CONSERVATION MANAGEMENT PLAN

OF

KADITSHWENE CULTURAL LANDSCAPE

1

TABLE OF CONTENTS PAGE

1. INTRODUCTION

2. DESCRIPTION OF KADITSHWENE CULTURAL LANDSCAPE SITE

2

SITE INFORMATION

SITE NAME	Kaditshwene Cultural Landscape
TOWN	Zeerust
OWNER	Mr P.van der Merwe, Mr M. Scheepers, Ms Riana Delpoort, Mr Ras, MrG. Hill, Mr J. Botha
CONTACT DETAILS	P.O. Box 7380, Zeerust, 2865
CONTACT PERSON	Mr P. van der Merwe
PROVINCE	North West
LEGAL STATUS OF PROPERTY	Grade 1
HERITAGE STATUS PROPERTY	Grade 1
PREPARED BY	Grading and Declarations Unit

3

1.   INTRODUCTION

Kaditshwene is historically considered a capital of the Bahurutshe nation and the largest Tswana settlement in Southern Africa with a population of 16000 to 20000, around the early 1800's. The large population of Kaditshwene was almost the size of Cape Town's population around the same period.

Kaditshwene presents physical remnants of an ancient civilization renowned for the smelting and mining of iron and copper. Oral testimonies tell us that the thriving Iron Age economy was based on the indigenous technique and technology of smelting of Iron and mining of Copper. In this regard, the Bahurutshe were famed for their exceptional skill as miners and smelters of iron and copper. There are visible traces of iron melting furnaces and manufactured implements.

Other strong elements of the sophisticated indigenous building techniques are evident in the built environment such as the ruins of stone walls and circular dwellings of Kaditshwene. Drawing from empirical observations on the built environment in the neighbouring villages of Lukubu and Mokgola, there are prominent recurring features of building techniques and styles similar to the circular ancient stone walls of the architectural dwellings of Kaditshwene. This denotes the perpetual transmission of indigenous knowledge system, through the recent application of the traditional skills and techniques, from the past to the present Bahurutshe generation. The indigenous knowledge system associated with the infrastructural developments of Kaditshwene underpins the historical achievements and contribution of the Bahurutse of Zeerust to the socio-economic development of South Africa.

4

1.1 VISION

The Bahurutshe community and farm owners appreciate the heritage significance of Kaditshwene. The objective should broader consultation with the local community in developing this tourism product.

1.2   GOALS

INTEGRATION OF THE CONSERVATION MANAGEMENT PLAN WITH SUSTAINABLE DEVELOPMENT OBJECTIVES

For the Heritage Management Plan to be fully effective it needs to be integrated into the provincial and local planning processes, tourism objectives and any development proposals. Discussions with the various authorities need to take place as a matter of urgency.

1.3 THE PLANNING PROCESS AND STAKEHOLDER CONSULTATION

The Kaditshwene Project is aimed as a first phase of what would be a multi phased project aimed at enhancing the conservation of the Kaditswene ruins. The Kaditshwene ruins have been identified by the South African Heritage Resources Agency (SAHRA) as having potential to become a national heritage site.

This project funded by SAHRA and International Center for the study of Conservation and Restoration of Cultural Property (ICCROM) Africa 2009 has brought together skills from South Africa, Botswana and Zambia. The project is part of broader development strategy by a number of stakeholders. The stakeholders include the Northwest Premier's Office, Northwest Departments of Sport, Arts and Culture; Agriculture Conservation and Environment; Land Affairs, Northwest Parks and Tourism Board and the Kaditshwene descendant community and the (Ramotshere Moiloa local Authority).

5

The project team was made up of representatives of the stakeholders (See Annexure 1). The team assembled on the evening 11 April 2007. Work started on 12 April and ended with the handing over of the report on 19 April 2007. The team brought together vast experiences representing fields such as Living Heritage, Archaeology, Tourism and Conservation, Community Liaison and Traditional leadership.

The team has in their analysis of available information and in discussion with stakeholders confirmed the need for the project to go into next phases. The next phases of the project should include a conservation management plan for the site, the reconstruction of the dry stonewalls and allowing the community access to the site. Simultaneously SAHRA will be moving ahead with the declaration of the site as a National Heritage site. It is however important to note that the team was unable to access the whole site. This is due to the fact that the site is located on four privately owned farms with only one of the farm owners prepared to allow any access to his farm. The project funding also presented limitations in that the project could only take place over 8 days instead of the initially estimated 21 days. As a result the project team interacted only with the communities of Mokgola and Lekubu. There is still a need to interact with communities of Moshana, Mokgojoa, Supingstad, Dinokana, Gopane and Motswedi. There was also no time to use mapping equipment as the site is large and could not be adequately mapped in 8 days.

The project has been very successful in that it put together information that will form the basis of a SAHRA nomination for National Heritage Site status as well as the development of a conservation management plan.

6

1.4 MANAGEMENT AND LEGISLATIVE FRAMEWORK

The primary legislation that applies to the management of the Kaditshwene Heritage Site is the National Heritage Resources Act [NHRA]. The aim of the Act is to promote effective management of the national estate [allresources given heritage status]. The legislation specifies a heritage management system and acknowledges the importance of both tangible [e.g. building, natural environment] and intangible heritage [e.g. memories, traditional practices, oral histories]. The Act also foregrounds the role of communities in conserving our national estate.The NHRA makes provision for the establishment of a South Africa Heritage Resources Agency [SAHRA] to ensure implementation of and compliance with the Act. Within the framework of the NHRA, SAHRA's roles, amongst others, are:

☐ Oversight regarding compliance with legislation
☐ Site inspection
☐ Public education regarding site management
☐ The issuing of permits for conservation work
☐ Ensuring public access to the heritage resources
☐ Coordinate and promote the presentation of heritage resources for public enjoyment and education.
Day-to-day management of a heritage site does not fall within the scope of SAHRA's activities.

Current Management

The Kaditshwene cultural landscape is situated on six farms.

See Table Below

Site Designation	Farm/s
2526AC3	Kleinfontein/Olifantspruit 62 JP and
2526AC2	Bloemfontein 63 JP
2526AC14	Kleinfontein/Olifantspruit 62 JP and
2526AC13	Bloenfontein 63 JP.
2526AC5	Bloemfontein 63 JP and Rietfontein 89
2526AC1	JP.

7

The sites are managed by farm owners since the ruins are on their properties. SAHRA needs to engage land owners about issues relating to future conservation of the site as well as the legislation.

Longer-term site Management

According to site visits on record, the site can be used for education purposes.

Interim site Management

The Bahurutshe, land owners and representatives from government Departs to form part of Management Authority.

The broad objectives of the Management Forum:
☐ Site management and monitoring
☐ Implement physical conservation actions
☐ Research
☐ Public programming [education]
☐ Interpretation and presentation
☐ Safety and security
☐ Marketing

Composition of the Management Forum:

The management Forum will comprise of no less than 16 representatives. Opened for discussion.

Management Duties

☐ The Management Forum shall have the power to implement the CMP and to make representations on all matters relating to the heritage site.
☐ The management forum shall deal with all management issues specified within the CMP within the provisions of the CMP.
☐ The forum may refer matters to SAHRA in terms of the provisions of the CMP.
☐ Management of the site shall be in terms of the policies, principles and guidelines of the CMP.
☐ The representatives on the forum must report to their respective organisations on decisions taken by the
forum, in particular those people representing the Land owners and Bahurutshe and SAHRA [who have legislative responsibilities regarding the management of the site].

8

☐ The representatives on the forum must ensure integration of the CMP into provincial and local planning
processes, tourism objectives and any development proposals to ensure that it is fully effective.

1.5 PURPOSE OF THE CMP

The National Heritage Resources Act [1999] requires a plan for the management of sites of heritage significance, as noted below:

47(2) Each heritage resources authority must adopt for any place which is protected in terms of this Act and is owned or controlled by it or vested in it, a plan for the management of such place in accordance with the best environmental, heritage conservation, scientific and educational principles that can reasonably be applied taking into account the location, size and nature of the place and the resources of
the authority concerned, and may from time to time review any such plan.

The National Heritage Resources Act (1999) applies to the administration and conservation of the site. SAHRA is responsible for monitoring, compliance with the legislation and providing support as required.

A Heritage Management Plan is a document which focuses on the significance of a place, and develops policies to enable that significance to be retained in its future management, use and development. Its strength and effectiveness is directly related to the amount of support it has from the community and decision-makers; the provincial and local authorities. The HMP will be used to guide and inform these decision makers and developers. Included is a strategy for implementing the plan; a procedure for monitoring; ensuring the economic development of the area; and a procedure for assessing the impact of any development proposals or any other intervention.
Its purpose is to help to identify and assess the attributes which make a place valuable to us and to our society. An understanding of it is therefore basic to any planning process.

A clear understanding of the nature and level of the significance of a place will suggest constraints on future action and introduce flexibility by identifying areas which can be adapted or developed with greater freedom. An HMP is therefore integral to any planning process

An essential part of the heritage planning process is the Heritage Impact Assessment (HIA), which is an effective heritage tool for establishing whether the impact of change, new work or any development is acceptable; weighing up the positive and negative impacts; and identifying any mitigation strategies which might minimise any potential negative impact on the heritage value of a place.

9

1.6 CONSERVATION PRINCIPLES AND POLICIES

Conservation is defined as *'all processes of looking after a place so as to retain its cultural significance. It includes maintenance and may according to circumstances include preservation, restoration, reconstruction and adaptation and will be commonly a combination of more than one of these'.*

2. Key ideas informing the conservation of the site:

The site is important because of indigenous technique of iron smelting.

2.1 LIST OF HERITAGE RESOURCES

Tangible:

Ceramics

Metal Artefacts

Axes
Spades
Spear
Spoons
Brass

Iron Artefacts

Arrow heads
Iron Spade

Copper Artefacts

Copper Earring
Copper Plate

Brass Artefacts

Brass Plated Copper spoon

Milling and Grinding Tools

Milling Stones
Grinding stones

10

Intangible

Enselberg

Fountains of holy water
Holy areas for spiritual values

2.2 HISTORICAL CONTEXT

Kaditshwene is a pre-colonial Bahurutshe capital which was occupied between 1470s to the 1820s. The BaHurutshe form part of the cluster of communities of Tswana-descent who trace their ancestry to a common ancestor Matsieng, and their earliest ruling lineage to Chief Malope *(source)*. The Sotho-Tswana are believed to have generally lived on the highveld in the interior of South Africa, before spreading to other parts of Southern Africa. The Bahurutshe settlement was spread across the hillscape and extended below the hill/along the slope for a few kilometers (Cambell, 1822). Since the Bahurutshe cultivated crops and reared livestock, their settlement must have extended further down the hills in the valleys where they could get suitable soil. This means that the area occupied by Bahurutshe far exceeds the area documented by the missionaries during the occupation of the settlement and after, and that studied by researchers from the early 1990s. Kaditshwene is known from missionary records (Campbell 1822; Kay 1834; Moffat's visit in1823) who visited the Bahurutshe before and after the settlement was abandoned in 1822/1823, and from oral accounts of Bahurutshe descendents who recollect the history of the settlement. Also, reference to Kaditshwene recurs in the literature in accounts of Bahurutshe history under Chief Moilwa and Chief Diutlwileng, and other ethnic groups that were in the region at the time Kaditshwene was occupied.

The Missionary Records

The first colonial encounter with the Bahurutshe was with Missionary Rev. John Campbell of the London Missionary Society, who visited Kaditshwene in May 1820. In

11

the eight days that Campbell stayed with the Bahurutshe, he documented their way of life which included farming, herding, hunting, mining, smelting iron and copper, smithing and trade. He noted the cultivation of corn fields and rearing of livestock, an economy that was augmented by hunting and trading for valuables with neighbouring ethnic groups. The social organization of the settlement was also noted in his accounts as he described the layout of the court place, the households, division of labour and the different household activities that took place while he was there. He noted that "every house was surrounded, at a convenient distance, by a good circular stone wall Yards for each enclosure were plastered on the floor with clay" (Campbell 1822:224) (fig 3).
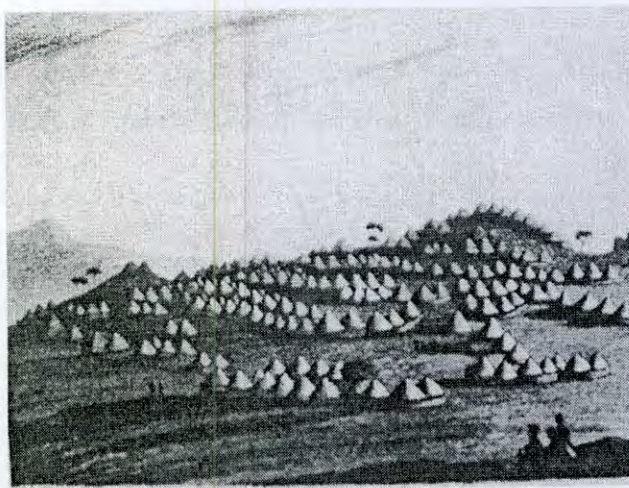

Fig 3

Campbell estimated the population to between 16 000 and 20 000 people, and the settlement is believed to have been largely populated by Bahurutshe booMenwe and booMokgatlha. The details of Campbell's visit to Bahurutshe are published in his journal 'Travels in South Africa, Second Journey in the Interior of that Country' published in 1822. Other information on his visit is contained in his original, unpublished documents which are kept at the South African National Library in Cape Town (Boeyens 2000:3). Another account of the settlement was given by a Wesleyan-Methodist missionary Stephen Kay, who visited Bahurutshe a year later than Campbell in August 1821 (Boeyens 2000).

The Historical and Ethnographic Records

12

Literature in account of the BaHurutshe history was published in 1935 by E. C. van Hoepen and A. C. Hoffman (researchers of the National Museum in Bloemfotein), who alluded to the stone complexes at Buispoort and Braklaagte. Basing on his 1935 visitation, another writer P.W. Laidler described the BaHurutshe capital with the help of the descendent Hurutshe group which occupied the area and were able to relate the history of the then village, as well as to describe the complicated layout of the abandoned settlement. The occupation of Kaditshwene by BaHurutshe was also confirmed by M. A. Gronum in his 1938 writings, who argued that the Matebele could have not built the massive town as their occupation of the area was too brief.

Ethnological work on Kaditshwene was pioneered in the 1950s by a state-employed ethnologist P. –L. Breutz, who published several monographs on history of various Tswana ethnic groups – mainly on recorded oral history traditions. He however ignored the information that Kaditshwene was once a Hurutshe capital, and therefore associated it to Southern Arabia and probably Bantu who built Great Zimbabwe. Breutz work was followed by that of anthropologist I. Schapera in 1943 and 1951, and historians Legassick and Parsons in the 1970s.

3. DESCRIPTION OF THE SITE

13

The Iron Age cultural landscape of Kaditshwene attributed to the Moloko culture is approximately 25 kilometres from the town of Zeerust in a north-easterly direction in the North West Province of South Africa. To date six sites have been identified on the landscape (See Table and Figure 1 below). For the purpose of this report focus will be on Kaditshwene 2526AC2 a site located on the farms, Bleomfontein alternatively known as Olifantspruit 62 JP and Bloemfontein 63 JP (25°1′26 S, 26°10′25 E) in the Eslenburg area.

Archaeological research has mainly focus on Kaditshwene 2526AC2, the portion situated on the farm Bloemfontein 63 JP. This site dates back as far as the 1400's and when the missionary Rev. John Campbell visited the site in 1820 it still existed (Campbell, 1822).

At Kaditshwene 2526AC2 the most prominent feature on the landscape is the remains of stone walls, which were constructed using the local sandstone occurring on the hill. Boeyen's diagram of the site (2000, 144) give a diagrammatic representation of the stone walls and the site (see Figure 2). The northern stone wall denoting the chief's enclosure is probably one of the best examples of Iron Age masonry associated with the Tswana people. Structurally the wall is bigger and more detailed compared to other walls on the site.

Enclosure walls forms the outer boundary of the site. These walls are constructed of the same material as that of the chief's enclosure. Enclosure walls represent predominantly female spaces, since it is the area immediately associated with the hut. (Boyens 2000)

Hut foundations are found throughout the site. In the chiefs enclosure most of the slate foundation stone are still in *situ*. The in situ stones indicate that the hut also had a separate sleeping area because at the back of the hut a smaller circle of foundation stones is attached to the bigger circle.(Personal communication- Mr. S Miller) The hut was approximately four metres in size, with a height of approximately four and a half metres. (Personal communication- Mr. S Miller)   Stones at the front of the hut indicate *lolwapa* walls. A few pieces of black plastic sheet indicate the area within the hut where the 2001

14

two week archaeological excavation had been undertaken. Smaller stone circles are located in most of the enclosures, represent possible grain storage areas.

The great monolith, with an approximate height of 120cm is located in the northern corner of the Great Kgotla between two *Rhus lancia* trees and near the entrance of the Great Kgotla. The sandstone monolith represents the ancestral spirits of the people who lived at Kaditshwene. Remains of a platform are also visible near the Great Monolith.

A characteristic of the Great Kgotla, is the open sandy area with trees on the boundaries. This space would have been used for *pitso*'s (meetings), such as an. assembly of the tribal council or a public hearing of an offender. Located on the east of the Great Kgotla, is a smaller stone enclosure, which might probably have been used to hold cattle. A big *Rhus lancia* grows in the middle of the wall small enclosure.

Kraal 1 as indicated on the Boeyens representation (2000, 144) is the biggest enclosure which were mapped. The area is more densely vegetated and less stone walls occur.

Middens
Four middens occur throughout Kaditshwene 2526AC2 on the farm Bloemfontein. The soil of all four middens appears black compared to the surrounding orange/ochre coloured soil. Some of the deposit includes Moloko pottery shreds. A grinding stone also occurred at the northern edge of the midden near the special enclosure of the chief.

Fence
A wire fence of approximately one and a half metres divides Kaditshwene 2526C2 into two, one half of the site on Bloemfontein 63 JP being and the other half of the site situated on Kleinfontein 62 JP. The fence is intact and occurs throughout the site.

Iron Smelting

15

Remains of a furnace are located further down the hill between *Rhus lancia* trees on the farm Bloemfontein 63 JP. The furnace is oblong in shape and made of the surrounding clay. Remains of the furnace measure approximately half a metre. Iron slag are scattered within a radius of five metres of the furnace, with some of the slag possibly being washed downhill by the rain.

The Waterfall

Oral history gathered from informants who are descendants of the Bahurutshe and who live in the two local villages nearby, i.e. Lekubu and Mokgola, indicate that a waterfall exists on the closer side of 2526AC2 where sacred ceremonies are performed. Further research need to be conducted and determine the exact location of the waterfall.

Initial excavation and surveys conducted at the site, indicate that Kaditshwene is the most intact Bahurutshe Tswana site known. When further oral histories are obtained through interviews from all descendents in nearby villages, meaning will be given to the site. More importantly opportunities will be created for the sustainable management and usage of resources that will contribute to the socio-economic development of people living in the villages.

4. STATEMENT OF SIGNIFICANCE OF THE KADITSHWENE HERITAGE SITE

Kaditshwene is historically considered a capital of the Bahurutshe nation and the largest Tswana settlement in Southern Africa with a population of 16000 to 20000, around the early 1800's. The large population of Kaditshwene was almost the size of Cape Town's population around the same period.

Both the tangible and intangible aspects of heritage of Kaditshwene cultural landscape, provide strong evidence of a thriving iron age economy and a dynamic pre-colonial social network that underpins the historical achievements and contributions by the Bahurutshe people, in Southern Africa.

4 .1 COMPARISON WITH SIMILAR SITES

16

Kaditshwene, Molokwane and Vlakfontein

Kaditshwene , Molokwane and Vlakfontein were some of the largest urban clusters South Africa in the late 18th and early 19th centuries and impressive 'monuments' to significant political and economic in what is now the North West Province.

Molokwane is a pre - Colonial Western Setswana town that comprises a large aggregation of individual homesteads. Molokwane is of particular archaeological value because the clarity and preservation of the town layout and features. The town is linked through the oral records to a Bakwena lineage.

Vlakfontein is an archaelogical site with detailed evidence on oral record. The metal working evidence on side is of great interest. The town layout is also of archaelogical value and the site has the potential to fulfill a variety of educational functions. The site can be utilized for providing research material for the development of educational materials.

5. CURRENT USE OF THE SITE

The farm owners still utilize the site for agriculture, farming and hunting etc

6. CONDITION REPORT

6.1 THREATS TO THE SITE

Vegetation growth

It was observed that there is uncontrolled growth of vegetation such as trees and shrubs on or near the walls. This uncontrolled growth of vegetation is causing the roots to penetrate into the walls and thereby weaken the structures. This may be responsible for the collapsing of some of the walls.

17

Removing these trees may prove problematic as the roots may be so entrenched as to destabilise the structures if not removed properly.

Grazing Animals

Use of the site as grazing grounds for cattle may result in animals leaning and climbing on the walls leading to further damage. In addition cattle may be responsible for creating paths and damaging artefacts as they trample on the land.


Collapsing of walls

18

Some of the walls clearly show evidence of various degrees of collapse.
This may be attributed to roots of big trees destabilising the structures and
the poor or systematic construction method utilised.

Bush Burning

19

A portion of the site in the kgotla was affected by a wild fire which inadvertently burnt shrubs that had been collected during an exercise to remove excess vegetation from the site. Although, there are lessons to be learned from this episode in terms of heritage management for site presentation, no artefacts were destroyed during the fire as the kgotla would not normally be associated with any material remains. However the general effect is that the portion is deviod of any vegetation and therefore prone to soil erosion.
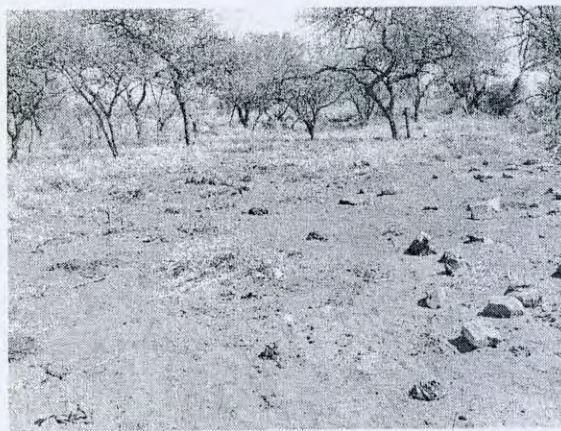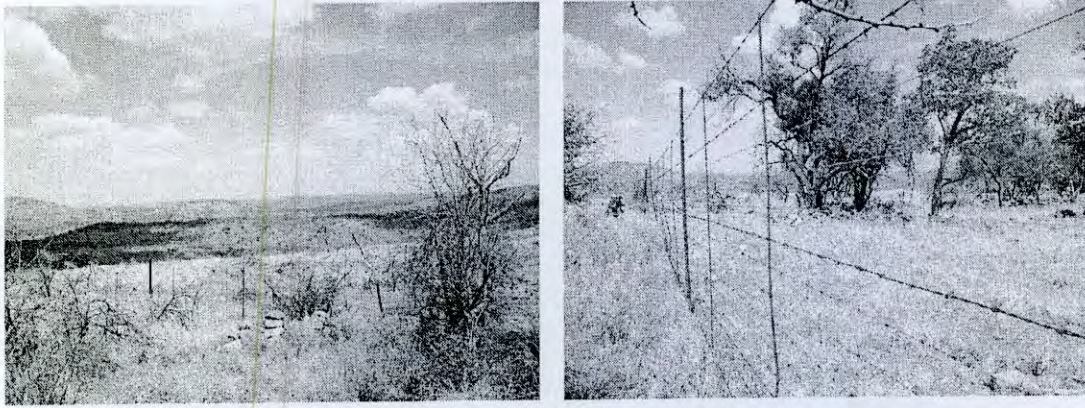

Loose dark soil after a bush fire

Wire Fence

As the site is located on two discreet farms, it is dissected in two by a wire fence. This fence creates a wedge on the site as it is only accessible on one side. The implications of this are immense as it is not conceivable to present one part of the site and initiate different management regimes for the same site.

20

Wire Fence dissecting the site

Despite the few observations made, the Kaditwene archaeological site is a well preserved site whose significance lies in its enrichment of the cultural heritage of the Bahurutshe people, its educational and or research value and its potential for tourism..

21