

**CLARIFICATION:**

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

- 1.1 I have been requested by Aquila Steel (S Africa) (Pty) Ltd (Aquila) to clarify certain aspects of a study I compiled in May 2014, entitled the '*Cultural Heritage of the Madimatle Cave and Surrounding Area: An Anthropological Perspective*'. I also compiled an Addendum to that study later in May 2014.
- 1.2 The aspects in respect of which clarification is sought relate primarily to whether the spiritual and cultural significance, which I identified through my discussions with local traditional healers as attaching to the Madimatle Cave (also known as Gatkop Cave) also attached to the Meletse Mountain.).
- 1.3 I was also asked to clarify -
- 1.3.1 what mitigation measures I believed, through my discussions with local traditional healers, would adequately protect the tangible and intangible dimensions of the Madimatle Cave; and
- 1.3.2 what level of heritage protection should be afforded to the Madimatle Cave.
- 1.4 I set out below my views on these issues

**2. SPIRITUAL AND CULTURAL SIGNIFICANCE OF MADIMATLE/MELETSE MOUNTAIN**

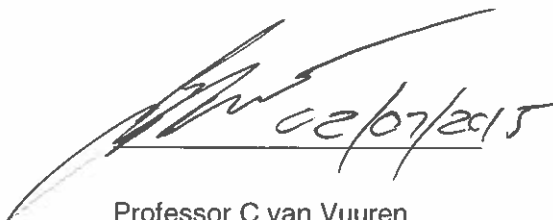
- 2.1 During my site visit, undertaken for purposes of compiling the original study, and from discussions with local traditional healers, the spiritual and cultural significance of the Madimatle Cave was clearly identified. Such spiritual and cultural significance, however, was not expressed to attach to the Meletse Mountain itself. Accordingly, the original study should not be understood to suggest that the Meletse Mountain has cultural, spiritual or religious significance in and of itself and independently of the Madimatle Cave.
- 2.2 From my discussion with local traditional healers it was evident that it is not that the Meletse Mountain or peak has particular spiritual or cultural significance but rather that the undertaking of any activities in the area surrounding the cave (whether it be mining activities on the mountain or other high impact activities elsewhere in the vicinity of the cave) could pose a risk to the spiritual and cultural value and experience of the cave.

### 3. SUGGESTED MITIGATION MEASURES FOR GATKOP CAVE

- 3.1 My original study suggests certain mitigation measures in paragraph 7.3 which address the potential impacts mentioned above.
- 3.2 In relation to potential noise impacts, I recommend that a noise impact assessment be undertaken to establish if mining activities will significantly impact on the Madimatle Cave.
- 3.3 As far as the erection of a fence which encloses the Madimatle Cave and its surrounding area is concerned, I suggest that Aquila, together with SAHRA consult with local traditional healers to answer the practical question of what area would be required to be fenced in order to protect the tangible and intangible dimensions of the Madimatle Cave.

### 4. LEVEL OF HERITAGE PROTECTION FOR GATKOP CAVE

- 4.1 In paragraph 7.2 of the original study I stated that the "*first important step is to declare the Madimatle site (by which I meant the Madimatle Cave and surrounding area) a provincial or national heritage site*". I then went on to motivate, why in my view the appropriate level of protection for the Madimatle Cave is a Grade 2 (provincial) heritage site.
- 4.2 I am still of the view that this is the appropriate heritage protection that should be afforded to the Madimatle Cave. I say this because the Madimatle cave is of significance mostly to the Tswana speaking community and not all communities in South Africa and Botswana. While the Cave is significant to the people of at least two provinces, for the Madimatle Cave to be worthy of national protection it would have to be visited or utilized by people from all provinces. No evidence of this was observed during my site visit or from my discussions with local traditional healers.



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