

**CULTURAL HERITAGE OF THE
MADIMATLA CAVE
AND SURROUNDING AREA:
AN ANTHROPOLOGICAL
PERSPECTIVE**

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CULTURAL HERITAGE OF THE MADIMATLA CAVE AND SURROUNDING AREA: AN ANTHROPOLOGICAL PERSPECTIVE

1 INTRODUCTION: TERMS OF REFERENCE

The author was appointed by Shangoni Management Services on 17 March 2014 to conduct an investigation into the significance of the above site in the Thabazimbi region, Limpopo with reference to the issues hereunder in 3.1 to 6.

Scope of work

- 1. Field discussions to understand the role Meletse plays in the Sangoma/Traditional Religion life.*
- 2. Determine the Meleste Mountains significant in both tangible and intangible heritage domain.*
- 2. Determine the impact of mining on this way of life.*
- 3. Provide detailed mitigation measures.*
- 4. Compile a management plan for the Cave.*

A list of relevant references including the First Phase study by African Heritage Consultants cc dated June 2011 and well as the Social Impact Assessment (SIA) report by Equiperspectives Research and Consulting Services (2014) were availed to me as well as contact telephone and email particulars.

I visited the site on 29 March 2014 in the company of two (African) traditional healing practitioners in order to gain ethnographic material for the purpose of this investigation. An anthropological perspective based on field work observation and interviews as well as a scrutiny of relevant literature forms the basis of this report.

The traditional healing practitioners were represented by Mrs Mmamatshego Yvonne Tshwenye and her husband Mr Benjamin Kgotlang Tshwenye. I also met a local resident Mr Mothloki. Mmamatshego and her husband have frequented the site since she became a traditional healer.

I am convinced that a site such as Madimatla should not only be understood and interpreted in terms only of local perspectives and knowledge but also in terms of its wider regional and transnational (e.g. Northwest Province, South Africa, Botswana) meaning. For this reason the physical impact and intervention on the integrity of a site such as Madimatla has site implications not only for the

immediate area of impact by mining but for the wider heritage community and its custodians and users.

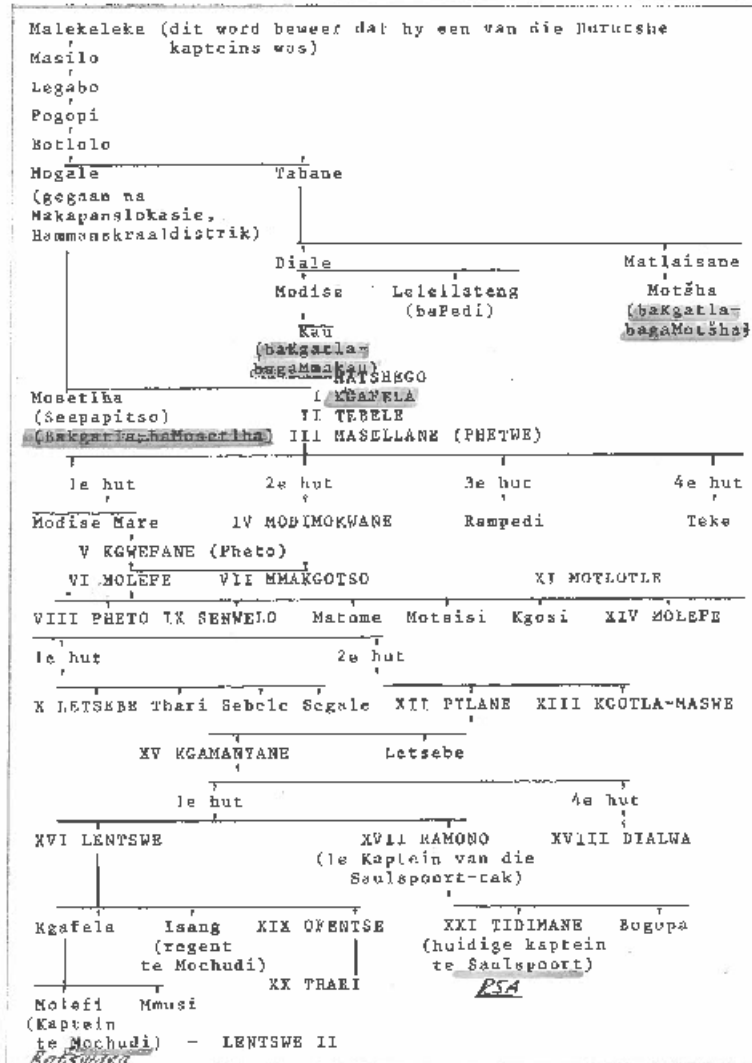
2 THE ETHNO HISTORY OF THE AREA

Madimatla (aka Gatkop cave) is situated in a region which has been populated by Kgatla (Tswana) speaking people since the 1800s. With reference to the short genealogy below the Kgatla earlier formed a branch of the Hurutshe Tswana and broke away from them around the present Zeerust (Van Zyl 1958:17, Ellenberger 1905:27) as cited by Reyneke (1971:27). This split came as a result of the military onslaught by the Tlokwa of Mantatisi in 1923. As a single entity the Kgatla later settled at Makapan, Hammanskraal at a place called Mabotse. The Bakgatla BagaMotsha appeared to be the senior ranked group. The BagaKgafela were the first to break away and they migrated in a north western direction along the Crocodile River and later settled around the present Rooiberg tin mine. The main four Kgatla branches are at present the Bakgatla BagaMakau near De Wilt, Bakgatla BagaMotsha of Marapjana(Schilpadfontein), the Bakgatla BagaKgafela and the Bakgatla BagaMosehla (Mosehla= earlier spelling) of Hammanskraal. Schapera (1938, 1952) and Breutz (1953) provided more extended genealogies than the one below. The Kgatla of Kgafela has always been familiar with the mountainous region where Madimatla is located.

In a specific creation myth in Kgatla oral tradition it is related that the Kgatla tribes emerged from the Madimatla cave (Personal communication YM: 2014). The cave metaphor as a Genesis or creation is prominent in Tswana oral tradition. It is also believed that all Tswana were created by a supreme being Modimo only to emerge from a cave known as L^owe, some eleven kilometres northwest of Mochudi in Botswana. The L^owe cave is three to four meters in diameter and three to four meters deep with a sand bottom, stone imprints of animals and human feet are allegedly proof of this creation (Reyneke 1971:100).

Other neighbouring communities who were believed to frequent the cave were the Hlalerwa of Bobididi and the Masilo of Mabalingwe.

GENEALOGY OF THE KGATLA TRIBES



Adapted from Reyneke (1971: 61)

3 THE RELIGIOUS AND RITUAL CONTEXT OF MADIMATLA

3.1 Introduction

Modimo is the creator of all humans and he controls nature and will penalize humans by drought, hail, thunder and death. He is known as *Modimo wa modimo* (God of all gods), and his will (*fa modimo o rata*) triumphs and ‘He knows [all]’ (*Go itse Modimo*). When humans die they are buried facing towards the planet Mars (Kgogamasigo) and ascent to Modimo (Reyneke 1971:102). Schapera (1953: 59) mentioned the existence of a cannibalistic ogre named Dingwe which

is fenced off by wearing charms. Among some Tswana tribes there are also the believe in demi-gods such as Lôwe (note the origin site), Tintibane, Matsieng and Thobega whose footprints are carved out at rocky outcrops. Offerings to these beings consist of meat, corn and beer. These beings have the power to bring rain, provide earthen fertility and guarantee success during war.

However, the *Badimo* (plural of *modimo*) are the human ancestors and are contacted and mediated via trained practitioners known as *dingaka* (*ngaka*=singular). These *badimo* can be approached via physical phenomena such as an ant-heap funnel, a bee species known as *mok(k) a* and a cave known as Madimatla (Reyneke 1971: 102). Schapera (1953:59-60) described the belief in the *badimo* as the ‘dominant cult’, even in the present time (Pilane 2002:75). Apart from one’s individual or personal obligations to the ancestors there are communal or tribal rituals which are performed under the auspices of the chief and his healers. These rituals include the doctoring of the army (*go foka marumo*), the blessing of the capital of royal residence (*go thaya motse*), the blessing and safeguarding of the tribal boundaries (*go bapola lefatshe*) against pestilence and the invasion of a foe. Tribal rituals during which the ancestors’ blessings are sought also include the blessing of the boys’ (*bogwera*) and girls’ (*bojale*) initiation as well as rain making (*go fethla pula*).

One is approached by one’s ancestor (*modimo*) by means of dreams and sickness, or even disaster - personally, or among members of the entire community. Humans live on earth in order to please both *Modimo* as well as the *badimo*. The *badimo* can also approach an individual through his/her consciousness (*bodingwama*) and mental disturbance is a common condition as a result of this. The *badimo* can be appeased or venerated via the local chief (*kgosi*), ward headmen (*matona*) or in one’s personal capacity. The *badimo* are the intermediaries between *Modimo* and humans (Reyneke 1971:103).

3.2 Categories of healer

The practice and training of *bongaka* ([African] ‘traditional healing’) is extensive and healers can eventually specialise in a number of fields. *Dingaka e a dinaka* (‘Healers with horns’) apply a variety of diagnostic and healing utensils while ‘healers without horns’ (*dingaka e tshopya*) do not have these instruments to their avail. Schapera (1938:256) termed them ‘hornless magicians’. These latter healers are experts in the botanical use of medicines but are not that much in touch with the spiritual world, or the world of witchcraft as the in the case of the former.

The medicines are known as *dipheko*. The healer with horns is reputed by past successes and can even track a lost child. There are also other specialist healers such as professional rainmakers (*barôka ba pula*) who store their medicines in an enclosure known as *segotlwana sa pula* as well as the tribal doctors known as *dingaka tsa morafe* (Schapera 1953: 62).

A third category of healing is known as a *sedupe* who sucks (*go dupa*) the evil substances from the patient's body using a 15cm to 16cm long horn (*motlhogo*). Both types of healer above may also practice in the category of *sedupe*. This evil which is literally sucked from the body manifests as a frog, human, animal hair, hard fat, and a type of beetle ('toktokkie'), a bat, snake or even a fly. On request the patient rids her/himself from the evil by vomiting or by means of a laxative. Bodily incisions might be made on the skin of the patient after the divination bones are consulted. By using bees' wax as a seal a vacuum is created in the cavity of the suction horn which sucks up the evil or contaminated blood in the cavity. The contamination is often referred to as an evil crocodile (Reyneke 1971: 122-126).

A fourth dimension in Kgatla (and Tswana) healing and religion is known as *boloi* or witchcraft. Any person can act as a witch (*moloi*) and has the ability to bring about lightning as a form of revenge, urinal infection and a lame arm as manifestation of jealousy. A jealous *ngaka* might render a colleague to become bedridden (Reyneke 1971:127).

3.3 Training and apprenticeship

Potential healers are summoned by means of dreams or divine intervention, yet the vocation of healing is often hereditary. The healer practices at her/his own house or homestead. Many healers nowadays practice healing as a profession (*papadi*) (Reyneke 1971:133). However, some experienced healers are concerned about the quality and ethical orientation of some of these operators.

Case study: *While at Madimatle cave a party of three men arrived including their 'patient' carrying a chicken, some traditional beer, snuff, etc. the healer in this case wore the regalia of the ZCC church. They asked permission to enter and perform their ritual from my informants whom they regarded as the custodians of the cave. Upon the permission being granted my informants expressed their concern about the abuse of the cave for ulterior motives.*

The duration of the training of a healer is at least seven months under the internship of an experienced healer who is paid in cash or by means of an ox. It is said that the learner not only receives formal training but that ‘she/he is caused to drink the *bongaka*’ (*o o nosiwa bongaka*), which, among others include rites such as drinking the blood of an ox, dip naked underwater in order to have an encounter with the water snake. The learner will also undergo bodily incisions, which render her/him invisible and which causes her/him to be fearless and invisible and enable her/him to ‘disappear’ unnoticed for up to two days. Adding to this the drinking of Mamogaswa’s vomit, a green and slimy substance, will empower the aspirant healer (Reyneke 1971: 133-137).

The paraphernalia and diagnostic utensils of the healer are miscellaneous. It includes a cap made of the skin of a wild cat (*tshipa*) or of a jackal (*phokobje*), the tail of a wildebeest known as *seditse sa kgokong*, a necklace, bones, sometimes the Mankgwenyane (a ‘magical’ stick) and a medicine bag (*motlhogo*), including the *diphoko* which is wrapped in paper. In addition he carries a spade or iron rod (*kepu*) as a digging tool, a hand chisel (*phalo*), a spear (*lerumo*), a flute (*phala*) and horns (*manaka*) filled with medicines (Reyneke 1971: 139-142).

3.4 Madimatla and the healer

Healers are in regular contact with the intermediary world of the ancestors (*badimo*). These *badimo* are often ‘contacted’ at isolated places and in the vicinity of natural phenomena such as springs, mountains and caves. One such venue is Madimatle cave some 30 to 40 kilometres northwest of Thabazimbi. Upon approach at the cave at Madimatla all the ‘creatures of God’ make themselves audible: a sheep and goat will bleat, a cockerel crows, a cow bellows, and even the milking of a cow in a bucket is audible (*kúr, kúr, kúr*), women singing and stamping mealies or *mabelo* - in short, all of village life in the *motse wa badimo*. The cave is the entrance of village life, the living and real world of the ancestors.

Madimatle also serves as a source of information, knowledge and even as an oracle. Reyneke related (1971:147) that a certain healer needed to know the sex of an egg which he intended to use on a patient and he once made the journey to Madimatla to receive clarity. An expected answer from the *badimo* would not necessarily emerge immediately but only during the next day. The answer is brought by a ‘person’ and with it comes a specific command, assignment or a wish. It is believed said that the *badimo* are ‘hungry’ and demand to be fed using

the *matsogo* stones, a potsherd (*lengena*) which contains medicine and porridge (Reyneke 1971:148, Pilane 2002:74). When the ancestors demand that a tombstone be erected they say: *re a gatsela* ('we are cold') (Pilane 2002:74).

The ancestors are evoked by the phrase starting with: '*Modimo wa bo ntate-mogolo...* 'etc. (Reyneke 1971:147). During my presence the ancestors were contacted in a similar way with each healer repeating the phrase above, followed by revealing the own identity, including her/his kinship tie with the ancestors (child/ daughter/ son of so-and-so), place of residence, name of guest (myself in this case), purpose of the visit, etc. The felt omnipresence of the ancestral spirits by the healers is clearly audible by their uttering of bowel and vocal sounds, even coughing. Snuff is imbibed as a gesture of connectivity.

The cave is said to be 'endlessly' deep and it contains large cavities sizable enough to house the ancestral village and daily village activities of the *badimo*. One would hear the sounds of animals, people talking, people building houses, people cooking, etc. At the entrance around the periphery there are chimneys where the smoke of ancestral fires often emerge and which are visible at a distance. At one such chimney near the entrance I sensed the air flow from beneath. Madimatle has several smaller entrances and chimneys some of which are almost invisible to outsiders but which are well-known to the healing community (Personal communication: BKT, 2014).

3.5 Power medicines

Medicines which are used by the healer have a zoological, botanical, entomological or human origin. Reyneke (1971; 306-322) compiled a comprehensive list of these. According to spokespersons most of these are still used today although some are said to become difficult to obtain firstly since its natural resource based have become scarce or extinct. In the second instance some medicines are financially not affordable, while in the case of others transportation to the site of origin might be a problem. Nowadays modern commercial substances are used in combination with the original medicines, although the original ones are still believed to be more powerful and efficient. Medicines of a human origin (e.g. organs) are obviously extremely controversial and illegal.

There is a wide range of medicines of a herpetological origin. Even though some are some are of mythological nature they are perceived as real. The following is a concise list: snake (*noga*), mamba (*mokopa*), a type of snake known as *phika*, python (*tlhware*), the vomit of Mamogaswa (mythological water snake)

obtainable at Madimatla, Modipela (the mountain python), Kgwanyape (the wind snake believed to be fast and furious) which has the capacity to blow away rooftops and for which there are many well-known past and present recorded cases, *kgokela* (the water snake which live in deep pools) and the puff adder (*lebolobolo*). The head of the puff adder is used as medicine and its presence in one's village is a sign of tranquillity and peace. Others include the crocodile (*kwena*), water leguan (*rabole, polometsi*), eel (*tala-bodiba*), chameleon (*leobu*), a lizard known as *mokgatitswana*, the sand lizard (*rankgatane*), frog (*senanatswii*) and the water tortoise (*kgapa-ntheng*).

Other medicines include a type of sea shell (*lewatile*), the lightning bird (*tladi*), fish eagle (*kgadira*), ostrich (*mpshe*), vulture (*nong*), hamerkop bird (*mamasiloanoka*), honey bird (*tshetlo*), the black bird (*kuanese*) and a variety of other bird species. A cockerel's head is to be consumed by an epilepsy patient to prevent the sickness from becoming airborne.

Parts of other animals which are used for medicinal purposes are: the lion (*tau*), leopard (*nkwe*), the trunk of an elephant (*tlou*), hyena (*phiri*), eland (*phofu*), the droppings of a kudu (*tholo*), the red buck (*phala*) and the *mfela* (rheebok). The afterbirth of a horse mare is used on women who suffer during giving labour. A dog's blood is used as a remedy against epilepsy and also to scare away a swarm of locusts. Earthen materials such as yellow soil, a fire stone, grave soil and fire are all part of the healer's medicines. Human tissue, although used on occasion, has always been controversial (Reyneke1971: -306-335).

3.6 Intervention by the missionaries

The global Christian missionary intervention did not escape the Tswana. The missionary influence on the Tswana of both Botswana and South Africa had been extensive since 1816. By 1870 a variety of missionary denominations established congregations among most Tswana tribes. Among these were the so-called Congregationalists (the London Missionary Society), the Dutch Reformed Church, the Methodists, Lutheran, Anglican, Roman Catholic and the separatists. Tswana communities were targeted by specific churches such as the Kgatla by the Dutch Reformed Church, the Maletle by the Lutheran Church and the Ngwaketse by the Congregationalists.

The missionaries not only introduced Christianity but also literacy, Western architecture, vocations such as preacher and teacher, religious holidays such as the Sabbath and Easter, clothing, medicine and new codes of ethics and morality.

The 'missionary has become not only the tribal priest, but also the guide and advisor of the people in many spheres of life remote from religion' remarked the anthropologist Isaac Schapera (1953: 58).

Cultural institutions such as initiation of boys and girls which include male circumcision were in the process abandoned - often initiated by a converted chief (*kgosi*). Needless to say the missionaries targeted traditional religion and medicine in particular. The missionary intervention did not go unchallenged and caused rifts and schisms among families, kin, villages and communities. Such rifts often caused migration, violence and permanent alienation. The two world views were irreconcilable but also became a fruitful arena for the African syncretistic and separatist churches within which to build sizable memberships, i.e. the Zion Christian Church (ZCC) (compare Comaroff 1989).

4 THE HERITAGE SIGNIFICANCE OF THE SITE

The ethnographic record (1953, 1971) referred to the heritage importance of the Madimatle site. It is one of similar sites (e.g. Lōwe) in the Tswana oral record and these sites are central in Tswana (Botswana and South Africa) creation mythology and they have been known in Tswana oral tradition since the early mythological past.

Madimatle is central to the cosmological world of the Kgatla and neighbouring communities. The site boasts of a historical chronology of usage and it managed to maintain its importance in the ritual and religious world of these communities (compare Equiperspectives 2014:43, 53, 59-61).

The site is important in both its tangible and intangible dimensions. Any disturbance as far as its immediate physical environment is concerned will be a serious breach in terms of its religious and ritual meaning, integrity and relations with its traditional custodians as well as the public.

5 FEAR OF MINING INTERVENTION

Members of the African traditional healing community are particularly concerned about the impact of mining in the vicinity of Madimatle. The healers whom the author interviewed believe that they speak on behalf of healers not only of Kgatla or from other communities such as the Hlalerwa of Bobididi, the Tswana of Masilo, but of healers from all over South Africa and in particular Botswana. The famous site has been visited by healers and their patients from as far east as KwaZulu-Natal and Swaziland. By means of oral tradition sites of religious and

ritual importance such as Madimatle, Lowe, Salpeterkrans (Free State) have been known for generations.

The healers in particular fear that the cave and the landscape will ‘suffocate’ in the advance of the harsh mining developments around Madimatle. They base their fears on experiences elsewhere where sacred sites were destroyed.

Madimatle and its surroundings have always been known to be a site of tranquillity and quietness; a fitting environment in which to communicate with the ancestral world. The integrity of the audibility factor (e.g. noises belonging to the ancestral village) will forever be risked once mining activities commence.

As illustrated earlier traditional healers maintain close interaction with their natural environment as far as the sourcing of their *material medica* is concerned. There is the lingering fear that mining extensions around Madimatle will threaten the natural environment.

Mining on a specific site implies an increase of people and the moving around of mining staff which will bring an end to the privacy of the cave. Healers generally work in privacy and away from the public. This privacy of the healer is understood and respected by all community members.

7 CONCLUSION: TOWARDS A MANAGEMENT STRATEGY FOR MADIMATLA

7.1 Background

Heritage management entails the sustained maintenance of any specific heritage site by interested and concerned parties. The design of a management plan should be a joint effort by SAHRA (South African Heritage Resources Agency), the heritage community (in this case the healers), the local municipality and in this case also the mine.

7.2 Declaration as a heritage site

The first important step is to declare the Madimatle site a provincial or national heritage site. The discussion above leads one to conclude that the site is at least of provincial importance in this case the Limpopo Province.

Attached documents (see 11. ADDENDA) provide evidence to support an application for the listing and declaration of the Madimatle site as a protected heritage site on the provincial inventory.

- (1.1) In the historic White Paper on Arts, Culture, Science and Technology, 1996, DACST (1) the categories ‘traditions’, ‘sites of historic importance’ and ‘oral traditions’ appear under paragraph 12.
- (11.2) In the National Heritage Resources Act (No 25 of 1999), Schedule Definitions 2. (xxi) (2) the concept of ‘living heritage’ is explained in detail (a) to (f). These categories describe most of the heritage meaning and related practices which have always been relevant to Madimatle.
- (11.3) In Chapter 1 (3) of the aforementioned act the various artefacts of the National estate is listed. With relevance to Madimatle note (2) (a) places, (b) oral traditions, living heritage, (d) landscapes of cultural significance; (3)(a)importance in the community, (c) understanding of South Africa’s cultural heritage, (g) strong association with a particular community or cultural group.
- (11.4) Chapter II (4) in the above act describes the Protection and Management of Heritage Objects. Note objects of cultural and historic significance, with relevance to the cave at Madimatle, where potsherds, remains of animal bones are found at the entrance and inside the cave. These remains have a religious and ritual significance.
- (11.5) The 2003 Unesco ‘Convention for the Safeguarding of Intangible Cultural Heritage’ (5) defines the ‘domains’ of intangible heritage. These domains and its safeguarding are clearly relevant to Madimatle. South Africa co-signed and ratified this convention recently.

Attached (11.6) is a schema ‘Integrated Components of Cultural Heritage’ (6) in which the relations between tangible, intangible, movable and immovable heritage are explained and using examples from Tswana, North Sotho, Ndebele and Zulu heritage communities. Madimatle would serve as an example of a site in the immovable intangible heritage domain.

The application for the listing and declaration of Madimatla as a Grade 2 (Provincial) heritage site is an administrative process in which the provincial SAHRA plays the active role. The provincial body often referred to as the PHRA (Provincial Heritage Resources Authority) acts as an authority which processes the application. An example (11.7) of a SAHRA Site Information Form is attached (7).

It is anticipated that the declaration of Madimatle as heritage site would be to the best interest of the traditional healer community and other heritage stakeholders, local government and any development action such as mining.

7.3 Possible mitigation measures

The following suggested measures are put forward by the healers. From both an anthropological and heritage perspective I am convinced that most of these suggestions are workable.

7.3.1 The construction of a perimeter fence which includes the cave and its surrounding landscape as well as the original access footpaths, naturally formed air vents (chimneys) and other concealed entrances is a priority. The healers know the location of these sites and will be able to indicate these. They will also assist with the demarcation of the fence.

7.3.2 Access control and security to Madimatle are some of the major concerns. At this stage the gate is not locked and although the signage warns of its importance anybody can enter the site. The healers are in particular concerned about the littering problem. There is a suggestion that the current caretaker Mr. Mothloki control the keys to the gate and at the same time exercise some form of access control and issue entrance permits.

7.3.3 Towards the entrance of the cave the healers constructed a small waiting and preparation enclosure where their healing medicines and goods can be left. In addition they plan to construct seven¹ small rondavel type houses or huts at specific places around the enclosure. These houses ought to be built in Tswana EBT² style using only organic non-Western material such as mud, cow dung, grass, indigenous wood, etc. Each house (*ntlo*) will have a courtyard enclosure (*seotlwana*) constructed from indigenous reeds (*dithlaka*). Each house will also have a specific user function which will be determined by the type of healer who visits the site. There will be a hut for the *dingaka tsa ditaola* (one with horns), one for the prophetic type of healers (*bapororfeti*), the *sedupe* category, the rain doctor (*moroka wa pula*) and others.

The healers claim that they have the necessary indigenous knowledge to build these structures. They contend that such indigenous structures will honour and

¹ The idea of seven structures is inspired by the origin myth that the genitor mother of the cave Maebena gave birth to seven children who became the founders of seven tribes. Among these tribes are the Kgatla, Hlalerwa (Babididi), Masilo Mabalingwe, Thlaping, Mokgatle, Phuthi and Tshwenye.

² EBT=Earth Building Technology

complement the sacredness of Madimatle and at the same time, appease the ancestors. It will also convey a significant message to the *badimo* that the healer practitioners are serious in their intentions to continue the use of the site in perpetuity and honour its true heritage. The traditionally built houses will also signify a return to the pre-colonial heritage of Madimatle.

7.3.4 The healers call upon the mining company Aquila Steel (S Africa) Proprietary Limited to provide the necessary resources for the development of the above mentioned structures as well as the perimeter fence. The company should also provide the transportation once the natural and other building materials have been identified and sourced. The mine should also undertake the construction of the perimeter fence, the clearance of old foot paths and assist with the construction of the traditional structures.

7.3.5 The healers insist that members of the original community who were relocated from the area close to Madimatle be recruited for the construction of the perimeter fence, the planned structures and others projects related to the development of Madimatle.

7.3.6. The healers referred to a landline (Telkom) telephone service near the cave and at the house of the current caretaker Mr. Mothloki which was suspended. They request that this service be restored, in order to maintain communication between the caretaker and would-be visitors.

7.3.7 Other demands: The healers allege that since the relocation of the original residents on the area of mining impact, some of these residents were not (fully) compensated (monetary?), in particular the elderly. They insist that the mine or the responsible agent take the necessary action as soon as possible. Most of these residents were rendered unemployed, poor and destitute since the relocation.

In the interim the management of the site should be regarded as a matter of urgency considering the fears which are expressed by the healers (compare Equiperspectives Research & Consultation Services 2014). Suggestions such as a perimeter fence, proper security and access control should be considered.

The research report of the archaeologist (Miller 2011) should be used as a guideline.

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9 PHOTOGRAPHS



Photo 1

The place name Gatkop is not familiar to the healers and was probably used by early White farmers.



Photo 2

The present footpath was not part of the original access road for pedestrians.



Photo 3

Littering is a problem which is caused by lack of access control.



Photo 4

The notice reads: 'This cave is infected by cave fever (*Histoplasmosis* virus) which has already claimed lives. Entrance is forbidden. Anyone who enters does so at own risk. By Order. Magistrate of Warmbaths'.

The healer Mr Tshwenye appears on the photo.



Photo 5

The entrance to the cave



Photo 6

The enclosure (*seotlwana*) which the healers use as a storage area and which is close (20m) to the entrance of the cave.

10 CURRICULUM VITAE OF THE RESEARCHER

Christo (Chris) Jansen van Vuuren (born 20 September 1954, Lyttelton, Centurion)

Tertiary Education

BA (1976), BA Hons (Anthropology) (1978), Diploma Museum Studies (1979), Diploma Tertiary Education (1983), MA (Anthropology)(1984), D Phil (Anthropology) (1992) (all at University of Pretoria).

Career

1978-1979 Curator, Middelburg Museum

1980-1986: Lecturer, Department of Anthropology, University of Pretoria

1986-1988: Assistant Chief Ethnologist, Department of Development Aid

1989-2005: Senior Lecturer, Department of Anthropology & Archaeology, Unisa

2005-2009: Associate Professor, Department of Anthropology & Archaeology, Unisa

2010- : Professor, Department of Anthropology & Archaeology, Unisa; and Manger: African Centre for Arts, Culture and Heritage Studies (ACACHS).

Publications

30 Research reports (1986-2013)

63 Papers presented at conferences (1980-2007): RSA, Namibia, Zimbabwe, Mali, Italy, Canada, USA.

48 Articles in scientific journals

8 Chapters in books

Fields of specialisation

Ethno history

Oral tradition and oral history

Cultural heritage, HIA (Heritage Impact Assessments)

Land restitution

Ritual and initiation.

11 ADDENDA

11.1 White Paper on Arts, Culture, Science & Technology, 1996, DAC (ST),



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11.2 National Heritage Resources Act (No25, 1999) Definitions 2. (xxi)



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11.3 National Heritage Resources Act (No25, 1999) Chapter 1, Part 1, 3.



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11.4 National Heritage Resources Act (No25, 1999) Chapter II, 32.



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11.5 Unesco 2003: ‘Convention for the Safeguarding of Intangible Cultural Heritage’



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11.6 Integrated Components of Cultural Heritage



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11.7 SAHRA Site Information Form



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ADDENDUM:

CULTURAL HERITAGE OF THE MADIMATLA CAVE AND SURROUNDING AREA: AN ANTHROPOLOGICAL PERSPECTIVE

1 TERMS OF REFERENCE

During a meeting held on 20 May 2014 with Mr Jan Nel of Shangoni Management Services it was decided that I compile an Addendum to the original study above which address the views of the African traditional practitioners as far as healers the impact of the pre-mining exploration activities over the past few years are concerned.

2 PRE-MINING AND EXPLORATION ACTIVITIES AROUND MADIMATLA

In section 3.5 FEAR OF MINING INTERVENTION of my original report I stated the following:

'The healers in particular fear that the cave and the landscape will 'suffocate' in the advance of the harsh mining developments around Madimatla. They base their fears on experiences elsewhere where scared sites were destroyed.

Madimatle and its surroundings have always been known to be a site of tranquillity and quietness; a fitting environment in which to communicate with the ancestral world. The integrity of the audibility factor (e.g. noises belonging to the ancestral village) will forever be risked once mining activities commence.

As illustrated earlier traditional healers maintain close interaction with their natural environment as far as the sourcing of their materia medica is concerned. There is the lingering fear that mining extensions around Madimatla will threaten the natural environment.

Mining on a specific site implies an increase of people and the moving around of mining staff which will bring an end to the privacy of the cave. Healers generally work in privacy and away from the public. This privacy of the healer is understood and respected by all community members'.

During interviews on 29 March 2014 the healers were adamant that they do not 'trust' Aquila and associate contracting agencies not only based on experiences

with mining intervention elsewhere, but on proven evidence of what interventions and disturbances have already transpired around Madimatla. Not since 2011 have the true healers been briefed at any stage on what the impact of the exploration intervention would entail.

1 The noise levels of exploration vehicle traffic have concerned them for some time. The possibility of any noise impact was never communicated to them during meetings or in written form.

2 The impact of the road infrastructure caused by the exploration vehicles was not anticipated by people who have utilized the natural resources around Madimatla for decades.

3 The pre-mining exploration has introduced 'strangers' to the area who forage around Madimatla for 'firewood' and 'something to hunt'. This is a reference to the contract employees of the exploration staff.

4 Another issue which adds to the above is that Aquila proceeded with the construction of the perimeter fence and access gate without consultation of the traditional healers.

Compiled by: Prof C J van Vuuren, 2014 -05-23

ANTHROPOLOGIST'S REPORT

Activities	Significance of impact	Degree to which impact can be reversed	Degree to which impact may cause irreplaceable losses	Cumulative Impact	Mitigation possibility
<p><u>Previous activity as undertaken prior to specialist site visit:</u> <i>Prospecting (± 32.89km roads constructed (±33ha disturbance) for prospecting activities, also 12x blasting done during the same period). Map attached to this e-mail.</i></p>	<p>No on site detailed discussions or briefing with the traditional healer community took place. The increase in construction vehicle traffic, staff movement, dust and noise levels was not conveyed to them.</p>	<p>The physical impact on the area around Madimatla is irreversible. It is recommended that Aquila meet and arrange site visits with representatives of the healers. Aquila needs to win the trust of the healers.</p>	<p>Apart from environmental disturbances caused by the road works, human movement and blasting the damage in the human relations domain might be difficult to restore.</p>	<p>The activities will have a cumulative impact in the sense that relations with the neighbouring community were put at risk and continue to do so in the future.</p>	<p>See the study '<i>Cultural heritage of the Madimatla cave: an Anthropological perspective</i>' (C J v Vuuren), 6: p12-14.</p>
<p><u>Proposed activity:</u> <i>Mining and related activities</i></p>	<p>Same as above.</p>	<p>As above</p>	<p><i>As above, past attitudes of suspicion and distrust are normally carried over to any future interventions around Madimatla.</i></p>	<p>As above</p>	<p>As above</p>

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