

ACKNOWLEDGEMENTS

I would like to direct my gratitude to God who has provided me with life and strength to complete and submit this piece of work.

I would like to thank the following:

- My supervisor, Dr Nick Shepherd for his knowledge, support, constructive criticism and encouragement in the production of this study. Without his direction, comments and feedback this would not have been a success.
- My co-supervisor, Dr David Worth also for his constant guidance, knowledge and encouragement. He was always there to listen, give comments and advice
- My friends; Dr Webber Ndoro for his knowledge, comments, support and advice and Dr Cina Mosito for her editorial support and advice.
- The members of community in Botha Bothe who supplied all the information requested and their time they spared during field work.
- The Lesotho Government for its financial assistance.
- The Department of Culture for their support and time I was given to continue with my study back home.
- Finally, My family for their understanding and support. In particular, my husband and my children whom young as they are, gave me an opportunity to further my studies.

ABSTRACT

This paper investigates how the cultural landscape of the Botha Bothe Plateau can contribute towards improving the lives of people in the area, through the management of its heritage resources.

The main objectives of the study are;

(a) To examine the way the Botha Bothe Plateau has been managed as a cultural landscape in order to evaluate how much the local communities are benefiting from this important Lesotho heritage site.

(b) To investigate the potential of a well managed Botha Bothe Plateau to contribute improving living conditions.

The study takes the view that with proper management system in place, the plateau will be able to retain its cultural heritage values and provide meaningful benefits to the local community.

For data gathering, this study employed both semi-structured interviews and an inventory of resources insitu. 25 open ended interview questions were designed. They targeted thirteen local people from the following groups; the former residents of the plateau, people involved in the tourism sector in Botha Bothe, teachers, the youth, elders in the community, traditional leaders, traditional healers and members of the Environmental Society.

Coding and grouping of themes was used as a tool of analysis. The findings reflected that the values, namely, natural, aesthetic, historical, social, economic values,

education/ research and spiritual values are the main features of the plateau. The study showed that with proper management, the plateau can contribute in poverty reduction.

ABBREVIATIONS

DEAT	Department of Environmental Affairs and Tourism
DFID	Department for International Development, United Kingdom
GNP	Gross National Product
GDP	Gross Domestic Product
HIV/AIDS	Human Immunodeficiency Virus (HIV) and Acquired ImmunoDeficiency Syndrome (AIDS).
ICCROM	International Centre for the Study of the Preservation and Restoration of Cultural Property International Centre for the Study of the Preservation and Restoration of Cultural Property
LECAWU	Lesotho Clothing and Allied workers Union
LGMTEC	Lesotho Government Ministry of Tourism Culture and Environment
MDP	Ministry of Development Planning,
MDTCDP	Maloti-Drakensberg Transfrontier Conservation and Development Programme
MTEC	Ministry of Tourism, Environment and Culture
NEPAD	New Programme for Africa's Development ()
NES	National Environmental Secretariat
PPC	Protection and Preservation Commission
UN	United Nations
UNAIDS	The Joint United Nations Programme on HIV/AIDS
UNDP	United Nations Development Programme
UNESCO	United Nations Educational, Scientific, and Cultural Organization
WHC	World Heritage Convention

TABLE OF CONTENTS

PAGE

- * Declaration
- * Acknowledgements
- * Abstract
- * Abbreviations

CHAPTER ONE: INTRODUCTION

1. BACKGROUND TO THE PROBLEM.....	1
2. BOTHA BOTHE PLATEAU.....	2
3. RATIONALE FOR STUDY.....	5
4. STUDY AIMS AND QUESTION.....	6
5. OBJECTIVES.....	6
6. DEFINITIONS OF KEY TERMS.....	7
(i) Heritage.....	7
(ii) Intangible heritage.....	8
(iii) Heritage Values.....	8
(iv) Conservation and preservation.....	9
(v) Stakeholders.....	10
(vi) Sustainable development.....	10
(vii) Local community.....	11
(viii) Cultural landscapes.....	11
7. OUTLINE OF THESIS.....	14

CHAPTER TWO: BACKGROUND TO SITE AND REVIEW OF LITERATURE OF HERITAGE MANAGEMENT, SUSTAINABLE DEVELOPMENT AND THE PRESENTATION OF CULTURE

1. INTRODUCTION.....	15
a) Historical background of the plateau.....	15
b) Site description.....	20
2. CURRENT LEGISLATION FRAMEWORK.....	24
3. HERITAGE AND CONSERVATION.....	26
4. HERITAGE AND SUSTAINABLE DEVELOPMENT.....	29
5. HERITAGE AND THE PRESENTATION OF CULTURE.....	31

6. POVERTY IN LESOTHO.....	34
7. HERITAGE AND POVERTY.....	39
8. CONCLUSION.....	40

CHAPTER THREE: METHOD

1. INTRODUCTION.....	41
a) The Problem.....	42
2. RESEARCH PROCESS.....	42
a) The questionnaire.....	42
b) Resource Inventory.....	45
c) Access.....	46
d) Field Sites.....	48
e) Equipment.....	49
g) Interviews.....	50
h) Analysis.....	52
i) Limitations of the research process.....	53
3. CONCLUSION.....	53

CHAPTER FOUR: FINDINGS

1. INTRODUCTION.....	55
2. VALUES.....	56
a) Natural value/ aesthetic value.....	56
b) Historical value.....	57
c) Social value.....	58
d) Economic value.....	59
e) Education/ research value.....	65
f) Spiritual value.....	66
3. CHALLENGES.....	67
a) Challenges of modernity.....	67
b) Need for developmental projects.....	72
c) Other issues affecting the area.....	75
4. SUGGESTED SOLUTIONS.....	79
(i) Awareness.....	79

(ii) Permits.....	81
(iii) Replanting of trees.....	81
5. ANALYSIS OF THE TOURISTS' RESPONSES.....	81
a) Knowledge about the place.....	82
b) Threats to the place.....	83
c) Local products purchased.....	83
d) Factors making the place special.....	83
6. CONCLUSION.....	85

CHAPTER FIVE: DISCUSSION

1. Values of Botha Bothe.....	87
a) Social value.....	89
b) Historic value.....	91
c) Scientific value.....	92
d) Aesthetic Value.....	93
e) Economic Value.....	93
2. CONSERVATION ISSUES.....	94
3. LEGAL PROTECTION OF HERITAGE.....	98
4. POVERTY ALLEVIATION.....	101
5. HERITAGE TOURISM.....	104
6. IMPLICATIONS FOR BOTHA BOTHE AND LESOTHO.....	108
7. CONCLUSION.....	109

CHAPTER SIX: CONCLUSION AND RECOMMENDATIONS

1. REMARKS.....	110
a) Values.....	110
b) Conservation.....	112
c) Legal protection of heritage.....	113
d) Poverty alleviation.....	114
2. LIMITATIONS OF THE STUDY.....	115
3. RECOMMENDATIONS.....	115
a) Management plan.....	115
4. CONCLUSION.....	117

LIST OF REFERENCES.....119

APPENDICES

APPENDIX A : Questions

APPENDIX B : Interviews

APPENDIX C : Documentation sheets

APPENDIX D : Supporting resources

LIST OF FIGURES

	PAGE
Figure 1: Botha Bothe (Location) Map.....	3
Figure 2: Botha Bothe Map.....	4
Figure 3: Botha Bothe Plateau.....	5
Figure 4: Lesotho Map.....	18
Figure 5: Moshoeshoe I's ruined structures.....	19
Figure 6: Ruined settlement of Basia.....	19
Figure 7: Batlokoa ruins.....	20
Figure 8: Kopu and Kopunyane Caves.....	22
Figure 9: Sketched heritage resources.....	23
Figure 10: Mopeli Village.....	47
Figure 11: Tlokoeng Village.....	47
Figure 12: Likila Handicraft.....	48
Figure 13: Traditional healers at Sekubu Cave	48
Figure 14: Liphofung Cultural Heritage Site	48
Figure 15: Grouping of themes.....	56
Figure 16: Tlokoa female initiates.....	59
Figure 17: Pulling of dead wood.....	61
Figure 18: Trade in grass for making saleable artefacts.....	62
Figure 19: Woman marketing mokorotlo hats.....	62
Figure 20: Mopeli chief washing his face.....	66
Figure 21: The traditional healer holding a basket full of herbs.....	69
Figure 22: The traditional healers.....	69
Figure 23: The local tourist sleeping on an animal skin.....	70
Figure 24: Tour Operator wearing leather hat.....	72
Figure 25: Traditional house 'Mamohase Bed and Breakfast.....	74
Figure 26: Medicinal Plants 'Mamohase Bed and Breakfast.....	74
Figure 27: sign board 'Mamohase Bed and Breakfast.....	74

CHAPTER ONE

INTRODUCTION

1. BACKGROUND TO THE PROBLEM

Sustainable development has become a major national and international priority throughout the world. Given the far reaching consequences of underdevelopment and therefore of poverty in the world, the United Nations Organisation (UN), in its millennium goals that were proposed in 2000, suggests that nations should develop strategies to improve the situation (United Nations, 2005). As a follow-up to the millennium goals and other UN calls for development, at the 2002 World Summit on Sustainable Development that was held in Johannesburg, the development of strategic measures for the alleviation of poverty among other developmental issues was cited as a major challenge. The summit identified the management of heritage as one of the important tools for the promotion of sustainable development which in turn could lead to among others poverty alleviation.

As a response to the UN's call for poverty alleviation, the African Union has come-up with the New Programme for Africa's Development (NEPAD), which has accordingly stressed the protection of the environment which will in turn benefit development (Schwabe, 2002:20-21). As a member of both African Union and NEPAD, Lesotho has had to heed calls made by the international body, United Nations on such issues as poverty alleviation. Therefore, poverty reduction is one of the goals espoused by the government of Lesotho's 2020 national vision (Lesotho Government, 2004) which emphasises among other things the protection and preservation of heritage resources.

The challenge however is how to introduce sound management principles and practices of such resources that could in turn effect economic development.

Lesotho is very rich in immovable cultural heritage resources which are spread throughout the country. One of the significant heritage resources of Lesotho are her cultural landscapes. Such landscapes are in the form of mountains and caves because they have a strong association with people as well as old settlements all of which have interesting flora and fauna. The problem that Lesotho and other developing countries face is how to preserve this legacy of cultural heritage. The concern of the present study is to investigate how Botha Bothe Plateau, is perceived and plays a part in the lives of communities living around this heritage site in Lesotho.

2. BOTHA BOTHE PLATEAU

Botha Bothe¹ Plateau is located about two miles southeast of Botha Bothe town in the Kingdom of Lesotho. The plateau, which is 129 km away from the capital city of Lesotho, Maseru, can be defined as an evolving cultural landscape containing a range of biodiversity and cultural phenomena (see Appendix C). The place consists of a naturally fairly flat-topped, sandstone hill bounded by steep scarps and is 300 feet high (Walton, 1959; Thompson, 1975). It is surrounded by many rivers such as Maphiri and Moroeroe. On the north east, the plateau is boarded by Mopeli village where the headquarters of the chief of the area is based while on the South is Likhutlong Ha Majara. To the east is Taung while on the western site of the plateau is Makopo (as shown in Figures 1 and 2). The plateau is largely covered by eucalyptus trees (see Figure 3).

¹ The name Botha Bothe will be written that way instead of Butha Buthe which is still used in the official documents because the local people argue that 'u' was adopted by the colonial people because they did not know how to pronounce 'o'.



Figure 1: Location map showing Botha Bothe Plateau cultural landscape as well as Mopeli, where the chief of Botha Bothe District is based, Matsatsaneng where some 'mokorotlo' producers live and some rivers such as Maphiri and Moroeroe that surround the Botha Bothe Plateau (Mabote, T. GIS Specialist for the Maloti Drakensberg Transfrontier Conservation & Development Project Lesotho. 2006)

The cultural landscape of Botha Bothe Plateau has evidence of human history since it was occupied by Moshoeshe 1 and his followers in the pre and postcolonial periods. It is the first fortress that Moshoeshe, the founder of Basotho nation occupied in the 1820s, which was later occupied by the Batlokoa² who left recently in the 1940s. As a result, the place has had some considerable value to the community. Besides, the plateau is considered to have scenic beauty with its shape portraying a lion lying down. The combination of these values has turned the plateau into a major tourist attraction in Lesotho.

² Although black people in Lesotho consider themselves Basotho, they are divided according to clans which are named after some animals. For instance, Basia are named after a cat.

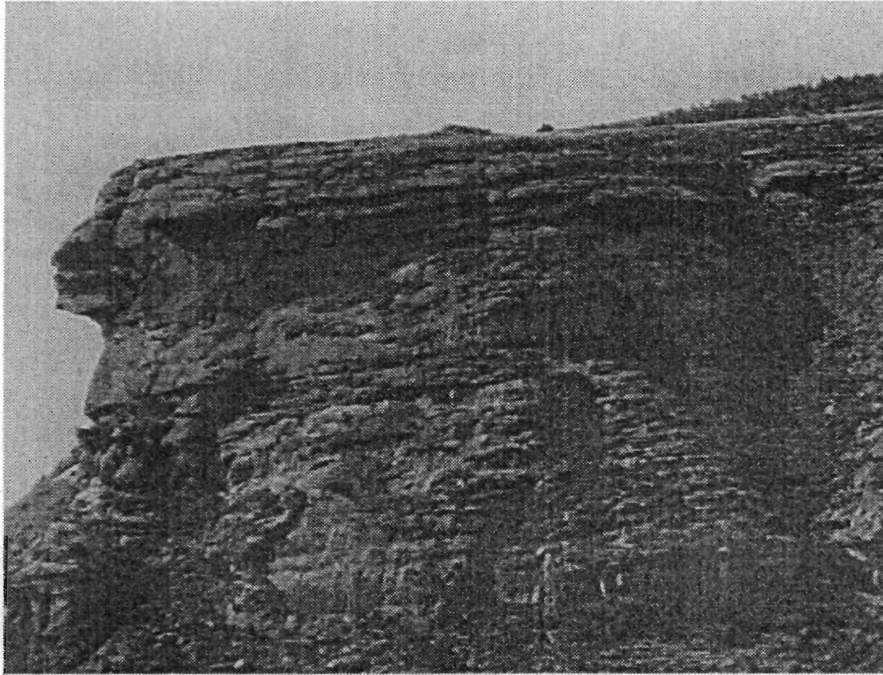


Figure 3: The lion-like Botha Bothe Plateau from the south west.
Photographer: Kebone Ntene.
Date: 01/09/2004

Botha Bothe has a mixed population of Basotho and Indians. The majority of Indians are Muslims and they reside in the urban parts of Botha Bothe. The Muslims have a mosque³ that was built in 1910. According to the 2002 census, Botha Bothe district has a population of 150,815 (Lesotho Co-Farewell Indicators, 2002).

3. RATIONALE FOR STUDY

Although the international literature points towards a link between well managed heritage sites and possible tangible and intangible benefits, no thorough study has been carried out in Lesotho on such an issue with specific reference to Botha Bothe. One potentially useful document is the Tourism Development Plan for Lesotho (1994) which indicated some conservation problems faced by Lesotho's heritage sites and the need for creating a comprehensive inventory for heritage resources (Marketing Services International, 1994). In the light of this document, a further use for my own study will be in illuminating pertinent issues that could guide the Ministry of Tourism,

³ Given its age, the Mosque is regarded as one of the heritage sites in Botha Bothe.

Environment and Culture in its mission to conserve protect, present and promote Lesotho's heritage.

4. STUDY AIMS AND QUESTIONS

The aims of this study are as follows:

- (i) To investigate how the cultural landscape of the Botha Bothe Plateau and its environs have been perceived and utilized by the local people;
- (ii) To examine the challenges of managing heritage places and the needs of the local people of using the resources in the area.

The research explores how Botha Bothe Plateau can play a role in improving the lives of people in the area, through the management of its heritage resources. This study focuses on how the heritage resources found at Botha Bothe can be utilized in a sustainable way and at the same time contribute to the national vision. The study takes the view that with a proper management system in place, the plateau will be able to retain its cultural heritage values as well as provide meaningful benefits to the local community.

5. OBJECTIVES

Given the aims and issues mentioned above, the objectives of the study are:

- (i) To examine the way the Botha Bothe Plateau has been managed as a cultural landscape in order to evaluate how much the local communities are benefiting from this important Lesotho heritage.
- (ii) To investigate the potential of a well managed Botha Bothe Plateau to

contribute improving living conditions. These issues are also discussed in the light of the various values the communities attach to the site. The problems which the site is facing are also articulated in order to give the context of the discussion.

- (iii) The other objective is to develop pointers to an improved and holistic approach to the management of the plateau. It is important that management plan for sites are developed for better management of such sites because heritage resources are not renewable and once destroyed they are gone for good. A good management will also enable promotion of a site which invites more visitors thereby contributing to better living conditions.

6. DEFINITIONS OF KEY TERMS

We start by defining the key concepts before exploring what this paper requires since they are the main concepts that are used in this study.

(i) Heritage

Heritage is a shared valuable resource. It is defined in terms of the tangible resources such as sites and artefacts and intangible resources such as, customs and performances which have values either to the local community or the nation. Heritage is thus defined as what people inherit, what is significant and valuable and therefore it is passed on to the future generations (Deacon, et al., 2003; Blake, 2000; Carruthers, 1995; Crouts, 2003). On the other hand, Tunbridge et al. (1996) assert that heritage is a process of selection and interpretation driven by consumption. It is driven by market demand. That is, what is on demand is selected, packaged and interpreted for

consumption. There are two types of heritage, tangible and intangible, which are described below.

(ii) Intangible heritage

The intangible heritage is the untouchable kind of heritage. It refers to meanings that are linked to artefacts and sites (Deacon et al., 2004:10). Intangible heritage is given the following categories:

- Oral expressions such as language, oral histories, storytelling and literature
- Performing arts such as music, dance, games and festivals
- Social practices, for example: rituals, cultural performances and activities.
- Knowledge and practices: customs, values and beliefs
- Traditional craftsmanship such as knowledge and skills of making art works.
- Cultural sites linked with intangible values (Blake 2001; Prott 1999; Smith & Marotta in press cited in Deacon et al., 2004:27).

The tangible and intangible are however closely related because the tangible resources such as sites and monuments are valued because they have the intangible values that are associated with such significant sites (Blake 2001; Munjeri, 2000, also cited in Deacon et al., 2004:28). In order for heritage to survive, a nation should have certain values which are geared towards such survival.

(iii) Heritage Values

According to Mason (2000:15), values are different opinions from people. Values are different but most of them are related and work jointly. These include cultural, social, spiritual, educational, economic, scientific and aesthetic or beauty. Values come into

play only when driven, expressed and supported by stakeholders. In Mourato's opinion (2000:63), values cannot be shaped by the local community only because they may be ignorant of some issues involved. So, in order to come up with strong decisions, cultural experts should be part of the group deciding but not imposing what is valuable. "Heritage value is not shaped only by provenance or authenticity, but also by symbolic significances or associations, not always rooted in scientific fact" (Deacon et al., 2003:24).

Naming a particular object or place as 'heritage' gives it a label that distinguishes it from other objects or places. Therefore, it gives that place or object new meaning and thereby adds value to it. Values are very important in management since they are attached to the conserved place or object. There are also educational values which hold information about the past. Although economic values are viewed to be more personal, the ones emerging from the conserved heritage are often classified as public good "...reflecting collective decisions rather than individual, market decisions—and are therefore not captured by market price measures" (Mason, 2000:12). However, values are not static since they are affected by time, the people shaping them and the global world (Meining, cited in Davis, 1999; Mason, 2000; Truscott, 2000). Therefore, it is important that they are conserved.

(iv) Conservation and preservation

Conservation is defined as "the discipline involving treatment, preventive care and research directed toward the long-term safekeeping of cultural and natural heritage" while preservation refers to "actions taken to prevent further changes or deterioration in objects, sites, or structures" (J. Paul Getty Trust, 2000). It means the treatment

taken to prolong the life of artefacts or structures. So it is important to engage the stakeholders in the care and as well as the treatment of heritage sites or objects.

(v) Stakeholders

Stakeholder refers to a member of a group either a nation or local community and even external that has an interest in the local development process or project. Stakeholders include even small groups such as the youth in the community in order to make them feel responsible as primary owners of heritage site(s) or project(s). Service providers can also be stakeholders if they take responsibilities (Torre et al., 2000; Aplin, 2002). The involvement of stakeholders is useful in the heritage sites because as people directly responsible, they need to be familiar with all the procedures needed to make heritage sites sustainable.

(vi) Sustainable development

Sustainable development means “[...] the improvement of economic efficiency, the protection and restoration of the environment and the enhancement of the social well-being of people” (International Institute of Sustainable Development cited in Schwabe, 2002:11-12). Sustainable development enables the present generation to develop and use the ecological resources for quality living but conserve for the future generations. It calls for interplay between environment, economic and social progress. In addition, it emphasizes equity between cultural values and monetary benefits. This concept places more emphasis on the local communities and their environs.

(vii) Local community

By local community this study implies people living in the area or those who still come and carry out their responsibilities in that area. These are people who have some relations that are communal such as sharing values or interests. People who still interact with one another (Wikipedia, 2005). The term community is given other titles such as 'practising community' by (Deacon et al., 2004) and 'holding community' (Blake cited in Deacon et al., 2004:42). Although the community may have the right of ownership to tangible and intangible, the later may be problematic because it is not the same as owning something visible such as a place or something one can touch. The important thing here is the safeguarding of those tangible and intangible values when it comes to define what it means by the community (Deacon et al., 2004). Such a community in this case consists of groups such as the youth, business people, elders, professionals and knowledgeable people. These groups are very important in the management of cultural landscapes such as Botha Bothe Plateau because they utilize it. Therefore to ensure its sustainability, they have to be involved in its management.

(viii) Cultural landscapes

In terms of definition, cultural landscapes are geographic areas that include both cultural and natural resources and are associated with historic developments, events, activities or exhibit cultural values (Birnbaum cited in Sudi, 1999; Luxen cited in Deacon et al., 2004:16). Cultural landscapes are areas that have traces of human activity and of interactions between people and nature and they include mountains and their peaks. "Since the beginning of human history, mountains and their peaks have been seen as places of mystery and spiritual fulfilment by people in many cultures" (Rössler, 2003:46). From the beginning of 1994, such sites have been increasingly

classified as World Heritage Cultural Landscapes (Aplin, 2002:169). They can be places of ceremonial activities such as initiation or be associated with historical events (Ngoro, pers. comm. 2005). Most importantly, “the capacity of a site to convey, embody, or stimulate a relation or reaction to the past is part of the fundamental nature and meaning of heritage objects” (Mason, 2000:11). In most cases, cultural landscapes subsume three vital concepts for heritage management:

- Nature as fundamental heritage in its own right.
- Environment as the setting of human actions.
- Sense of place as awareness of local differences and cultural links with specific phenomenon on the landscape. These could be tangible or intangible (ICCROM Working Group 'Heritage and Society', 1999:22; Rössler, 2000 cited in Sudi, 1999).

All the concepts defined above lead to awareness of natural and cultural complexity and the stewardship needs of the landscape. This landscape provides an important dimension for understanding and experiencing the larger contexts. Thus landscape can be viewed as part of the cosmology of a people (Rössler, 2000). A major component of any cultural landscape is the fauna and flora which plays an important part in the overall preservation and presentation of any heritage place. Some trees in African tradition have special roles as intermediaries with the divine. Some forests are considered the home of the spirits and become sacred such as the Mijikenda Kaya Forests in Kenya (Sudi, 1999). In the case of Botha Bothe plateau, it is an arena of initiation ceremonies because the relationship between nature and culture is very important. Traditional African resource management finds natural expression in environmental knowledge, technical and ritual practices. Resource management is

embedded in the belief systems which have in turn contributed to the conservation and the sustainable use of both cultural and natural resources. Usually shrines or places of worship represent a quintessential natural source of culture; the two are inseparable, so that human society has no meaning without the rocks, the pools, the caves and the trees and they in turn are given meaning only by the residence among them (Ranger, 1999). In most cases heritage places are places of:

- Cultivation
- Animal grazing lands.
- Wood harvesting for fuel and carving
- Tourist facilities
- Areas identified as important for rituals purposes. (These could be water bodies, trees, rocks etc)
- Burial areas.

The maintenance of a natural equilibrium is very important for both nature and human existences. Once the equilibrium is disturbed by over exploitation, then the site and its values become threatened (Chambers, 2000; Keyser, 2002). Equally important is the fact that landscapes are populated by people and therefore management planning for the conservation of the place becomes paramount. Any heritage management system in Africa needs to recognise this unique relationship between nature and culture. There is also need to recognise the way the community looks at the landscape as a resource rather than as an artefact.

7. OUTLINE OF THESIS

This chapter has introduced the problem with which the study is concerned. In addition, the aims, the question and the objectives of the study have been articulated.

Chapter Two provides the background to the site under study, reviews the literature on management of this site giving examples of other sites as case studies. The discussion also provides information on how Botha Bothe is managed also giving the status of the area in terms of legal protection under the Historical Monuments, Relics, Fauna and Flora Act N0.41 of 1967. Moreover, the chapter also outlines the link between heritage and tourism and how the two jointly can contribute to among other things, poverty alleviation. However it is also stated that without proper conservation measures and practices sites fail to become sustainable. The chapter furthermore debates how the intangible is presented at heritage sites.

Chapter Three gives a detailed account of the research methods that were followed in order to address the issues in this paper. These include the use of secondary sources such as archival documents, both published and unpublished documents, maps and photographs as well as books and journals. The collection of data included semi-structured interviews that were conducted among the local communities and a further ten interviews conducted with international tourists. The chapter also outlines the methodology of the survey carried out to document the heritage resources in the area.

Chapter Four presents the findings and data from the investigations made in Chapter Three. Chapter Five then discusses and analyses the data presented in the earlier chapters while the conclusion and recommendations are presented in Chapter Six.

CHAPTER TWO

BACKGROUND TO SITE AND REVIEW OF LITERATURE OF HERITAGE MANAGEMENT, SUSTAINABLE DEVELOPMENT AND THE PRESENTATION OF CULTURE

1. INTRODUCTION

This chapter is divided into two parts. Part one introduces the historical background to Botha Bothe Plateau since the arrival of Moshoeshe 1 and his followers in 1820 and the site description with regard to the resources on the study area, the past and current usages. The second part explores the literature on the status of the site in accordance with the heritage legislation of Lesotho, conservation of heritage resources, cultural tourism, sustainable development, and heritage and presentation of culture.

a) Historical background of the plateau

Lesotho is a landlocked country within South Africa (as shown in Figure 4 on page 18; Hassan, 2002; Odendaal, 2000). It is made up of ten districts and Botha Bothe, is one of them. In about 1820, Moshoeshe 1, (the founder of the Sotho nation) moved from Menkhoaneng in Leribe District, where he was born, to Botha-Bothe to establish his first fortress. Therefore, Botha Bothe was the first headquarters of Moshoeshe (Walton, 1959:15; Thompson, 1975:38-40; Ambrose, 1967:5). The name Botha Bothe applies to both the district as well as the plateau. Botha Bothe is a Sesotho name which means a “place of lying down” (Millennium Travel Guide, 2000:12). The plateau which is so named because it bears a resemblance to two bending lions, dominates the town and is a major feature (Lesotho, 1995:5; Ambrose, 1967:5). Botha Bothe has outstanding natural scenic beauty (as shown in Figure 3 on page 5) and is famous for being a refugee area for the people who were fleeing the

Lifaqane/Mfecane⁴ wars between 1821 and 1824. According to Walton (1959:18), in the days of Moshoeshoe, it was only through narrow passes that people could gain access to the top of the plateau. The most accessible pass is the one on the north-east face just above Mopeli's village (Thompson, 1975:40). At the top of the pass, there was a boulder wall which is similar to the one built at Khubelu Pass at Thaba-Bosiu⁵. "On a sheltered and protected ledge behind this wall are the foundations of the tiny stone huts of the look-outs who guarded the two gaps which converge at this point" (Walton, 1959:18). Initially Moshoeshoe and his people had occupied a huge cave on the western site of the mountain peak. However, he finally established his village on top of the mountain against the advice of his councilors, who argued that this would associate them with the San who normally occupied caves on top of the mountains (Thompson, 1975: 41).

Moshoeshoe's village was built just above the pass. Today, what remains are only the ruined walls that still portray a large circular structure which probably surrounded a stone-walled cattle kraal. The cattle kraal's entrance is indicated by two protruding stones on the eastern site. The ruined structures also portray small round stone-walled huts that bordered the ruined cattle kraal on the north. The kraal was in turn surrounded by a group of small round stone-walled houses on the north (as shown in Figure 5, page 19). On the western side of this area are the remains of another small settlement, which according to Walton (1959) housed the guard-men on the lookout

⁴ Lifaqane or Mfecane are wars which started amongst the Nguni in northern Natal. The main cause was competition for scarce resources. Therefore, as new kingdoms emerged, competition over resources became stronger and weaker groups were destroyed. These wars affected most areas in Southern Africa because of movements of groups that were running away from stronger ones (Gill, 1993:67-68).

⁵ Thaba Bosiu is the fortress that Moshoeshoe I occupied in 1824 when fleeing from the troublesome neighbours like the Batlokoa. It is the place valued by Basotho because this is where the founder, Moshoeshoe I managed to defend the kingdom of Lesotho against enemies such as Afrikaners.

over the western approaches (see Figure 6 on page 19). There were also a number of caves on the western part of the hill used to protect the settlement against attacks by enemies.

Lepoqo commonly known as Moshoeshoe, was a very strong and brave leader, but due to the relative accessibility of Botha Bothe Plateau, he was at times attacked by his enemies. For instance, the AmaNgwane of Matuoane attacked him and captured 2,000 heads of cattle. He was also attacked by the Tlokoa under the leadership of an old woman, Maseile, but the Tlokoa were forced back at the Battle of Pots (Walton, 1959; Thompson, 1975:40). Ambrose (1967:6) states that the battle was given that title because the cooking pots were crushed when Batlokoa camp was invaded. Later, Batlokoa retreated, and pushed the Mokotelis' back. The latter had to move to the top of the plateau and Batlokoa destroyed their crops aiming to starve them, but instead they too suffered from hunger. At that time, Batlokoa had settled in Ficksburg, South Africa. Moshoeshoe returned to his father in Menkhoaneng because the plateau was vulnerable, though he returned the following year to re-establish his village. He strengthened the security of the site by constructing walls (Walton, 1959:19) and used local (traditional) healers to protect the fortress with medicines (Thompson, 1975:41). The other passes were occupied by his brothers: Posholi, Makhabane and his half-brother, Mohale. Batlokoa continued to attack them, destroying their crops, and the Mokotelis' were faced with starvation. Due to these frequent attacks, Moshoeshoe I was informed by Motingoe of the Mokoteli who lived near Qiloane about a suitable fortress, Thaba Bosiu, which he finally occupied in 1824 (Ambrose, 1967:6; Thompson, 1975:42; Walton, 1959:20). Batlokoa occupied Botha Bothe and their village was built above Moshoeshoe's cave on the southern part of the plateau (see

Figure 7 on page 20) until 1942, when they moved to the lowlands under Moholo Moraki.

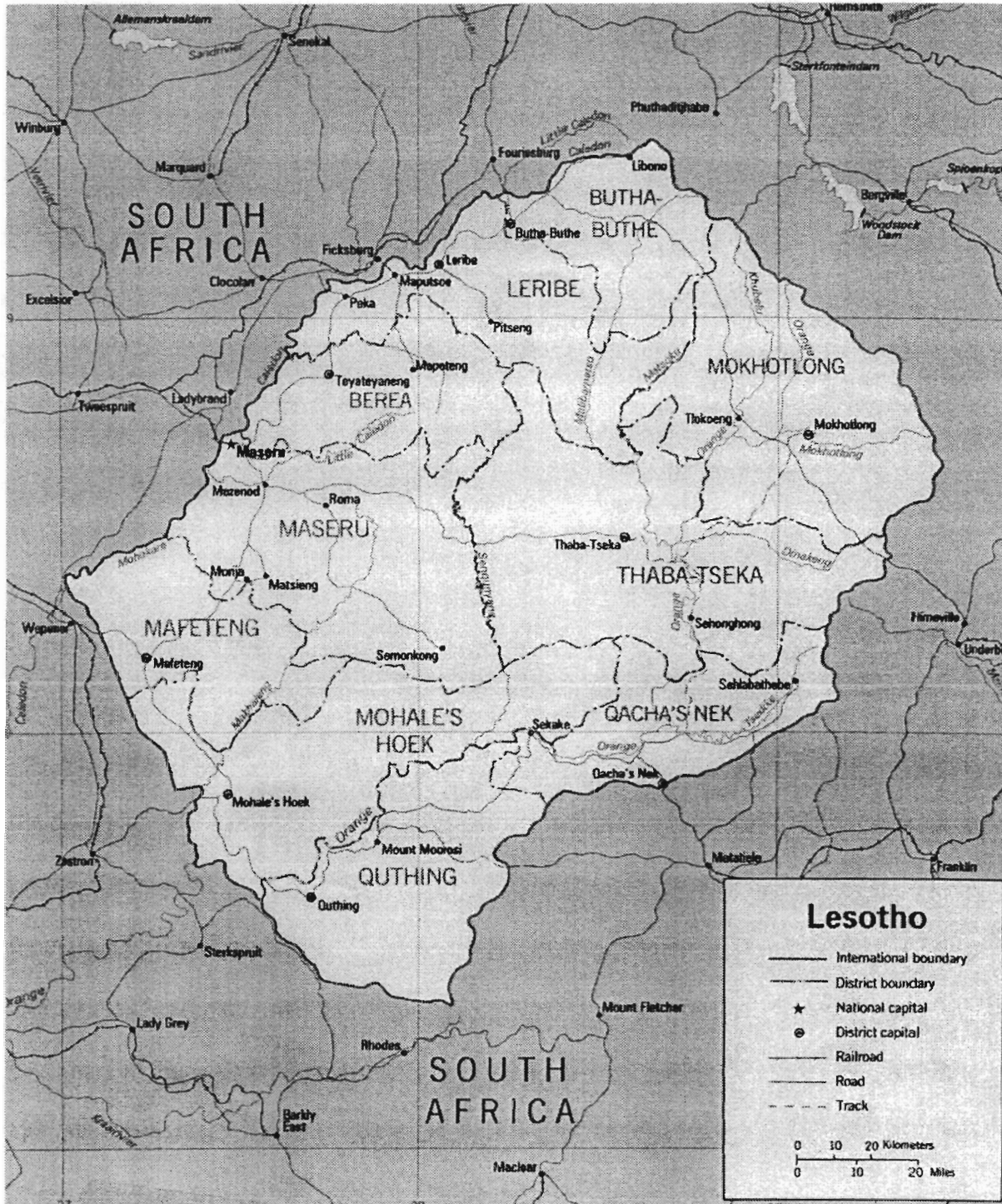


Figure 4: Lesotho Map showing the ten districts (UT Library Online - Lesotho Map). This mountainous kingdom which is completely landlocked by South Africa, covers an area of 11,720 sq mi (30,355 sq km (Encyclopaedia) <http://www.infoplease.com/ce6/world/A0829501.html> Date: 9/02/2006.

Figure 5:
Moshoeshoel's
ruined
structures on the
plateau showing
the protruding
entrance stone. It
also shows
the small ruined
structures on
top –
north west
photographer-
Kebone Ntene.
Date: 04/07/2004



Figure 6: this is the
ruined settlement of
another clan, Basia
according to some
interviewees. They
are still visited by
some people who
maintained their
ancestral link with
them.
photographer-
Moliehi Ramakau-
Ntene.
Date: 04/07/2004



Figure 7: Batlokoa ruins: Batlokoa occupied the plateau after Moshoeshoe I left with his followers in 1824. They are said to have been a troublesome people to Mosheoeshoe, which is why he left this plateau. However, they still followed and kept attacking him even on his new fortress, Thaba Bosiu. Photographer: Moliehi Ramakau-Ntene. Date: 02/09/2004



b) Site description

According to Walton (1959:18), the plateau is a sandstone hill of about five square kilometres. It contains some good pasture-land and a spring associated with Moshoeshoe (see Appendix C site sheet 4). It is a formidable natural fortress, but there are several relatively easily negotiable passes through the cliff face. There is a narrow neck joining the mountain to the main Maloti range on the southern site and a huge cave on the southern side of the mountain below the peak. Moshoeshoe's demolished village, which comprised of a group of small circular huts, is very close to the accessible pass above the Mopeli village (see Figure 5 on page 19). To the west are the ruins of another small settlement (see Figure 6 on page 19). There are two caves that are excavated out of the cave Sandstone on the western scarp, fronted with boulder walls. The largest called Kopu or Moshoeshoe' Cave, has a vast deep shelter commanding extensive views over the western approaches. It was used by Moshoeshoe when he needed to defend the plateau. Meanwhile Moshoeshoe's wife, 'Mamohato, together with other women and children hide in a second cave, Kopunyane. The latter is now used as an animal enclosure during

harsh weathers, while Kopu is used for initiation purposes (see Figure 8, page 22). There is another cave on the eastern site of the plateau, above Mopeli village which, according to oral sources, was blocked by a rock fall that killed many people during the colonial period.

From the foregoing, we have learned that the cultural landscape of the Botha Bothe Plateau composes the following (as shown by Figure 9 on page 23):

- The ruined settlement established by Moshoeshoe 1
- The Tlokoa ruins
- Basia ruins
- Moshoeshoe's spring
- The three caves; Kopu, Kopunyane and Khutlo-li-Meriti (some call it Makara's Cave)
- Water used for spiritual purposes (basins formed on the rock below Moshoeshoe's spring)
- Eucalyptus trees (not indigenous) and other biodiversity
- Fika-le-Mohala Rock where Moshoeshoe used to stand when addressing his followers although it has moved from its original place.
- The plateau also has a natural rock gong, consisting of a large block of dolerite that produces a musical note when a person strikes it (Walton, 1959:20).

Currently the plateau has many uses to the local people. It is a tourist attraction, it is used for grazing, initiation, firewood, ancestral worship, and traditional healing and ceremonies. Thus the area is of immense significance to the community around it who over the years have acquired a strong sense of ownership. In the surrounding area are found other related heritage places such as Liphofung Historical Site and Sekubu Cave.

The other important site which is in the area is Sekubu, one of the largest caves five miles from Botha Bothe itself. Initially it was a place of the hunter gatherers (so called Bushmen), although during the Lifaqane period of the 1820s, the cave housed the cannibals of the Mazizi tribe (Ambrose, 1967:7). Today, it is used for penning cattle and for healing purposes by traditional healers.

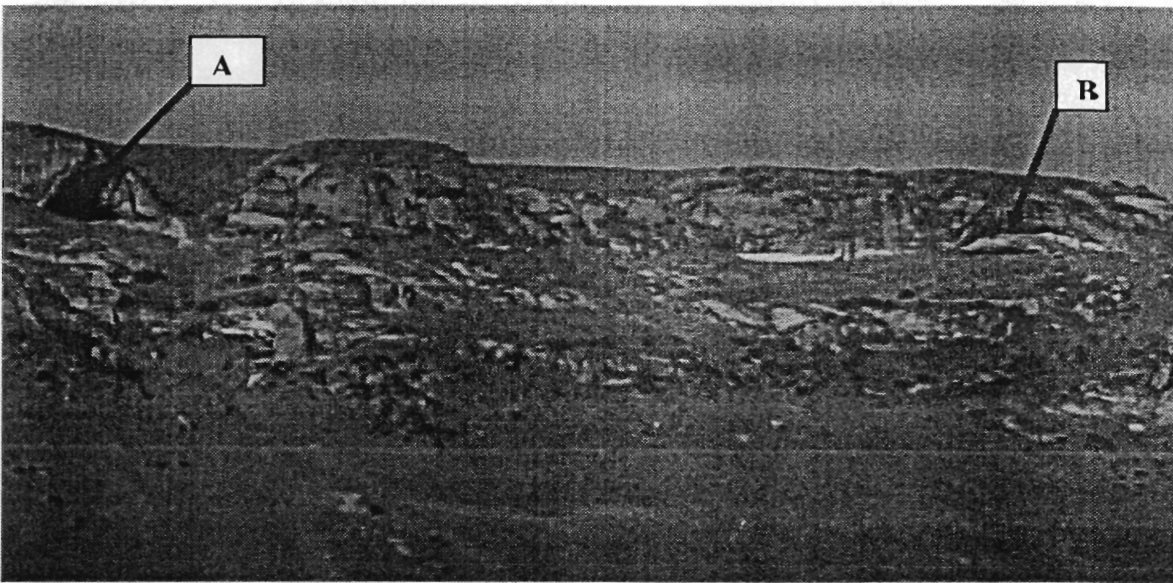


Figure 8: The two caves, one (A) is Kopunyane, that was used by Moshoeshoe1's wife, 'Mamohato, other women and young people as their hiding place. The other (B), Kopu, was used by Moshoeshoe 1 and his warriors.

Photographer: Kebone Ntene.

Date: 02/09/2004

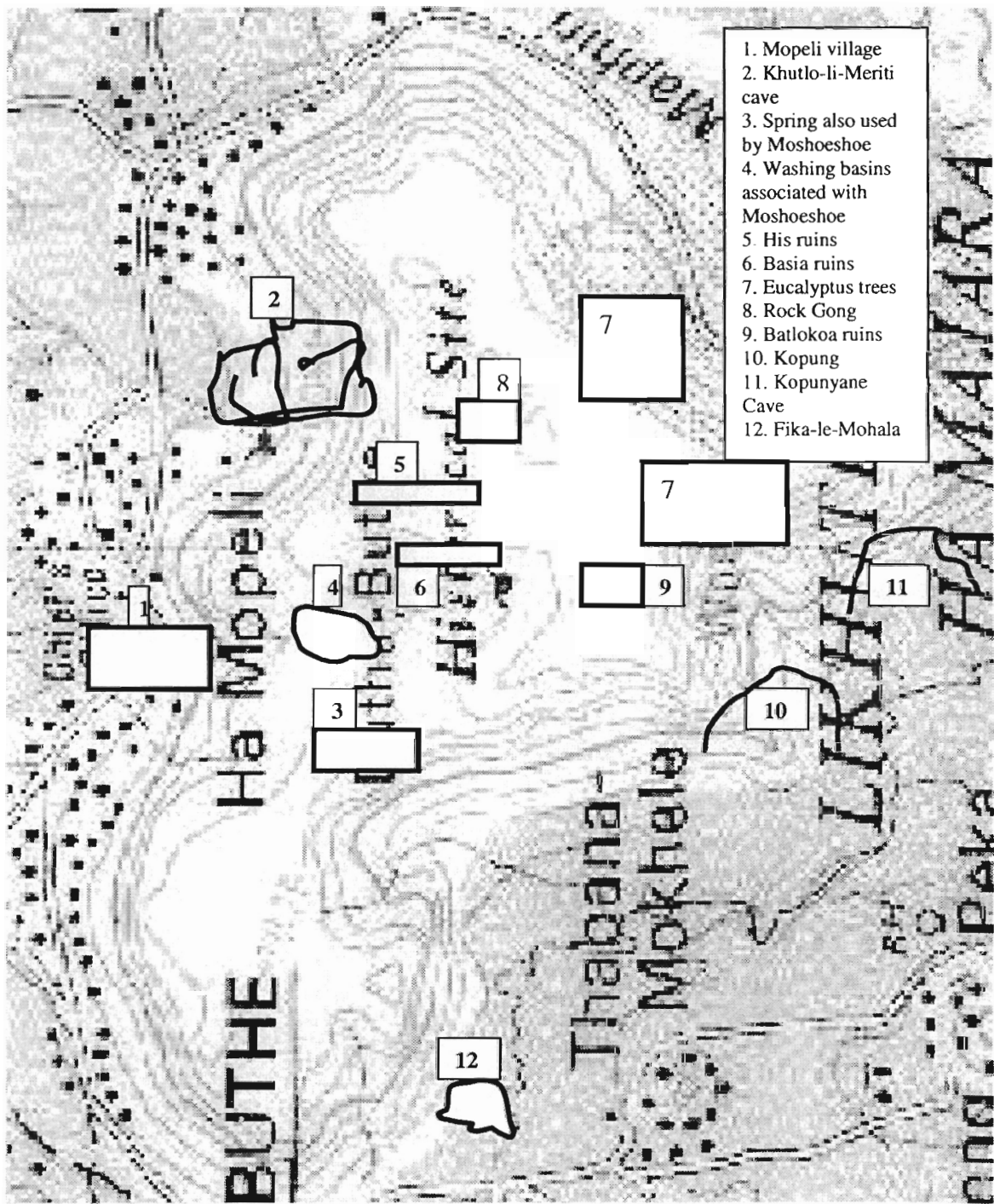


Figure 9: Plateau map showing the sketched heritage resources. Sketch produced by Molihi Ramakau-Ntene
 Date: 30/01/2006

2. CURRENT LEGISLATION FRAMEWORK

Botha Bothe cultural landscape is managed through multiple management systems. One of them is the Traditional Management System, the system recognised by the 1992 World Heritage Convention, WHC (Eléonore et al., 2003:10). It is a system that has been practised by many communities in Africa such as the Kaya of Coastal Kenya where it helps in maintaining and protecting the Kaya as sacred sites (Githitho, 2005:61-64; Sudi, 1999). The system operates in such a manner that the traditional leader, with a committee made of the local communities, shares the management of the area as the custodians of the heritage site. In addition to the Traditional Management System, the government also manages this heritage site and this multiple management system has proved to be problematic in sites like Robben Island (World Heritage Committee, 2004) and Great Zimbabwe (Ndoro, 2005). The major advantage for such a management system is that it enables the community to contribute in decision-making and implement those decisions in their own cultural landscapes (Sudi, 1999).

However the management of Botha Bothe is hampered by shortage of skills required to conserve the plateau as a heritage place. Some of the communities' activities and practices contribute towards the deterioration of the site such as illegal exportation of medicinal plants. The plateau does not have an agreed management plan, so, does not provide the place with any meaningful protection in terms of heritage in the face of development proposal for the area.

In Lesotho heritage legislation recognises three types or categories of heritage, defined as monuments, relics and antiques. Section 8 of The Historical Monuments,

Relics, Fauna and Flora Act, 1967 of Lesotho (Protection and Preservation

Commission, PPC, 1983) defines these as follows:

(i) A monument means any area of land having a distinctive or beautiful scenery or geological formation, any area of land containing a rare or distinctive or beautiful flora, any area of land containing objects of archaeological, historical or scientific interest, any waterfall, cave, grotto, avenue of trees, old tree or old building and any other object whether constructed by man of aesthetic, historical, archaeological or scientific value or interest;

(ii) Relic means any fossil of any kind, any drawing or painting on stone or petroglyph known or commonly believed to have been executed by Bushmen or other aborigines of Southern Africa or by any people who inhabited or visited Southern Africa in ancient days, and any anthropological or archaeological contents of the graves, caves, rock, shelters, middens, shell mounds or other sites used by them;

(iii) Antique is defined as any movable object (not being a monument or relic) of aesthetic, historical, archaeological, or scientific value or interest, the whole or more valuable portion of whereof has for more than one hundred (100) years been in any part of Southern Africa, or which was made therein more than one hundred (100) years before the publication of such notice.

It is important to note that the Lesotho's heritage legislation, the Historical Monuments, Relics, Fauna and Flora Act 41 of 1967 (PPC, 1983) also incorporates natural heritage. The legislation has some loopholes because it has excluded the intangible heritage in the protection. However, the intangible resources such as literacy, artistic expressions, scientific works, customs, cultural performances are

protected by Copyright Order, 1989 (Ministry of Tourism, Sports and Culture, 1999). The Copyright Section is inefficient and one of the reasons can probably be that it is not within the Department of Culture which is the responsible body for the heritage resources in Lesotho. Therefore, the intangible resources are still marginalised when it comes to their protection.

The National Environmental Secretariat (NES) now known as the Department of Environment, was established in 1994 to address environmental problems. Section 72(a), (b) and (c) of the Environmental Act (2001:1091) declares the protection of natural heritage sites. It acknowledges the selection, registration, protection (Section 73) and management of significant national sites and objects. The term 'significant', "becomes a legal label that something is relevant and therefore worth spending public money on" (Cleere, 1989:48). Protection of these sites is important since they also serve as teaching aids.

Since the study seeks to explore how the management of the Botha Bothe cultural heritage landscape has been utilized, it is important to explore the literature that deals with conservation, sustainable development, poverty and tourism and presentation of the past. The case studies around the same subject are also considered.

3. HERITAGE AND CONSERVATION

The decision to conserve a particular heritage place is made according to its value to the surrounding communities. The conservation of heritage sites has long time been one of the priorities of the United Nations Charter. As stated by Blake (2000:5), the

charter made it its obligation to solve the problems of member states in relations their economy, social and cultural nature as a motive behind the promotion of human rights. He continues, “This has a bearing on the promotion of the cultural rights of communities whose intangible heritage is under threat through various forms of international co-operation.” As such, the meaning of a heritage site to the surrounding communities may be the reason behind the initiative taken to plan and conserve that site because the local communities know their heritage values much better than anybody else (Katsamudanga, 2003). Approval on the value of a particular heritage site derives from its museum collections, its archival sources, research, the outsiders and insiders and the stakeholders (Deacon et al., 2003:6; Mason, 2000:12).

In order to delay the deterioration of any site, it is necessary to apply conservation measures or application of physical treatment to objects or sites (Rami et al., 2000:3). Not only should the tangible be preserved but even the intangible heritage resources according to the UNESCO’s 1972 Convention because for most societies “intangible heritage represents a basic source of identity that has been passed down through many generations” (Blake, 2000:80). Most indigenous groups value their intangible heritage resources although they change. However, it does not imply that change should be avoided as some preservers argue. The amended Burra Charter as well identifies that heritage values change through time particularly the intangible values (Truscott, 2000). It is important to note that “...we cannot avoid remaking our heritage, for every act of recognition alters what survives. We can use the past fruitfully only when we realize that to inherit is also to transform” (Lowenthal, 1985:412). But again it does not mean that the past should be changed but the implication is that it should not be fixed, changes should be accommodated. The heritage that is preferred is one that

people link with, that allows continuity and the one that links the past with the present (Lowenthal, 1985:410-412). Due to globalization, cultures are changing and so are conservation practices in order to meet the new challenges. Such changes in culture are the results of movement because globalisation has transformed the world into one big village. It is easy to know what is happening in other areas because of global interaction. People copy and adopt foreign cultures due to the increase in the rate of communication systems. As a result, identities are affected (Hall et al., 1992:299). The whole world is exposed to these changes. It is very important to conserve heritage sites because they are affected by changes. Like other things of the past which have disappeared, sites also change. When conserved, sites could be used now and even by the future generation if they need them. “The world is always changing, and the ancient cultural heritage that has survived into the 21st century is changing as well” (Caine, n.d.:1). However, there are still serious environmental problems, which originate mainly from the poor management and the inadequate protection of significant natural resources.

For many years preservation of heritage resources was not seen as an economic benefit in South Africa. As a result, “a large number of protected areas have been mismanaged and neglected” (Main Line Media, 2001:17). In Lesotho, although there are regulations on the preservation of cultural heritage sites since 1967 (PPC, 1983), the concept of sustainable development has not been emphasized. It was only in 1994 that Lesotho reviewed Agenda 21 which it had adopted in Rio de Janeiro, Brazil in 1992 to address environmental degradation and poverty alleviation (Lesotho Government Ministry of Tourism, Environment and Culture, LGMTEC, 2002).

4. HERITAGE AND SUSTAINABLE DEVELOPMENT

Before the 1960s, there were escalating environmental problems, such as pollution (Keyser, 2002:374). As a result the concept of tourism as an activity and its impact on the environment and economy was problematised. The notion of sustainability was also introduced and people began to recognize that existing ecological resources could not sustain the growing population and increasing numbers of tourists. The implication was that development and conservation are mutually exclusive, and therefore a new relationship was required between the two. The sustainable development approach implies that resources for development are preserved for present and future generations. Therefore, it links population with economy and natural resources (LGMTEC 2002; Schwabe, 2002). This approach was discussed at the Global Conference on Environment and Development in Rio De Janeiro in 1992 (Keyser, 2002:374). It was again discussed during the World Summit on Sustainable Development held in Johannesburg in 2002 whereby poverty, environmental resources, and their conservation and economic inequality were the main issues. Here, the concern of 180 countries was that poverty is a global issue not a problem for the individual developing state (Naidoo, 2002). The participants discussed means of managing the environment in order that it contributes towards eradicating poverty. The world was concerned about the environment that it should be managed to sustain the lives of the poor who rely on it for resources which get finished much faster than they can be produced by nature. In addition, these resources can also be destroyed by people either directly or indirectly (Aliber, 2002:6).

The conference emphasized that when it comes to decision making about the local environment, the local people should be part of such a process and should not be

considered as a problem. It was decided that: “Efforts to improve environmental management in ways that contribute to sustainable growth and poverty reduction must reflect the priorities of the poor” (Department for International Development, United Kingdom (DFID), 2002).

The Department of Environmental Affairs and Tourism (DEAT) in South Africa through The White Paper on the Development in South Africa is aware that tourism relies entirely on the environment but acknowledges the absence of “adequate tourism education and awareness as a great deficiency in the industry” (Main Line Media, 2001:6). Therefore, programmes that target mainly the rural and poor black population were designed. Since 1999, the South Africa Government has funded projects on sustainable cultural tourism. (DEAT, 2000/2001; Main Line Media, 2001). Such projects include bed and breakfast accommodation, cultural villages, arts and crafts, museums and ecotourism. However, there are some arguments opposing the notion of tourism as a poverty relief strategy particularly in poor communities because “[...] it exploits them, pollutes the environment, destroys the ecosystem, bastardises the culture, robs people of their traditional values and ways of life and subjugates women and children in the abject slavery of prostitution” (Inglis, 2000:172).

Throughout the world tourism has been seen as one potential option for heritage places to contribute to improving the lives of local communities (Rassool, 2000). It is one of the growing industries in the world, one of the largest global export industries and as such contributes to global, regional and local economies (Munjeri, 2005; Chambers, 2000). Unlike other export industries, tourism only exports intangible heritage ideas or information interpreted from immovable, tangible and intangible

heritage and artefacts which are produced locally (Kirshchenblatt-Gimblett, 1998:153). Thus the remnants of the past such as archaeological and historical places are seen as assets rather than as problems or obstacles to development.

Nowadays the demand for heritage sites has increased as a result of the global economy. The majority of tourists visit different types of destinations such as towns, museums and historical sites. “Visitors benefit from the expectations, experiences (educational, visual, recreational), and memories offered by heritage assets”, while due to globalization, people at home enjoy viewing the sites that are displayed in magazines, on television, radio, films, the internet and even through the phone (Mourato, 2000:51; Urry, 2001:1). Even artefacts and performances have benefited from constant movement because of globalization. This is an advantage because a group concerned may possibly “develop a renewed interest and pride in these traditions, which otherwise may have been neglected and have lost vigour” (Aplin, 2002:147). The same point is reiterated by Urry (2001:5) who further argues that this exposure may be diluted and affected by changes.

5. HERITAGE AND THE PRESENTATION OF CULTURE

Some critics like Lowenthal (1985) propose that the past should be conserved since it is affected by changes. Others argue that at some heritage sites, the intangible past such as history of the pre-colonial sites is disseminated as frozen⁶ mainly to attract tourists. The example is drawn from Shakaland, KwazuluNatal (Rassool et al., 1996:356) where “[...] the staged setting of Shakaland provides the tourist with a

⁶ By frozen it implies to culture which does not change, culture that is static and is presented intentionally that way because it is sold to tourists who are interested. Some places are visited mainly because they present that static and primitive culture. The tourists in this case represent modern cultures and they visit the pre-modern societies to enjoy the authentic performances.

sacralising, healing experience which his own modern, inauthentic life does not offer.” Here the gatekeeper is dressed like a Zulu warrior, his bedroom is decorated with Zulu artefacts and a cultural advisor gives the Zulu history.

In presenting their own history to the tourists, the local people, places and events are made to create a tourist gaze (Urry, 1990). In this concept, there is the idea of the other, not the ordinary, something that is different from everyday life at home for the tourist. Urry points out that for the gaze to appeal to potential objects of tourists, it must be different in some way. Furthermore, Urry (1990:3) states: “places are chosen to be gazed upon because there is an anticipation, especially through daydreaming and fantasy, of intense pleasures, either on a different scale or involving different senses from those customarily encountered.” In these places where presentation is made to freeze culture, Goffman is cited by MacCannell (1976 and 1989) applying the words ‘back and front’ stages⁷. A stage is a place of performances. It is associated with acting in order to entertain. The stage here is seen in the form of back and front. The reasons according to MacCannell why people embark on a tour are desires for authentic experiences; hence tourists visit places of social, historical and cultural importance. Tourism is not only an activity that brings civilization but it also searches for authenticity, which is opposed to modernity. Some tourists demand the authentic

⁷MacCannell uses the back and front stages as places where the tourist who represents modernity gets the performances. The back stage represents reality, the authentic performance which is somehow closer to nature. That is why the tourists like visiting such places because they are meant to give real live. These are the places constructed to make the tourists believe that what they are getting is authentic performance. The front regions are places where customers and guests meet and chat, it is meant for the audience while the back is specifically meant for people providing the product. Goffman who was cited in MacCannell uses the front stage to imply also to performances that are also given if one does not desire for the back performances. The front represents the back regions because they are offered if one does not desire for the back performances.

presentation of culture. So in order to attract more market, most communities stage⁸ their culture (Dahles, 2001:6; Abram, 1997:30).

The loss of authenticity is also replaced by the commodification of heritage. It means that heritage has been turned into a product that is sold to the consumer. Heritage resources have been identified by the international bodies like UNESCO as one of the ways in which the developing countries can benefit both socially and economically (Blake, 2000). Lanfant (cited in Dahles, 2001:9) argues that “Cultural tourism especially presents itself as supporting a return to sources, a journey towards roots and ‘authentic’ culture.” On one hand a return to the past is emphasized by the Report of the Arts and Culture Task Group (ACTAG, 1995:55) while on the other hand, others claim that it is impossible to return to the past since the past cannot be reversed even though heritage claims to do so through preservation. In her own words, Kirshchenblatt-Gimblett (1998:150) asserts: “...the heritage industry is a new mode of cultural production and it produces something new. There is no turning back” because even the past that is claimed is an invention (Ranger, 1984). The invention of tradition started in Europe and extended to Africa with the spread of the concept of the Empire. Along with European imperialism, African traditions were changed so that the Europeans could monopolize and manage control over Africans. The invention of African traditions made it possible for the Europeans to modernise Africans. Therefore, what societies consider as their past, is an invention.

⁸ Staging implies that the local people perform their culture to the tourists who have come to fulfil their desire for authentic performances. This is similar to a performance because they no longer live that way but only want to present the product to the consumer, so they are staging.

6. POVERTY IN LESOTHO

In order to successfully discuss the problems relating to poverty, it is necessary to attend to its causes in Southern Africa and even worldwide. According to Aliber (2002:2), poverty in South Africa is the result of colonial and apartheid policies which targeted mostly black people. The latter were dispossessed of their land and forced into poor and overcrowded areas that were referred to as Bantustans. Aliber continues that “72% of all poor people (those below the poverty line) reside in rural areas, and 71% of all rural people are poor.” This also led to populations being uprooted from their cultural heritage places. It also meant undermining self confidence and creating a situation of dependence. But in 1994, things changed with the advent of a democratic government in South Africa. Consequently, policies were developed to redress conservation and preservation of the environment resources through the local people. However, such policies still have to bear the required results. As a result, no change was seen on the ground pertaining to conservation.

As stated earlier, Lesotho is surrounded by South Africa (Figure 4 on page 21). However, this was not the case before early 1840s. With the arrival of the British who established the British Sovereignty in 1848 and the Republic of Orange Free State in 1854, Basotho lost their land (Odendaal, 2000). This is one of the major impacts of colonialism which left most African states in poverty and under-developed (Schwabe, 2002:9). For instance, Basotho were dispossessed off their arable land due to the wars they fought with the white Afrikaners who arrived in the area. Therefore, poverty has always been a problem in Lesotho ever since that time. Hassan (2002:1) notes that

Lesotho is a poor country with a gross national product (GNP) of \$540 per capita in 2000. While the \$500 figure is comparable with average for Sub-Saharan Africa, it is way below that of its immediate neighbour, South Africa which is estimated at \$3,020. Even though these figures are recent, poverty in Lesotho can be traced years back because it relies economically on South Africa. For instance, Odendaal (2000) states that from 1995 to 1997, due to the Highlands Water Scheme and other small manufacturing industries, 10% GDP growth was registered in Lesotho. This was unusual and made Lesotho one of the ten leading states in economic performance in Africa. Because it is landlocked and surrounded by South Africa, Hassan (2002:1) states: “[...] 90 percent of Lesotho’s imports come from South Africa and 65 percent of its exports go there.” However, the major problem the country faces is unequal income distribution between the urban and the rural people (Gaughran, 1998). Since Lesotho’s population is largely rural, the majority are poor. Gaughran continues that the 1995 World Bank Poverty Assessment’s findings reveal that 90 per cent of the poor reside in the rural areas. This situation is closely associated with the absence of male earners. In the past, the majority of men used to migrate from Lesotho to the South African mines where they earned their living. “In 1986 more than 122,000 Basotho migrants (nearly one half of the total male labour force) worked in South African gold mines” (Ministry of Development Planning, MDP, 2000:9). Most families were then left under the support of women and old people and in some instances many miners never returned to their homes while those who returned gave their families very little income or no income at all (Gaughran, 1998:1&9). As a result, most families were destroyed. In addition, Lesotho is presently paying the price for this migration with a very high rate of HIV/AIDS illness (Odendaal, 2000). With the retrenchment that has happened in South Africa mines since 1998, most men have

lost their jobs and eventually went back home. “Miners remittances dropped from 62 percent of GNP in 1989-90 to 18 percent in 1998-99” (Hassan, 2002:1) and in 1999 the number of the retrenched men had reached 69,000 (MDP, 2000:3). “Loss of this source of income often quickly plunges the household into poverty and threatens its members’ well-being” (Gaughran, 1998:10). The major problem is that the retrenched migrant mine workers, the majority of whom stay in the rural areas, are unskilled. However, those who have acquired some skills find that these skills do not have an application to Lesotho. The long period of time they spent in the mines has made little contribution to the progress of Lesotho itself (Odendaal, 2000:3). Due to the hardships that the rural people face, most young people migrate to urban areas for various opportunities (Gaughran, 1998:46).

Lesotho has very limited diamond and other ecological resources (Odendaal, 2000:3) and relies heavily on agriculture (LGMTEC 2002:4). However, natural disasters have precipitated poverty in Lesotho. Since 1992, there has been a severe drought, which has affected crops (Hassan, 2002:37). In addition, population growth, soil erosion and a rough winter climate severely affect the agricultural production (Odendaal, 2000:3).

As a result of being surrounded by South Africa (Figure 4 on page 18), Lesotho was affected by the apartheid government, which at times imposed sanctions and sometimes closed Lesotho’s borders. Also, when the international community punished South Africa for its discrimination policy, Lesotho was also affected economically because of its reliance on South African resources (Hassan, 2002: 53). With the end of apartheid, it was also an opportunity for Lesotho to come up with projects that are meant to eradicate poverty. As a result, “the government adopted

poverty reduction as its highest development priority during the Sixth National Development Plan (1996/97-1998/99). The over-arching objective for the Government's long-term policies continues to be poverty reduction" (Ministry of Development Planning, 2000:2). The 1998 political instability⁹ exacerbated poverty in the country due to the burning and looting of businesses. Some people lost their jobs since most businesses were burned down while others were closed. "The income loss is estimated at M145.0 million, which is enough to provide livelihood to some 9,000 families for one year at present levels of per capita incomes" (MDP, 2000:3).

Unemployment is very high in Lesotho. Present research reveals that out of 25,000 youths who enter the work force, only 9,000 get jobs (MDP, 2000:17). Recently, all government departmental goals and objectives are geared towards poverty reduction and prevention of HIV/AIDS. "AIDS underscores and exacerbates the unequal divisions of labour and responsibility within households" (UNAIDS, 2004:15). New findings reveal that life expectancy has dropped below 40 years in nine African countries including Lesotho. Lesotho's vision is to attain democracy, peace, prosperity, security, self dependency by 2020. These are to be achieved through job creation, education and training, management of environmental resources and promotion of tourism (LGMTEC, 2002:26). "The long-term plan highlights poverty reduction and job creation as critical factors in the achievement of sustainable human development" (UNAIDS, 2004:26). Lesotho is now faced with the challenges of generating employment for both skilled and unskilled citizens. One of the goals is to

⁹ Political instability refers to internal disputes in Lesotho that occurred due to May 1998 election. The ruling party, Lesotho Congress for Democracy (LCD), had won 79 seats in the 80-seat parliament. Therefore, Basotho National Party (BNP), Basotholand Congress Party (BCP) and other opposition parties contested questioning the validity of the results. They alleged that the results were rigged. This situation

lead to the intervention of South African and Botswana troops to support the LCD, the situation which finally led to the burning and looting of Maseru and other towns in Lesotho (Matlosa, 1998).

reduce unemployment by 17 per cent from 232,000 to 193,000 by 2006 (Lesotho Government, 2004:18). It is important to note that the Ministry of Tourism, Environment and Culture, (MTEC) created employment for some people through projects such as handicrafts, pony trekking, other artistic skills and cultural performances.

A challenge that Lesotho faces is to create jobs for its people. Therefore, on June 11 2001, Lesotho and South Africa signed a Bilateral Agreement at Sehlabathebe National Park in Lesotho. The aim is to develop a structure to be followed by both states in conserving the heritage resources along the Maloti Drakensberg area through the Maloti-Drakensberg Transfrontier Conservation and Development Programme (MDTCDP) (Dewent et al., 2001:4-5). The agreement enables each member state to have freedom to develop its own resources with funds from World Bank. According to Derwent et al. (2001:14), the aim of the MDTCDP's is to conserve the natural and cultural heritage of the Maloti-Drakensberg Mountains for the benefit of the present and future generations. Heritage resources in this marked area have to benefit the communities around through tourism projects (Main Line Media, 2001) unlike in the past when preservation of heritage resources did not subscribe to the concept of sustainability. As Derwent et al. (2001:3) assert: "carefully developed, the area can contribute to the livelihoods and well-being of the people living there and who depends on its resources." Development of these sites can also bridge the gap and divisions which were caused by the past political conflict. It would be a symbol of reconciliation and a way forward for future developments. This is the opportunity for Lesotho to create projects that are sustainable for its people unlike foreign clothing

factories which are closed whenever the owners want to leave the country (Jomo, 2005). This is a problem for the country as most people lose their jobs.

7. HERITAGE AND POVERTY

As a result of poverty, most heritage sites end up being vandalized, looted and in most cases, the artefacts from sites are illegally removed from their contexts such as archaeological sites. The issue of increasing number of tourists at heritage sites can also have a negative impact on the heritage itself (Chambers, 2000). This leads to sites losing market value (Cain, n.d.:5 and; observation at Kasama rock art site, Zambia, 2001). “Where there is poverty in an area, the discovery of a major archaeological site yielding interesting artefacts can lead to a new industry among the population: that of clandestine looting” (Carman, 2002:41).

Poor management encourages illegal exportation of the heritage resources. This exportation is a major problem that the world is facing. “The scale and nature of the destruction caused by these activities, however, have not yet been fully documented” (Brodie et al., 1999:1). African states are the worst victims of this illegal trade because of their economic collapse, political instability, terrible inflation increase, communication failure, fraud, and even bribery at all levels (Shaw, 1997:2). This problem has been identified in some African states such as Kenya, (Abungu, cited in Brondie et al., 1999) where mostly the trade is between the dealers and the middle person who does not have a strong link with his or her tradition and customs. Tanzania has the similar problem but it is at a lower scale when compared to Kenya. The main cause of the destruction of Tanzanian sites is the construction of new projects (Mapunda, cited in Brondie et al., 1999). The illegal trade in artefacts was

identified as Africa's main concern at the 1990 meeting organized by the Society of the Africanist Archaeologists held in Gainesville and in 1995 at PanAfrican Association meeting on prehistory and other related issues in Harare, Zimbabwe. The latter meeting brought together various professionals and scholars who were concerned with threats to the future of African antiquities. In both meetings the concern was on the looting, illegal trade in African antiquities and the plundering of archaeological sites (Kusimba et al., 1996:2).

8. CONCLUSION

This chapter has discussed the historical background of the study area since 1820 when Moshoeshoe I settled with his followers. In addition, the description of the site was given as well as the current legislation framework in terms of what the legislation protects and what the legal status of Botha Bothe plateau is. The discussion also clarified what type of heritage is recognized in accordance with the heritage legislation of Lesotho and how the management system of this heritage site operates. The chapter highlighted problems that are caused by tourism on heritage sites and how poverty leads to vandalism of such sites. In addition, it dealt with the debates around the presentation of culture. It clearly stipulated the fact that poor management of heritage sites could lead to the destruction of such sites. The chapter also discussed issues related to conservation and development which is the core of this paper. The next chapter deals with the methodology employed in collecting data from the field.

CHAPTER THREE

METHOD

3. INTRODUCTION

This chapter outlines the method employed in carrying out this study. Jennings (2001:318) asserts that a clear and stated methodology enables the researcher to go through the procedure stipulated to collect data and analysis properly. However, Jennings adds that it is important to state why that methodology used was selected and how it was employed in the collection and analysis of data. The limitations and constraints of the research also need to be pointed out in order to validate the final results of the study.

Given the history and significance of the Botha Bothe plateau to the Lesotho nation and its identity, this was a major factor in choosing the area for study. Apart from that, the following reasons also make Botha Bothe an appropriate choice:

- (i) The core producer of Mokorotlo hats which are a favourite product for the tourists and the general public countrywide.
- (ii) Here comparatively, the local people seem to be active in trying to protect their heritage place and
- (iii) Given the number of tourists who visit the area, it offered possibilities of observing behaviour patterns.

Neuman (2003:371) says: "A site is the context in which events or activities occur, a socially defined territory with shifting boundaries." This is where people interact and variety of activities takes place. Focusing on this area also offered me the opportunity to develop material upon which a management plan for the area could be elaborated

for the better management of the cultural landscape. The discussion that follows illustrates the procedure that the researcher went through. But first what follows is the problem that this study addresses.

a) The Problem

This study explores the potential of the heritage sites using the Botha Bothe Plateau in Lesotho as the case study. The study examines how the tourism potential of the Botha-Bothe Plateau and other heritage sites around such as Liphofung Rock Paintings and Sekubu Cave can lead to a better living conditions through cultural tourism.

2. RESEARCH PROCESS

Since research is a procedure that involves variety of steps, in this section I describe in detail different steps of the research process I went through.

a) The questionnaire

In the development of my research questions I referred to some works similar in nature such as Girish (2003) in his masters unpublished thesis on “An investigation into international tourists’ perceptions of Cape Town as a holiday destination : one destination - an unforgettable experience”. Twenty five questions for the open-ended interviews were designed before the field work. The conducted interviews were open-ended but structured to gain specific information. Apart from the personal data of each informant, the questionnaire was divided into three specific areas as follows:

(i)The first section was on the history of the research area. This was aimed at establishing the identity and significance of the research area.

(ii) The second section was on the conservation and management issues related to the research area. The main thrust was to assess the management systems in place and also explore further the issue of the significance of the area.

(iii) The third section was aimed at developmental issues related to tourism. This was aimed at assessing the impact of tourism in terms of community benefits and future programmes. The following questions were used during the interview (see Appendix A for question list and Appendix B for interviews):

Personal Data

Name

Date of birth

Occupation

Place of origin

A. HISTORY

1. Why is this plateau called Botha Bothe?
2. Why is this place associated with Moshoeshoe I?
3. Who were the first people to settle on the plateau before Moshoeshoe?
4. Which were other clans on this plateau other than the Mokoteli's?
5. When did the Tlokoa occupy the plateau?
6. How is Mopeli village related to Moshoeshoe?
7. How did Basotho position their huts and cattle kraal?

B. CONSERVATION AND MANAGEMENT

8. Which medicinal plants does this plateau have?
9. What type of wild animals does the plateau have?
10. What steps do you take as a community to protect this area?
11. How is this place significant?
12. How is this plateau currently used?
13. Apart from this plateau, what are the other significant places around?
14. How do you promote this place?
15. In what way are the communities in this area interested in the history of this plateau?

C. DEVELOPMENT AND TOURISM

16. What developments do you plan to implement?
17. Are there some trained local tour guides who take tourists around?
18. How are the local people incorporated into tourism activities?
19. What arts and crafts do this community produce and sell to the tourists?
20. Some tourists like cultural performances, what do you offer?
21. From which countries do you get most tourists?
22. Which time of the year do you get more visitors?
23. If staying overnight, what accommodation is available?
24. What feedback do you get before they leave this area?
25. What benefit would you get through tourism?

b) Resource Inventory

Another method that was used is the documentation or inventory of the heritage resources. A variety of methods is used to complement each other and to avoid marginalizing other heritage values. Denzin et al. (1994) cited in Mason (2000:16) “describe[s] the contemporary social researcher as a bricoleur: one who patches together different methods to glean different sorts of knowledge, iteratively, opportunistically, to build the best composite answer to the question at hand.” The resource inventory is listing the heritage resources insitu. According to Ashworth et al. (1999:82), the inventory is important because “...no decision about the future of the heritage can be taken unless there is clear knowledge of what the heritage consists of.” Procedurally, in an inventory, the sites and artefacts are matched with the list that is approved legally. What should be done here is to show whether the characteristics of this particular heritage site qualify to be classified as heritage. The inventory should be clear, exact and complete. A Site Form or Documentation Sheet which was designed for cultural heritage resources in Lesotho by the MDTCDP in Lesotho in collaboration with the University of Witwatersrand, the Rock Art Department was used to list the heritage resources according to type, location, name, date recorded, description, direction, contact person, cultural period, the condition, modern use, threats to the site and photographs. Some issues incorporated such as type, size, location, quality, uniqueness of resources, those that need to be developed due to their significance and ownership were adopted from Mason (2000:9-10), Deacon et al. (2003:42-3) and Pearson et al. (1995:10-11) (see Appendix C for site or documentation sheets and Appendix D for supporting resources).

c) Access

Before the fieldwork several stakeholders were contacted. Stakeholders are people whose opinions are taken into consideration since they are part of the decision-making (Torre et al., 2000:3). Allowing them to take part in the decision making is important to ensure that their values are included and whatever is considered sensitive about the site. This is also done in order to make them feel responsible as primary owners of heritage (Aplin, 2002:143). Stakeholders may be members of the community or even someone providing a service. Therefore, contacts before interviews were done in order to establish rapport with informants and field operatives. Thus pre-field contacts were established with the chief of Mopeli, the person responsible for granting access to the plateau and to enable possibilities of interviewing local communities under his area. Neuman (1997:352; 2003:372) and Denscombe (1998:119) emphasize the significant role of the gatekeepers in the field stressing that it is important to enter the field site after negotiating for access in order to establish good relations with members because they are in control of the site. Hence a letter was written to the chief of Mopeli in order to gain entrance to the plateau, interview the local people and prepare for a guided tour that the chief himself offers. The chief offered to conduct a guided tour during the research period. Similar arrangements were made with the Chief of Tlokoeng. The Traditional healer at Sekubu Cave was also contacted as a potential source of research information. Informants for the research were drawn from several locations including: Mopeli village which is below the plateau (see Figure 10 below), Tlokoeng village (Figure 11) and Botha Bothe Town.

Figure 10: Mopeli Village, where the tour to the plateau starts. The headquarters of the chief of Botha Bothe is based here.

Photographer: Moliehi Ramakau-Ntene
2/07/2004



Figure 11: Tlokoeng Village where some interviews were contacted. This village is on the western site of the plateau

Photographer: Moliehi Ramakau-Ntene
6/07/2004



These three areas are important in that the Tlokoa once inhabited the plateau but moved away later. Mopeli village is below the plateau and this is the headquarters of the chief of Botha Bothe. It is here that the tourists start in order to go up the plateau after being granted permission by the chief. Botha Bothe as a town is the centre of all the activities concerning tourism, conservation and the production of art works (see Figure 12).



Figure 12: Likila Handicraft, situated in Botha Bothe Town showing trade in mokorotlo hats that involves a hundred local women from Mopeli, Matsatsaneng, and Nqabene villages. Women here produce and supply mokorotlo hats locally and internationally. The two women holding hats in this picture are the potential buyers and they sell these hats in the market.

Photographer: Moliehi Ramakau-Ntene. Date: 7/07/2004



Figure 13: Traditional healers at Sekubu Cave greet and show their presence to their ancestors through fire and songs
Photographer: Moliehi Ramakau-Ntene
Date: 5/09/2004



Figure 14: Liphofung Cultural Heritage Site: Liphofung means the place of eland. It is also associated with Moshoeshoe I
Photographer: Moliehi Ramakau-Ntene
Date: 05/03/2005

d) Field Sites

Two field research sessions were conducted: the first was in two weeks during winter (June and July 2004). The second, of one week, was in September 2004. The field research took place in the following areas: Botha Bothe Plateau which was the main focus of the study, Botha Bothe Town, the Sekubu Cave which is 25km from Botha Bothe (as shown in Figure 13) and Liphofung Rock Art Site, 35km from Botha Bothe

(see Figure 14 on page 48). During the sessions the 'Mamohase Bed and Breakfast was also visited as part of the data gathering process (see Figures 25, 26 and 27 on page 74). The other sites were visited as part of the comparative study with Botha Bothe, the focus of this study.

During the field work, observations of events and activities were recorded. Several documents were consulted and open ended and informal interviews were conducted. Several written documents were also consulted during the fieldwork.

e) Equipment

Denscombe (1998:120) proposes that it is important to record the data collected during the field research because “[...] the human memory is rather unreliable as a research instrument. It is prone to partial recall, bias and error,[...]”. Therefore the visit was supplemented by the use of tape recorder. The notepad, digital camera and still photo camera were also used to record what the tape recorder could not capture such as the actions of the respondents during the interview. A video camera would have been the most appropriate choice but was not available and also it would not allow me to scan some of the images for incorporation into the thesis. Denscombe (1998:122) adds that field notes could record information such as the climate and the atmosphere under which the interview took place.

A still camera was used to record images in detail and carry out a physical survey in the field (Rakotomamojy, 2005). Survey was carried out to record the physical condition of the site, uses of site, environmental impact, past and present conservation activities (Moriset, 2005).

g) Interviews

The interviews to collect data were semi-structured, due to the fact that they were aimed at acquiring specific information. According to Jennings (2001:165) this “adds some structure to the interview although the ordering of the discussion about the issues on the list may vary between interviews.” The advantage with this structure is that it is easy to ask a follow up question to establish more clarity and understanding.

The researcher used face-to-face interviews. Babbie et al. (2001:249) support the face-to-face interviews because they are successfully applicable in areas where most people are still illiterate. This does not only apply to South Africa, Lesotho is also a victim because majority of people in rural areas are illiterate. Thirteen respondents aged between 21 and 90 years were interviewed during the fieldwork sessions. The original target was to interview twelve people who were stakeholders in the heritage place; six males and six females. It was observed during field work that women were marginalised in the decision making process. This is a common practice in many parts of Africa. Consequently, four women who take part in decision making and nine men were eventually interviewed.

The interviews were targeted to specific respondents [...] “the selection of people tends to be chosen deliberately because they have some special contribution to make, because they have some unique insight or because of the position they hold” (Denscombe, 1998: 118-119). The selection of the respondents is very important since the researcher is able to gather important information and at the same it allows the respondents to cover familiar areas (Wickham et al., 1997). The respondents targeted were: a tourist operator, teacher, an archaeologist, a tourism officer, a number of tour

guides, a traditional healer, members of the environmental society, elders in the community, traditional leaders and business people (who own either restaurants or accommodation facilities). A similar approach has been used by Deacon et al. (2003: 42-3) in South Africa by incorporating schools in their survey because of the government plan to establish a link between heritage and education (school curriculum). The motive behind the South African strategy was to revive the marginalised cultural heritage of the black communities.

The purpose of the interview was not to sample the population responses, but to recover specific data from specific operators from this community. This also limited the number of people who were finally interviewed. Thus the group was targeted because of what data would be acquired from each member. For instance, the informants included a teacher to acquire data related to cultural heritage tourism and the school curriculum.

The Traditional Healer was interviewed since she uses traditional medicines from the plateau but the interview was conducted at Sekubu Cave, where she carries out healing process. Procedurally, access at Sekubu was negotiated through a prayer to the ancestors (as shown in Figure 13 on page 48). It was important to conduct interviews inside the cave in order to observe the way the resource was used and observe any deterioration which might be taking place due to use. It is important to note that both the plateau and Sekubu Cave were very important sites for the healer. As a result the Traditional Healer was interviewed in the cave while the interview to the chief was conducted on the plateau (see Figure 20, page 66). During the interviews information on the use of the site and the practices of the community was

recorded. The information would be very useful for the development of the management plan.

Tourists were also interviewed. The motive behind interviewing the tourists was to establish the contribution the tourism industry was making towards the economy of the country.

h) Analysis

The method used to analyse data was coding. According to Coffey et al. (1997), by coding we bring together those fragments of data that we define as having some common elements or have similar meaning and interpretation in order to produce more specific and detailed themes for discussion. “Essentially what we are doing is condensing the bulk of our data sets into analysable units by creating categories with and from our data” (Coffey et al., 1997:27). This approach is outlined by Coffey et al. (1997:26) and Wickham et al. (1997:26). Accordingly the following steps were used:

- copies of data were made
- The data was read several times.
- This led to retrieval of the most significant parts of the data.
- The interesting points were identified and labelled with numbers or keywords.
- Data points which carried related meaning were put together and counted to indicate frequency of the idea.
- sub-themes were later combined to produce themes for discussion (in Chapter Five).

i) Limitations of the research process

The field work undertaken had some limitations which might have affected this study.

As stated, the research processes involved interviews with the local people in three areas, inventory of the plateau heritage resources and analysis of the written sources.

The following are identified as the constraints in the research process:

- Distance

As indicated earlier, Botha Bothe itself is 124km away from Maseru. As such the distance was a constraint to this study.

- Financial constraints

There were limited funds for either accommodation or transport while doing fieldwork. The most expensive part was the travel between sites in Botha Bothe that were covered by the study which are Mopeli village including the plateau, Sekubu Cave, Tlokoeng and sites such as 'Mamohase Bed and Breakfast and Liphofung Cultural Heritage Site for comparative purposes.

- Accessibility of identified persons

Finally, the people identified as resource persons were a major constraint in this study in that some identified persons were not available at the time of research while others wanted to be paid.

3. CONCLUSION

This chapter has clarified the research process that was followed to collect data from the field. The chapter indicated the type of questions used and method employed to interview the informants, tools used and research sites. As one of the processes, contacts were made before the actual collection of data from the field. Although the research was meant also to investigate the activities of the tourists on the plateau, it

was not possible to do so because of both distance and financial constraints. However, the other possibility which was undertaken was to interview them at 'Mamohase Bed and Breakfast which is within my study area since in that site, bookings were done in advance.

CHAPTER FOUR

FINDINGS

1. INTRODUCTION

This chapter presents the results of the research from the field. In order to come up with the findings, as specified under the chapter on method, coding is used to group the relevant responses or those that give the same meaning. The procedure used is adopted from Coffey et al. (1997) and Wickham et al. (1997). The answers from the various respondents are grouped together to identify emerging issues and these are coded and grouped into themes. Each theme is analysed below and the respondents are identified using their professional or office titles like the chief, the teacher, the tour operator etc. Apart from these, ten tourists from the USA, South Africa and the United Kingdom were identified.

The table below shows the main categories used to analyse the responses to the interviews (Figure 15 below). These responses as indicated are evaluated in view of the observations made during the field work. These themes are discussed in the next chapter.

Theme	Number of times
VALUES	174
ISSUES ARISING	68
CHALLENGES	34
NEED FOR DEVELOPMENTAL PROJECTS	27
SUGGESTED SOLUTIONS	8
Figure 15: Grouping of themes showing responses from local people interviewed.	

Since coding was used to develop the above themes, below are the responses which are grouped according to their similarity in order to arrive at the above final step.

2. VALUES

Several respondents allude to or mention issues related to the values of Botha Bothe

a) Natural value/ aesthetic value (mentioned 40 times)

(i) Botha Bothe is perceived by some as a place unique in natural scenery. For

example, Chief Tour Guide says:

It has a shape that looks similar to the lion and it is as if this lion is lying down facing the west. On the other site as well, it resembles a lion facing the opposite direction, the east. So there are two lions lying down but facing opposite directions (questions 1, 2 and 3).

This relates to the appearance of the cultural landscape with the plateau in the background. The following respondents; Archaeology Student, Teacher, Chief Tour Guide, Tour Guide 1, Tour Guide 2, Tour Operator, Tourism Officer, Restaurant

Owner, Traditional Healer and Environmental Member support the above statement (see question 1, Appendix B).

(ii) This plateau also has a natural value based on its situation. Tour Operator (question 11) explains:

We have discovered that Botha-Bothe is the only place surrounded by many rivers in Lesotho. There are eight rivers. Some of these rivers are Maphiri, Moroeroe and Moholou and they originate from this mountain. It is the mountain of rivers.

(iii) The availability of natural heritage resources such as the rock gong (observation) makes the place unique and adds the natural value to the plateau. Traditional Healer (question 12) says:

There are stones which have formed a special shape which can only be interpreted by experts in that field and only us traditional healers. They originate from the bottom of the plateau in the same shape and follow the same pattern up to the caves. Experts say that a place like that is very rich in diamond or there is something very valuable in that area.

b) Historical value.

Collectively this value is referred to 34 times. As explained by the Tour Operator this was Moshoeshoe first fortress:

Some people say the plateau derives its name from the story when king Moshoeshoe was looking for a place to settle with a group of followers from Menkhoaneng. While moving around, Moshoeshoe reached that place and found it suitable only for a time being while looking for an appropriate and better fortress for his people because it was during the period of conflict and wars between different ethnic groups. In addition, it was during the period when the colonizers were entering Southern Africa through Cape Town. Therefore, Moshoeshoe wanted a very strong fortress in order to be able identify the enemies from a far distance. So on arrival at Botha Bothe, he was not satisfied with the area because it was vulnerable and he decided to rest for a while in the meantime looked for a better defensive area. As a result, the place got the name Botha Bothe, the place to rest only for a moment.

The same emphasis is given by Chief Tour Guide (question 2) who says:

This is a place where Moshoeshoe established his first fortress in 1820 and this is where he rose into leadership. It is where he started building up his nation after he left his father's place, Menkhoaneng. But since it was vulnerable because of many reachable passes, enemies found it easy to go on top and attack Moshoeshoe from all sites. Therefore King Moshoeshoe realized that he was not secure. As a result he moved to Thaba Bosiu.

The same assertions are made by Archaeology Student, Teacher, Tour Guide1, Tour Guide2, Tour Operator, Tourism Officer, Restaurant Owner, Traditional Healer and Environmental Member (15 responses- question 2).

Although Moshoeshoe left the plateau because it was vulnerable (Tour Operator in question 1), he still found it significant and therefore found it necessary to protect it. For example, in question 6, Archaeology Student states: "Mopeli is one of the grandsons who was sent to that place by Moshoeshoe to protect, strengthen and expand his power." Altogether there are 16 responses emphasising this point.

c) Social value (13 responses)

The social values were also identified for the place during the research period.

- Initiation was identified as one of the activities which go on in the plateau (11 responses and observation as shown in Figure 16). The teacher (question 12) explained it thus: "Batlokoa use the mountain frequently especially during their initiation season, they perform their rituals on top of the mountain".

This is also identified by the following: Archaeology Student, Tour Guide 2, Tour Operator, Traditional Healer, Chief Tlokoeng, Elder Male and Elder Female, as one of the important functions of the site (questions 11, 12 and 15).

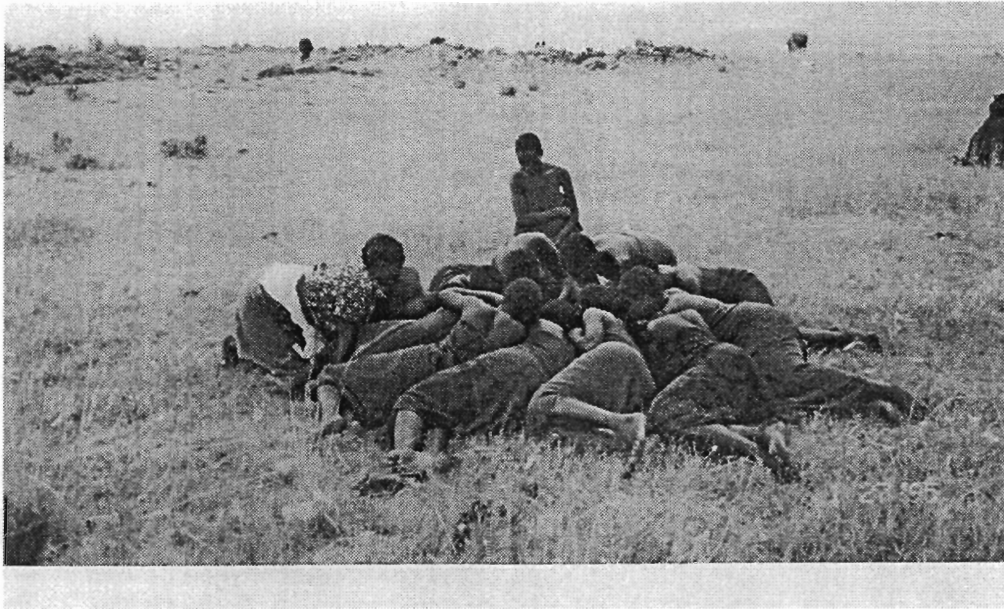


Figure 16: Tlokoa female initiates doing their rituals with their leader on top of the plateau, very close to the Tlokoa ruins. These initiates have applied a black cream all over their bodies as part of the tradition on their initiation. Other activities they performed are their songs and dances.

Photographer: Moliehi Ramakau-Ntene, 2/09/2004

- Healing (2 responses) Traditional medicine is also an important element from the plateau.

“We also get the traditional medicines for all the diseases and as a traditional healer I communicate with my ancestors therefore I find it very important...”. The local healers dig medicinal plants from the plateau for treating diseases such as HIV/AIDS as indicated by the Traditional Healer (questions 10 & 12 as presented in Appendix A). Given the issues surrounding the pandemic the medicinal values of the place cannot be underrated.

d) Economic value (80 responses)

From the observations and interviews it was clear that the economic value of the Botha Bothe Plateau was important to the local population.

(i) As animal breeders the local communities use the place for livestock grazing (7 responses). The Chief Tour Guide says: “This is where we take our animals to graze”. Similar sentiments were expressed by the Archaeology Student (questions 11 & 12), Elder Male and Elder Female (questions 12 and 15).

(ii) Local people also buy and collect fire wood from the plateau. 6 responses including those from the Chief Tour Guide, Tour Guide, Tour Operator, Chief Tlokoeng, Elder Male and Environmental Member indicate this in their response to question 12. This is also collaborated by field observations during the research period (Figure 17 on page 61). The selling of firewood is considered by the community as a means of generating money, field observations were that this was a major threat to the site since it leads to soil erosion in areas cleared of trees. Thus this also puts strain on the heritage resource. That could be the reason why Chief Tlokoeng (question 19) says: “If possible we recommend that tree planting projects, project to prevent soil erosion be introduced in our community so that these people can be employed even if temporarily.”

(iii) Many of the respondents saw the place as a tourist attraction. This was indicated by 18 respondents. These included Archaeology Student (questions 11 and 12), Teacher (question 15), Tour Guide1, Tour Guide2, Chief Tour Guide, Tour Operator, Tourism Officer, Restaurant Owner and Environmental Member. For instance, Chief Tour Guide (question 8) states that:

The community has heard that this plateau is capable of providing them with employment if preserved. They believe that if it is known to the outside world, more people will visit which means more profit will be accumulated from activities they offer.



Figure 17: Pulling of dead wood, although this is normally done in Lesotho, it is one of the activities leading to soil erosion. This is worse on this plateau because almost every member of the surrounding villages come to this place for firewood.

Photographer:
Ramakau-Ntene
Date: 4/07/2004

Moliehi

(iv) Production of artefacts (29 responses) in Botha Bothe is related to the economic values in the tourism industry. The mass production of mokorotlo hats in Botha-Bothe was indicated by Restaurant Owner in questions 14, by the Tourism Officer in question 16 and by the Teacher in question 18. However all respondents indicated this in their responses to question 19. The production of the hats was also observed at various locations during the research.

The Chief Tour Guide in his response to question 19 had this to say:

We do produce crafts specifically Mokorotlo hats but the producers sell them in town even the production is done in town because there is a place, Likila Handcrafts centre, although it is only meant for display because of the limited space. Botha Bothe is the leading district in the production of Mokorotlo hats. Its villages; Mopeli, Tlokoeng, Nqabene and Majakaneng are the main producers of these hats. They supply the districts of Maseru, Mafeteng, and Quthing. Botha Bothe is the main supplier for the whole country. We have also encouraged them to produce clay pots and other local arts and crafts so that tourists can buy because most of the local people are not employed. But now their interest is on producing Basotho hats. They make various patterns of hats but there are others involved in the production of pottery although this is still done by few people.

He goes on to say:

...Women who are not employed mainly do this...it is a source of employment. You see we have a problem of employment and this was precipitated by the retrenchment of the Basotho miners from South Africa.

This is a major problem we are facing as leaders in the communities. People are starving and this is even worse because some of them do not have fields to plough. In the past when they were still working, it was easy because they had communal farms...but now they are not working. They do not have money to send their children to school and no money to feed them. That is why I said to you earlier that any development that can benefit our community would be appreciated.

The production of the mokorotlo hats is so important in the areas so much that “ ..children are introduced to the production at an early age” (Restaurant Owner, question 20). However they do not have workshops to do the production (Chief Tour Guide and Elder Female, question 19). Observations were that the producers did not have enough space for production and displays of their produce (see Figures 18 and 19 below).

The two chiefs also explained that due to unemployment which was induced by retrenchments both women and men are becoming involved in such arts and crafts production such as making the mokorotlo hats. This has been seen as one way to feed their families. This production of the arts and crafts was largely geared towards supplying the tourists visiting the area.

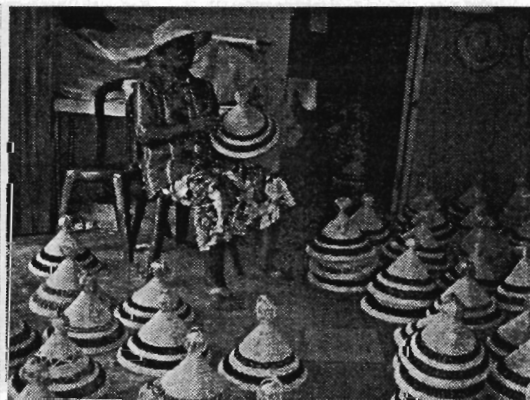


Figure 18

Figure 19

Likila Handicraft, Botha Bothe is a very busy and congested place where the production, trade in grass used for hats and trade in hats takes place. The producers have complained about shortage of space which hinders production. Figure 18 shows a young man holding a bundle of grass ready to buy while Figure 19 shows the producer marketing the hat

Photographer: Moliehi Ramakau-Ntene. Date: 7/07/2004

(v) It was also indicated by 8 respondents that local performance for tourist was one benefit for the area. This was indicated by Archaeology Student, Chief Tour Guide, Tour Guide1, Tour Guide2, Tour Operator, Tour Officer, Traditional Healer and Restaurant Owner, in their response to questions 20. The local performance included local dances and singing at the request of the tourist in the area.

As Chief Tour Guide states:

There is a lot to offer, they sometimes perform for tourists but on request from tourists that they should show them how Basotho perform their local songs and dances. These tourists will then take them some pictures and donate any amount of money.

The local people do not take performances seriously, for it is not organised like in other places like Cape Town where auditions are even held. The problem is that here the performance is not part of the tourist package thus it is very difficult to organise. Thus the income or economic benefit from this activity is not always guaranteed.

(vi) The community benefit through the entrance fees paid by tourists (7 responses and observations). However it was observed that this is a major problem because the entrance charges to the plateau are not properly organized. For instance, to gain access to the plateau, Chief Tour Guide (question 20) asserts that a group pays R20.00 regardless of their number. But at Sekubu Cave, each tourist pays R5.00 (Traditional healer) while at Liphofung, the entrance fee is R15.00 each (observation, 2005) but the whole package including performances is R50.00 (Restaurant Owner, question 20). At Lesotho Youth Hostel, they are charged R30.00 per person for accommodation per night (Tour Operator) while Mamohase Bed and Breakfast charges R150.00 per person a day for dinner, bed and breakfast. 'Moteng Pony Trekking, hikers or riders accumulate either R35.00 or R50.00 or R80.00 which

differs depending on the amount of time spent on a ride. The horses are owned by the community although this is organized and operated under the umbrella of 'Mamohase Bed and Breakfast. So there is a need to organize the entrance fee for the plateau like other surrounding sites. In addition there might be need to differentiate the fees for foreigners and those of local visitors.

The observation was that there was no uniformity on how the entrance fee gains were spent. For instance, Chief Tour Guide said that they use it for community projects such as water related but there is no monitoring on how it is used and how much is spent. At Sekubu Cave as well, it was not clear how it is spent while at Liphofung they have plans like implementing a community project.

(vii) From the responses the local community seems to benefit from tourists who stay over night and need accommodation (see Appendix D for accommodation places). However the available accommodation seems to be very limited as indicated by 8 respondents. For instance, Tour Operator on question 21 indicates thus: "Last week we received fifty visitors but since we could not accommodate all of them others were sent to Outward Bound." He could accommodate only 6. The same problem was observed at another place at 'Mamohase Bed and Breakfast where they accommodate 15 people only. The accommodation of tourists as a possible development was highlighted by a number of respondents (Traditional healer, question 16), Tour Guide1, Tour Guide2, Tour Operator (question 24). The Teacher further proposed "training of people who want to operate the Bed and Breakfast houses" because of the increasing number of tourists who seek accommodation. Chief Tour Guide suggests that they "open some of their houses for the tourists. In that way there would be no

need for young people to leave this area” thus providing employment opportunities. This was also the government position as indicated by Tourism Officer who says: “The government through the department of tourism is also putting more emphasis on Bed and Breakfast”. Thus although tourists visit Botha Bothe, the interviews and observations indicate that not sufficient accommodation is available in the area to cater for the demands of the tourist except when they use hotels which are not owned by the local communities.

e) Education/ research value

Five respondents indicate that Botha-Bothe is also considered important due to its educational and research values. This is clearly indicated by the Tour Operator’s answer

to question 21 when he says:

Americans are interested in visiting Lesotho especially those pursuing their academic studies because they are aware that Lesotho is still a preserved area. We also had visitors from Bristol University, the university attended by the late King Moshoeshoe 11 and they like to come to Lesotho after every two years. When they are here in Botha-Botha, most of the time they are taking down some notes and I think when they get back home they receive their own doctorate degrees. Even schools from neighbouring countries like Swaziland, Cape Town and Leseling Youth Hostel from Gauteng also like to visit Botha Bothe.

The students from the University of Lesotho and local schools also visit Botha Bothe as indicated by the Elder Female, Chief Tlokoeng and Elder male. The Teacher also has this to say:

I think the National Curriculum Development Centre (NCDC) is now willing to respond to the demands of Basotho in Lesotho. The syllabus has improved and teachers have come to the level of Basotho, they have gone deeper in addressing the needs of young Basotho by teaching them their history and have stopped focusing more on the colonial history. So with this change that has occurred there is a high percentage of children coming to Botha Bothe to learn about their history.

The respondents like the Restaurant Owner (question 8) appreciates the changes made in the national curriculum because in the past, the type of education offered did not address the importance of such places as Botha Bothe. She says: “I used to have less interest in tourism and I think the reason could be that it was never taught at school, Even this plateau was not known to us.”

f) Spiritual value

Five respondents indicate that the place also has spiritual values to the people who live around it. The site is used for praying and communicating with the ancestors. The plateau has resources that are used for healing. This is vividly illustrated by the Traditional Healer in question 8 when she says: “I use water from Moshoeshoe’s spring. We add our own traditional medicines in the form of powder. We give sick people to drink or bath or use it in their own homes to get rid of the evil powers.” It was also observed that the water from Moshoeshoe washing basins (which is attached to the rocks which is below a spring) has been used for spiritual purposes. Chief Tour Guide says: “we belief that if one uses that water, he or she would be lucky. We do use that water” (see Figure 20).



Figure 20: Photograph of Mopeli chief demonstrating washing his face with water from Moshoeshoe 1’s basins. This water is still significant today. Supplicants bath to get rid of evil powers and for luck. These are some of the beliefs some local people have, especially their attachment to anything to do with Moshoeshoe1
Photographer: Moliehi Ramakau-Ntene,
Date: 1/09/2004

At Sekubu, it was observed that the Traditional Healer together with people accompanying her, lit a candle, took off their shoes and each prayed to his or her ancestors. At the cave, are three small waterfalls which are supposed to represent God the Father, the Son and the Holy Spirit. According to the guide's explanation, a person is considered to be fortunate if water from the waterfall representing God the Father drops on to him or her. Thus the local people regard the plateau and Sekubu Cave as spiritual sites where they consult their ancestors. Some of the respondents cite an incidence whereby the rock fell and blocked the entrance of Khutlo-li-Meriti Cave on the plateau. Unfortunately all people inside lost their lives. Chief Tour Guide (question 13) says: "Recently the relatives of the deceased make traditional ceremony at that place annually in remembrance of those people."

Apart from this the Traditional Healer also indicates that tourists also get precious stones from the area, in response to question 12 when he says:

There are also some precious stones found specifically in that area which are very rare and valuable, they are illegally taken by tourists who sell them in their own countries. These stones carry some significant messages and we pray next to them even though I know some people would not understand.

3. CHALLENGES

During the interviews and fieldwork a number of issues also emerged from the responses and observations.

a) Challenges of modernity

(i) Issues related to HIV/AIDS were highlighted by 3 responses.

Thus the Traditional Healer in answering question 12 declares that:

In the past Basotho could not easily get infected by diseases because of the food they ate. We have moved away from our values and practices. The

nation is slowly dying because we have abandoned our culture and we no longer respect one another. We experience problems because we are a lost nation, we have inherited foreign culture. Maybe these new infectious diseases such as HIV/AIDS would not be killing us at this rate if it was not due to our behaviour. They are the diseases, which were spread through migration, they were brought along by white people when they came to visit our places. These diseases are also spread through marriages with these foreigners, the kind of marriages which have not received blessing from heaven, it is a sin.

There was also concern on the problems cultural norms could play in hindering free communication about HIV/AIDS. In answering question 13 the Elder Male thus says: “We do not teach them about HIV/AIDS or do anything even in our families, we do not do that because the traditional healers are the ones responsible for that. It is not our responsibility.”

Due to the prevalence of the disease Traditional Healer claims to have medicines which she uses to help alleviate the pandemic (see Figure 21, page 69). Related to the issue of HIV/AIDS is the initiation practice which takes place on the plateau. It has been suggested that the initiation practice could perhaps play a part in increasing the number of infections. In order to standardize the practice and minimize risk of HIV/AIDS transmission and other problems encountered during the practice the government has begun a process to formulate legislation to regulate it.

(ii) It was noted that staging culture/ pre-modernity for economic purposes was very prevalent in the area and this is indicated by 7 respondents.

The more old fashioned and primitive the performances are the more the tourists are attracted to them. Thus the local community have to stage cultural performances which satisfy the interest of the tourist. This attitude is alluded to by the Tour Operator in his answer to question 18 and he says:

...tourists like to visit and sleep in our houses since they want to learn how Basotho live in Lesotho. Therefore things like traditional fireplace, a place where women put their pots, utensils and other things used in the kitchen and others should be preserved.... tourists like traditional way of lighting in the house therefore, they should use that.

This is echoed by the Restaurant Owner who says:

...I would encourage the local people to leave their houses the way they are. They should built rondavels for the tourists, have the old kitchen unit made of mud, fireplace and make fire in the house so that the tourists can have the experience of life in Lesotho.

Respondents like Traditional Healer (question 12) state the same sentiments when she says:

We do not want the construction of hotels, our houses are hotels on their own. Infact, these tourists come from advanced places where there are lots of developed hotels. They are tired of that kind of life and when they visit, they want to see us at our premises to see how we live, where we sleep making them sleep on the animal skins the way we used to do, how we sleep, the food we eat and we should also show them how we dress traditionally. (Figure 23, page 70)



Figure 22

Figure 21

Figure 21 shows the traditional healer at Mopeli village holding a basket of some of the traditional medicines she gathered from the plateau. She uses these as well as spiritual healing (consultation with ancestors) for all diseases including HIV/AIDS. With her colleague (Figure 22), they are also visited by both the local people even the tourists because they are also fortune-tellers, they inform people on what the future holds for them. Photographer: Moliehi Ramakau-Ntene. Date: 5/09/2004

The Tour Operator declares in the answer to question 16 that tourists like "...the decorated Sesotho houses and that type of decoration is called 'litema'. Our houses should have these 'litema' made by our local women." These 'litema' are made for the tourists and at 'Mamohase the owner explained that the tourists even asked her to teach them how to make 'litema'. The interest in local activities makes some respondents suggest that a cultural village be established (Environmental Member, Tour Operator, Chief Tour Guide -4 responses). Restaurant Owner says:

Although I was born in Botha Bothe, I like houses which are not modernised and this is what the tourists like too so I would encourage the local people to leave their houses the way they are....The tourists want a real Basotho cultural village. This is where culture is going to be preserved and presented for the tourists

This is mainly done to attract the tourists (as shown Figure 23) since they like seeing these stereotypes life styles of the Sotho people. The local people want to return to the past to attract the tourists. For the local communities the main objective is for the potential economic gains.

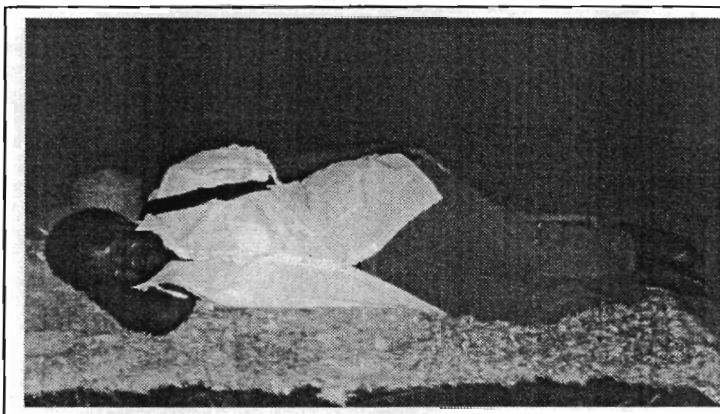


Figure 23: The local tourist staging her past of sleeping on an animal skin. This is the experience the tourists get at Liphofung Cultural Heritage Site. This is what the respondents expect at the proposed cultural village at Mopeli, Botha Bothe.

Photographer: Moliehi Ramakau-Ntene, 4/09/2004

(iii) From the respondents (5) there are some issues which bring tourism in conflict with traditional belief systems. This is indicated by Chief Tour Guide who claims that one tour guide could not show the tourists Moshoesoes' spring because:

As Basotho we have certain beliefs like any other nation. We believe in witchcraft, therefore, due to our belief, Mr Mphatšoe thought these people might have other plans with water from the spring that was used by Moshoeshoe. He believed that they might have planned to bewitch him even though he is already dead or might take some of the powers that Moshoeshoe had. He wondered why specifically the spring that was used by Moshoeshoe. That is why he showed them a different one. Those tourists also wanted to see the big stone we call pot because it makes a specific sound. The pot was used for sharpening spears and they photographed that stone and left. Of late, although I was not around, I was told a group of white tourists came and used a strong lever to remove that stone called pot from its original place. There was also another stone on top of that one which we call the pot cover. They broke small pieces from it, put them in their bag and left.

The respondents have complained about the tourists vandalising sites. As a result, they give misleading information. There are some locals who are aware of the problems tourists bring to their areas. Elder Female (question 16) argues: “sometimes these foreigners bring their own behaviour in our country. When we were growing up young people used to respect old people but with these new developments, they have lost their culture.”

However, Chief Tourist Guide makes an observation that some traditional practices have changed. He in answering question 11 says: “Basotho have moved away from their culture, they have lost contact with their culture instead have adopted the foreign cultures.” This supports the notion that culture is dynamic, it changes with time particularly due to globalisation.

However, what must be taken into consideration according to the Archaeology Student in answering the same question is:

...it must be clear what comes first, cultural practices or tourism because culture has been marginalised for a long time, it has been compromised for tourism and this is what we need to clarify. We cannot compromise our culture for tourism but the two must work in harmony. Initiation is something sacred so the tourists should not be allowed to access such places. The

community should come together and agree when to conduct initiation so that the two practices cannot clash.

However the point is not fully supported by the Tour Operator in answering question

19, he says:

Apart from Mokorotlo we also have this type of hat which is made out of leather like the one used by the cowboys in America. We are trying to teach them how they can improve it. We have people who train our local people to produce these types of hats. We once visited Mississippi Delta, America. The trip was sponsored by Americans since we belong under the organization called Operations Growths Rose Africa and it is in Mississippi Delta that we have copied most of these things. We do borrow a lot from other cultures but we try to make some alterations so as to suit our culture and environment like this watch on the wall. (as shown in Figure 24)

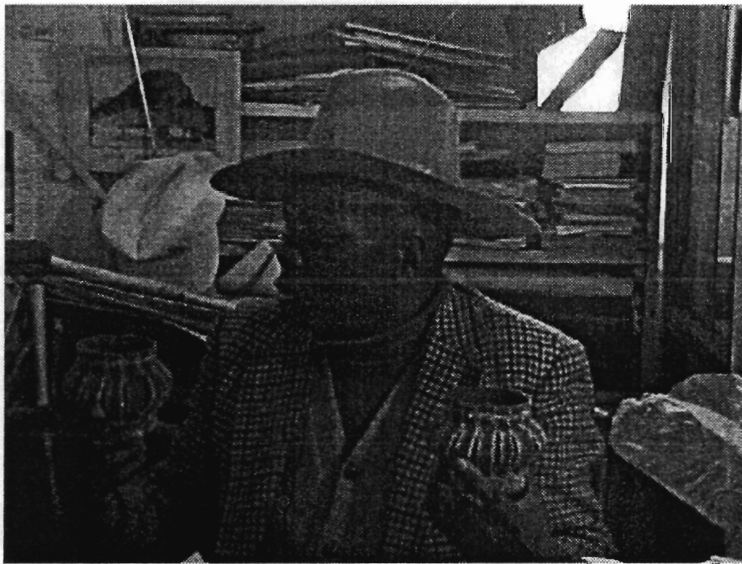


Figure 24: Tour Operator wearing a leather hat produced locally, the type of hat copied from Mississippi Delta. This is the result of globalisation, the world is now like a village enabling people to move from one place to another adopting other people's cultures. Due to globalisation, culture and the art of producing artefacts for saleable purposes change. Authenticity in artefacts is now problematic issue due to global interaction. Tour Operator is

also holding the two decorated local pottery products.

Photographer: Moliehi Ramakau-Ntene, Date: 6/07/2004

b) Need for developmental projects

At least 9 respondents raised the issue of developmental projects within the area. Most pointed out the lack of development in Botha-Bothe. For example, Traditional Healer lamented the lack of public toilets, running water and electricity in the area. A pointed belaboured by the Chief Tour Guide in answering question 16 says: "We want to make it more accessible by implementing better roads so that even those who need to

use their vehicles can have that privilege.” Similar sentiments are echoed by Tour Guide1 in answering question 24, Tour Operator (question 16) and Chief Tour Guide (question 18). Accessibility is a problem to some tourists specifically those who are physically unfit. But since Botha-Bothe Plateau is a cultural landscape, Tour Operator (question 16) says:

In 1995, we had a plan to introduce a cable car transport on this mountain, which is 100metres, and initially with the sponsorship from one millionaire, an Arab wanted to assist us to implement that. This type of transport is there in Cape Town. We were planning to have that cable transport here.

Several developmental projects seem also to have been suggested, for example, the issue of the establishment of a cable car to prevent any road construction that would temper or pose threat to nature. In addition, Chief Tour Guide also suggested pony trekking since this does not require any road construction.

Amongst the developments proposed, the respondents suggested the construction of cultural village, the national park Mopeli Statue (Teacher), monument of Moshoeshoe (Chief Tour Guide). Although these present a frozen culture, they might be neutralised by interpretative centre which presents the findings as suggested by Archaeology Student (question 16).

Chief Tlokoeng in answering question 16 suggests that any development would be welcome:

We will accept anything that can be done as long as it will benefit us. At the moment there are only trees planted but if there is anything better, we will appreciate it. Most people are not working in this area but those with jobs, have moved to the towns. People who are remaining here need some developments, which will benefit the whole community.

The success of tourism in Botha Bothe is based on the following;

- The local people have their own centre where they produce crafts though it is not a big building (question 19 and observation).
- It is a cultural heritage site
- The Environmental Society which has been formed protects and promotes the plateau through awareness campaigns. Finally,
- At least the owners of two bed and breakfast centres are active in conservation and tourism. (Figures 25, 26 and 27)



Figure 25

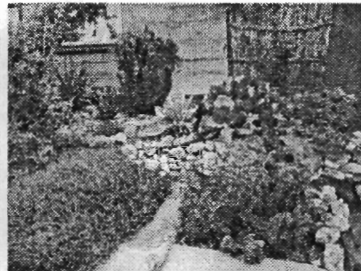


Figure 26



Figure 27

Comparatively, 'Mamohase Bed and Breakfast is efficiently conserved, presented and promoted while there are no directional signboards to plateau and on the plateau itself.
Photographer: Moliehi Ramakau-Ntene. Date: 4/09/2004

In tourism, there are also problems which affect some of its activities. This is what is presented below.

- There is no local transport for the tourists (observation). As a result, this limits the economic benefits for the local people.
- Poor infrastructure such as roads.
- The engaged tour guides lack training (question 16 and 17-Arch. Student, Tour Guide1, Tour Guide2, Restaurant Owner and Tourism Officer). However the Maloti Drakensberg has promised to assist with training (question 17- Tourism Officer).

Moreover, Chief Tour Guide argues: “I am a tour guide myself and the late Jonathan Molapo was.” Traditional Healer says: “We have such people who are fluent in most languages like Afrikaans, Xhosa, Zulu, English and Sesotho. We select a person who knows the history of this place including some of our important sites” (Question 17). These respondents do not state whether tour guides have any training or not except Chief Tlokoeng who clearly says: “I am not a trained tour guide”.

c) Other issues affecting the area

(i) The ownership of the heritage place is heavily contested in the area. This is indicated by 17 respondents, who seem to question the ownership of the place. As Chief Tlokoeng in his answer to question 2 says:

“I was also born on top of that plateau and that is where Batlokoa lived. It does not belong to anyone but us Batlokoa”.

The Elder Female was even dismissive on the issue as underlined by the tone of expression when she said: “I said we call it Lekhele’s plateau it is not associated with Moshoeshoe. Even my parents lived on this plateau.” (deep and emphasizing tone-expressing herself and perhaps as a warning to stop bothering with more questions).

In Questions 3 and 5, some claim ownership through birth as mentioned by Chief Tlokoeng who says: “...even my father was born there.” Again he says: “You see I was born on this plateau and I am now 76 years.” This is also emphasised by the Elder Male and Elder Female. These three Tlokoeng respondents present birth as the right to ownership and prove that the area belongs to them even though they are at times marginalized in its use. In question 12, Chief Tlokoeng and Elder Male indicate that the plateau was used as their initiation area. Elder Male further emphasizes: “We do not recognize the chief who is in control of this area unless he is a Tlokoa from this

area”. This was confirmed during the field survey on the plateau by Chief Tour Guide. The leader of the Tlokoa initiates complained that no female should visit particularly the fact that the initiates were not supposed to be seen by people who were not part of the ceremony. The tour guide had argued that prior arrangement had been made. The argument over the procedure to have access to the plateau indicates the confusing issue of ownership and access to the place. The issue was also due to the conflicting interest of tourists who come to the area and the need for privacy for the initiates and the accompanying ceremony.

On the other hand, Chief Tour Guide in answering question 16 also claims the area where he says:

I am in control as the chief of Mopeli. The Tlokoa are under the chief of Mopeli. They used to come and drive our cattle when they found them grazing on the plateau and that behaviour came to an end since I consulted the (Lekhotla la Ntlafatso) Development Council to come in between because the Tlokoa are not in control of this plateau.

The other respondents have their own claims to make; Chief Tour Guide, Tour Guide1, Tour Guide2, Tour Operator and Traditional Healer in answering question 5, argue that Batlokoa were not the first people on the plateau because they were still at Joalaboholo Ficksburg by the time Moshoeshoe was in Botha Bothe. This perhaps alludes to the issue of who actually owns Botha-Bothe. Is it people who stay there today or those who come with Moshoeshoe or those whom he found there?

(ii) Another interesting issue brought out during the field work is the question of how to define who are the members of the local community? Related to this was to find out who had interest in the history and cultural heritage of this place. This issue was

also raised by some of the respondents, for example the Tourism Officer in answering question 15 alludes to this issue where she says:

...the word community is problematic. Botha Bothe is made up of Basotho and the Indian community which is larger than in other district of Lesotho but in Botha Bothe they are the marginalized group. When people talk about the community, this group is not recognised. So the Indians mind their own business and Basotho mind their own. The problem is that this Indian community has been in Lesotho long time ago and they are part of Basotho but they are sidelined in most cases. Therefore when the projects like tourism related ones are suggested, this group which owns majority of businesses in Botha Bothe, is not consulted yet it is the most benefiting group. This community therefore is not interested in the history of this plateau since it is made not to.

Personal observations indicated that the Indian mosque in Botha Bothe was established in 1910 meaning they had lived in the area for more than a century. Thus one could argue that they need to be included when defining the community of this area. They too had an interest in the place.

(iii) The area is also recognised for its Ecological values by a number of respondents.

5 respondents indicate the issue of wildlife on the plateau. Most of the wildlife on the plateau has disappeared due to lack of proper management. Another issue indicated was how medicinal plants are being destroyed, taken and sold outside the country, while animals are hunted and scared away.

- The example of medicinal plants available; leucosidea sericea, dogwood, bulbine narcissifolia, chilianthus and Dicoma anomala. These were identified by Teacher, Chief Tour Guide and Traditional Healer in their answer to question 8. However other respondents claim that medicinal plants have disappeared due to poor management.

Tour Operator in answering question 9 gives this example:

Two years back there was one big animal, as huge as a cow and some people said it was an eland. People acted very cruelly or maybe it was out of ignorance, they chased that animal with dogs until it fell into the cliff and died. Instead of conserving it or maybe inviting some experts as it is done in other countries, they cut it into pieces, each person grabbing whatever he wanted and left.

Traditional Healer in answering question 10 also blames the tourists as she states: "...sometimes white tourists' tour on their own as a result some vandalize plants". For instance, they collect plants from the plateau. This is also supported by Chief Tour Guide, in his answers to questions 8 & 12 and Traditional Healer, to question 24. Elder Male and Tour Operator in answering question 8 indicate that the local people too collect plants from sites and sell them in Botha Bothe while others export them to South Africa. Vandalism by local youth is also described by the Traditional Healer in his answer to question 8 and 9, and others like the Chief Tour Guide, Environmental Member and Tour Operator by indicating that the youth hunt and kill animals on the plateau.

It was also observed by the researcher that the cutting down and pulling of dead wood for various purposes was also a major activity which could threaten the survival of the cultural landscape. Related to trees is the rather significant amount of land which is under exotic trees specifically eucalyptus. Some of the respondents like the Traditional Healer and Teacher in their responses to question 9 claims that rather large number of exotic trees was also leading to problems of scarcity of water in the area.

Chief Tour Guide response to question 12 says:

There were two springs on this plateau and experts say eucalyptus trees consume a lot of water and that is why those springs dried up....In the caves, there used to be small drops of water from the roof of the caves but due to these trees we now experience shortage of water. We are left with only one spring, this one that was used by Moshoeshoe himself, it is the only spring left which supply the whole village of Mopeli.

This shortage of water is a major problem that Traditional Healer says: “We suggest that there should be means to dig boreholes so that there should be plenty of water for wild animals.”

Another problem indicated by the respondents was the issue of the negative effects of government development programmes. For example there was nothing wrong introducing trees but exotic varieties can be problematic such as the unintended problems of water. This shortage of water has affected both flora and fauna on the plateau. The conflict of development and heritage preservation is also echoed by the Traditional Healer when he states (responding to question 9):

People need developments because they hope that would bring along job opportunities and this is even worse after the retrenchment of miners from South Africa, through tourism; this plateau is going to give us jobs since we would open our houses and perform for the tourists.

4. SUGGESTED SOLUTIONS

Respondents were able to indicate how some of the perceived problems/issues could be addressed in order to protect the plateau as a heritage place to benefit all.

(i) Awareness.

20 respondents indicate that in order to address environmental problems and promote tourism, the community had conducted meetings, public gatherings and workshops on conservation and promotion of the plateau. For instance, Teacher’s response to question 10 was:

We have even held public gatherings three times to inform the public about preserving this area and one achievement is that we have been given a go ahead by the chief of the area and people he is working with to implement our plans together with the community.

Similar points were echoed by the Archaeology Student, Tour Guide1, Tour Guide2, Tourism Officer, Traditional Healer and Environmental Member in their response to questions 10 and 14.

The Chief Tour Guide indicates in response to question 9 that The Environmental Society had suggested the incorporation of the shepherds into protection and preservation strategies. Traditional Healer goes on in response to question 16 to say: “We have proposed that the public should stop the fires because wild life such as plants and medicines are affected”.

Two respondents indicate that the issue of fencing off the area as a means to preserving the place had been suggested. Tour Operator in response to question 10 asserts: “we were planning to contribute each 10,000.00 so that we could fence the plateau. This is done so that people can use one entrance”. The same point is raised by Archaeology Student in response to question 16 who however adds a word of caution by saying that although the fence could help, experience had shown that people would cut the fence. Thus in the long term, an awareness campaign would be more useful than fencing off the area.

Some of the respondents indicated that there has been some promotion of the site through the newspapers, books and the media. This is stressed by the Archaeology Student, the Chief Tour Guide, Tour Operator in their response to question 14: For instance, Tour Operator says:

I do this through books, newspaper articles, tour guiding books and my work of course as a photographer, is to make the place known through photographs. I have published books which are read in countries like

Japan and America. I also have the pictures I have taken which are displayed at the Lesotho Tourism Corporation.

(iii) Permits

Some respondents suggest a system of permits in order to limit the harvesting of medicinal plants by traditional healers. Thus the Chief Tour Guide in response to question 10 suggests:

Any traditional healer who uses the medicinal plants from the plateau must have permit to dig and confirmation that he or she is a healer. When digging, there are rules to follow. One of them is that a person should not remove all the roots so that they can reproduce.

(iii) Replanting of trees

4 respondents advocated the issue of re-introducing the indigenous plants and bring back the natural resources to their original place. Traditional Healer response to question 8 says: “Fortunately our environmental society is strongly against the presence of those trees and if possible would get rid of them and introduce the indigenous ones which would not affect the environment”.

This is also indicated by the Teacher in response to question 16. Traditional Healer in response to question 9 also echoes this: “our society is planning to bring in wild life such as springhares, antelopes, baboons and birds”. More outrageous was the suggestion from Tour Operator in response to question 10 says: “we want to hire a helicopter to move back the rock gong to its original place”.

5. ANALYSIS OF THE TOURISTS’ RESPONSES

Data from the interviews with tourist was also grouped according to themes. These responses were collected from the tourists on the 29th December 2004 on their way back from ‘Mamohase Bed and Breakfast. They were five brief questions based on

the origin, source of information about the place, developments they expect, the local products they buy before leaving the place and the interesting things learned about this place. However, due to the limited time we had, these questions were not answered in detail. The respondents were all international tourists from USA, South Africa and UK. They were ten whites both adult male and female whose names would not appear except for their initials to maintain confidentiality. All the responses are detailed below given the brief nature of their responses. The themes below reflect information on how the tourists plan their holiday or how they knew the place.

a) Knowledge about the place

The findings reflect that six out of ten tourists used Coast to Coast magazine. Five out of ten used videos and photographs to learn about the site since they provide detailed information but many have used the magazine. This magazine is influential when it comes to the destination choice because it has publicized most tourists' attractions in Southern Africa. Five responses from the local people (questions 12, 20 and 24) confirmed this issue of photography and tourism. For instance SB says: "I like moving around with my camera taking beautiful pictures of interesting things. I have pictures of boys from initiation school. Lesotho is the best." Through photography, 'Mamohase is more popular than any other place in Botha Bothe because it is publicized in various ways. It could be concluded that a word of mouth has a lot of contribution in influencing a destination choice if the feedback given to the consumer proves to offer a satisfactory experience at the destination. These findings imply that before embarking on a tour the tourists seek information first because they want to be sure of what to expect. It is interesting to note that the tourists always travel with friends while on holiday.

b) Threats to the place

Seven responses show the need for proper roads particularly the one that branch to 'Mamohase. In addition lack of signage is also a problem except the road leading to 'Mamohase bed and breakfast. The tourists note infrastructure as the major obstacle to tourism particularly proper roads and signage since they give them directions. ME in particular commented about the absence of road signs to Mopeli, the headquarters of Botha Bothe chief. They also note the absence of arts and crafts (5 responses) which they might need to purchase along the road like in Tanzania. Therefore for Botha Bothe tourism to thrive, these should be taken into consideration. Only four mention the absence of toilets on the tourist route. This is a major problem also noted by the researcher.

c) Local products purchased

The findings as reflected by eight responses show 'Mokorotlo' as the main product purchased in Botha Bothe and this could be due to the fact that it is the main local product. This is the same response amongst the local people interviewed as well as observation.

d) Factors making the place special (culture as an attraction)

(i) Performances, for instance, ME says: "well, the performance was a wonderful experience; it was amazing to see people moving around the fire." Seven respondents (ME, BC, CR, LP & MP, LF and PM) consider the performances as the main attraction to the place.

(ii) Cultural activities and the village life are also attractions to the tourists. SB explains: "We saw interesting things such as the village, cattle kraal, their beautiful

decorations on the walls, the real things, real life of Basotho and that is why I have my camera.” CR adds: “I thank the operators of ‘Mamohase for teaching me the culture of Basotho. (2 responses)

What makes an amazing experience as well as a tourist gaze are “children and the traditional healer.” They get more amazed by the decorations on the wall done without any measuring instrument. Similar issues are raised by BC, SB, AB and TS (4 responses). Here reality is presented to the tourists since things appear as they are. Therefore they are astonished by the image portrayed to them especially by the performance around the fire. In order to get the records of their memories perhaps to show people back home, they have brought their cameras. It is interesting to note that regardless of the questions asked, the tourists decide to raise their perceptions about the place. For instance, performance around the fire is the main issue raised by seven respondents at ‘Mamohase Bed and Breakfast while two commented about the wall decorations perhaps the way it is done because the local people also demonstrates that activity. Although the tourists have mentioned different activities, generally these are cultural activities, therefore culture is the main experience. That is why SB made a remark that “Lesotho is the best” maybe in terms of the comparative culture it offers.

It is important to note that although there was interest in interviewing the tourists who visit the plateau, it was not easy because there were no prior bookings. To be precise, one tour operator who is very active in tourism was not around therefore there was nobody to make any arrangements for the tourists. This also affected the field work as it was very expensive to travel in Maseru to Botha Bothe for interviews. For that

reason, interviews were only done with the tourists who had made bookings at 'Mamohase Bed and Breakfast, which is a site within the study area.

6. CONCLUSION

This chapter presented the analyses of findings from the field. In order to come up with the themes, coding was used whereby the responses having the same meaning were brought together and themes were produced.

The interviewees consider Botha Bothe as a place where unity and the work of building the Sotho Kingdom started. It is the first settlement of the founder of Basotho. This is the place where they share memories of the past such as their ancestors who died in one of the caves; Khutlo-Li-Meriti. The place is important to them because it is the resource for learning. It is one of the important places that learners and researchers visit. Their concern is to protect this cultural landscape because it also benefits them economically.

According to the findings, the values of the plateau are the main reason that the local people conserve the plateau. However, the significance of the values differs because most (80 responses) find economic value the more important reason for the existence of the plateau. This is a problem caused by shortage of employment which is a major challenge to the heritage sector. Although economic value is also important, it is dangerous to express its importance more than other values which could lead to the sustainability of the place. The best idea is to suggest some projects which could sustain this heritage site.

The local communities are aware that if Botha Bothe Plateau is developed, it may sustain their lives and perhaps assist in uplifting their area. The issues they raise are crucial because they propose for the return of the old ways of living such as living in primitive mud houses. It is also important to note that the past is presented frozen particularly to attract the tourists. This is reflected in some responses whereby the interviewees argue that they want the frozen past to be presented to the tourists because this is what the tourists prefer. So tourism here is mainly business done regardless of the changes in culture. This is problematic but will be elaborated in Chapter Five.

The tourist responses were also analysed and following themes were identified;

- Knowledge about the place
- Threats to the place
- Local products purchased
- Factors making the place special

CHAPTER FIVE

DISCUSSION

1. VALUES OF BOTHA BOTHE

The cultural significance of a site are the values it holds for the community, or sections of the community. As a concept, cultural significance's purpose is to help identify and assess the attributes which make a place of value to the community, to the nation and to the world. Once the value of a place is understood, informed decisions can now be made to enable the values to be retained or revealed (Mason, 2002). As indicated by Munjeri (2000) in Chapter Two, values are both tangible and intangible because the tangible cannot be separated from the intangible. The significance of the cultural landscape of the Botha Bothe Plateau is valued mainly because of its intangible aspects. As stated earlier the stakeholders are very important when it comes to the decision about values (Mason (2000; Blake, 2000; Katsamudanga, 2003). That is why the respondents included the people who use the plateau in order to decide what is valuable and in need of protection. What is classified as having value is not only scientific (Deacon et al., 2003:24) that is why the values of the plateau vary. "*Cultural significance* means aesthetic, historic, scientific, social or spiritual value for past, present or future generations" (Truscott, 2000).

From the field survey and observations it is evident that Botha Bothe Plateau Cultural Landscape is not just a historical place, only important to the people of Lesotho through memories. It is an important cultural site which has heavy overtones on the very identity of local communities and also to Lesotho as a nation. Interview

responses further demonstrate that it is a dynamic cultural landscape and that contemporary communities around the plateau depend on it for economic and spiritual fulfilment. It is argued here that in order to develop an effective management system which will preserve the values of the plateau, these values have to be clearly understood and articulated. However, it has to be realised that these values have been constantly changing due to various influences in the area (Lowenthal, 1985:410). In support, Blake (2000:39) asserts; “preservation measures must avoid its ‘fossilization’”. Ultimately, the preservation and management of this cultural landscape will depend on the values society ascribes to the site.

It is debatable whether values ascribed by outsiders like the scientific community will have a long lasting impact on the management of such sites. In order to manage such a place as this, one needs to understand in detail the cultural values of the place to society so that appropriate management, which conserves these values, can occur (Katsamudanga, 2003). Furthermore, “it is self-evident that no society makes an effort to conserve what it does not value” (Torre de la et al., 2002:3). If we understand these values, we minimize the risk that management decisions will be made which inadvertently destroy or diminish important aspects of the site’s significance as usually happens especially with the decisions made by those in power. The similar problem is experienced on the plateau whereby the eucalyptus trees were introduced by the government as stated by some interviewees such as Traditional Healer, Chief Tour Guide in question 12 (see page 78 under section c). The findings reveal that the local people complain that those trees consume a lot of water and this has affected both flora and fauna of the area (Chief Tour Guide response to question 12 on page 78). It is very unfortunate that such decisions that destroy heritage resources are

reached because “by changing relics and records of former times, we change ourselves as well; the revised past in turn alters our own identity” (Lowenthal, 1985:411). Since the whole world is on the move due to globalisation, changes on this cultural landscape do occur but preservation measures need to be taken. However, the intention should not be to freeze culture because it is necessary to interact with the past as discussed in the literature.

From the interviews it emerged that the values of Botha Bothe plateau can be categorised thus as follows;

a) Social value

Social value embraces the qualities for which a place has become a focus of spiritual, political, national, or other cultural sentiments to a majority or minority group (The Australian ICOMOS, 1999). Therefore Botha Bothe has this value since as Teacher (question 12) explained it thus; “Batlokoa use the mountain frequently especially during their initiation season, they perform their rituals on top of the mountain”.

This site serves as a healing place where traditional healers gather medicinal plants to heal the sick just like other cultural landscape such as the Kaya Forests (as indicated by Sudi, 1999 in Chapter Two). The cultural landscape of Botha Bothe Plateau fits into the categories explained by Ranger (1999 on page 13 and Figure 21, page 69). It is a spiritual site since it serves as a memory place for descendants of people who died in one cave, Khutlo-li-Meriti (Chief Tour Guide, question 13 on page 67). The activities such as collection of medicines (as shown in Figure 21 on page 69) and gathering of firewood (Figure 17 on page 61) happen in other cultural landscape like

the Kaya Forests in Kenya (Sudi, 1999; Githitho, 2005). However, in the Kaya Forests more things happen such as cleansing before a person enters some areas in the forest while in some parts, people have to walk barefooted. It shows that proper management of this site has tried to preserve the intangible past.

Equally important, places with religious, spiritual or traditional value also have great social significance, which relies on the knowledge of the community. They get their value from this association. There is no physical evidence for the site but the place is important, spiritually and socially. “These spiritual values can emanate from the beliefs and teachings of organized religion, but they can also encompass secular experiences of wonder, awe, and so on, which can be provoked by visiting heritage places” (Mason, 2002:12). Nowadays the aspect of intangible heritage is becoming more and more openly discussed (Rossler et al., 1999; Blake, 2000; Truscott, 2000). As Blake (2000, in Chapter Two) indicated, even the international organisations such as UNESCO encourage states to ratify their convention to safeguard the intangible which is in danger. Recently, the local people as well are beginning to be conscious about their intangible values. In this study, a similar case is observed on the plateau whereby Chief Tour Guide is observed using water on the plateau with his belief that it washes off misfortune (point (f) page 66 and elaborated by Figure 20, same page).

The social value of this space is qualified by the fact that it is a shared site between different communities. It serves as a meeting place, where various groups socialize and it serves as a place that people identify themselves with. It is a site used for traditional ceremonies and rituals (Johnson cited in Truscott, 2000). This is where they meet to share their past memories. For instance, Batlokoa still utilize the plateau (as

illustrated by Figure 16 on page 59). Basia as well still trace their ancestral relations. In addition, Moshoeshoe's relatives also maintain their strong relations with the plateau. According to one interviewee, Tour Operator, the local people held their cultural celebration at Mopeli in 1987 after the tour to Menkhoaneng and Thaba Bosiu which ended at Mopeli, Botha Bothe. The tour was organised by King Moshoeshoe II for Prince Mohato now King Letsie III and the learners of Iketsetseng Primary School. Again in 2003, another cultural celebration was organised by one local radio, MoAfrica FM on the plateau. The social values of a heritage site might include the use of a site for social gatherings such as celebrations, markets, picnics, or ball games—activities that do not necessarily capitalize directly on the historical values of the site but rather, on the public-space, shared-space qualities (Mason, 2000:12; Johnson cited in Truscott, 2000).

b) Historic value

The historical value, which is also educational, could be revealed in several ways such as the age of the heritage resource, the event that took place, objects in existence and archival documents. According to Meining, cited in Davis (1999:19), "History, as an expression of time, is especially important to people, and the tangible expressions of history that can be found in their own surroundings provide an ever-present aid to evoking a feeling for the past, and a link to it."

This value recognizes the contribution a place makes to the achievement and to our knowledge of the past. A place can be a typical or well-preserved example of a cultural, group, period of time, or type of human activity, or it can be associated with a particular individual (Mason, 2000). Botha Bothe Plateau is the example of a

valuable place since it is associated with the most famous person in the history of Lesotho, the founder of the Sotho Nation, Moshoeshoe 1. It is remembered because it forms part of the cultural itinerary. Equally important further, it is where Moshoeshoe and his followers began their journey of unity. Although some interviewers (Tour Operator, question 12) argued that it was considered as a place to settle for a while, 16 responses regard the place as significant because even though Moshoeshoe left to Thaba Bosiu, he still sent his grandson Mopeli to Botha Bothe to protect, strengthen and expand his power. For that reason, Botha Bothe Plateau provides a sense of identity to Basotho. The issue of identity according to Blake (2002:5) has even been stressed in the 1997 General Conference of UNESCO where it was argued that the intangible should be selected, documented and transmitted to the coming generations because it is the source of identity.

The historic value of Botha Bothe Plateau is strengthened by the fact that currently learners visit this site for research and learning purposes (points (b) Historical value, pages 57, (e) Education/ research value, page 65). In support, (Mason, 2000:11) says: “The educational value of heritage lies in the potential to gain knowledge about the past in the future”. Most importantly, the visit to these sites helps to stimulate the learners’ imagination (Cleere, 1989:9). In other words, what the learners see they are able to understand better and it makes sense to them.

c) Scientific value

These are features of a place that provide, or have a realistic potential to yield knowledge that is not obtainable elsewhere. The scientific or research value of a place will depend upon the importance of the data involved or its rarity, quality or

representativeness and on the degree to which the place may contribute further substantial information. Botha Bothe has the scientific value because both the local and international learners and researchers utilize it to gather information and for learning purposes (point (e) Education/ research value from Chapter Four). This value is variously called scientific, archaeological, research or information value. However, scientific value has the potential to add or even enhance other values, which can result in a very strong case for protection and may lead to further appreciation of the site by the local communities.

d) Aesthetic Value

Aesthetic value may be described as the beauty of design, association or mood which the place possesses or it may be demonstration in a place, of a particular design, style, and artistic development of high level or craftsmanship (Mason, 2002:12). Botha Bothe fits into this category due to its beauty. In relation to its beauty as majority of the respondents say, it resembles a lion lying down, a scenic beauty which attract the tourists (see section (a) under Natural value/ aesthetic value on page 56).

e) Economic Value

Generally the economic value applies because other values are present. Places often have a range of other values such as historical, scientific or aesthetic interests to the whole community or to the particular group with which the area is associated (Mason, 2002). In the case of Botha Bothe, within the cultural values, economic values are being considered one of the other values of paramount importance particularly given the economic problems in the region. This is identified where women in that area have come together to produce hats and other artefacts which are sold countrywide (as

shown in Figure 12 on page 48, Figures 18 and 19 on page 62 and Figure 24 on page 72). However a place may represent the only source of opportunity for revenue and employment or may be held as a focus for potential developmental evolution. These values are a critical reality (see point (d) Economic value on page 59 and (v) Local performance on page 63, (vi) Entrance fees on pages 63 and (vii) Accommodation, page 69). Places perceived to have a high economic potential often attract more interest and can therefore be more susceptible to exploitation (Chamber, 2000; Keyser, 2002 as discussed in Chapter Two). Very often the economic values depend on the location of the site. For Botha Bothe Plateau, its proximity to South Africa seems to give it an added advantage. There is a potential of attracting visitors who in turn might buy souvenirs, need accommodation and transport as indicated during the interviews. Thus apart from providing direct income there is a possibility for employment.

2. CONSERVATION ISSUES

The major conservation issues which emerge from the research are varied but are largely due to the impact of exploiting the plateau for daily use. In most instances, the cultural landscape of the Botha Bothe Plateau like other heritage sites is exploited. These exploitations which might lead to the undermining of the values and therefore the potential benefits occur in all or any of the following ways:

- (i) The cutting down and pulling of deadwood which leads to soil erosion (see Figure 17 on page 61).
- (ii) The uncontrolled digging and exploitation of herbs for medicinal plants (as elaborated by Chief Tour Guide, questions 8 and 12,

Traditional Healer, question 8, 9 and 24, Elder Male and Female and Tour Operator in question 8 on pages 77-78).

- (iii) Conflicts over access to heritage resources (as pointed out by Chief Tlokoeng in question 2, Elder Female, question 3 and 5)
- (iv) Uncoordinated tourist activities and facilities.

As a solution to the problems mentioned above, some respondents suggested that the plateau be fenced (Tour Operator in question 10 and archaeology Student in question 16 on page 80). Other respondents proposed the engagement of local people like the shepherds since they contribute in making illegal fires (Chief Tour Guide, and Traditional Healer, question 16 on page 80). The respondents also suggested that for the plateau to be conserved, awareness campaigns should be done (Teacher in question 10, Archaeology Student, Tour Guide1, Tour Guide2, Tourism Officer, Traditional Healer and Environmental Member in their response to questions 10 and 14). The involvement of the local people and awareness campaigns in the conservation and preservation of Lesotho's heritage was emphasised by the Tourism Development Plan for Lesotho (Marketing Services International, 1994). However, the plan acknowledges the absence of established structures like a National Museum which houses and protects the movable resources. Most critics argue that it is important that heritage sites are conserved for future generations (Blake 2000; Truscott, 2000). As indicated in Chapter Two, not only the tangible should be conserved but the intangible as well (Munjeri, 2000) but this needs involvement of the local communities because "they are the ones who know what is important to them from the vast cultural past bequeathed to them by their ancestors" (Katsamudanga, 2003). Above all, heritage resources need to be conserved because with time they

would deteriorate or lose value due to some changes as discussed in Chapter Two (Lowenthal, 1985). In addition, Mourato (2000:51) emphasizes that regardless of its clear benefits to the society, “cultural heritage is increasingly threatened with degradation and destruction”. Some of these risk factors are natural floods or droughts (latter applicable to Lesotho) while others are caused by human activities such as air pollution, soil erosion, neglect and destructive developments projects.

The other issue which emerges from the field work is the question of community involvement in the management of the Botha Botha as a cultural landscape. It is apparent that there are a number of management systems which exercise some management control in the area. These include the chiefs who are in control of the area, the development council whose function is also to control the plateau assisted by Mopeli Chief who is part of this council, and government departments such as the Department of Culture which conserves sites and monuments. The former system is commonly known as the Traditional Management System which is also approved by World Heritage Convention, WHC (Eléonore et al., 2003). The involvement of the local community is very important because:

Throughout the world, local communities possess long histories of interaction with their cultural and natural environments. Associated with these people is a cumulative body of knowledge, skills, practices and representations. These sophisticated sets of understandings, interpretations and meanings constitute a cultural complex that encompasses language, naming and classification systems, resource use practices, ritual and spirituality (Eléonore et al., 2003:10).

However, this combination of systems presents a problem because the Tlokoa Chief is not part of this management system hence contests of ownership still exist. It is therefore necessary in future to come up with a management plan that incorporates all the stakeholders for the sustainability of the resources on the plateau. A well co-

ordinated management system could even assist in conserving heritage resources on the plateau. This could as well boost tourism in the area.

The multiplicity of management systems tends to compound the problem of access to the area. This was evidenced during the fieldwork. Issues related to ownership and who controls access were constantly raised (from page 75 to 76). The issue of multiple management system is not only peculiar to Botha Bothe, in most cultural landscapes these are experienced. For example at the famous site of Robben Island, the multiplicity of management systems has been seen as having worked against the development of an integrated management plan for the Island (World Heritage Committee, 2004). A similar situation prevails at Great Zimbabwe (Ndoro, 2005). Nevertheless, this multiple management system has some advantages because it enables the local communities to take part in decisions in relation to their own heritage resources (Sudi, 1999 in Chapter Two). However, as Chambers (2000:32) states, tourism is not only about economic growth but “it is also about the uses of power and about the ways people choose to represent themselves”. As a result, destinations are identified with certain names of important people in order to make them unique. This affects the way people think about and present their own place, its values and interests to the rest of the world. For instance, the interviewees from Tlokoeng associate the plateau with their own traditional leader, Lekhele (pages 75 and 76, Chapter Four) while on the other hand both Botha Bothe and Mopeli interviewees consider Moshoeshe as the first person to occupy the plateau. Therefore the Botha Bothe and Mopeli respondents associate this site with the founder of Basotho nation, Moshoeshe I. This is a problem which needs to be addressed when the management plan of this cultural landscape is developed in future.

3. LEGAL PROTECTION OF HERITAGE

The report by the Protection and Preservation Commission for Lesotho noted the economic benefit of a nation that cares and preserves its heritage for the present and future generations. As indicated in Chapter Two, Lesotho's heritage is conserved by the Historical Monuments, Relics, Fauna and Flora Act 41 of 1967. As a result of the act, the Protection and Preservation Commission (PPC) was established to ensure that Lesotho's heritage that is listed under this act is preserved and protected. On the contrary, this act has some limitations in so far as the conservation of the heritage is concerned. For example, it does not clearly cover the endangered species exploitation. Although it provides elements of protection to the Botha Bothe, it does not cover the protection of indigenous knowledge systems. Although there is a Cultural Policy which emphasise the protection of the intangible heritage (Ministry of Tourism, Sports and Culture, 1999/2000), it is not legally binding. In addition, the traditional knowledge system is protected by Copyright Order, 1989 but there are still problems as indicated by in Chapter Two. As a result, the Minister of Tourism, Environment and Culture through the Lesotho Government Gazette Extraordinary (2004:359), amended Flora and Fauna Act in May 2004 to include the endangered species under protection. This was mainly to stop the illegal exportation of these resources. However, vandalism of cultural sites is still high due to poor management of sites. Poor management of Botha Bothe Plateau encourages illegal exportation of the heritage resources as indicated in the findings. In addition, the act is too lenient to people vandalizing heritage. For instance, charges go as little as R200.00 for people exporting heritage resources.

The weakness of heritage legislation or the failure of its application is not the problem faced by Lesotho alone. There are other African states and the others in the world that are faced with the problems related to heritage sites such as the destruction, vandalism, developments, illegal exportation and plunder of heritage resources. It has been realized that the so-called looters claim to be archaeologists who fail to share their historical findings with the local people, aiming to enrich themselves with that knowledge or excavated objects. Carman (2002:43) points out that these looters could keep these artefacts in their collection as precious commodities. Some African states affected by this problem include Tanzania (Mapunda, cited in Brondie et al., 1999) and Kenya (Abungu, cited in Brondie et al., 1999) as pointed out in Chapter Two.

The problem of looting was discussed at the meetings of heritage managers of 1990 and 1995 and the 25 October 1999 conference of archaeologists, police, government ministers and lawyers met in Cambridge over the same problem. They discussed ways of preventing the global disaster that threatens the world oldest and precious civilization, culture and its property (Brodie et al., 1999). Some countries like Tanzania have tried to address this problem by involving the local people in the management system (Mapunda, 1999 cited in Brondie et al., 1999) which has just begun on Botha Bothe plateau though it left out some other key stakeholders like the Batlokoa.

The development of the plateau as a heritage place depends very much on the intangible heritage which as indicated is strong in the area. The initiation ceremonies (see Figure 16 on page 59), spiritual healing activities (see Figure 20, page 66 and Figure 22, page 69), the traditional ceremonies, dances and performances are very

much part of the cultural landscape. They give the site the dynamism, vibrancy and vitality which make the cultural landscape attractive and relevant to the community just like in the case of the Kaya Forests in Kenya (Sudi, 1999 and Githitho, 2005). It is also the intangible aspects which give the plateau its unique characteristic and cultural significance. Thus the legal instruments need also to protect this aspect of the heritage. Unfortunately, the Lesotho Historical Monument, Relics, Fauna and Flora Act N0.41 of 1967 has excluded the traditional know-how and the intangible heritage resources.

Also equally important in the legal protection of the plateau is the role of customary or traditional systems in protecting and managing heritage places (Eléonore et al., 2003). These in most countries are ignored by state legal systems which tend to overlook the customary norms. Equally problematic in the face of community participation is the role of government agencies. The tendency in most countries in Africa is that once a government agency and laws are applied to a cultural site, the communities tend to be alienated since they lose the powers to regulate the management of the heritage place. It is therefore important for the management of the plateau that the government management systems are reconciled to the customary regulations. The customary regulations are normally stronger in preserving and managing the intangible whilst the state laws are powerful in keeping tangible aspects of heritage. Whilst laws and regulatory mechanisms are an essential tool in managing heritage places it is equally important to make them flexible given the dynamism of culture in reinvigorating itself. Cultural sites should not be seen as scientific specimens which no longer play a part in the lives of communities but they should be

valuable resources that are utilized to sustain the lives of communities around them at the same time give a sense of identity to them.

4. POVERTY ALLEVIATION

From the field observation and interviews it was clear that the conservation and management of the heritage or lack of it was heavily linked with the poverty being experienced in the area. It was also alluded to that proper management of the said heritage resource could also contribute to improving the standard of people living in the area. Moreover, alleviation of poverty through the environmental and heritage resources is also the priority of the UN (Schwabe, 2002; LGMTEC, 2002).

As discussed in Chapter Two, poverty in Lesotho as well as South Africa could be traced back to both the colonial and apartheid periods whereby black people were marginalised (Aliber, 2002 discussed in Chapter Two). In fact, apartheid affected the whole region of Southern Africa but due to its geographical location within South Africa, Lesotho was the most affected state because when South Africa was isolated for its apartheid policy, the former suffered as well (Hassan, 2002; Odendaal, 2000). In addition, poverty is precipitated by the few ecological resources Lesotho has and this factor makes Lesotho rely economically on South Africa (MDP, 2000; Odendaal, 2000; LGMTEC, 2002).

The issue of poverty among the communities can lead to destruction of heritage sites and environment (Chambers, 2002; Inglis, 2000; Crouts, 2003; Aliber 2002; Keyser, 2002). For instance, in the case of Botha Bothe, community members cause soil erosion by cutting trees and pulling deadwood (see Figure 17 on page 61) and digging

herbs for medicinal purposes on the plateau (Chief Tour Guide and Traditional Healer, page 69). While these are destructive practices, the local people are forced by poverty to carry them out in order to survive. This is the challenge facing the conservators. For instance, the conservators, historians, heritage managers and archaeologists were invited to attend a documentation course in Zambia at Kasama Rock Art site which was to be prepared for World Heritage Listing because it was classified an endangered site. This site was vandalized by the local people through quarrying because they complained about lack of employment and poverty in the area. Thus, in order to survive they quarried the rocks and sold them for building purposes thus destroying the paintings. This was a disastrous experience because once heritage is destroyed, it cannot be recreated and these resources are not renewable (Deacon et al., 2003).

There is a lot that the ministry has to do in terms of integrating poverty and environmental conservation strategies in order to attain sustainable development. This needs a rapid response since in December 2005, most of the Chinese clothing factories in Lesotho were closed down leaving the majority of people jobless. This further exacerbated the unemployment situation already existing in the country. Gaughran (1998:10) stated that in urban areas, some women work as domestic servants while others work in factories where the conditions and wages are poor. According to Jomo (2005), in 2003, Lesotho's clothing accounted for 31% of Africa's clothing exported to the US. He continues:

Reports from the Lesotho Clothing and Allied workers Union (LECAWU) say the textile industry employed 56,000 workers at the close of 2004 compared to around 20,000 in 2002....Despite its boom, Lesotho's textile industry suffered a sudden demise at the end of 2004 when 6,650 workers lost their jobs after six textile factories wound up.

When people lose jobs such as these, they are forced to go back to their places of origin such as Botha Bothe where some tamper with heritage sites in order to survive. The cultural landscaped of the Botha Bothe Plateau is not utilized only by the community but even the government through its development. The interviewees complained about the trees that were introduced because they consume a lot of water thereby destroying flora and fauna in the area. Although these trees benefit the community such as in the provision of firewood, they have caused destruction on this cultural landscape. Bothe Bothe like other cultural landscapes is vandalised for the sake of developments.

As a cultural asset, cultural tourism is one way in which local community around cultural landscapes can begin to develop. As specified by Rassool (2000) in Chapter Two, tourism is seen as a way poverty could be eradicated amongst the black people who were denied economic opportunities in the past by the apartheid government. By incorporating the concept of sustainable development (LGMTEC, 2002; Keyser, 2002; Naidoo, 2002; DFID, 2002), heritage resources become sustainable thereby benefiting the local communities. Through this, the local communities are empowered to make use of the heritage places. This is more important to Southern Africa due to past policies which alienated communities from their heritage. Sustainable development is understood as the process whereby the environmental resources are conserved, improved and used wisely for the enhancement of the social well-being of people. It incorporates the protection and use of the environmental resources for the benefit of the local communities as well as the whole nation (Schwabe, 2002). Sustainable development calls for an interplay between environmental, economic and social progress (Keyser, 2002).

Cultural tourism is a source of income, and in most cases the only feasible source. Tourist industry provides the much needed employment and improves the cultural heritage products (Chambers, 2000; Keyser, 2002). However, there is a danger that we may become too concerned with heritage as a marketable commodity and lose sight of the educational and conservation objectives. Thus a corporate strategy to develop the heritage industry should adopt a code of practice that reconciles the needs of the heritage places and its environment with those of the public. These must also take into consideration the impact of all this on the local rural community.

5. HERITAGE TOURISM

Heritage or environmental resources have been shown to significantly contribute to alleviation of poverty through cultural tourism (Chambers, 2000:32). Tourism entirely depends on the environment. By environment, Keyser (2002:312-13) refers to the natural, cultural, social, economic, historical and political elements. The natural elements include mountains, lakes and forests revealing beautiful natural features, biological formation, sites of outstanding universal value from the point of view of science and conservation (UNESCO). However, without proper management, these sites could manage sending the visitor away instead of serving as tourist appeal (Cleere, 1989:10). “The positive correlation between poverty and the degradation of natural resources underlines the importance of addressing nature conservation and poverty in an integrated manner”. With proper heritage management practices, these sites could be sustainable consequently attract more tourists, thereby generating additional income for the local people. This implies that nature conservation and poverty have to be dealt with in an integrated manner “particularly in the sensitive mountain ecosystems where poverty is acute” (LGMTEC, 2002:114). Cleere

continues that when linked with their education value, these sites are economically viable. But the tourists' activities' as indicated earlier could also pose a danger to the very asset. For instance, some tourists illegally take the artefacts (Traditional Healer questions 10 & 24, and Chief Tour Guide in his answers to questions 8 & 12 on pages 77-80), while others write their names in the caves as observed. It means, therefore, that with the decline of the environmental resources tourism is also affected (Chambers, 2000). Since the heritage and environmental resources are usually regarded as free, they easily become the victims of over-exploitation (Keyser, 2002). Other forms of unwelcome behaviours could also affect local cultures (Caine, n.d.:6). For instance, through ignorance, some tourists can break rules such as inadequate dressing and taking of pictures at prohibited places. In addition, the host country loses its cultural value through the diffusion of foreign cultures (Keyser, 2002:354 & 364) which is also brought about by globalization as indicated in chapter two (Hall et al., 1992). All these are facts at interplay in the study area as evidenced (by Chief Tourist Guide in his response to question 11, Elder Female and Archaeology Student in question 16, page 71) in Chapter Four.

The issue of increasing number of tourists at heritage sites can also have negative impact on the heritage itself, as explained by Beverley Crouts, Provincial Manager of South Africa Heritage Resource Agency, SAHRA. She says:

We need to recognise and be aware of the changes that tourism brings. At the same time, we are trying to become a lot more pro-active about tourism, developing products more consciously. In the Cape especially the financial benefits of our heritage resources are at times exploited for tourism gain at the expense of our heritage. The issue at hand is; are they developing our heritage to benefit the people of the city or are they simply exploiting it for short-term gain? Who reaps the benefit? Who determines how far they can go? (Crouts, 2003)

The findings also reflect that because of poverty, the local people in Botha Bothe are in the forefront of presenting the frozen past meaning the past that does not change. They do this in order to attract tourists in their area (see Figures 20 on page 66 and 23 page 70, also what the tourists observed on pages 83-84 as well as what the informants; Tour Operator in question 18, Restaurant Owner, Traditional Healer in question 12 on pages 66-70). This is done to make the place appear authentic to attract tourists and that is why, when presenting the difference between history and heritage, Carruthers (cited in Rassool, 2000, Chapter Two) argues that heritage is mythical, it exaggerates, and it is full of lies. Therefore, it is necessary to have a qualified historian in a heritage site to look for facts and evidence. However, some critics argue that the past is staged to attract the market. This staging according to MacCanell (1976 & 1989) is in the form of the back and the front stages. Here the past is performed for the audience. Reality is shaped for tourists. What is presented to tourists is what the owners want the tourists to see. The concern here is the way history is represented and presented to various people, how society presents itself, how it is represented, how histories are made around the sites and destinations, "How is the past performed for tourists," and its meaning to all those who have taken part (Abram, 1997:30). This presented past however becomes a tourist gaze as discussed by Urry (1990) and confirmed by the tourists responses where they talk about culture that is presented to them. Some of these tourists are researchers who visit such site for research purposes. So they find Botha Bothe the most appropriate site where the past presented is static. The findings also specify that the invention and presentation of the primitive past is done in order to attract the tourists. Culture here is staged in the sense that the local people want to leave their houses as they are or built rondavels with old

fashioned facilities such as a primitive way of lighting, mud fireplace and kitchen unit. They discourage modernisation (Tour Operator, Restaurant Owner and Traditional Healer). In addition, the ACTAG report encourages the return to the past. The findings also revealed that one of the ways of attracting the past is to reconstruct projects such as cultural villages (Chief Tour Guide, Teacher, Environmental Member, Tour Operator and Restaurant Owner in Chapter Four) where the past will be presented. However, as stated by Ranger (1984), it is impossible to go back to the past because the past is an invention and some traditions are borrowed from others (see Figure 24 on page 72). The evidence has also shown that the past has changed (Chief Tourist Guide observed that some traditional practices have changed, question 11 on page 71). Therefore, it is problematic to reinvent.

The presentation of culture in Botha Bothe is staged like other sites such as Shakaland (Rassool, 1996, Chapter Two). The current debates facing cultural heritage in the world are around the production and commodification of heritage (Tunbridge et al., 1996) because in this new era, most countries like Lesotho are faced with poverty which happens to be worse in the rural areas (Gaughran, 1998) where most of these heritage sites are situated. Heritage is being commodified to meet the market demands as indicated by some tourists who were interviewed on their way from 'Mamohase Bed and Breakfast. As pointed out, what attracted them are the performances particularly the one done around the fire, the decorations on the walls which are done manually without measurements.

As findings have shown, culture is the major attraction (section (d) pages 83-84). Here heritage is produced, created and transformed into a product aimed at satisfying the

demands of a consumer. Heritage as a process includes selection of historical materials which are modeled and presented to the consumer. Presentation to the market does not only carry the economic benefits but social and educational as well (Aplin, 2002:13, 143). Heritage is a people's esteemed environmental resource which we seek to preserve from disappearing and those that need to be saved from the destruction due to the introduced development and globalisation (Hall et al., 1992). Some findings have shown that with the new developments and foreigners visiting Botha Bothe, culture is affected (Elder Female, question 16 on page 71).

6. IMPLICATIONS FOR BOTHA BOTHE AND LESOTHO

It is important therefore to discuss the results of the research in terms of what the cultural landscape of Botha Bothe Plateau can contribute towards among others improving living conditions in the area. This is also important given the national vision which is poverty reduction by 2020. The study takes the view that with proper management system in place, the plateau will be able to retain its cultural heritage values as well as providing meaningful benefits to the local community. This is also evidenced by the research case study results.

However there are problems of evaluating the benefits particularly in monetary terms given that entrance fees to the tourist attraction are collected by individuals. Thus not all community members benefit from the entrance fees. This in the plateau is compounded by the conflicts over control of the area which is contested by two clans (pages 70-76). These conflicts over access to areas and who has to charge for entrance has a negative impression on the visiting tourist and thus limit benefits. This then also limits future visits. Given that the community to benefit from a monetary views more

tourists need to visit, negative impressions need to be limited by resolving these conflicts over access. However this does not imply that all benefits are monetary, but some benefits such as socio cultural in particular provide the local communities with a sense of identity (Blake, 2000:5).

7. CONCLUSION

The findings of the study have demonstrated that the majority of people who are participating in the tourism industry in Botha Bothe, have the potential to lead to better development in the area. This could in the end benefit all the communities around the plateau consequently benefit Lesotho as a country. However, the major problem that still exists is poor management of the cultural landscape of the Botha Bothe Plateau which affects the heritage resources. Since poverty was one of the major issues which this study investigated in relation to the cultural landscape of Botha Bothe Plateau, the findings also reflected that shortage of knowledge on how efficient cultural tourism is run, poses a major constraint to the development of tourism in the area. What needs to be done in future is to prepare a management plan of this cultural landscape because it will highlight both the management and the development of heritage resources on the plateau for the benefit of the local communities. For this plan to bring sustainable results, it has to be owned and implemented by the community for efficient management of the cultural landscape of the Botha Bothe Plateau.

We now turn to the final chapter where issues on the major constraints in this study are highlighted as well as drawing together the most striking features which have emerged during the discussion.

CHAPTER SIX

CONCLUSION AND RECOMMENDATIONS

1. REMARKS

This study has investigated how the cultural landscape of Botha Bothe Plateau can play a role in improving the lives of people in the area.

The aims of this study were as follows:

- (i) To investigate how the cultural landscape of the Botha Bothe Plateau and its environs have been perceived and utilized by the local people;
- (ii) To examine the challenges of managing such heritage places and the needs of the local people of using the resources in the area..

The focus of this study was how the heritage resources found on the Botha Bothe Plateau and other surrounding sites can be used in a sustainable manner and at the same time contribute to the national vision.

This was explored through a critical examination of the data gathered during field work. This data was then analyzed in relation to the literature reviewed in Chapter Two.

The following section summarises the most striking issues identified by this research.

a) Values

There is clearly a variety of values that have shaped the plateau. The plateau is acknowledged by both oral and written sources as a place where the work of building up the Sotho kingdom started thus the site is a symbol of unity for Lesotho. It is very

significant to the Basotho since it is where the founder of this kingdom first established his settlement. It has social values even today, and the local people continue to carry out their social, traditional and cultural activities such as initiation and cultural celebrations.

The plateau also has educational and research values. The rock gong for example, exhibits these values, and it has been suggested that archaeological research would further facilitate learning. This place proved itself to be a research site since from primary up to the tertiary level, learners visit for educational and research purposes.

The plateau attracts tourists because of its natural beauty and cultural traits. These culturally ascribed values in turn bring economic benefits to the surrounding communities. Whilst more research is required, the present study has indicated the potential of making this heritage play a part in economic empowerment. Certainly already a small section of the local community is benefiting from the cultural landscape. With proper planning the number of beneficiaries would increase. However economic value should not be emphasized more than other values since most sites have been destroyed through over exploitation. But there must be a balance between economic and cultural values to achieve sustainable development. All these values present a strong argument for the plateau to be protected. It has to be remembered that poverty has to be defined in the broad sense to include the characterisation of such conditions. It is characterised by lack of identity, lack of self esteem and among other things a sense of helplessness. The cultural values found on the plateau do inculcate a sense of belonging, a sense of identity and above all self

esteem. These cultural values also add to the potential of the cultural landscape as a resource which could be utilized for economic development and empowerment.

A project is due to start in March 2006 on the promotion and conservation of cultural and natural heritage of Lesotho, funded by the United Nations Development Programme (UNDP). Through this project, the historical route travelled by Moshoeshe 1 and his followers from Menkhoaneng to Botha Bothe, and finally ending at Thaba Bosiu Plateau where Moshoeshe finally settled, will be documented and presented to the public. This shows how important Botha Bothe is as memorial site to the Basotho. The project harnesses the potential cultural and natural values of the place in order to begin to develop the area. The aim is to make the place attractive for more visitations by tourists. This will also mean more income for the conservation efforts of the place and more potential income for the local communities.

b) Conservation

The problems relating to conservation were identified as important issues that could lead to the deterioration of a site. It can be concluded that due to economic activities on the plateau cultural values are undermined but this can also be caused by a lack of knowledge about conservation issues. The local people have formed an Environmental Society to aid in conserving the plateau by addressing this lack of knowledge. However, as discussed earlier, if economic value is emphasized more than other values, the site can be in danger of over exploitation.

Currently, the Ministry of Tourism, Environment and Culture has started mobilizing the local communities around sites about conservation and development of heritage

resources. Although the public is beginning to be involved, there are still some problems. For instance, in Botha Bothe itself, there are societies such as Deed of Trust. One of the objectives of the Deed of Trust is to protect the plateau. Members hope to achieve this by contributing a certain amount of money to fence the plateau as indicated by Tour Operator (question 10 on page 80, Chapter Four). A certain amount of money is requested for a person to qualify for membership of this trust. This is an obstacle since it limits the number of people who might be interested, but at the same time enables that organisation to carry out some of its functions. Membership fees become barriers to access, and can contribute to the lack of public participation on decisions around heritage conservation and management. In addition, although there are societies such as the Environmental Society within the Botha Bothe community, according to the findings, community members at times continue engaging in practices which might endanger the heritage. For that reason, awareness campaigns should be carried out by the conservators in collaboration with the Departments of Culture and Environment as well as the local community.

c) Legal protection of heritage

The legal instruments governing the protection of heritage have also been identified as inadequate in protecting the heritage in Botha Bothe. As earlier identified there is need to reconcile the intangible aspects and the tangible areas. Equally important is to incorporate Lesotho's traditional heritage systems with the modern practice. This means that the legislations in Lesotho should recognise traditional systems in the management of the heritage. Also important is the issue of involving the local communities in policing and protecting the plateau.

The community is not well conversant with the Historical Monuments, Fauna and Flora Act N0.41 of 1967 which conserves and protects Lesotho's heritage. Vandalism continues and people take advantage of the inefficiency of the understaffed Department of Culture. The Department has tried to encourage the communities around sites to be responsible, but in some cases they still need assistance. In some cases conflicts occur amongst the community members.

d) Poverty alleviation

Poverty was identified as one of the very reasons why local people are interested in the conservation of resources on the plateau. Heritage sites like the Botha Bothe plateau are overexploited in some respects, but this situation could be arrested by the introduction of cultural heritage (cultural tourism) related projects such as an interpretive centre and a cultural centre.

It is best to encourage the relationship between conservation and development, and explore the possibility of potential partnerships. Cultural tourism is a source of revenue which could ensure the self-sustainability of cultural sites. An effective tourism industry requires infrastructure like roads, bed and breakfast services, efficient and effective communication system as well as efficient travel agencies. Without such infrastructure, tourism may not be an enjoyable or marketable experience. The site needs to be effectively marketed internationally in order to attract foreign visitors. This will promote its sustainability and survival. Most of these things such as marketing are not effective in Botha Bothe and as a result, the place is not known.

2. LIMITATIONS OF THE STUDY

The research undertook an exploration of the tourism of Botha Bothe Plateau. The results show the management of heritage resources as the major problem of the cultural landscape of the Botha Bothe Plateau as previously indicated. Initially, the intention of this study was to incorporate a management plan but due to time constraints and the substantial, additional work involved in preparing a fully-formed management plan, this was not possible. Rather, this study should be seen as providing the initial assessment as well as the research materials to assist in an ongoing project, the next step of which will be the preparation of a management plan.

3. RECOMMENDATIONS

a) Management plan

For efficient protection and presentation, Botha Bothe Plateau Cultural Landscape should have a management plan. Such plans are designed through participatory and interactive meetings held between all the stakeholders. To address the key issues or problems affecting a site these are structured in order to offer practical solutions that are meant to protect and conserve the cultural significance of the site for the benefit of all the stakeholders, and can facilitate sustainable development within cultural landscapes. The management plan can be of tremendous benefit to the community and the nation if there is willingness, involvement and co-operation between all the stakeholders (Eléonore et al., 2003).

The management plan is useful for preservation, presentation and maintenance of a site. Most heritage conservators and educationists agree that sites need to be conserved and managed because they are sources of information. So it is important to

manage them at least to slow down the process of deterioration. Management plans of sites are produced for conservation in order to retain the whole range of a site's values. Sites that are well managed become sustainable and so, can assist in poverty reduction. Management plans provide a framework for making informed decisions for the future such as requests for funding.

Management plans require proper consultation and involvement of all the stakeholders at all stages of developing and using the plan. A good plan is the one that takes the interest of the local people into consideration (Legislation Support Task Force Technical Co-operation and Consultancy Programme, 2000:38).

The following groups were identified as potential stakeholders for the Botha Bothe Plateau Cultural Landscape:

- Researchers
- The Department of Culture
- Heritage managers
- Elders from the clans that used to reside on the plateau namely; Basia, Bakoena, Bataung and Batlokoa (male and female)
- Traditional leaders and healers
- Teachers particularly those who teach subjects such as history and development studies
- The youth
- Historians
- Conservators and environmentalists

- The tourism sector such as representatives from the Department of Tourism, tour operators and tour guides
- The Maloti-Drakensberg Transfrontier Conservation and Development Programme, MDTCDP
- The business community
- Education department

It is only when the plateau and its resources are well conserved and managed that the community would gain monetary benefits. With a proper management in place, the resources will be sustainable because the developments proposed by some interviewees such as cultural village, bed and breakfast lodges and sign boards would cater for the sustainability of those heritage resources. For a better presentation with the aim of attracting visitors to the plateau and encourage their long stay, visitors' facilities should be provided at Mopeli village before the journey to the plateau.

4. CONCLUSION

From the field work and analyses of the data it appears that the potential of using Botha Botha cultural landscape to begin to address issues related to community participation is tremendous. The research has clearly outlined the potential and some of the problem areas. However, it is important that for this to happen there is need to manage the cultural landscape in a manner which will ensure that the significant cultural values are maintained. It is also clear that benefits will accrue if potential threats to the site are minimized or eliminated. All this points to the need for a comprehensive Management Plan for the plateau as a starting point for further development. The Management Plan should be developed by all stakeholders with a

view of achieving both tangible and intangible benefits for all. Once this is done then Botha Bothe will begin to contribute to among other issues, the Lesotho's 2020 national vision of poverty reduction.

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APPENDIX A: QUESTIONNAIRE

PERSONAL DATA

Name

Date of birth

Occupation

Place of origin

A. HISTORY

1. Why is this plateau called Botha Bothe?
2. Why is this place associated with Moshoeshoe I?
3. Who were the first people to settle on the plateau before Moshoeshoe?
4. Which were other clans on this plateau other than the Mokoteli's?
5. When did the Tlokoa occupy the plateau?
6. How is Mopeli village related to Moshoeshoe?
7. How did Basotho position their huts and cattle kraal?

B. CONSERVATION AND MANAGEMENT

8. Which medicinal plants does this plateau have?
9. What type of wild animals does the plateau have?
10. What steps do you take as a community to protect this area?
11. How is this place significant?
12. How is this plateau currently used?
13. Apart from this plateau, what are the other significant places around?
14. How do you promote this place?
15. In what way are the communities in this area interested in the history of this plateau?

C. DEVELOPMENT AND TOURISM

16. What developments do you plan to implement?
17. Are there some trained local tour guides who take tourists around?
18. How are the local people incorporated into tourism activities?
19. What arts and crafts do this community produce and sell to the tourists?
20. Some tourists like cultural performances, what do you offer?
21. From which countries do you get most tourists?
22. Which time of the year do you get more visitors?
23. If staying overnight, what accommodation is available?
24. What feedback do you get before they leave this area?
25. What benefit would you get through tourism?

APPENDIX B: INTERVIEWS

1. ARCHAEOLOGY STUDENT

PERSONAL DATA

Name: Phallang Malise, male aged 28

Position: Archaeology student at the University of Witwatersrand, South Africa

Place of birth: Maseru

Date: 1/07/2004

QUESTIONS AND RESPONSES

M stands for Moliehi (researcher)

A. HISTORY

1. Why is this plateau called Botha Bothe?

Archaeology student: it is due to its scenery, it has the shape of a lion which is laying down

2. Why is Botha Bothe associated with Moshoeshoe?

Archaeology student: It is the first fortress of Moshoeshoe I when he was from his father's place looking for a better area to settle. As the first son of a chief, Moshoeshoe was allocated that land as his first fortress

3. Who were the first people to settle on the plateau before Moshoeshoe?

Archaeology student: I do not know but this need to be researched because I think Bafokeng were the first as they were one of the first clans along Caledon Valley.

4. Name other clans on this plateau other than the Mokoteli's?

Archaeology student: I assume Bafokeng were the first as one of the first clans in Lesotho

5. When did the Tlokoa occupy the plateau?

Archaeology student: I am not sure

6. How is Mopeli village related to Moshoeshoe?

Archaeology student: Mopeli is one of the grandsons who was sent to that place by Moshoeshoe to protect, strengthen and expand his power.

7. How did Basotho position their houses and cattle kraal?

Archaeology student: There is what is called central cattle pattern which was the followed initially by Basotho. In most cases the cattle kraal used to be in the middle of the huts and the entrance facing the north. It was common that the hut of the elder

wife should be faced with the entrance of the kraal. I still believe we have to do a thought research first before I can commit myself but this was what used to happen. In the case of Botha Bothe therefore, we have to do a research. In addition, it was not easy to gain entrance into the Basotho settlement. They had few passes for security

B. CONSERVATION AND MANAGEMENT

8. Which medicinal plants does this plateau have?

Archaeology student: I do not know

9. What type of wild animals does the plateau have?

Archaeology student: even the wild animals I do not know

10. What steps do you take as a community to protect this area?

Archaeology student: we do this through public gatherings but since most of the time I am away studying, I do not know most of the recent things happening

11. How is this place significant?

Archaeology student: This is a historical site. It is used for initiation, livestock grazing and it is also a tourist attraction. But it must be clear which comes first, cultural practices and tourism because culture has been marginalised for a long time, it has been compromised for tourism and this is what we need to clarify. We cannot compromise our culture for tourism but the two must work in harmony. Initiation is something sacred so the tourists should not be allowed access to such places. The community should come together and agree when to conduct initiation so that the two practices cannot clash

12. How is this plateau currently used?

Archaeology student: it is used as a grazing area, initiation and the local people also take the tourists to the plateau to show them the attractions

13. Apart from this plateau, what are the other significant places around?

Archaeology student: Sekubu cave and Liphofung Cultural Heritage Site

14. How do you promote this place?

Archaeology student: we do public gatherings, the newspapers and the media to disseminate the information

15. In what way is the community in this area interested in the history of this plateau?

Archaeology student: I do not know

C. DEVELOPMENT AND TOURISM

16. What developments do you plan to implement?

Archaeology student: we need to fence this plateau to prevent vandalism. We also have to intensify awareness of this site to the public. We have to do a research, do excavation to find out who settled on the plateau and the equipment they used and all these findings should be made accessible for researchers. We will have to produce a report of the findings and publish it. Therefore I recommend that there should be interpretative centre where the history of the place is presented to the public in addition to tour guiding. The development should bring about employment for local people in order to eradicate poverty. Already Butha Buthe is one of the places which is very active promoting tourism, there is a big centre producing arts and crafts and Butha Buthe is famous for producing 'Mokorotlo' or Basotho hats. This plateau can also be turned into a small park because when conserved there will be wildlife although I cannot tell what kind of flora and fauna the plateau has. We need to develop it into a tourist attraction but the development done should not marginalise culture. We have to do a research, do excavation to find out who settled on the plateau and the equipment they used and all these findings should be made accessible for researchers.

17. Are there some trained local tour guides who take tourists around?

Archaeology student: there are no trained tour guides

18. How are the local people incorporated in tourism activities?

Archaeology student: the local people are not formally trained but they have been sensitized about tourism. There is an association already formed so they are incorporated

19. What arts and crafts do this community produce and sell to the tourists?

Archaeology student: There is a variety of the local products such as mokorotlo, pottery and sand paintings.

20. What do you offer when tourists demand a cultural performance?

Archaeology student: the local people offer performances like mokhibo (traditional female dance)

M: How much do they pay for being offered the performances?

Archaeology student: the tourists just donate and I think it is the department of culture which needs to assist the local people in terms of suggesting the charges

21. From which countries do you get most tourists?

Archaeology student: most of them come from Germany

22. Which time of the year do you get more visitors?

Archaeology student: winter because of skiing

23. If staying overnight, what accommodation is available?

Archaeology student: there are hotels and bed and breakfast places where they can spend the night.

24. What feedback do you get before they leave this area?

Archaeology student: their comment is that the place is nice but poorly managed

25. What benefits would you get through tourism?

Archaeology student: as a student of archaeology I also conserve these cultural heritage sites therefore with the money we accumulated through entrance fees, we would use it for conservation and development of these sites. For that reason, the tourists are very important to us.

2. TEACHER

PERSONAL DATA

Name: Khathatso Molemohi

Age: Born at Mopeli village in 1963.

Position: Teacher at St Cyprians Primary School, also a member of Environmental Society Botha Bothe

Date: 6/07/2004

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this plateau called Botha Bothe?

Teacher: This plateau was given the name Botha Bothe because of its shape. It looks like the shape of two laying lions facing opposite directions.

2. Why is this place related to Moshoeshoe 1?

Teacher: This is where the founder and king of Basotho nation, Moshoeshoe established his first village together with his initiation-mates.

3. Who were the first people to settle on the plateau before Moshoeshoe?

Teacher: Moshoeshoe was the first.

4. Name other clans on this plateau other than the Mokoteli's?

Teacher: yes, the clans which lived on the plateau were Batlokoa, Basia and the Mokoteli of the Bakoena clan, a group which arrived with Moshoeshoe from Menkhoaneng where he was born.

5. When did Batlokoa occupy the mountain?

Teacher: I do not remember the year

6. How is Mopeli village related to Moshoeshoe?

Teacher: Mopeli village has very strong relations to Moshoeshoe. Let me say when the government proclaimed a message that people should move down from the mountain to settle at accessible areas, one of the clans, which had settled on the mountain, Basia was the first group to respond, and they settled at Mopeli village. Apart from that, Mopeli, the chief of that village was one of Moshoeshoe's grandsons. Therefore that shows the strong connections with Moshoeshoe.

7. How did Basotho position the houses and cattle kraals?

Teacher: The way they built their houses was very simple but they made sure they cattle kraal was circled by their houses sometimes if not circled, they made sure they were not far from houses

M: why?

Teacher: This was mainly done for protection, they believed if houses were away, their enemies would come at night and steal their cattle.

B. CONSERVATION AND MANAGEMENT

8. Which medicinal plants does this plateau have?

Teacher: We have got plenty of that. We have got for example leucosidea sericea.

9. What about wild animals?

Teacher: In the past we used to have but now due to the current situation, there are nomore wild animals.

M: What is the problem?

Teacher: The eucalyptus trees that were planted on the mountain have used up all the water, so we no longer have wildlife

10. What steps do you take as a community to protect this area?

Teacher: We have taken some steps towards protection in that we have formed an association of chiefs, members of development society (Makhotla a ntlafatso), District Secretariat and prominent members of the community. We have even held public gatherings three times to inform the public about preserving this area and one achievement is that we have been given a go ahead by the chief of the area and people he is working with to implement our plans together with the community.

11. How is this place significant?

Teacher: This place is our historical heritage site. Bit by bit it is gaining its significance.

M: How?

Teacher: initially it was not recognised, but now since the formation of a society in which I am a member, the community is beginning to be aware of its significance.

M: which society is that?

Teacher: I work for Botha-Bothe Environmental Society.

M: what is the aim of that society?

Teacher: It protects the environment

12. How is this plateau currently used?

Teacher: There are some clans, which still use this plateau especially those whose elders used to live there. To be more precise, Batlokoa and Basia do that at their own special occasions. Batlokoa use the mountain frequently especially during their initiation season, they perform their rituals on top of the mountain.

M: How do they spend the whole initiation period on the mountain?

Teacher: Not exactly but there are some occasions when they take their young men there especially before the commencement of the initiation. There are some traditional activities they do according to their customs preparing their young men for initiation. Therefore, they use the mountain for such activities.

13. Apart from this plateau, what other attractions do you have?

Teacher: Botha Bothe attracts the visitors because it has a good scenery. The other thing that attracts tourists is a cave on the north of this mountain called Mahlatsa Cave or Khutlo-li-meriti, which means the valley of shadows because it very dark inside. It is facing chief Joel's place, at that time when Moshoeshoe had occupied this mountain, he used that cave as his cattle enclosure especially for the cows and he used to hide his warriors as well. But unfortunately the entrance to this cave got blocked accidentally killing some of the followers of Moshoeshoe and some of his children. There is another cave, Sekubu which has stalagmites and stalactites and this is where some people visit to pray. It is used for healing. At the bottom of this mountain there is a place where Moshoeshoe used to hold public gathering, it is a rock where he used to stand and address his followers. It is called 'Fika-le-mohala.' The other historical place is Makopo Mountain; this is where chief Hlasoa settled. Paramount Chief Molapo transferred him to that area. The purpose was to make him the mediator between Molapo's sons, Joel and Jonothan who were not in good terms.

14. How do you promote this place?

Teacher: we conduct workshops on how to care and preserve the environment, our workshops are generally based on the importance of Botha Bothe as a heritage site. We tell the communities that if the plateau is preserved we would get more tourists visiting and as a result they would bring money into our area.

M: how?

Teacher: tourists like places which are still preserved, not polluted therefore they will come in large number and buy our locally produced goods such as Mokorotlo which we produce here.

15. In what way is the community in this area interested in the history of this plateau?

Teacher: We did some research on that and our findings reveal that these people are very interested in the history of this place.

M: Why are they interested?

Teacher: It is because the society I have just talked about, the Botha-Bothe Environmental Society is workshopping people about the significance of this mountain. The other thing is the growing number of tourists who visit this place, most local people are beginning to understand what tourism is. For instance, for three consecutive years, I have taken tourists from Durham on tour around this place. They are from one of the societies of churches in which Lesotho is a member. It is called Durham Link. As a tour guide, I take tourists to the mountain. One of the things which they are mostly interested to know is the history of Basotho, they want to know our roots, so it is my responsibility to narrate the history to them. The other thing is that as teachers, our syllabus stresses the significance of tourism, it talks about the benefits of conserving and preserving environmental resources.

M: What are the benefits?

Teacher: One is that when the resources are well cared for, we will get more people who want to see our area and that means money. Also many people are now interested in our history

M: Why are they interested in the history of Basotho?

Teacher: I do not know why specifically the members of this society maybe because one of the things the church is interested in are history.

C. DEVELOPMENT AND TOURISM

16. What developments do you expect in this area in relation to tourism?

Teacher: We have plans but our intention is not to impose our decisions and suggestions to the community, they have to decide what they want. We want them to feel responsible for whatever decision they make, our part is only to guide and lead them. In other words we still have our own suggestions but the community must first tell us what they want. However, we have proposed for the construction of Mopeli statue on top of the mountain. We also need assistance in the training of people who want to operate the Bed and Breakfast houses. We know that the government is willing to assist and there is expertise in that field. This is one type of a business which could benefit the local people because the number of tourists is increasing. Our

plan is to get rid of the eucalyptus trees which are not friendly to the environment on the mountain. We are planning to meet the people responsible for the mountain to discuss this issue of trees and we have to convince them that we have to get rid of them. We want to keep this place the way it was therefore we would remove the exotic plants because we understand that eucalyptus trees are foreign trees, they do not originate in Lesotho

M: Is there any problem with eucalyptus trees?

Teacher: The community at Mopeli is in crisis of water because of those trees, they consume a lot of water. Before they were introduced, those villagers never had shortage of water, but they have brought a crisis.

M: What is the opinion of the community about these proposed developments?

Teacher: The community is positive about these things but the local people are very sensitive about the developments that are initiated without their knowledge and their participation. We have witnessed some developments here by the foreign companies, which did not benefit the locals. People cannot take it anymore, they complain that developments are always introduced but they are marginalised as the local people.

18. How are the local people incorporated in tourism?

Teacher: Some local people are tour guides, others are members of the environmental society and we also have people who produce the local products for the tourists

19. What arts and crafts do this community produce and sell to the tourists?

Teacher: The Mopeli village is a famous producer of Basotho hats called Mokorotlo, the whole country has learned from this place. This village has set the example of the country, it is still in the fore-front of the production of Mokorotlo hats. These hats are sold all over the country and to tourists coming to visit. The producers support their families with the money they get from these.

20. Some tourists like cultural performances, what do you offer?

Teacher: we are still not well organised and this is what is in our recommendations

21. From which countries do you get most tourists?

Teacher: We get them from Durham in England, South Africa and Switzerland. But most visitors we get are the local school children. Most schools come to visit and numbers are increasing. Maybe it is because the school curriculum has changed.

M: How has it changed?

Teacher: I think the National curriculum Development Centre (NCDC) is now willing to respond to the demands of Basotho in Lesotho. The syllabus has improved and

teachers have come to the level of Basotho, they have gone deeper in addressing the needs of young Basotho by teaching them their history and have stopped focusing more on the colonial history. So with this change that has occurred there is a high percentage of children coming to Botha Bothe to learn about their history. In addition, it is also important that when people visit a certain place, they first know its history, its climate, the type of government, the issue of human rights, its culture and transport so as to make travelling easy and interesting. The tourists need to know these things in advance and what to expect. That is why we teach the students development Studies since it addresses these issues.

22. Which time of the year do you get more visitors?

Teacher: November and December

17. Are there some trained local tour guides who take the tourists around?

Teacher: We do not have them at the moment as I have indicated that this community was initially not aware of the importance of tourism, it is a new activity to them therefore there are no trained local tour guides. But we have few students who have just completed their high school and these are the tour guides we have. Our society offers tour guide training and this is what we have achieved so far.

23. If staying overnight, what accommodation is available?

Teacher: we have a bed and breakfast at Ha-Sechele as well as hotels

24. What feedback do you get before they leave this area?

Teacher 2: They are impressed by the performance of the tour guides. The tourists are very interested to know the history of Basotho, questions such as where do they come from? How did they come to Lesotho? They want to know Basotho's culture.

25. What benefits would you get through tourism?

Teacher: The local people have been told that when they have tourists visiting, they would open their houses for them and they would be a universal amour for a certain type of accommodation offered. They know these things because already there are Bed and Breakfast services that are operating.

3. CHIEF TOUR GUIDE

PERSONAL DATA

Name: Chief Molapo Motšoene

Age: A 65 years old chief of Botha Bothe, Mopeli's village, successor of the late chief Koali Mopeli, born at Mopeli village.

Date: 2/07/2007

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this plateau called Botha Bothe?

Chief Tour Guide: This plateau is called Botha Bothe because it has a shape that look similar to the lion and it is as if this lion is laying down facing the west. On the other site as well, it resembles a lion facing the opposite direction, the east. So there are two lions laying down but facing opposite directions.

2. Why is this place associated with Moshoeshoe 1?

Chief Tour Guide: This is a place where Moshoeshoe established his first fortress in 1820 and this is where he rose into leadership. It is where he started building up his nation after he left his father's place, Menkhoaneng

3. Who were the first people to settle on the plateau before Moshoeshoe?

Chief Tour Guide: it was Moshoeshoe

4. Name other clans on the plateau other than the Mokoteli's?

Chief Tour Guide: No. At the time when Moshoeshoe had settled, there were only the Mokoteli's. Later Basia under Lekota arrived but it was long after Moshoeshoe had left. However, Lekota left when Mopeli was brought by Joel because he said Mopeli has been brought to dominate him. But the other chief, Mahlatsa had no problem with what Joel had done because he was Mopeli's uncle. Even though later on Mahlatsa tried to question that, but then it was too late because he was ill and eventually died. It is now that these issues are being raised but they come at the wrong time when I, who belong to this generation, cannot even answer because I was not part of that, but I carry the blame of problems I did not cause. (contest of chieftainship)

5. When did the Tlokoa occupy the plateau?

Chief Tour Guide: When Molapo came to Botha Bothe, one of Moshoeshoe's sons, Batlokoa were still at Joalaboholo Ficksburg while others left to Botswana and settled

at the place called Tlokoeng Botswana. But there were still others who remained in Botha Bothe after Moshoeshoe had left and decided to settle on top of the plateau. They had just come down from the mountain after the request from the government that people should settle at accessible areas but I do not remember the dates well.

6. How is Mopeli village related to Moshoeshoe?

Chief Tour Guide: Mopeli is the name of a person. But we are familiar with the name Mopeli more than Botha Bothe. But we know that this village, which is at the foot of Botha Bothe plateau is called Botha Bothe, which is Mopeli's place. Mopeli is the grand-grand child of Moshoeshoe who was sent by his father Joel to protect the plateau against Moshoeshoe's enemies. This was however done under the request of Moshoeshoe.

7. How did Basotho position the houses and cattle kraals?

Chief Tour Guide: The cattle kraal was built in the middle, surrounded by houses so that they could not be easily be identified. The houses had small holes as windows or no windows at all and they had to be at the top areas where people can see enemies approaching from far.

B. CONSERVATION AND MANAGEMENT

8. What medicinal plants are available on the plateau?

Chief Tour Guide: we have such as dicoma anomala sond, chilianthus, and others and the community has heard that this plateau is capable of providing them with employment if preserved. They belief that if it is known to the outside world, more people will come and it would mean they would get money

M: How?

Chief Tour Guide: the environmental society here talks about people opening their houses for tourists and if many of them visit, people would get a lot of money. And when the place is preserved, there would be some tourists coming to visit because they are also attracted by nature. The sad thing is that we used to have these plants such as the famous one, protea which Botha Bothe is commonly known for but it has disappeared.

M: In the past, the chiefs used to have protea tree planted at their court, does it still happen?

Chief Tour Guide: It does not happen anymore. They used to plant heteromorpha tree and spiral aloe which used to be found only in Lesotho but now it has spread all over

the world, it is now in the market and people abroad reproduce it but it is originally from Lesotho and has been illegally exported. Heteromorpha tree is now rare and chiefs no longer use it. (vandalism) no protection illegal drug trafficking

9. What type of wild animals does the plateau have?

Chief Tour Guide: The hare is commonly found but due to grazing the shepherd hunt these animals

10. What do you do as a community to make sure the plateau is protected?

Chief Tour Guide: This is one of our major problem because we want to protect the wild animals, infact we want them to multiply but the shepherds too scare them away with dogs but we are now making them understand our aim, so we have incorporated them so that they also learn to protect the wildlife including birds and plants. One of our objectives is to turn this plateau into a national park. We have realized that during a certain period when we had preserved this area because there are times like that within a year, some wild life appear. For instance at Tšehlanyane, which is a preserved National Park, there are wild animals as well as plenty of plants such as leucosidea sericea and other important medicinal plants and reptiles because the latter too have a role to play in our lives. in terms of medicinal plants, any traditional healer who uses the medicinal plants from the plateau must have permit to dig and confirmation that he or she is a healer. When digging, there are rules to follow. One of them is that a person should not remove all the roots so that they can reproduce.

M: Are people allowed to dig the whole year round?

Chief Tour Guide: No, they only dig during certain periods of the year when the plants are dry because already they have shed the seeds that would produce some plants in rainy seasons. However, we do not allow people from far places to come and dig because they do not care unlike the local people who know these things belong to them and as a result would try to apply preservation measures.

11. How is this place significant?

Chief Tour Guide: It was initially a fortress where Moshoeshoe and his followers lived in order that they could see their enemies from a distance. This was important in order to prepare for any way, which could erupt. But since it was vulnerable, that is, it was easily accessible because it has many reachable passes, enemies found it easy to go on top and attack Moshoeshoe from all sites. Therefore King Moshoeshoe realized that he was not secure. As a result he moved to Thaba Bosiu.

M: what about now, how is this plateau significance?

Chief Tour Guide: we used to have occasions when we pray for things like rain. This mountain plays a very significant part in that there is an activity we perform. We leave our homes and climb up this mountain especially when there is severe drought. We hunt for every wild animal we find and kill it, slaughter and roast it on fire. While we are doing all these things, we also sing and do one of our traditional performance called 'mokorotlo' 'which is commonly sung by warriors when going to war. We feel sad because there is no rain. This activity is called 'molutsoana'. We used to do this on several occasions in the past but now it is no longer done because of so many changes in our culture. Basotho have moved away from their culture, they have lost contact with their culture instead have adopted the foreign cultures. There is one organization called Nthabiseng which tries to revive our culture in that we come together to perform our traditional songs and performances and the winning group get presents and people are participating in large number because they know they will end up getting something such as pots and blankets.

M: When we were charting, you talked about water in the rock shaped like washing basin, how is this water significant?

Chief Tour Guide: There are the rocks that have taken a shape of a washing basin on the ground, close to Moshoeshoe's spring. I said Moshoeshoe and his followers used to bath in there and we believe that if one uses that water, he or she would be fortunate. We do use that water. (traditional belief)

12. How is this place currently used?

Chief Tour Guide: This is where we take our animals to graze but of late we could no longer let animals graze because the government introduced exotic trees, eucalyptus trees which we now sell as firewood to the communities around. But now we are free to let our animals graze because those trees have grown. The community is benefiting because we sell them firewood.

M: Some people are complaining about these trees, do you get reports ever since they were introduced? (problematic developments- destruction)

Chief Tour Guide: There were two springs on this plateau and experts say eucalyptus trees consume a lot of water and that is why those springs dried up. In the caves, there used to be small drops of water from the roof of the caves but due to these trees we now experience shortage of water. We are left with only one spring, this one that was used by Moshoeshoe himself, it is the only spring left which supply the whole village

of Mopeli. Let me tell you about this spring, it is the same spring that the tourists used to demand its water.

M: What for?

Chief Tour Guide: In the previous years some tourists used to come and visit this place and some of them, the white tourists I was told they requested one tour guide Mr Mphatšoe to show them where Moshoeshoe lived, they wanted to see those ruins as well as the spring which was used only by Moshoeshoe. Mr Mphatšoe took them to the ruins but did not show them that spring instead he showed them one which was used by the public. They drew its water and left.

M: Is there any problem of showing them Moshoeshoe's spring?

Chief Tour Guide: we did not trust these white people because they used to come and collect things they found on the plateau. As Basotho we have certain beliefs like any other nation. We believe in witchcraft, therefore, due to our beliefs Mr Mphatšoe thought these people might have other plans with water from the spring that was used by Moshoeshoe. He believed that they might have planned to bewitch him even though he is already dead or might take some of the powers that Moshoeshoe had. He wondered why specifically the spring that was used by Moshoeshoe. That is why he showed them a different one. Those tourists also wanted to see the big stone we call pot because it makes a specific sound. The pot was used for sharpening spears and they photograph that stone and left. Of late, although I was not around, I was told a group of white tourists came and used a strong lever to remove that stone called pot from its original place. There was also another stone on top of that one which we call the pot cover. They broke small pieces from it, put them in their bag and left.

13. What other important places do you have around?

Chief Tour Guide: There is a cave up here on Botha Bothe plateau, it is not on the top but you pass it on the left as you go up. This is where chief Mahlatsa, son of Molapo used to live. It is known as 'Khutlo-li-Meriti'. It is the first place that Mahlatsa lived with the rest of his family and followers when he was from Leribe. One morning when chief Mahlatsa had gone to investigate his fields on the other side of the mountain, he was called to the scene where the cave's entrance was blocked by a big rock that had fallen and all his family and followers were inside. The stones did not fall upon them but blocked only the entrance. Those people were still alive and even communicating with chief Mahlatsa and people who had come to witness the scene. One of those people inside was Mahlatsa's wife, 'Makoali and other people and I

remember one of them was called Mpona who even had a baby on her back. Every morning people used to go there and greed them for two weeks and on the third week they complained about hunger and thirst and after that there was no response and it was concluded that they were dead. This was during the British rule but the government as well failed to rescue them because the excuse was that it was a complicated activity in that breaking would mean killing all those people therefore decided not to do anything. Nothing has been done so far, that cave is now the grave for our ancestors, and we respect and protect it. One person who managed to escape was Tiela, a younger brother to Mahlatsa because the moment after he warned 'Makoalo about the rock that was slowly moving he ran out and after that the entrance was blocked with falling rocks. Recently the relatives of the deceased make traditional ceremony at that place annually in remembrance of those people.

M: what other attractions do you have apart from the plateau?

Chief Tour Guide: We have Sekubu cave where there are the stalactites and stalagmites. When we were still young boys, these stalagmites and stalactites used to be very long like the dairies of a cow and there was always some droppings of water but after a certain period, they disappeared. It seems we were still ignorant of the importance of these sites and that is why it was easy for the white tourists even our shepherds to vandalize them. Sekubu is a very important site and even our traditional healer uses that cave for religious and healing purposes and she told me she got the instructions from her ancestors to excavate a clay pot and she did obeyed and she has kept that pot. There is also Liphofung Rock Art Paintings Site at Khukhune, which is under chief Mopeli. This site is associated with Moshoeshoe because we are told it was used as a hospital for wounded warriors. This site has been developed in that the rock paintings are conserved and presented to the public, it is accessible and there are houses meant to exhibit the movable heritage resources and accommodation for visitors. It is the most significant site and even our prime minister also visits.

14. How do you promote this place?

Chief Tour Guide: We have arranged to do it through newspaper publications beginning with the local newspapers then the international ones because we want this place to be known worldwide. As a chief even at public gathering I tell the community to protect this plateau for us and for our children because the tourists visit because they say it still preserved

15. In what way is the community in this area interested in the history of this plateau?

Chief Tour Guide: It is now that they have shown interest. They suggested that their heritage should be preserved and made known to other people outside. For preservation, they proposed that the stones from the ruins should not be disturbed or scattered, also the medicinal plants should be protected.

C. DEVELOPMENT AND TOURISM

16. What developments do you propose as a community in order to improve tourism?

Chief Tour Guide: We are interested in developing this plateau which is the tourists attraction. We want to make it more accessible by implementing better roads so that even those who need to use their vehicles can have that privilege. The tourists are attracted more to the plateau therefore it should be developed. Together with the community we wanted to establish a cultural village here where we could offer our history and performances. In addition, there are some people who make some arrangements with pony owners so that they can access those horses. Some like that mode of transport and this is how the pony owners get money. It is another business which needs to be encouraged and developed. At the moment the owners charge R20.00 per ride or R50.00

M: why such as difference?

Chief Tour Guide: this is not yet an organised business and people put their own prices regardless of a distance because the ones charging R20.00 do not border about the distance and number of hours their horses have been used. Some tourists like to go up the plateau using horses. The problem is that we are not yet organised but recently we are going to meet with the environmental society as well as tourism society because we want this activity to bring some economic benefits to us. We are even planning to open some of our houses for the tourists. In that way there would be no need for young to leave this area. We want this place to attract tourists in that it should be preserved, presented and we have even planned that there should be a monument to remind people of king Moshoeshoe I (debates around monuments) if ever there will be a person who can be an expert in that using a stone. We also think that if the ruins are protected against vandalism, they will attract more visitors. In addition, the indigenous plants be re-introduced such as leucosidea sericea, aloe polyphylla, protea, wild olive tree, heteromorpha trees, chilianthus and others. The traditional plants and trees should be planted and the exotic ones such as eucalyptus

trees should be removed because they consume a lot of water. We have also proposed to have a cultural village (debates cultural villages).

M: tell me, there are some developments you want to implement on the plateau, who is in control of this plateau?

Chief Tour Guide: I am in control as the chief of Mopeli.

M: What about the Tlokoa chief?

Chief Tour Guide: The Tlokoa are under the chief of Mopeli. I know they used to come and drive our cattle when they found them grazing on the plateau and that behaviour came to an end since I consulted the (Lekhotla la Puso ea Libaka) t Council to come between because the Tlokoa are not in control of this plateau

19. What arts and crafts do this community produce and sell to the tourists?

Chief Tour Guide: We do produce crafts specifically Mokorotlo hats but the producers sell them in town even the production is done in town because they is a place, Likila Handcrafts centre, a house although it is only meant for display because of the limited space. Botha Bothe is the leading district in the production of Mokorotlo hats. Its villages; Mopeli, Tlokoeng, Nqabene and Majakaneng are the main producer of these hats. They supply the districts of Maseru, Mafeteng, and Quthing. Botha Bothe is the main supplier in the whole country. We have also encouraged them to produce clay pots and other local arts and crafts so that tourists can buy because most of the local people are not employed. But now their interest is on producing Basotho hats. They make various patterns of hats but there are others involved in the production of pottery although this is still done by few people.

21. From which countries do you get more tourists?

Chief Tour Guide: They come from abroad such as South Africa. Even the religious ministers from abroad visit and sometimes we do not take them to sites unless we are permitted to do so by the local government committee.

M: Who deserve to be the members of the local government?

Chief Tour Guide: All communities in this area are represented as well as two elected chiefs and I am a member

M: Are all the clans which used to live on the plateau represented?

Chief Tour Guide: Now that we call ourselves Basotho, we are no longer divided like in the past. We belong under one king as Basotho. The issue of the clans becomes important only when it comes to rituals such as burials, initiations and other customs

but we Basotho belong under one king and we have different chiefs and headmen in different areas regardless of the clan. We take ourselves as one nation.

20. Some tourists like cultural performances, what do you offer?

Chief Tour Guide: There is a lot to offer, they sometimes perform for tourists but on request from tourists that they should show them how Basotho perform their local songs and dances. These tourists will then take them some pictures and donate any amount of money and the entrance fee.

M: How much is the entrance fee?

Chief Tour Guide: The tourists only pay R20.00 for the entrance fee in order to gain access the plateau.

M: Does each tourist pay that amount?

Chief Tour Guide: No a group pays it

M: What do you use that money for?

Chief Tour Guide: Since this is not a lot of money, which is paid by the whole group, we use it for developments such as water projects and to buy other things we use here like this book for registering the deceased members of the community.

17. Are there some trained local tour guides who take the tourists around?

Chief Tour Guide: I am the tour guide myself or the late Jonathan Molapo was. I assigned the latter because he is an elderly person and very knowledgeable person especially because they have lots of questions they ask.

18. How do you incorporate the local people?

Chief Tour Guide: We do and we have also involved people with physical disabilities because they form part of the community. We are encouraging them to open their houses for tourists or built rondavels because the tourists like to experience the rural life. So we have to offer.

M: There is no road leading to the plateau, how do the physically disabled access it?

Chief Tour Guide: it is in our plan that the road should be improved because there are also some tourists who cannot be able to go up sometimes due to health problems.

24. What feedback do you get from tourists?

Chief Tour Guide: Most of them get amazed especially when they arrive at Kopu and Kopunyane and the general comment is that there are many caves in the mountain. Some ask whether people sleep in the caves. They take all these places some pictures and we are informed that they make a lot of money from these pictures. They carry

cameras wherever they go because they are fond of taking pictures of the local people they meet, houses, the mountain, the caves and so many things they encounter.

M: Why do they like taking pictures?

Chief Tour Guide: They remind them of Lesotho. I remember one group I took on tour and when we arrived at Kopunyane Cave, one of them passed a remark that Lesotho mountains are like houses thereafter she started taking pictures of herself in the cave and other people who were with her including myself.

22. What time of the year do you get more tourists?

Chief Tour Guide: November and December

23. What accommodation is available?

Chief Tour Guide: if they want to sleep over there are lodges such as 'Moteng Lodge, Oxbow Lodge, Crocodile Inn, Sechele at Ramakatane's place.

25. What benefits would you get through tourism?

Chief Tour Guide: Through tourism, developments such as roads, running water and electricity would be implemented. Through tourism, more jobs would be created through the traditional hats and pottery that we produce and sell. Tourism therefore, improves people's economic lives.

M; Thank you very much

4. TOUR GUIDE 1

PERSONAL DATA

Name: Alexis Ramakatane, male aged 22

Position: Tour guide at Ramakatane Youth Hostel at Sechele, former High School student, Botha Bothe.

Date: 3/07/2004

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this plateau called Botha Bothe?

Tour Guide1: This plateau has a shape of two laying lions, facing opposite sides, one faces west and the other east.

2. Why is this place associated with Moshoeshoe 1?

Tour Guide1: He established his fortress here with the Mokoteli who were his group of followers. He was the first to set up a settlement on top of that plateau

3. Who were the first people to settle on the plateau before Moshoeshoe?

Tour Guide1: the bushmen

4. Name other clans on the plateau other than the Mokoteli's?

Tour Guide1: Basia

5. When did the Tlokoa occupy the plateau?

Tour Guide1: I do not know the year but it was not immediately after Moshoeshoe had left because they were at Joalaboholo.

6. How is Mopeli village related to Moshoeshoe?

Tour Guide1: Mopeli was the son of Joel who was one of Moshoeshoes's grandsons. Mopeli was sent to establish Mopeli village to protect the plateau against Moshoeshoe's enemies.

7. How did Basotho position their houses and cattle kraal on the plateau?

Tour Guide1: From what I was told, their cattle kraal had to be in the middle for protection

B. CONSERVATION AND MANAGEMENT

8. Which medicinal plants does this plateau has?

Tour Guide1: I do not know

9. What about wild animals?

Tour Guide1: there are no wild animals except hares.

10. What steps do you take to protect this plateau?

Tour Guide1: the community does this through the public gatherings

11. How is this place significance?

Tour Guide1: this place holds the important heritage of Basotho. This is the first fortress of their founder and Basotho respect this area because this is where Moshoeshoe started the work of building the nation. There are caves there where Moshoeshoe and his followers slept and hide against their enemies and we tell the tourists that Moshoeshoe was a very diplomatic ruler who did not just fight. But when he did he used to give his enemies cattle because that is how he made peace.

12. How is this place currently used?

Tour Guide1: We take tourists and present our written history through tour guiding. We read books as we have just completed our metric, so we are still fresh from school and we know our history. Then when there are visitors we take them around and showed them our attractions on the plateau. (presenting the troubled heritage because the history of that area is still the one written by foreign people)

13. What other attractions do you have apart from the plateau?

Tour Guide1: the attractions are the caves Kopu and Kopunyane. The first was used by Moshoeshoe and his warriors and the latter by his wife and the rest of the group. There is also the rock gong although it has been vandalised. It makes a particular sound when struck. The mountain itself is an attraction because of its appearance. Apart from the plateau we have Liphofung Rock Paintings and Subeng Dinosaur Footprints and tourists are taken to such sites as well.

14. How do you promote this place?

Tour Guide1: We do it through tour guiding where we present the history of this place to the tourists.

15. In what ways is the community interested in the history of this place?

Tour Guide1: they have not shown much interest but some of them are involved in arts and crafts which they sell to throughout the country and to tourists. Some of them like myself are involved as tour guides.

C. DEVELOPMENT AND TOURISM

16. What developments do you propose?

Tour Guide1: since most of the tourists complain about accommodation that there isn't enough accommodation, the community has to make their homes available for that because there is a need for more houses for accommodation. We also we want the road to Ha-Sechele to be upgraded.

17. Are there some trained local tour guides who take the tourists around?

Tour Guide1: I have not yet gone anywhere for training.

18. How are the local people incorporated into tourism activities?

Tour Guide1: some of them like myself are the tour guides

19. What arts and crafts do this community produce and sell to the tourists?

Tour Guide1: they do not buy when we are with them maybe when they are leaving this place but not to my knowledge. But there are plenty of arts and crafts here in Botha-Bothe specifically Basotho hats and in most cases after the tour we leave them to move around perhaps it is the time when they buy things on the market.

20. What do you offer when the tourists demand a cultural performance?

Tour Guide1: the local people offer cultural songs and dances but this is done on request.

M: How much do they pay for being offered a performance?

Tour Guide1: they just donate because they have not yet decided how much they could charge for their performances

21. From which countries do you get more tourists?

Tour Guide1: some come from Switzerland, Germany, and Scotland.

22. Which time of the year do you get more visitors?

Tour Guide1: since we are not long in this profession it is hardly a year so we cannot tell which time of the year we get more visitors.

23. If staying overnight, what accommodation is available?

Tour Guide1: there is accommodation at Sechele, it is a Youth Hostel that has a Bed and Breakfast.

M: How much do they pay?

Tour Guide1: R30 per night per person

24. What feedback do you get before they leave this area?

Tour Guide1: they always tell us they are very happy to visit this place and the warm welcome they received from us. Some of them express their happiness and tell us how they used to encounter some problems before of the shepherds who used to demand some sweets while others used to throw stones against them. But they also propose

some developments such as the upgrading of road to Ha-Sechele and that more houses for accommodation be built. The tourists are mostly interested in this plateau especially its history. They want to know the history of Moshoeshoe, why he is called the founder of Basotho and whether it is true that he had settled on top of this plateau and they also want to know how significant this place is to Basotho and after the tour they are satisfied.

25. What benefit would you get through tourism?

Tour Guide1: we hope with more tourists visiting our place the economy of the country will improve because it seems tourism is the main activity, which brings about developments. It also helps us to protect our heritage because if well preserved, it will benefit us through tourism since more visitors stated that one of the reasons for coming to Botha Bothe Mountain was the unpolluted heritage.

5. TOUR GUIDE2

PERSONAL DATA

Name: Tefo Mohau, male aged 23

Position: Tour guide at Ramakatane Youth Hostel at Sechele, former High School student, Botha Bothe

Date: 3/07/2004

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this plateau called Botha Bothe?

Tour Guide2: I was told that this plateau has a shape of a lion. I also see it that way; it is like there are two lions laying facing opposite directions.

2. How is this place associated with Moshoeshoe?

Tour Guide2: it is related to Moshoeshoe in that from Menkhoaneng, Moshoeshoe moved to Botha Bothe where he established his first fortress

3. Who were the first people to settle on the plateau before Moshoeshoe?

Tour Guide2: the bushmen

4. Name other clans on this plateau other than the Mokoteli's?

Tour Guide2: I do not know

5. When did the Tlokoa occupy the plateau?

Tour Guide2: they were at Joalaboholo but I do not know the date at which they occupied the plateau

6. How is Mopeli village related to Moshoeshoe?

Tour Guide2: Mopeli was the son of Joel, Molapo's son. Molapo was the son of Moshoeshoe. The village therefore is named after its first chief, Mopeli who was sent to protect the plateau against Moshoeshoe's enemies.

7. How did Basotho position their cattle kraal and their houses?

Tour G2: the ruins on the plateau show a big cattle kraal in the middle surrounded by the small circular huts and even the literature that I have read confirms that Moshoeshoe kraal was built in the middle for protection because he owned a lot of cattle.

B. CONSERVATION AND MANAGEMENT

8. Which medicinal plants do the plateau has?

Tour Guide2: I do not know since we have just joined tour guiding

9. What type of wild animals do the plateau has?

Tour Guide2: like I said we have just joined tour guiding some of the things are beginning to be clear to us now. So I do not know

10. What steps do you take as a community to protect this plateau?

Tour Guide2: there is a society here, the environmental society which informs and encourages the community to protect the environmental resources on the plateau

11. How is the plateau significant?

Tour Guide2: it was used as a protection against Moshoeshoe's enemies

12. How is this place currently used?

Tour Guide2: Botha Bothe is a monument owned by Basotho. This is where the founder of Basotho first settled. The local people also buy firewood. There are however different activities on the plateau, we have the initiates being taken there while us tour guides we take tourists to show them the attractions.

13. What other attractions do you have?

Tour Guide2: Apart from the things I have mentioned the plateau has the ruins left by Moshoeshoe, the Tlokoa, and other clans such as Basia. There are other attractions as well in Botha Bothe. For instance, there is a place, Subeng Dinosaur Footprints. This area is in Leribe where we always take our tourists because it is very close to Botha Bothe. Another important place is Sekubu, where we find stalagmites and stalactites and most tourists like to visit.

14. How do you promote this place?

Tour Guide2: As tour guides in this area we only do this through what we tell and present to the tourists. We present the history of Botha Bothe as the first fortress of the founder Basotho nation, King Moshoeshoe I. We also show them the caves Kopu and Kopunyana and this is what they like because they say these things, the caves and the mountains are not found where they come from that is why they like to visit Lesotho.

15. In what ways is the community interested in the history of this mountain?

Tour Guide2: they have formed the environmental society about the protection of this area.

C. DEVELOPMENT AND TOURISM

16. What developments do you propose?

Tour Guide2: we propose that more houses for accommodation be built since whenever the tourists visit in large numbers they always encounter a problem of accommodation.

17. Are there some trained tour guides who take tourists around?

Tour Guide2: I am one of the tour guides but we have not yet gone for training.

18. How are the local people involved in tourism activities?

Tour Guide2: some local people are tour guides while others are members of the environmental society that is meant for the protection of this area and it is not only the adults but even the youth are members of the environmental society

21. From which countries do you get more tourists?

Tour Guide2: They come from countries like New Zealand and Switzerland

22. Which time of the year do you get more visitors?

Tour Guide2: We have just joined as tour guides, therefore, it will not be possible to say when exactly we get more tourists

23. If staying overnight, what accommodation is available?

Tour Guide2: We have a bed and breakfast at Ha Sechele, Mr Ramakatane's place. Accommodation there is R30.00 per head per night.

25. What benefits do you get as a community as a result of tourism?

Tour Guide2: With more tourists the economy of Botha Bothe will improve through accommodation and the local products which would be sold to the tourists.

19. What arts and crafts do you sell to tourists in this area?

Tour Guide2: the villages around such as Matsatsaneng and Mopeli produce Basotho hats. Botha Bothe is the producer of Basotho hats and there is a place called Likila Handcrafts Co-op, this place has gathered together women from various villages in Botha Bothe such as Mopeli and Nqabene who produce these hats that are sold in Lesotho and to the visitors. That is one of the things people in Botha Bothe do to survive.

20. Some tourists like cultural performances, what do you offer?

Tour Guide2: the cultural performances are offered on request

24. What feedback do you get before they leave this area?

Tour Guide2: They tell us they like this place because it is quiet and free from pollution. They express their happiness for coming to visit Botha Bothe because it is peaceful and people usually give them a warm welcome. Most of them are pleased

with our service, as before they used to meet the shepherds and communication was a major problem.

6. TOUR OPERATOR

PERSONAL DATA

Name: Mohlouoa Ramakatane

Age: Born at Sechele Botha Bothe, 66 years old,

Position: Owner of Youth Hostel at Sechele which is 4 kilometres from Botha Bothe town, attended school at Botha Bothe, went to South Africa, Orlando High School for high school education. In 1953- Pretoria School of Photograph, professional photographer- University of Massachusetts in 1978.

Date: 3/07/2004

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this plateau called Botha Bothe?

Tour Operator: This plateau which was the first fortress of king Moshoeshoe 1, the founder of Basotho nation is called so because it portrays or rather resembles two mountains facing the opposite directions. Therefore, late towards sunset, they resemble two lions laying down. As a result many people call it Botha Bothe because it looks similar to two lions laying down. Others call it by that name because of the story behind it. They say it derives its name from the story when king Moshoeshoe was looking for a place to settle with a group of followers from Menkhoaneng. While moving around, Moshoeshoe reached that place and found it suitable only for a time being while looking for an appropriate and better fortress for his people because it was during the period of conflict and wars between different ethnic groups. In addition, it was during the period when the colonizers were entering southern Africa through Cape Town. Therefore, Moshoeshoe wanted a very strong fortress in order to be able identify the enemies from a far distance. So on arrival at Botha Bothe, he was not satisfied with the area because it was vulnerable, therefore decided to rest for a while in the meantime looked for a better defensive area. As a result, the place got the name Botha Bothe, the place to rest only for a moment.

2. Why is this place associated with Moshoeshoe?

Tour Operator: it is Moshoeshoe's first fortress

3. Who were the first people to settle on the plateau before Moshoeshoe?

Tour Operator: The Bushmen but they left when Moshoeshoe arrived. They went to Liphofung, Makhoakhoeng which is under chief Joel Mopeli but did not stay long there, they left to Kalahari because the Lifaqane wars had started. Moshoeshoe also used this heritage site, Liphofung as a hiding place. Since the Bushmen had been there before, they have left some paintings. Now this place is conserved and preserved by the Ministry of Tourism, Environment and Culture and there are building for visitors, and for conferences. Liphofung can be 35 kilometres from here.

4. Name other groups that settled on the plateau?

Tour Operator: There were Bakoena, Makhoakhoa, Basia, Batšoeneng who are Basotho but were divided by clan names. We have different clans, which make up Basotho. At that time, Basotho were still scattered.

5. When did Batlokoa occupy the mountain?

Tour Operator: The Tlokoa were still at Joalaboholo, they only came to Botha Bothe to attack Moshoeshoe. They were the ones who made King Moshoeshoe very uncomfortable and finally forced him out of Botha Bothe to Thaba Bosiu. The others as well, the Ngwanes, the Zulus and the Ndebele did not live peacefully with Moshoeshoe. As a result, Moshoeshoe was forced to leave Botha Bothe. Although the Tlokoa left the plateau recently, the group of the Tlokoa I am talking about came earlier. The group that recently left the plateau is the one that has settled at Tlokoeng here in Botha Bothe. I used the word recently because I was already a teenager looking after my parents livestock which used to graze on top of the plateau. It cannot be more than 50 years since they left that area.

6. How is Mopeli village related to Moshoeshoe?

Tour Operator: Mopeli village is named after its first chief, Mopeli. Mopeli I am talking about is the father of chief Kuini who came to Botha Bothe with other ethnic groups because of Moshoeshoe plea that his first fortress should remain protected since he feared that the enemy might capture it. The most feared enemy of Moshoeshoe were the colonizers who had already seized the Cape Colony. Moshoeshoe thought that he would also loss Botha Botha since Basotho had already lost a lot of land to the colonizers. (the conquered territory)

M: Who is Mopeli?

Tour Operator: Mopeli I am talking about is Moshoeshoe grandson who was brought here from Qalo to protect this place.

7. How did the clans on the plateau position their huts and cattle kraals?

Tour Operator: There was one big kraal for the livestock in the middle of their settlement. The purpose was to make sure that their livestock was protected from their enemies. The livestock that was kept in that kraal was mainly the ones that belonged to Moshoeshoe. However, Moshoeshoe was a very diplomatic ruler because after the enemy's attack, I remember one story when after being attacked by the Zulus, Moshoeshoe gave the Zulu king 1000 cattle followed by the words that Shaka might have been hungry therefore should not die from starvation.

B. CONSERVATION AND MANAGEMENT

8. What rare medicinal plants do you have?

Tour Operator: We used to have the rare medicinal plants and I remember in 1964 there was still a lot of those plants like heteromorpha trees, dicoma anomala sond, and others, some of these are medicinal plants. Most of them are no longer there because women collected them as firewood like protea trees. There is only one protea tree at Sechele, my home and we have preserved it.

9. What about the wild animals?

Tour Operator: The wild animals which are still found are hares. However, one time it was two years back there was one big animal, as huge as a cow and some people said it was an eland. People acted very cruelly or maybe it was out of ignorance, they chased that animal with dogs until it fell into the cliff and died. Instead of conserving it or maybe inviting some experts as it is done in other countries, they cut it into pieces, each person grabbing whatever he wanted and left. (vandalism)

11. How is this place significant to Basotho?

Tour Operator: This place was very significant even to Moshoeshoe himself in that even though he found Thaba-Bosiu a better fortress, he still felt this place had to be protected against his enemies. Therefore, the chief of Makhoakhoeng was invited to establish a village at the foot of that mountain in order to protect it against Moshoeshoe's enemies. Botha Bothe was Moshoeshoe's first fortress and during that time, there were two caves on that plateau, Kopu and Kopunyane. Kopu was used as a hiding place especially at night by Moshoeshoe and his warriors while Kopunyana was used by his wife, 'Mamohato, children and women. Even to us it is very important and that is why we have formed a deed of trust.

M: What is a deed of trust?

Tour Operator: We have formed a society namely a deed of trust (Letlole la Qhobosheane). Our aim is to fence the whole area on top and have one entrance where visitors will pay the entrance fee we still have to agree on. The motive behind this is to use that entrance fee to cater for funeral expenses for elders in the community. The money collected through entrance fee will be used to cater for funerals of our elders in the community because we want to give them a descent burial, nobody seem to be responsible for the expenses incurred for their funerals. We are twenty members, male and female and at the moment we are collecting the history of Botha Bothe. We have discovered that Botha Bothe is the only place surrounded by many rivers in Lesotho. There are eight rivers. Some of these rivers are Maphiri, Moroeroe and Moholou and they originate from this mountain. It is the mountain of rivers. There is plenty of water in this mountain even the surrounding villages like Mopeli village is supplied with water from this mountain. Proposed developments

M: In what way is this place significant?

Tour Operator: Thank you madam. In 1820, Moshoeshoe's father, chief Mokhachane decided to sent his son Moshoeshoe from Menkhoaneng, 'Mate area, which is in Leribe to any suitable place where he could establish a good settlement. While Moshoeshoe was moving around, he eventually came to this place, which he found suitable for a settlement, a fortress. This is where he started building up Basotho nation because at that time Basotho were still scattered in small groups. This is always confirmed during Moshoeshoe's Day celebration when some chiefs such as Lethole of the Makhoakhoa, Batlokoa and Bataung chiefs are mentioned as chiefs who formed friendship with Moshoeshoe in order to protect one another in times of trouble. At that time however, Batlokoa under 'Manthatasi had settled at Joalaboholo near Ficksburg which is 40kilometres from here.

12. How is this place currently used?

Tour Operator: We take tourists, there is firewood for the public and initiation.

M: How do you manage with to carry out initiation activities and tourism at the same time?

Tour Operator: Let me tell, last month there were two Japanese who went to the plateau on their own and they met this group of initiates who wanted to initiate them but fortunately they were with an elderly person and therefore they manage to escape. But they came to my office and fortunately told me this story and said they wanted to be initiated so that after that they can produce books. (hhhh)

13. What other attractions do you have in Botha Bothe?

Tour Operator: We also have another important place on the direction to Sekubu. It is a cave which has stalagmites and stalactites. It is one of the tourists' appeals. Most tourists like to visit. Another attraction is Subeng Dinosaur Footprints though it is in Leribe but very close to Botha Bothe. We also take tourists to that area. There is also a cave occupied by porcupines. These are seen at night in the fields vandalising our crops. We also have what is called 'Lefika-Le-Mohala' which is a rock used by Moshoeshe during public gatherings. He used to stand there when addressing his followers in Botha Bothe. There is also a cave on top of Mopeli village where the Makara's family and others died. It was an incidence whereby the rock fell and blocked the cave entrance as a result all the people in that cave died.

14. M: How do you promote this place?

Tour Operator: I do this through writing books and newspaper articles, tour guiding books and my work of course as a photographer, I take advantage to make the place known as well as encouraging the local people. I have published books which are read in countries like Japan and America. I also have the pictures I have taken which are displayed at the Lesotho Tourism Corporation.

10. What steps do you take as a community to protect this area?

Tour Operator: At the moment since we are registered, we are trying to see what steps we can take; we were planning to contribute each 10,000.00 so that we could fence the plateau. This is done so that people can use one entrance. We also have two young men who take tourists on tour. Since the Tlokoa people had recently left, they have left the place very untidy with cow dung especially in the caves because they used them as their animals' enclosures. We are then planning to see how that place can be kept clean. Apart from the caves, there is what people call Moshoeshe's pot. It is still there but it was moved from its original place. The pot was used for producing hoes, spears, anything made out of metal. We are planning to hire a helicopter to move that stone back to its original place, at the moment it is also broken into two pieces. We want that stone to be protected. Even at the ruins, where Moshoeshe had established houses, there are stones like that. Such stones produce a musical note when struck. They make unfamiliar sound and these are found only on this plateau. There are also other wild plants such as the one used for making fire. In the past, there were no matches for making fire, so that plant is still found on this plateau.

15. In what ways does the community around show interest in the history of this plateau?

Tour Operator: The interest started in 1987 when I was requested by the king of Lesotho, the late Moshoeshoe I to take Prince Mohato Bereng Seeiso, now King Letsie III and the learners from Iketsetseng Primary School to Moshoeshoe I's fortresses. Our tour started at Thaba-Bosiu, then to Menkhoaneng where Moshoeshoe I was born finally to Botha Bothe where cultural activities took place at Mopeli village. It was the first big cultural event. It was after this that as the surrounding communities, together we realized that this mountain has tourism potential and can benefit us. Unfortunately, in response to the government's call to plant trees on top of the mountains, the eucalyptus trees were planted and these have brought more problems in that they have used up all the water that could benefit all other wildlife. This type of trees consumes a lot of water and I think the government was not aware of that. Recently we have registered the deed trust with Law Office in Maseru, it is the trust I talked about earlier and some of its members are the historians, people who are conversant about the history of this place and fortunately we were born and brought up in this place, therefore, we are familiar with it.

C. DEVELOPMENT AND TOURISM

16. What development do you expect in relation to your tourism?

Tour Operator: In twenty five years back, myself together with our historian the late Mr Mosebi Damane, Mr Patrick Lehloenyane and Mr Mphafi of Teyateyaneng we went to Herismith to study their developments in terms of heritage resources. As soon as we returned home, we made some suggestions on how this place could be developed but it seems the government of that time had no interest. That is why Mr Damane was invited at Qwaqwa to start Basotho Cultural Village. That village derived from our ideas. Basotho from Matlameng Leribe brought some roofing and other building material which were used in the construction of Basotho Cultural Village, Qwaqwa. Mr Mosekeseke from Matlameng is the chief and gatekeeper of that cultural village. We would like to have the same village and we still like it because the idea originated from us. It does not mean we want to duplicate that. We are organizing a site with the local chief of Mopeli on top of the offices of the chief to establish the cultural village. Tourists like the decorated Sesotho houses and that type of decoration is called 'litema', a Sesotho name. Therefore our houses should have these 'litema' made by

our local women. The problem we have here is poor infrastructure. It is a fact that they like to hike but sometimes even to us we get tired of accompanying them up to the mountain which is about 4 kilometres walk. We are always obliged to be with them so that we explain to them our heritage. In 1995, we had a plan to introduce a cable car game on this mountain, which is 100metres, and initially with the sponsorship from one millionaire, an Arab wanted to assist us to implement that. This game is there in Cape Town. (see literature-table mountain) We were planning to have that cable game here. We wanted something similar to that on top of the Botha Bothe mountain. According to the plan, we were going to build houses on top of the mountain. There are caves already and were just wanted to build walls attached to the rocks. There are houses like that here in Lesotho at Kome in Berea District. We were going to use the caves for accommodation for tourists but this plan did not materialize again because the government is very slow to implement projects. This same Arab man wanted the government to allow him open the route through 'Moteng mountain and that route would connect the Cape railway with Durban and Lesotho to transport the tourists. That was going to help especially as we know there are those days in Lesotho when roads are not accessible, slippery because of snow. In order to attract more tourists, we have organised cleaning campaigns and we are also planning to remove the shacks to make our area clean. In addition, we encourage more research concerning mountains, we want to find out what is it that the mountains can provide, their significance because there are mountains all over Lesotho. We are also planning to build a stone market place in our town because we have plenty of stones. This could be another way of attracting people to see how we utilize our resources. Moreover, they also suggest that excavation be done at the place where the rock fell, blocking the entrance and eventually people who were in that cave died. They propose that the excavated objects would be made available for research and study. This is done to attract more people for study purposes (human remains). The problem that they have is of vandalism which is even done by the government. for instance they used to have road signs but with developments, those were removed and never replaced.

21. From which countries do you get more tourists?

Tour Operator: There are many tourists coming to visit our place and since we have even build a place which operates like bed and breakfast at Sechele, they come and sleep there. This place started functioning since 1973 after I became aware that people

from Germany, England and America are interested in visiting Lesotho especially those pursuing their academic studies because they are aware that Lesotho is still a preserved area. So we have houses for them and some of these houses were originally used by my parents as their home. Last week we received fifty visitors but since we could not accommodate all of them others were sent to Outward Bound. We also had visitors from Bristol University, the university attended by the late King Moshoeshoe II and they like to come to Lesotho after every two years. When they are here most of their time they are taking down some notes and I think when they get back home they receive their own doctorate degrees. Even schools from neighbouring countries like Swaziland and Cape Town, Leseling Youth Hostel from Gauteng also like to visit Botha Bothe. Americans as well visit like now when we have visitors from Operations Growth of Africa and they have gone to Ha Ntlama to do community work on voluntarily basis. Majority like to visit from October till January.

19. What arts and crafts do this community produce and sell to the tourists?

Tour Operator: Fortunately I have the Basotho hats that are made here and I sell to the tourists. They like Basotho hats or mokorotlo. A Mosotho from Makhunoane area designed this hat in 1936 but he is late now. Apart from Mokorotlo we also have this type of hat which is made out of leather like the one used by the cowboys in America. We are trying to teach them how they can improve it. We have people who train our local people to produce these types of hats. We once visited Mississippi Delta, America. The trip was sponsored by Americans since we belong under the organization called Operations Growths Rose Africa and it is in Mississippi Delta that we have copied most of these things. We do borrow a lot from other cultures but we try to make some alterations so as to suit our culture and environment like this watch on the wall. There are watches like that one, made here out of the local material like clay but they do work for at least an hour because they do not use a battery.

18. How do you incorporate the local people in tourism activities?

Tour Operator: A lot of them are incorporated and recently we have engaged the ones who have just completed their metric as tour guides. At Liphofung heritage site, the place under chief Joel Mopeli, there is a bed and breakfast, 'Mamohase Bed and Breakfast which is operated by a woman who prepares traditional porridge which is sour, called 'motoho' and some vegetables for her visitors. We advised that since a large number of tourists like visiting that place, the two rondavels, which were not desperately used, be opened for tourists because the latter like to visit and sleep in our

houses since they want to learn how Basotho live in Lesotho. Therefore things like traditional fireplace, a place where women put their pots, utensils and other things used in the kitchen and others should be preserved. We told them that the tourists like traditional way of lighting in the house therefore, they should use that. We also encourage women there to make traditional performances, which will be offered to tourists. We are trying to make people aware of the importance of tourism and slowly they are beginning to appreciate and this bed and breakfast that we have at home has really enlightened them. However, the one we have at Sechele is a bit different because the tourists have to bring their own food while we provide them with beds and blankets, pots for cooking and there are women hired to prepare their bedding and do cleaning. The bath that is provided is a bucket shower and many tourists like that. We receive approximately 300 visitors a year. Accommodation in this place is R30.00 per night but they bring their own food ours is to provide beds, sheets, blankets, cooking pots, stoves and cleaners.

tourists have to bring their own food?

Tour Operator: I used to cater for them in the past but eventually gave up because they come from different countries with their own tastes. Some are adventurous while others have no interest just like those who come from England. I do not prefer the latter in that they used to frustrate me because they used to demand English muffins which I did not have (hhhhh) laughs. I also remember one time when I was in America for an award. Those people asked me some questions which were very provoking. They requested to touch my hair and wanted to know how it feels like. The worse question was how it is to sleep on the tree since in Africa, people live and sleep on the trees. In response I said they might be lucky than the American Ambassador to Lesotho who is used to escalators and lifts and all of a sudden he has to sleep on a tree in Lesotho.

17. Are there some trained local tour guides who take tourists around?

Tour Operator: They are there but still on job training. They have just completed their high school last year. We teach them about the significance of tourism that it eradicates poverty. These tour guides come from the unprivileged families, families which do not even have fields to plough. We warn them that they should make sure that these tourists do not give young children sweets or money.

20. What do you offer when the tourists demand a cultural performance?

Tour Operator: The local people offer a song or a dance and tourists would then give them something, any amount because there is no stipulated price for each performance. Maybe this is what we should think about.

22. Which time of the year do you get more tourists?

Tour Operator: we get more tourists in November and December but we also get them any time especially students who are doing their own research. I have just got them from Netherlands and Austria who have come to do a research on biodiversity. But in winter more people visit because of skiing.

23. If staying for the night, what accommodation is available?

Tour Operator: I have already talked about Sechele youth Hostel which offers accommodation as well as 'Mamohase Bed and breakfast. Apart from that there are hotels and lodges here.

24. What feedback do you get before they leave this area?

Tour Operator: They are interested in traditional performances like dances and songs, before coming to Lesotho most of them said they always wanted to see this colony that was ruled by the chief and never captured by the Boers. They want to see this small country, the island that is completely surrounded by South Africa and are interested to see how the products from overseas are imported and exported from this place. They also like our small children and what we did not like and warned them against was their practice of taking them pictures while naked. We did not like this especially because I once saw it in one of their newspapers abroad and I was not happy about it and we told them to stop that and advised that we do not mind them taking them pictures as long as they are taken while they have covered themselves regardless whether they are dressed in smart or untidy even torn but as long as they do not expose their private parts, that is not a problem. They also like to see the local people performing traditional dances with traditional instruments like the one in this picture.

M: Are prayer services available?

Tour Operator: Like all the district in Lesotho Botha Bothe has three main churches; The Lesotho Evangelical church, The Anglican Church of Lesotho and the Roman Catholic church and other new churches as well as the Indians here they have the Mosque

25. What benefit would you get through tourism?

Tour Operator: we hope that if this area could be developed we would get more people visiting and you know already when there are more visitors that boost the economy through accommodation and the tourists also purchase the local products. Tourism in Botha Bothe could have been a major activity generating income but the problem we have is that the government staff from different departments in Botha Bothe are not the local people and as a result they have no interest in developing this district because they know they have only come for work and would go back to their own districts.

7. TOURISM OFFICER

PERSONAL DATA

Tourism Officer, Botha Bothe District, a female aged 35, born in Maseru

Name: Mathe Matsoso

Date: 4/07/2004

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this plateau called Botha Bothe?

Tourism Officer: Botha Bothe is called by that name because of its two features; first it is the first plateau where Moshoeshe 1 settled from Menkhoaneng. The story behind is that while Moshoeshe was looking for a place to settle, he arrived on the plateau and settled for a while since he found it not good enough as a defensive plateau. The second thing is due to its shape of a lion which is laying down.

2. Why is this place associated with Moshoeshe?

Tourism Officer: It is his first fortress

3. Who were the first people on the plateau?

Tour Off: I do not know

4. Name other clans on the plateau other than the Mokotelis?

Tourism Officer: the Basia

5. When did the Tlokoa occupy the plateau?

Tourism Officer: I do not know but this is the late generation of 'Manthasi not the one which troubled Moshoeshe on the plateau this group occupied the plateau late.

6. How is Mopeli village related to Moshoeshe?

Tourism Officer: Mopeli, the son of Joel who was Moshoeshe's grandson, sent Mopeli to establish the village at the foot of the plateau in order to protect the plateau against the enemies. This was however done under the request of Moshoeshe.

7. How did Basotho position their huts and cattle kraal?

Tourism Officer: they placed their cattle kraals where they were visible so that they could be able to monitor their livestock against cattle theft.

B. CONSERVATION AND MANAGEMENT

8. Which medicinal plants do the plateau has?

Tourism Officer: I am not sure

9. What type of wild animals does the plateau has?

Tourism Officer: There are no wild animals because the shepherds scare them away

11. How is this place significant?

Tourism Officer: it was the first fortress of Moshoeshoe where he could be able to see his enemies approaching from far.

M: How is this plateau significant?

Tourism Officer: the local people especially at Mopeli take the tourists to the plateau to show them the attractions and present the history of Moshoeshoe.

12. How is this place currently used?

Tourism Officer: we are talking about a historical site which has our heritage not only to us the local people but to all Basotho because this is where the founder of the nation, Moshoeshoe started building up the nation. We value this plateau because if preserved and marketed well, we will get tourists coming to visit and in the process the local people will benefit economically. Currently the local people especially at Mopeli take the tourists to the plateau and present its attractions

13. What other significant places do you have?

Tourism Officer: the attractions are Kopu and Kopunyane, the rock gong though it has been vandalised and as a result it does not make the strong sound it used to produce when struck. We also have the ruins which could be excavated or maybe invite the archaeologists to see what could be done. Apart from the ones on the plateau, there are the rock paintings at Manamela which are still well preserved and they are more visible and clearer than the ones at Liphofung. The other important place is Sekubu cave.

14. How do you promote this place?

Tourism Officer: The Maluti Drakensberg in Lesotho and the Ministry of Tourism are making its effort to promote tourism in this area through public gatherings.

15. In what way is the community in this area interested in the history of this plateau?

Tourism Officer: Part of the community is interested especially Basotho. It difficult to respond to this question because the word community is problematic. Botha Bothe is made up of Basotho and the Indian community which is the larger than in other district of Lesotho but in Botha Bothe they are the marginalized group. When people talk about the community, this group is not recognised yet they are many. So the Indians mind their own business and Basotho mind their own. The problem is this Indian community has been in Lesotho long time ago and they are part of Basotho but

they are sidelined in most cases. Therefore when the projects like tourism related ones are suggested this group, which owns majority of businesses in Botha Bothe, is not consulted yet it is the most benefiting group. This community therefore is not interested in the history of this plateau since it is made not to.

10. What steps do you take as a community to protect this area?

Tourism Officer: Nothing much but it is only now that we are making public awareness campaigns that the community is beginning to show interest in trying to protect its own heritage. We could say they were still ignorant.

C. DEVELOPMENT AND TOURISM

16. What are the proposed tourists' related developments?

Tourism Officer: Pony trekking is the main focus. The government through the department of tourism is also putting more emphasis on Bed and Breakfast, traditional performances and arts and crafts.

M: talking about pony trekking, how does the community make use of the ponies?

Tourism Officer: 'Moteng Pony Trekking operates that. They charge R25.00 per ride per hour.

17. Are there some trained local tour guides who take tourists around?

Tourism Officer: there are no trained tour guides but they still do tour guiding but the Maloti Drakesberg has promised to assist with training.

18. How are the local people incorporated in tourism related activities?

Tourism Officer: We incorporate them in tourism projects as stakeholders. We also get them involved through public gatherings

19. What arts and crafts do this community produce and sell to the tourists?

Tourism Officer: The local people produce Mokokotlo hats, mats, other things produced from local material and pottery though in a very small scale. Their more focus is on the hats.

20. What do you offer when the tourists demand a cultural performance?

Tourism Officer: The local people are still not yet organised to offer that except at Liphofung where the performances are offered and the tourists donate whatever amount to the performers.

21. From which countries do you get most tourists?

Tourism Officer: Lesotho is surrounded by South Africa therefore it does not have the straight market since most of the tourists come via South Africa.

22. What time of the year do you get more tourists?

Tour Off: they come in winter due to skiing

23. If staying for the night, what type of accommodation is available?

Tourism Officer: There are two hotels, one lodge namely Oxbow Lodge, two bed and breakfast-'Mamohase at Ha-Molapo and Youth Hostel at Ha-Sechele owned by Ramakatane. Apart from accommodation there are public bars, which serve the purpose of restaurants about 30 people each. We also have Blues Cuisine, it is a restaurants that is new but very successful. The owner is the lady and the supporter of tourism activities. For instance, she gives trophies and presents to top students, teacher and school that shows high potential in tourism related activities

24. What feedback do you get after the tour?

Tourism Officer: the tour operators are the ones dealing directly with the tourists therefore they would be able to respond to your question.

25. What benefit would you get through tourism?

Tourism Officer: if more tourists visiting we hope to open more tourists related business opportunities and it means our lives would improve, tourism is a network therefore it would also improve other sectors such as agriculture because the agriculture products would be purchased

M: But what is your department doing here to boost related tourism?

Tourism Officer: The new Tourism Plan promotes bed and breakfast. Therefore the assistance that has been offered so far is training people to run the bed and breakfast and making sure that they offer licences to well run and managed restaurants, hotels and bars. The Tourism Policy also encourages community participation. But the problem that still remains is that there is no entrance fee. Nothing has been done so far to work on that. They only pay at Mahlasela Skiing Project, R250.00 although it is not yet complete. Skiing at the moment is more effective in winter but with completion of Mahlasela it would be year round. That is the main thing we offer otherwise we have other sport activities such as netball, football, volleyball, athletics which is organised by the Lesotho football Association but they take place on specific periods in the year.

8. RESTAURANT OWNER

PERSONAL DATA

Name: Matseliso Mokuoane, lady

Age: 37 years born in Botha Bothe.

Position: A business woman who runs a restaurant

Date: 4/07/2004

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this plateau called Botha Bothe?

Restaurant Owner: this mountain has a shape of a lion.

M: in what way?

Restaurant Owner: it is like a lion is laying down and this shape is more visible towards sunset.

2. Why is this place related to Moshoeshoe 1?

Restaurant Owner: this is where Moshoeshoe the founder of Basotho nation established his first fortress

3. Who were the first people to settle on the plateau before Moshoeshoe?

Restaurant Owner: Moshoeshoe

4. Name other clans on this plateau other than the Mokoteli's?

Restaurant Owner: I do not know

5. When did the Tlokoa occupy the plateau?

Restaurant Owner: I do not know

6. How is Mopeli village related to Moshoeshoe?

Restaurant Owner: Mopeli is a grandchild of Moshoeshoe

7. How did Basotho position their houses and cattle kraal?

Restaurant Owner: I am not in a position to respond to this question now because I used to have no interest on this plateau because it was not known to us when we were growing up. It is only recently especially after the celebration of the cultural festival on this plateau last year that we began to know how important this plateau is in terms of generating income if protected. I am also planning to visit because there are some tourists who come to my place for food and they also want to know more about this plateau.

B. CONSERVATION AND MANAGEMENT

8. Which medicinal plants does this plateau have?

Restaurant Owner: I do not know because although I am a local person and have business in town I used to have less interest in tourism and I think the reason could be that it was never taught at school when we were still attending school it is now that it is introduced. In addition the history we learned was more about the white people not about our important local people and places. Even this plateau was not known to us, I mean its significance the focus was mostly on Thaba Bosiu where Moshoeshe established a strong fortress after leaving Botha Bothe.

9. What type of wild animals does the plateau have?

Restaurant Owner: I do not know

10. What steps do you take as a community to protect this area?

Restaurant Owner: at the moment I am not in a position to answer this question because one of my aim is to go out with the Tourism Officer here and take a tour to heritage sites because as a restaurant owner people inquire about this place and only to find out that I do not know much. Another thing is that I have organised with the tourism Officer to attend meetings related to protection, anything related to this place. I really want to be involved because I ma planning to have a tour guiding company, offer tour guide training because there are no trained tour guide here.

11. How is this place significant?

Restaurant Owner: this is a historical site where Moshoeshe was born. It has the caves Kopu and Kopunyane used by Moshoeshe and his people as a protection against his enemies. There is also a rock gong and I was told they used to strike it to produce a sound when the enemies were coming to attack Moshoeshe.

12. How is this place currently used?

Restaurant Owner: the local people take the tourists to this place

13. Apart from this plateau, what are the other significant places around?

Restaurant Owner: there is Subeng dinosaur foot prints in Leribe

14. How do you promote this place?

Restaurant Owner: when I have visitors from abroad I inform them about Likila Handicraft where they produce and sell the local made products like mokorotlo. There are also some artists who come to my place asking me to promote their products and display those products to the visitors at my place. I also tell the tourists about one

village namely, Matsatsaneng where the residents produce a lot of mokorotlo hats. In that village children are taught and introduced to the production of mokorotlo at an early age.

15. In what way is the community in this area interested in the history of this plateau?

Restaurant Owner: I do not know yet but this is what I will find out since my plan is to attend the public gathering and there is a meeting we are going to hold with the youth who are members of the environmental society about the developments and protection of this plateau as well as the town.

C. DEVELOPMENT AND TOURISM

16. What developments do you plan to implement?

Restaurant Owner: We need information centre for our tourists and training for tour guiding. Although I was born in Botha Bothe I like houses which are not modernised and this is what the tourists like too so I would encourage the local people to leave their houses the way they are. They should built rondavels for tourists, have the old kitchen unit made of mud, fireplace and make fire in the house so that the tourists can have the experience of life in Lesotho. The tourists want a real Basotho cultural village. I want to develop a package for the tourists so that when they visit this place they know where to go.

17. Are there some trained local tour guides who take tourists around?

Restaurant Owner: there are no trained tour guides

18. How are the local people incorporated in tourism activities?

Restaurant Owner: this is not an easy question to me because I have not yet gone to the community but as I said earlier some artists come to me and request me to display their products and I also tell the tourists where to purchase the local produced artworks.

23. If staying overnight, what accommodation is available?

Restaurant Owner: I know of one bed and breakfast at Molapo's place; 'Mamohase Bed and Breakfast

19. What arts and crafts do this community produce and sell to the tourists?

Restaurant Owner: the local people produce mats, mokorotlo hats, sand painting products and clay pots. The village of Matsatsaneng specifically is very active in the

production of Mokorotlo hats and I was told the children are introduced to the production at an early age. They learn about it while still at a tender age.

20. What do you offer when tourists demand a cultural performance?

Restaurant Owner: at Ha Molapo, liphofung the local people offer cultural performances but only on request but I think these performances offered could be improved by also engaging the musical instruments like (koriana) because some tourists like such instruments. The whole package of performance is charged R50.00.

M: Is the amount charged per hours?

Restaurant Owner: no the whole package offered whether it can be the whole day or one hour is a fixed amount of R50.00

21. From which countries do you get most tourists?

Restaurant Owner: they come from South Africa and Netherlands

22. Which time of the year do you get more visitors?

Restaurant Owner: I do not know yet because my business is new

24. What feedback do you get before they leave this area?

Restaurant Owner: tourists complain about the uncleanliness in this town they are not pleased at all and I have even thought of forming a cleaning company to clean this area. We feel the pressure from the tourists because we are the caterers providing them with food so hygiene is very important and they always come to my place depressed. Tourism and a clean and healthy environment go together. It is a problem because we want to boost tourism in this area but on the other hand the environment is unhealthy for the tourists. Another hindrance to tourism in this area is poor marketing. This area is not marketed and it is not known even to us the local people and I only knew about this plateau after one cultural festival on top last year. This was the time when most people began to be interested. The marketing section of tourism is very weak.

25. What benefit would you get through tourism?

Restaurant Owner: Tourism is business. I hope if it is improved we would get more visitors and as a business woman, this type of business also relies on tourism so it would mean our economy would improve.

9. TRADITIONAL HEALER-MOPELI

PERSONAL DATA

Name : 'Malisebo Makafane

Date of birth and place: Born at Mopeli in 1960, daughter of David Masilo and 'Makabelo Masilo, she is involved in the running of initiation school. She is associated with Sekubu Cave, where she spends most of her time in healing activities.

Date: 5/09/2004

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this mountain called Botha Bothe?

Traditional healer: we are told that there are two rocks, which bear a resemblance to two laying lions. One is facing west and the other one is facing east. That is why this place is called Botha Bothe.

2. Why is this area related to Moshoeshoe?

Traditional healer: This is where Basotho originated because it is the first fortress of Moshoeshoe 1 the founder of the nation before he moved to Thaba-Bosiu.

3. Who were the first people to settle on the plateau before Moshoeshoe?

Traditional healer: Moshoeshoe

4. Name the other clans on this plateau other than the Mokoteli's?

Traditional healer: There were Basia and Bataung.

6. How is Mopeli village related to Moshoeshoe?

Traditional healer: Mopeli was the first chief who established that village in order to protect the plateau. Mopeli was the son of Joel.

5. When did the Tlokoa occupy the plateau?

Traditional healer: they occupied after Moshoeshoe had left

7. How did Basotho position their houses and cattle kraal?

Traditional healer: I do not know about that time but now our cattle kraal are build away from houses for cleanliness.

B. CONSERVATION AND MANAGEMENT

8. What important medicinal plants do you have on the plateau?

Traditional healer: they are there but are getting scarce since we have shortage of water now because of the eucalyptus trees that were introduced on the plateau some

years back. Their roots are too deep as a result they consume a lot of water. They are there such as dicoma anomala sond, dogwood, bulbine narcissifolia, chilianthus and others. Apart from these, I also use water to heal.

M: do you use water from any of the springs on the plateau?

Traditional healer: I use water from Moshoeshoe's spring. We add our own traditional medicines in the form of powder. We give sick people to drink or bath or use it in their own homes to get rid of the evil powers. The main problem we are facing is that we sometimes experience shortage of water because of the eucalyptus trees I have talked about. Fortunately our environmental society is strongly against the presence of those trees and if possible would get rid of them and introduce the indigenous ones which would not affect the environment. We think if trees like protea, wild olive trees and heteromorphy were planted because they are the indigenous, they would have solved our problem.

M: Why specifically those trees?

Traditional healer: they serve different purposes. They are trees, which can supply us with wood and medicines as well. In addition, their roots do not use a lot of water. So we want to plant those trees and you know, some of them are good medicines for lightning and for people with strong and unpleasant body odour. So these trees play an important role in our lives. These traditional plants and medicines are used for different purposes. Therefore we need to preserve the traditional plants and medicines on this mountain.

M: What do you do to ensure that these medicines preserved?

Traditional healer: they are not protected. As a result, they are getting less and less. But we have formed the Environmental Society that protects and promote this mountain and all its important resources. We are prepared to preserve our heritage resources for the coming generation. However, so far we have been able to talk about this area to the community and we hope we will be able to tell the other places when this has sunk into our hearts.

There are times when a certain area is preserved, no animals are allowed to graze, we have that but the problem we encounter is of these fires by the boys.

9. What type of wild animals do you have on the plateau?

Traditional healer: they used to be there but now since we are experiencing shortage of water, even the wild animals have disappeared because this place no longer accommodates them. We still have springhares although they are also scarce and

sometimes they are hunted and killed which is what our society is strongly against. Therefore, our society is planning to bring in wild life such as springhares, antelopes, baboons and birds. Some of the wildlife can be very dangerous but it is the matter of finding ways of keeping them so that they will not pose a threat to the public. The community in this area is willing to see this place preserved and developed.

M: How do you deal with all these problems of fire and the shepherds who scare and hunt wild animals?

Traditional healer: We are involved in public awareness campaigns. We make people aware of the importance of preserving their important places. The community here is really worried that we are very slow but I can assure you we are not. Our community has been ignorant for a long time on environment conservation and development so now they think things can be done overnight. These things need to be planned.

M: Why do you think the community is in such a hurry?

Traditional healer: People need developments because they hope that would bring along job opportunities and this is even worse after the retrenchment of miners from South Africa. More people lost their jobs because of that therefore they are in need of employment. As I said before, through tourism, this plateau is going to give us jobs since we would open our houses for tourists, we would also perform for them to get money.

10. What steps do you take as a community to protect this area?

Traditional healer: we want to keep it as it is, keep it clean, the traditional plants and medicines be planted at one place so that we should be able to protect them because they are very important to us healers especially with the new diseases such as HIV/AIDS.

M: How do you heal the HIV/AIDS sufferers?

Traditional healer: I am the only traditional healer in this area. So when a person is already ill from AIDS and maybe has sores, I have medicines for that. I have powdered medicines that are applied on the sores. There are many people who come to the plateau to dig without taking care, they just vandalize because they do not have either permits to dig or licenses as a proof that they are qualified traditional healers. Apart from that we have some important stones, which are rare, and some of these white tourists collect and sell them in their own countries.

M: How do they collect them yet tour guides accompany them?

Traditional healer: Since this site is not well conserved and protected, at times when a tourist especially white goes to the plateau on his or her own nobody cares to ask what he or she is going to do there sometimes he or she uses the other passes which are a bit far from our village and nobody would think that such a parson can vandalize. In other words we had trusted these white people.

11. How is this place significant?

T/healer: this was the first place that Moshoeshoe settled while he was from Menkhoaneng.

12. How is this place currently used?

Traditional healer: this is the place where we communicate with our ancestors. I was once sent to the caves by my ancestors in order to dig up some traditional medicines. There are also some precious stones found specifically in that area, which is very rare and valuable, they are illegally taken by tourists who sell them in their own countries. These stones carry some significant messages and we pray next to them even though I know some people would not understand. We communicate our messages to our ancestors through these special stones. Traditional spiritual place (significance). We also get the traditional medicines for all the diseases and as a traditional healer I communicate with my ancestors therefore I find it very important and suggest it should not be vandalised. We also find it very important if the stones are not removed, vandalism should stop, and they should not be renovated. If ever there are plans for a new building, it should not be constructed close to the ruins. We need our heritage to be left as it is. Indigenous flora is introduced. We suggest that there should be means to dig boreholes so that there should be plenty of water for wild animals. The community is very excited about this project especially because both the youth and elderly people are involved. This plateau should benefit the whole community because it is not an individual property therefore the projects implemented should promote the welfare of every member of the community. We have nice houses, which we suggested that they should be opened for tourists for accommodation. We do not want the construction of hotels, our houses are hotels on their own. Infact, these tourists come from advanced places where there are lots of developed hotels. They are tired of that kind of life and when they visit, they want to see us at our premises to see how we live, where we sleep making them sleep on the animal skins the way we used to do, how we sleep, the food we eat and we should also show them how we dress traditionally. Therefore we suggested that the houses should be kept clean. We have

agreed as the community that we do not want hotels; our houses are hotels therefore foreign tourists should be invited to see how we maintain our culture as Basotho. We will also prepare traditional food for them. In the past Basotho could not easily get infected by diseases because of the food they ate. We have moved away from our values and practices, the nation is slowly dying because we have abandoned our culture and we no longer respect one another. We experience problems because we are a lost nation, we have inherited foreign culture as a result, and these new behaviours have destroyed all the valuable things we had. Maybe these new infectious diseases such as HIV/AIDS would not be killing us at this rate if it was not due to our behaviour. HIV/AIDS is not a new disease. Some infectious diseases like sexually transmitted infection, syphilis, and cancer are not new diseases but have just resumed new names. They are the diseases, which were spread through migration, they were brought along by white people when they come to visit our places. These diseases are also spread through marriages with these foreigners, the kind of marriages which have not received blessing from heaven, it is a sin.

M: How long have you been a traditional healer?

Traditional healer: since 1982.

M: What do you use to heal people?

Traditional healer: I use water and traditional medicines

M: Tell me, in our conversation you said you are also dealing with initiation activities, according to your culture, women are not supposed to perform some rituals for male initiates. How do you escape from this bias?

Traditional healer: I initiate the boys, yes, although I am a woman, I perform a lot of these but there are certain areas whereby I have to send my subordinates who are male.

M: In this cultural event, there is one point in time where you have to deal with human blood, how do you make sure that the initiates are protected from infectious diseases such as HIV/AIDS?

Traditional healer: We are very much aware of this problem because it affects everybody. We have traditional medicines for people suffering from Aids and the ones used to prevent contaminated diseases, those that can be passed through blood contact. In the past we used one blade for all the initiates but recently each one of them has to bring his own blade.

M: Do you workshop them?

Traditional healer: yes. We are very advanced because we even invite the trained western medical doctors to hold some workshops.

M: Does it mean any medical doctor can do that job?

Traditional healer: We only work with doctors who are initiated. We are forced to work only with them because sometimes they even have to examine the initiates. Sometimes one of the initiates might have a kind of disease that requires the doctor to diagnose, so only the doctor who had gone through the same process is allowed to do this job. So we have formed partnership with them because there are some diseases they can diagnose at an earlier stage. However, we do use our traditional medicines to heal the sick person. We also want to incorporate the police

13. How is this plateau currently used?

Traditional Healer: In most cases male initiates use it. They perform almost all their activities on the plateau.

M: Which part of the plateau?

Traditional Healer: Close to the ruins because we have a very special message we communicate to our ancestors through those ruins as well as the caves they call Kopu and Kopunyane. Significance There are stones which have formed a special shape which can only be interpreted by experts in that field and us traditional healers. They originate from the bottom of the plateau in the same shape and follow the same pattern up to the caves. Experts say that a place like that is very rich in diamond or there is something very valuable in that area. This place is very important to us. This is not found in any place but specific areas and to us Basotho those stones are used for some rituals.

How do you ensure that this plateau is protected yet you perform activities such as initiations?

Traditional healer: Before we used not to care about our environment but ever since the formation of this environmental society of which I am a member, it has worked very hard to make the public aware of environmental issues and its protection. Therefore, our duty as members of this society is to preach the gospel of protection and care of the environment and even our initiates know. We have also recommended that if a tree is cut, it should be replaced. More trees should be introduced and that the initiates should take part in tree planting because every year there are initiation activities going on and they consume a lot of firewood (on our tour to the plateau with Chief Motsoene we encountered the initiates from Lekhele village of the Tlokoa, the

day which according to the chief was meant for the tourists and the initiates knew they had to be far from vicinity but they did not leave the cave, we approached the cave but only to meet the leader who complained that we could not have come to that place and this was even worse because I am a woman. The chief who was with one member of the Development Council told the leader of the initiates that they knew this was the day they had agreed that tourists would have to come and see the caves- so this is a problem of ownership)

M: How do you manage to operate tourism together with initiation?

Traditional healer: We do have such structures but we make sure that they are out of vicinity of tourists coming to the plateau. Most of the time when we have visitors, there are always some people keeping an eye so that there will be no clash between the initiates and the tourists. The tourists sometimes by mistake come into contact with them but because we are aware that we have visitors, even the initiates know, they do not harm them and most of the time they are with an elderly person who is responsible for them.

13. What are the other important places around here?

Traditional healer: There is the place, a very important place called 'Motouleng.' It is a cave which I was assigned to perform some rituals by my ancestors. Initially I was shown the same kind of cave at Clarence in South Africa but eventually I was assigned to use this one here because it is not far from my place. Chief Leshobana initially used this place. It is a strange cave; very unfamiliar to other caves I have visited. There are the stalagmites and stalactites found in this cave. This is a sacred area and important for healing. There are some medicinal powders that are found in this area and the soil found here is salty. So people come and collect this soil and it is a healing powder that is added to the bathing water. Before there used to be a milky substance coming out of the stalagmites and stalactites but after it was vandalized by white tourists that milky substance disappeared. On the roof of the cave there is something like an ice. (Through my observation, as we got to the rock which was considered spiritual, the tour guide together with other people who are also traditional healers, lit the candle, they put off their shoes and each prayed to his or her ancestors. I was also asked to do the same thing which was very difficult as someone who does not believe in ancestral spirits, so instead I requested to pray silently. At the cave, we shown three falls which had very little water dropping, the falls represent God the Father, the Son and the Holy Spirit.) You are fortunate if when standing under this

fall representing God the Father, water from that fall could drop over you. This is a very spiritual area and anyone who visit has to write his or her name on the wall for prayers. This is also a place where some tourists come and sleep but they do not pay anything since arrangements are under way for formal payments of entrance fees.)

14. How do you promote this plateau?

Traditional healer: we do this through the environmental society. We hold meetings with members of the community

15. In what way is the community interested in the history of this plateau?

Traditional healer: they are very interested and they even propose that young people should take the place seriously in that they should not turn it into a playing ground or disco because finally the place will loss its meaning. Significance- This mountain sometimes resumes other status such as being regarded as a grave, which deserves a special respect. We have another cave whereby the stones fell and blocked the entrance and killed some people who were inside. Moreover, there are some graves of people who died long time ago when Moshoeshoe was still living there. This is a sacred site therefore Basotho have to respect it. There are some Basotho who walk up the mountain to perform their religious activities such as prayers. Sometimes when there is drought, some members of the community go to this site to pray and God answers to their prayer and it rains.

M: How often do they go there to pray for rain?

Traditional healer: Anytime when there is drought men go up the mountain, kill any wild animal they encounter, make fire, roast its meat and eat. This activity is known in Sesotho as 'molutsoane'. This is one of the ways of praying for rain.

C. DEVELOPMENT AND TOURISM

18. How are the local people incorporated in tourism activities?

Traditional healer: some of them are members of the environmental society which protect the plateau and all the environmental resources. Others produce and sell the local products like Basotho hats to the tourists. There are some tourists who visit our homes and after such a visit they give the owners a certain amount of money.

19. What arts and crafts do this community produce and sell to the tourists?

Traditional healer: We do not have those products at our village but our women do the production in town where they also have a place to sell. Mopeli, Matsatsaneng and

Nqabene villages are the main producer of Mokorotlo hats, which are sold countrywide, and to tourists who come to visit.

20. What do you offer when tourists demand a cultural performance?

Traditional healer: At my place I have boys that I have trained to offer gumboot dance on request. I also have a choir, which also provide prayer service for our visitors, so the tourists donate any amount.

17. Are there some trained tour guides who take the tourists around?

Traditional healer: We have such people who are fluent in most languages like Afrikaans, Xhosa, Zulu, English and Sesotho. We select a person who knows the history of this place including some of our important sites. Our chief here is our tour guide.

M: Has the chief gone through training?

Traditional healer: no he has not

21. From which countries do you get more tourists?

Traditional healer: These tourists are from places like Germany, America and New Zealand

22. Which time of the year do you get more visitors?

Traditional healer: We get them in most cases during school vacations and holidays starting October till December.

23. If staying overnight, what accommodation is available?

Traditional healer: we are not yet ready to offer accommodation in our homes because this is what we are planning to do.

24. What feedback do you get before they leave this area?

Traditional healer: they are always satisfied after they have seen the plateau

M: why?

Traditional healer: they want to see the caves, the ruins of king Moshoeshoe. They also want to see the pot, which is the stone, that Moshoeshoe and the Mokoteli's used to sharpen their arrows. They are always happy after the tour but this stone we call the pot has been moved from its original place and has been broken on one site. There is a lot of vandalism happening on the plateau. White tourists collect the valuable things in order to sell in their own countries. (human vandalism)

25. What benefit would you get through tourism?

Traditional healer: we believe that when this plateau is developed more people would visit and we the local people would benefit through the performances we would offer to the tourists as well as accommodation we are planning to introduce.

M: Thank you. How long have you been in this area?

Traditional healer: I have lived here since I was born.

10. ENVIRONMENTAL SOCIETY MEMBER

PERSONAL DATA

Name: Malebo Lefu

Date and place of birth: born at Majakaneng, 1927, a male- from Basia clan- former residents of the plateau. A member of the environmental society, presently living at Matsatsaneng.

Date: 5/07/2004

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this plateau called Botha Bothe?

Environmental member: One of our late expert used to explain to me that it is because the west of this mountain resembles the lion which is lying down.

2. Why is the plateau associated with Moshoeshoe?

Environmental member: He made his first village here. Moshoeshoe is the first one to settle here with his followers from Menkhoaneng.

3. Who were the first people on the plateau?

Environmental member: Moshoeshoe and his people

4. Name other clans on the plateau other than the Mokotelis?

Environmental member: the Basia

6. How is Mopeli village related to Moshoeshoe?

Environmental member: Mopeli is the village where king Moshoeshoe sent his grandson Mopeli, son of Joel Molapo to be the chief because he still liked Botha Bothe even though he left to Thaba Bosiu. Moshoeshoe felt that it was necessary to protect Botha Bothe and also to expand his power.

5. When did the Tlokoa occupy the plateau?

Environmental member: by the time they were attacking Moshoeshoe, the Tlokoa became aware of the significance of mountains therefore, they left to occupy Tsikoane in Leribe but I do not know the date of their occupation of the plateau. Their history says they used to live in one place beyond Caledon River, I forget, but in Free State

7. How is this plateau significant to Basotho?

Environmental member: It is significant in that there are monuments, which remind Basotho of their founder, king Moshoeshoe. There are Moshoeshoe's ruins, the caves

called Kopu and Kopunyane and the pot that was used by Moshoeshoe and his followers to sharpen their spears.

M: How did Basotho build their houses?

Environmental member: their houses did not have windows and they were built very close to each other because of the frequent wars at that time. They had a big kraal where they kept all their animals and it used to be surrounded by houses because like I said, sometimes the enemies attacked them. I said Moshoeshoe left this place to Thaba Bosiu, it was due to his enemy, Batlokoa. Now that there are no more wars, they have kraals away from their houses but when it is snowing, they use the caves, Kopu and Kopunyane as cattle enclosure. Moshoeshoe used these caves during wars, where he and his followers used to hide themselves.

B. CONSERVATION AND MANAGEMENT

8. What type of rare medicinal plants do you have on the plateau?

Environmental member: the common medicine is dicoma anomala

9. What about wild animals?

Environmental member: We used to have both wild animals and plants but people have finished the plants and even the wild animals were hunted and now there is nothing. Vandalism

10. As a community what steps do you take to ensure that the plateau is protected?

Environmental member: We have started in that we have formed the environmental society of which I am a member. Our goal is to preserve this mountain because we have learned that if preserved it has a potential of providing us with jobs. Most of us are not working and we hope that more tourists would visit if this place is well known and protected. Therefore the environmental society conduct public gathering and inform people about the importance of this place. The public awareness campaigns are meant to encourage the public to protect their own heritage for the benefit of the coming generation and for our benefit as well. There was one big public gathering by the Minister of Tourism this year where we were advised to take care of our environmental resources because we will benefit.

12. How is this place currently used?

Environmental member: we get firewood, tourists are take there and showed the important places

13. Apart from this plateau, what other attractions do you have around?

Environmental member: the other attraction is the Sekubu cave

14. How do you promote this place?

Environmental member: nothing much has been done but the environmental society promote it through public gatherings.

15. In what way is the community in this area interested in the history of this plateau?

Environmental member: the environmental society I talked about has done a great job through its awareness programmes so people want to know more about their area and the benefits they would get as I said most of us are not working.

C. DEVELOPMENT AND TOURISM

16. What developments do you plan to implement?

Environmental member: We want the cultural village and we already have a site above the chief's office.

17. Are there some trained local tour guides who take tourists around?

Environmental member: I do not know but our chief is a tour guide

18. How are the local people incorporated into tourism activities?

Environmental member: I am a member of the environmental society which protect this plateau for tourism

19. Does the community produce crafts that are sold to the tourists?

Environmental member: Yes a lot because it is well known throughout this country that our place, Botha Bothe is the main producer of Mokorotlo hats, which are sold to visitors and other places in Lesotho as well as Qwaqwa. The villages of Mopeli, Majakaneng, Moreneng, Nqabene and Matsatsaneng are the leading areas. They even have a society, which is stationed, in town. But the main problem is that they do not have a workshop, which is appropriate place for that particular work, and when it is raining they have to be at home and as a result some people get de-motivated. In addition, sometimes due to the long distance from our villages to town, some loss interests although this has really helped most people in that they support their families and sent their children to school. Apart from the hats, they have products made of clay and these vary depending on the areas

they come from. The production of Mekomrotlo at my village, Matsatsaneng is highly done and it even starts with children at an earlier age

20. Some tourists like cultural performances, what do you offer?

Environmental member: these happened in the past not now people are not interested and what we are trying to do now is to encourage them because these are some of the things the tourists like.

21. From which countries do you get most tourists?

Environmental member: they come from Germany and South Africa

M: How much entrance fee do the tourists pay to access the plateau?

Environmental member: They pay R20.00 but this is too little because whether it is a group of two or more they pay that amount and this is too much for the tour guides who do this job just for R20.00. to the tourists it is enjoyable.

22. What time of the year do you get more tourists?

Environmental member: they come in large number going for skiing at Oxbow

23. If staying overnight, what accommodation is available?

Environmental member: there are hotels here but our plan as a society is to encourage people to make their rondavels available for accommodation.

24. What feedback do you get before they leave this area?

Environmental member: I have no idea because our chief is the one taking them around

25. What benefits would you get through tourism?

Environmental member: through tourism we would get jobs.

M: how?

Environmental member: we have the local business people already in tourism and if the demand increases more people would be needed for different jobs such as hotels and bed and breakfast. Also as the leading producer of mokorotlo, Botha Bothe would improve economically.

11. CHIEF – TLOKOENG

PERSONAL DATA

Name: Mr Thabiso Lekhele

Position: Headman of Batlokoa, Tlokoeng Ha Lekhela,

Birth: born 1928 on Botha Bothe Plateau

Date: 6/07/2004

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this mountain given the name Botha Bothe?

Chief Tlokoeng: This plateau is called Botha Bothe because its town is called Botha Bothe so it must be named after that town.

2. Why is this plateau associated with Moshoeshoe?

Chief Tlokoeng: This plateau belongs to Batlokoa. I mean as a member of that clan, I was also born on top of that plateau and that is where Batlokoa lived. It does not belong to anyone but us Batlokoa

M: When were you born?

Chief Tlokoeng: I was born in 1928 and I am 76 years old

3. Who were the first people to settle on the plateau?

Chief Tlokoeng: Batlokoa

5. When did the Tlokoa occupy the plateau?

Chief Tlokoeng: my father was born on the plateau although I do not have his date his birth. I was told that the Tlokoa arrived with chief Hlasoa here

M: How long did your parents live on that plateau?

Chief Tlokoeng: For a very long time because even my father was born there.

M: Who was the chief of the Tlokoa during that period?

Chief Tlokoeng: The first chief since I was born was chief Lekhela, son of Khopo whose father was Sehlabo.

M: How long did Batlokoa live on that plateau?

Chief Tlokoeng: You see I was born on this plateau and I am now 76 years, I think let me say as years and decades passed, we realized that there were no more wars and conflicts. I think we were tired of always going up and down from the mountain

because you see everything we wanted, our fields were at the bottom of the mountain, we got tired of that situation and could not cope any longer. So each family, one by one we found ourselves coming down and settling at the bottom of the plateau that is how we ended up being here where we have settled now. But we found ourselves as the Batlokoa scattered and settled in different areas.

M: Where did Batlokoa live before coming to Botha Bothe?

Chief Tlokoeng: We were told that Batlokoa had settled in areas like Mashaeng Ficksburg up to this place, Botha Bothe until Moshoeshoe arrived. But Batlokoa attacked Moshoeshoe on several occasions until he fled to Thaba Bosiu. Batlokoa on the other hand found that most of their strong and active warriors had been devastated and killed by Moshoeshoe and due to their fear that Moshoeshoe might turn back and attack them, they left Botha Bothe to Mathokoane in Leribe district.

M: Were there some who remained behind?

Chief Tlokoeng: They all left and when they came back they were with chief Hlasoa who however did not settle here. Batlokoa remained on this plateau until today.

M: Why did your parents settle on top of this mountain?

Chief Tlokoeng: It was during the period of wars and conflicts therefore this plateau was Batlokoa's stronghold, protecting them against their enemies.

4. Name other clans or groups on this plateau other than the Mokoteli's?

Chief Tlokoeng: The clans that had settled there were Batsoeneng, Bataung and Bafokeng. These are the people who still live amongst us, we live peacefully with them and they are under the chief of Batlokoa.

6. How is Mopeli village related to Moshoeshoe?

Chief Tlokoeng: Mopeli is one of the grandsons of Moshoeshoe but was not staying on the plateau. The clans that had occupied that area were the Basia clan of the Lekota. These were the people who shared boundaries while we were still living on the plateau.

M: Where was Mopeli at that time?

Chief Tlokoeng: Chief Mopeli was not in Botha Bothe at that time, he was at Joel's place.

7. How did they position their cattle kraals?

Chief Tlokoeng: the cattle kraals were already built away from houses but it used to be one big kraal to accommodate all the animals in the village unlike today when each family has its own.

B. CONSERVATION AND MANAGEMENT

8. What rare medicinal plants do you have on the plateau?

Chief Tlokoeng: There is nothing except trees which were planted and the indigenous ones which have also disappeared because people vandalized them. There is only dicoma anomala but these things are disappearing because they are not protected.

9. What about wild animals?

Chief Tlokoeng: we no longer have

11. How is the plateau significant?

Chief Tlokoeng: It is significant to us the Tlokoa because it was a defensive area against their enemies

12. How is the plateau currently used?

Chief Tlokoeng: Until now, since we were moved from the mountainous areas responding to the call of the government that people have to come down from the mountains because the plan was to plant trees, now these trees provide us with firewood and our young men use this plateau for initiation activities. They take the young men, the ones who are ready for initiation to the ruins where they teach them the rules and all the expectations of the initiation school.

M: which ruins?

Chief Tlokoeng: our ruins, the ones for Batlokoa. In addition we use specifically the caves as our cattle enclosure especially when it is snowing.

13. Apart from this plateau, what are the other significant places around?

Chief Tlokoeng: The other important places are Sekubu, the big cave and I heard many people visit it, people who want their ancestors to answer their prayers. There are these things people call stalagmites and stalactites and the soil in that cave is salty. This is very good for repelling the evil powers.

10. What steps do you take as a community to protect this area?

Chief Tlokoeng: We make sure that there is no vandalism on the plateau since we left in that we do not allow anybody to dig medicinal plants unless he or she has a certificate that allows him or her to do it.

14. How do you promote this place?

Chief Tlokoeng: we do nothing

15. In what way is the community in this area interested in the history of this plateau?

Chief Tlokoeng: We are interested in our area and its history. Since we left the plateau it has remained the way it was. We have preserved it because we made sure that things like soil erosion is prevented by planting trees but since trees were planted in that area, the issue of ownership of the area is no longer clear.

M: What do you mean by ownership?

Chief Tlokoeng: I am saying it looks like we no longer have power over this plateau

M: Who planted the trees?

Chief Tlokoeng: The government

C. DEVELOPMENT AND TOURISM

16. What developments do you plan to implement in this area?

Chief Tlokoeng: The plateau needs to be developed to improve our lives. We will accept anything that can be done as long as it will benefit us. At the moment there are only trees planted but if there is anything better, we will appreciate it. Most people are not working in this area and those who have, have moved to the towns but those who have remained behind need some developments, which will benefit the whole community.

M: But do you ever come together to discuss issues around developments?

Chief Tlokoeng: We have not done that and I still say whatever developments are done they should be under the control of the chief of Batlokoa as the owners of this plateau.

19. What local products that the community produce and sell to the tourists?

Chief Tlokoeng: We have the Mokorotlo hats made by women and men who sell them in Botha Bothe town. Our area, that is Tlokoeng, Majakaneng and Mopeli are the main production areas for Mokorotlo. Women who are not employed mainly do this. What I mean is that it is a source of employment. You see we have a problem of employment and this was precipitated by the retrenchment of the Basotho miners from South Africa. This is a major problem we are facing as leaders in the communities. People are starving and this is even worse because some of them do not have field to plough. In the past when they were still working, it was easy because they had communal farms with field owners and ploughed together in order to share the harvest but now they are not working. They do not have money to send their children to school and no money to feed them. That is why I said to you earlier that any development that can benefit our community would be appreciated. Before they

were retrenched, there was no problem because they had money to buy food. If possible we recommend that tree planting projects, project to prevent soil erosion be introduced in our community so that these people can be employed even if temporarily.

20. Some tourists like cultural performances, what do you offer?

Chief Tlokoeng: In the past there used to be such activities but with time people lost interest because maybe they see that as a waste of time. Young people who used to be active have moved to town to work.

21. From which countries do you get most tourists?

Chief Tlokoeng: We are a bit far from the main road as well as the better route leading up to the plateau so I do not know whether there are tourists who visit maybe the chief of Ha-Mopeli knows. But most visitors we get are the local school children who want to see the plateau itself.

M: What is it that they want to see on the plateau?

Chief Tlokoeng: They want to see the ruins of Moshoeshoe 1, the caves Kopu and Kopunyane

22. Which time of the year do you get more visitors?

Chief Tlokoeng: I cannot say exactly because as I said before we are a bit far from the road.

23. If staying overnight, what accommodation is available?

Chief Tlokoeng: we do not have accommodation here unless they sleep in town

17. Are there some trained local tour guides who take the tourists around?

Chief Tlokoeng: I always do that when we have visitors although I am not a trained tour guide but since we are far from the main road as I said we do not get visitors.

18. How are the local people incorporated into tourism?

Chief Tlokoeng: The local people are the producers of Basotho hats. This is how they are involved.

M: When you have much entrance fee do the tourists pay to access the plateau?

Chief Tlokoeng: I cannot really say maybe the chief of Mopeli knows because he is the one doing that.

24. What feedback do you get before they leave this area?

Chief Tlokoeng: I do not remember because they do not frequent at our area

25. What benefits would you get through tourism?

Chief Tlokoeng: we need tourism to be improved because through tourism we would get jobs. I do not mean being employed but I mean producing agricultural products that would be bought by people involved in tourism especially those supplying food and accommodation.

12. ELDER MEMBER OF TLOKOENG

PERSONAL DATA

Name: Namane Lelingoana

Place and date of birth: A male, elder at Tlokoeng Village born in 1936 at Tibising which is one of the demolished villages on top of the plateau

Date: 6/07/2004

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this plateau called Botha Bothe?

Elder Male: I know this plateau as Botha Bothe because its town is called Botha Bothe belongs to the Tlokoa.

2. Why is it associated with Moshoeshoe?

Elder Male: I do not know but it belongs to Batlokoa because they were the first people to occupy it

M: Why do you say it belongs to Batlokoa?

Elder Male: Because Mopeli they talk about is the son of Joel who was in Qalo not here in Botha Bothe.

M: Tell me, was Mopeli brought to be the chief of Batlokoa here?

Elder Male: Yes.

M: why?

Elder Male: I do not know

3. Who were the first people to settle on the plateau before Moshoeshoe?

Elder Male: the Tlokoa were the first to live in this area

4. Name other clans on the plateau other than the Mokoteli's?

Elder: Basia, Bataung and Batlokoa

5. When did the Tlokoa settle on top of the plateau?

Elder Male: The Tlokoa arrived here with chief Hlasoa from Mathokoane but Hlasoa instead moved on to Tsime. The Tlokoa remained living at Kopu and Kopunyane caves because they had not yet built proper houses then.

6. How is Mopeli village related to Moshoeshoe?

Elder Male: Mopeli the son of Joel was sent to Mopeli village which was named after him to rule. Joel was Moshoeshoe's grandson

7. How did Basotho position their cattle kraal and houses?

Elder Male: they had one cattle kraal for all their cattle in the village

B. CONSERVATION AND MANAGEMENT

8. What rare medicinal plants and wild animals does the plateau provide?

Elder Male: We have them such as dicoma anomala, although they are vanishing because some people sell them in Botha Bothe while others export them to South Africa.

9. What about wild animals?

Elder Male: Like I said there are nomore wild animals

10. What do you do as the community to protect this area?

Elder Male: At the moment we plant trees and we also make sure that there are no animals which graze illegally on this plateau and if we find them, we bring them to our village, Tlokoeng and owners have to pay a certain amount of money to set them free because we are responsible for this plateau. Batlokoa are guardians of this place.

M: Tell me, as guardians of this place, are you ever told of any developments that are done in this area such as the trees, which the government initiated?

Elder Male: Yes, when they trees we planted, the Tlokoa chief was informed.

M: Is there any purpose that those trees serve on the plateau?

Elder Male: firewood is sold to the community.

M: Who is in control of that process of selling?

Elder Male: The Development council is responsible (Lekhotla la ntlafatso)

M: Where did you grow up?

Elder Male: Tibising.

M: When were you born?

Elder Male: 1936

M: How long did you stay on the plateau?

Elder Male: I remember aaa....aaa.....I grow up in that area although and we only left when I was already a grown up boy, at teenage years.

M: What do you do to make sure that you protect this place?

Elder Male: We arrest people found illegally exporting and those who sell illegally. The only people allowed to dig these medicines are our traditional healers and in fact only those who are licensed to do so.

11. How is this plateau significant?

Elder Male: it is significant in that this is our first village that was established by our chief. This is where I was born and brought up and this is a plateau used as a defensive area by our ancestors

12. How is this area currently used?

Elder Male: it used to be important in the past because our livestock could graze at any time, there were no restrictions, no preservations like it happens nowadays. So when these developments were introduced, trees were planted and we could not let our animals graze anywhere. As a result of these developments, people who were still living on the top like Batšoeneng had to come down in response to the call from the government that people have to settle in areas which are accessible. Therefore all the groups had to leave this place although I do not remember the year because trees were going to be introduced. All people were forced to leave because there was no longer that freedom we used to have in the past. At the moment boys undergoing initiation period are gathering firewood from this plateau but there will be the time when they will stay for a certain period on the plateau to perform traditional initiation activities

M: talking about freedom, who is currently responsible for this site?

Elder Male: Batlokoa are the ones who are responsible now, no one can be in control of this place except when assigned by the Tlokoa chief. However, there is a bit of a confusion which needs to be clarified here, this area now seems to be controlled by the Mopeli chief, yet the latter has to be assigned by the owner, the chief of Batlokoa. We do not recognize the chief who is in control of this area unless he is a Tlokoa from this area.

M: Who is your chief?

Elder Male: We are ruled by Kuini of Mopeli village. He is the chief of this whole area. We only have the headman here.

M: How come that chief Kuini is the one officially responsible for this plateau?

Elder Male: It is because he refused to share the responsibility with us he managed to manipulate everything because he had access to the government Gazette and did not incorporate our chief.

M: Do you ever fight for your rights as Batlokoa?

Elder Male: We once did that but it was in the past during the reign of chief 'Maliahelo but after her death, that was the end of our struggle.

13. What other attractions do you have around?

Elder Male: we have Sekubu cave

14. How do you promote this place?

Elder Male: I do not know

15. In what way is the community in this area interested in the history of this plateau?

Elder Male: We are interested and one time we held a meeting as Batlokoa from here and those who came from Mokhotlong such as paramount chief Habokhethoe Sekonyela. As Batlokoa, the most practiced tradition, the one, which we still hold on to is circumcision or initiation because this keeps us united. We are able to know one another, to be identified by other clans and teach our young people their tradition, values and norms.

M: The problem is that Lesotho is facing a major crisis of HIV/AIDS pandemic and one way in which people are at risk of getting the virus is through contact of the blood of the infected person/s and the uninfected person/s. What do you do to ensure you do not spread this disease through initiation?

Elder Male: We do not teach them about HIV/AIDS or do anything even in our families, we do not do that because the traditional healers are the ones responsible for that. It is not our responsibility.

C. DEVELOPMENT AND TOURISM

16. What developments do you plan to implement?

Elder Male: I heard from our headman that there is a plan to construct houses on the plateau where visitors will stay overnight or as long as they wish. In that way we would be able to prepare and sell them food.

M: But as a community, have you ever come together to decide what you want?

Elder Male: We have not yet been told as the community whether our contributions would be necessary on whatever developments are proposed concerning the plateau. We have not recommended anything because we have not yet been invited to do so.

18. How are the local people incorporated into tourism activities?

Elder Male: I do not know

17. Are there some trained local tour guides who take tourists around?

Elder Male: We do not have

19. What arts and crafts do this community produce and sell to the tourists?

Elder Male: I have seen people making these Mokorotlo hats but they always travel to town to sell maybe tourists can come and buy them here because the town is a bit fat. My son knows how to make mokorotlo hats and I think it would be much easier if they sell these products at home for the tourists.

20. Some tourists like cultural performances, what does this community offer?

Elder Male: We used to have performances like dances and songs in the past but these young people are not interested.

21. From which countries do most tourists come from?

Elder Male: I do not know but our headmen sometimes gets school children I do not know where they come from. One time there were visitors from Mount Fletcher who came to our village. Someone who is currently working at the university brought them here but since that time we never had visitors.

22. What time of the year do you get more tourists?

Elder Male: I do not know

M: what accommodation is available if they want to stay?

Elder Male: we do not have it here

24. What feedback do you get before they leave this area?

Elder Male: I do not know

25. What benefit would you get through tourism?

Elder Male: most people in Botha Bothe are involved in the production of Basotho hats so of there are more tourists visiting, that would increase the production to meet the necessary demand. With the money they would get they would be able to support their families.

M: Thank you

13. ELDER FEMALE TLOKOENG

PERSONAL DATA

Name: Mathabiso Liahelo

Place and date of birth: Ha Lekhela, Tlokoeng, a female elder born in 1918

Date: 7/07/2004

QUESTIONS AND RESPONSES

A. HISTORY

1. Why is this plateau called Botha Bothe?

Elder Female: This is Lekhele's plateau. I found it being called that way although its now called Botha Bothe but we still call it Lekhele's plateau.

M: Why is it called after Lekhela?

Elder Female: This how I came to know it because Lekhele had established his village on top although I was still young when my parents left.

M: Who is Lekhela?

Elder Female: Lekhela was a chief of Batlokoa.

2. Why is it associated with Moshoeshoe?

Elder Female: I said we call it Lekhela's plateau it is not associated with Moshoeshoe. Even my parents lived on this plateau.

M: why did they live on this plateau?

Elder Female: I never asked why they lived there and why the plateau was named after Batlokoa. When we grew up, this plateau was associated with Batlokoa not Moshoeshoe. You see in our days we never asked our parents so many questions like you do. Young people these days want to know a lot you see even now you are here asking so many questions which were did not border to ask and know so I do not know the answers to these questions you are asking me.

3. Who were the first people to live on the plateau?

Elder Female: Batlokoa

4. Which groups lived on the plateau?

Elder Female: I was told that they lived with Batšoeneng

6. How is Mopeli village related to Moshoeshoe?

Elder Female: I do not know

7. How did Basotho position their cattle kraal and houses?

Elder Female: in the past they used to have one big cattle kraal for all animals

5. When did the Tlokoa occupy the plateau?

Elder Female: I do not know because I was born on the plateau

When did the Tlokoa left the top of the plateau?

Elder Female: I do not remember the specific dates but it was a recent thing when the government requested people to leave the mountains and settle at accessible areas. Also the other reason that the government gave was that people have to leave such areas for animals to graze.

B. CONSERVATION AND MANAGEMENT

8. What the rare medicinal plants do you have on the plateau?

Elder Female: I know whether people could still get medicinal plants on the plateau but the climate has changed, it does not rain that much so these medicinal plants have disappeared. There is no more plenty of water on the plateau.

9. What type of wild animals does the plateau have?

Elder Female: I do not know about wild animals because the ones I know are commonly seen even here like the hares.

10. What steps do you take as a community to protect this area?

Elder Female: ah! Yoh! Only the chief knows

13. Apart from this plateau, what other important places do you know?

Elder Female: I do not know much although I have heard about Sekubu but do not ask me more, the answer to that question can be known by the chief.

M: thank you very much.

11. How is this plateau significant to Basotho?

Elder Female: Although I never followed that history but I was told that it was used as a stronghold of Batlokoa during wars.

12. How is this plateau currently used?

Elder Female: I only know that it is used for grazing and initiation but nothing more.

14. How do you promote this place?

Elder Female: hei only the chief can answer this question

15. In what ways is the community interested in the history of the plateau?

Elder F: I do not know but what I know is that the use the plateau for initiation.

C. DEVELOPMENT AND TOURISM

16. What developments do you propose as a community in order to improve tourism?

Elder Female: this plateau belongs to Batlokoa therefore I suggest that it should be preserved for the coming generation of Batlokoa so that they can also develop it. I suggest that the coming generation should be given sites to build their houses. For the tourists to come the Tlokoa should produce something to sell to them but sometimes these foreigners bring their own behaviour in our country. When we were growing up young people used to respect the elders but now, with these developments, they have lost their culture.

M: why do you want them to live on top of the mountain?

Elder Female: this is our land, this plateau is very attractive especially on top? I also believe that there can also start ploughing to produce things to sell to these tourists.

M: what other developments do you expect on this area?

Elder Female: I always wanted if there could be a centre, a workshop where we people do the production of crafts. We have suffered a lot when I was still active producing things to sell, we used to work on an open space and when it was raining we could not come. In winter things were worse because it would mean we would not operate effectively. In this centre young people should be taught how to produce and sell the crafts. This is how I survived and I used to have a lot of money. These white people used to buy my products.

M: Who do you think should teach the youth?

Elder Female: Although I now have an eyesight problem I can do that, I want to be one of the people nominated to teach but only on condition that I am paid for that job

19. What arts and crafts do this community produce and sell to the tourists?

Elder Female: before I got blind I used to make brooms and traditional hats which I used to sell in the town, Botha Bothe. I used to have a lot of money because people used to buy and some of them used to buy in bulk.

M: where did you get most of your customers?

Elder Female: I did not border to ask as long as my products were bought, that only mattered to me. But both black and whites even these Indians used to buy my products. I never asked where my customers were from because you see we just sell these things and there was no need to ask who is the buyer and where he comes from because we did not make receipt.

M: Did you have a market place to sell?

Elder Female: We had a place, an open space where we conducted our business. We used to make the Basotho hats, brooms and other products using grass.

M: where did you get the grass to produce hats?

Elder Female: God produces this, it is from the mountain and nobody owns it. The main problem we used to have were illegal fires

M: How did the illegal fires on the plateau affect your business?

Elder Female: We were affected because we had to travel to other places to fetch grass. But they usually said fertile grass would grow after that

20. Some tourists like cultural performances, what do you offer?

Elder Female: Young people are no longer interested in such activities. Here we no longer have those things because most of them are at school while others are working somewhere else. People are busy and I was also busy in the past, moving up and down because people have to look for a means of survival.

M: how long have you stayed here?

Elder Female: I have been moving in and out of Lesotho working in South Africa as a domestic worker. So I do not know how many years I have lived here because you see I am not educated and illiterate people do not border about counting years, they belief nobody will care about asking them such questions.

22. What time of the year do you get more tourists?

Elder Female: please ask the chief

17. Are there some trained local tour guides?

Elder Female: I have seen our chief with people visiting our place so I do not know whether he is trained or not.

M: How are the local people incorporated in tourism related activities?

Elder Female: I do not know

21. From which countries do you get more tourists?

Elder Female: I do not know but I have seen people from the University of Lesotho but the only talked to the chief

23. If staying overnight, what accommodation is available?

Elder Female: there are hotels in town for those who want to sleep in Botha Bothe

24. What feedback do you get before they leave this area?

Elder Female: it is not easy to give an answer because they only talk to the chief

25. What benefits would you get through tourism?

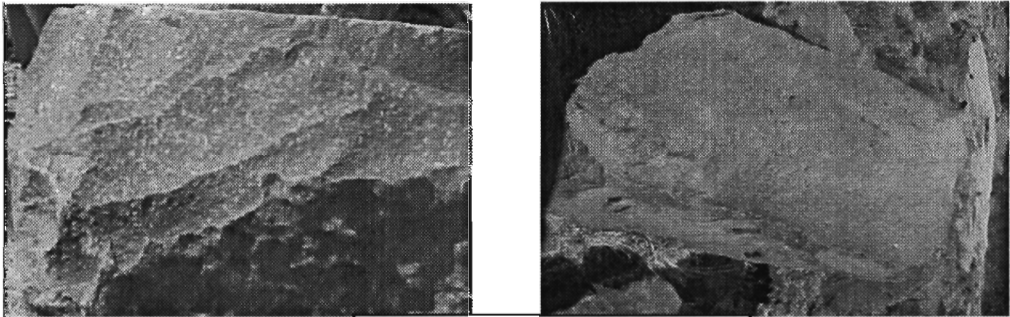
Elder Female: I told you that if we had a workshop and the centre where we sell our brooms, mats and hats, we would be able to progress but this progress would easily happen if there are many people visiting our place because they would buy our products.

APPENDIX C

1. MALOTI-DRAKENSBERG TRANSFRONTIER CONSERVATION AND DEVELOPMENT PROGRAMME (MDTCDP)

Heritage survey Site/inventory Form

Site name: Rock Gong – Botha Bothe Plateau	
Date: 1 st September, 2004	Recorder: Moliehi Ntene
District: Botha Bothe	Nearest settlement: Mopeli village
Description of site location: The two sand stones referred to as rock gong, previously one stone with a cover (one on top of the other) situated on the far south of the ruins. Currently the two stones are separated.	
Contact person (& details) associated with the site: Chief Molapo Motšoene, Mopeli village, Botha Bothe	
Legal status: The Historical Monument, Relics, Fauna and Flora Act, Act 41 of 1967	
Gazette Number: not yet	
Waypoint number	Position
Elevation	
Site Type: Stone producing musical instrument when struck	
Cultural period or date: precolonial	
Condition of site: Not well preserved since the stone is broken on sites and it seems to be a continuous process. The rock gong has also been removed from the original place.	
Historical – respected because it is associated with Moshoeshoe 1, the founder of Basotho. It was used to sharpen the tools and as the signal when enemies were approaching to attack the Mokoteli.	
Modern site use: Now it is used for educational and research purposes	
Economic - tourists attraction	
Surface/buried site:	
Organic preservation:	

Threats to the site: soil erosion and human vandalism
Approximate dimensions of site (metres):
Description and relative quantity of material observed:
Summarize any oral histories/traditions/famous figures associated with the site: Associated with Moshoeshoe 1
Sketch of location of site (or sketch of standing remains at site) (including approximate measurements/distances)
Photographs (list file numbers, describe object/view & why taken) and attach a photo
 <p>The left photograph shows a large, flat, rectangular rock slab with a rough, weathered surface. The right photograph shows a similar rock slab, but it is partially covered by a dark, irregularly shaped object, likely a cover or a piece of wood, which is resting on top of it.</p>
The rock gong and its cover
Material collected
Photographer: Moliehi Ramakau-Ntene
Date: 1/09/2004

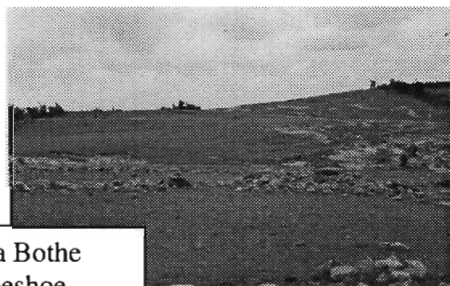
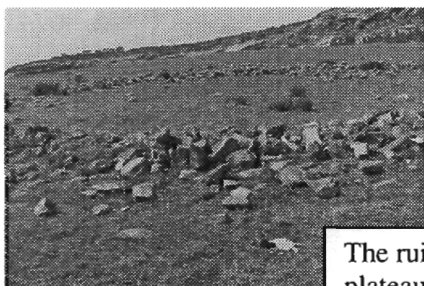
**2. MALOTI-DRAKENSBERG TRANSFRONTIER CONSERVATION AND
DEVELOPMENT PROGRAMME (MDTCDP)**

Heritage survey Site/inventory Form

Site name: Moshoeshoe 1's ruined settlement	
Date: 2 nd September, 2004	Recorder: Moliehi Ntene
District: Botha Bothe	Nearest settlement: Mopeli village
Description of site location: The ruins are situated on north of Botha Bothe Plateau, above Mopeli village. They are composed of a big circular demolished stone building which only shows the stones forming the foundations of a circular building, protruding stones showing the entrance on the north-west of the plateau, other small ruined structures on the north to the east of the big circular ruined structure.	
Contact person (& details) associated with the site: Chief Molapo Motšoene, Mopeli village, Botha Bothe	
Legal status: The Historical Monument, Relics, Fauna and Flora Act N0. 41 of 1967	
Gazette Number: not yet	
Waypoint number	Position
Elevation	
Site Type: Settlement	
Cultural period or date: precolonial	
Condition of site: the structure reveals some stones although scattered, they still shows the shape of the structures. Not well conserved	
Modern site use: traditional ceremonies and prayers	
Surface/buried site:	
Organic preservation:	
Threats to the site: soil erosion and human vandalism	
Description and relative quantity of material observed: sandstone	
Summarize any oral histories/traditions/famous figures associated with the site: Associated with Moshoeshoe 1 and the Mokotelis (Koena/crocodile clan)	

Sketch of location of site (or sketch of standing remains at site) (including approximate measurements/distances)

Photographs (list file numbers, describe object/view & why taken) and attach a photo



The ruins on the Botha Bothe plateau, left by Moshoeshoe forms part of the landscape. These were established in 1820
1st photo taken on 4/07/2004
and 2nd one 4/09/2004

Material collected

Photographer: Moliehi Ramakau-Ntene

Date: 2/09/2004

**3. MALOTI-DRAKENSBERG TRANSFRONTIER CONSERVATION AND
DEVELOPMENT PROGRAMME (MDTCDP)**

Heritage survey Site/inventory Form

Site name: Kopunyane Cave	
Date: 2 nd September, 2004	Recorder: Moliehi Ntene
District: Botha Bothe	Nearest settlement: Mopeli village
Description of site location: The cave situated on Botha Bothe Plateau on the western part of the plateau. There are two of these caves.	
Ownership: community	
Contact person (& details) associated with the site: Chief Molapo Motšoene, Mopeli village, Botha Bothe	
Legal status:	
Gazette Number: not yet	
Act / Decree: The Historical Monument, Relics, Fauna and Flora Act, Act 41 of 1967	
Waypoint number	Position
Elevation	
Site Type: cave	
Cultural period or date: precolonial	
Condition of site: the site has some graffiti, moulds growing, youth activities such as , making fire,	
Modern site use:	
Spiritual site: traditional ceremonies and prayers-communication with ancestors, Tourist attraction Social: cattle enclosure in harsh weather.	
Surface/buried site:	
Organic preservation:	
Threats to the site: natural and human vandalism such as graffiti	
Approximate dimensions of site (metres):	

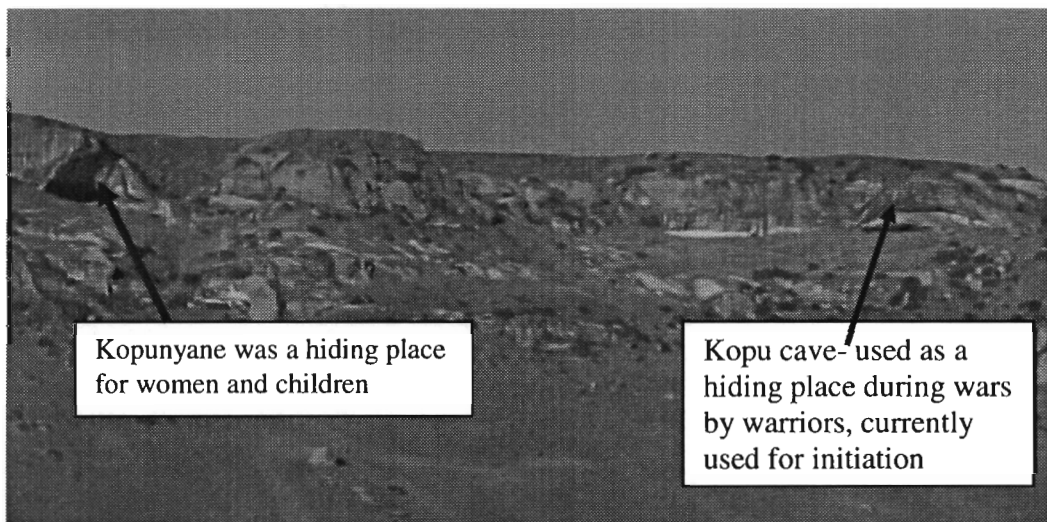
Description and relative quantity of material observed: sandstone

Summarize any oral histories/traditions/famous figures associated with the site:

Associated with Moshoeshoe 1 and the Mokotelis (Koena/crocodile clan)

Sketch of location of site (or sketch of standing remains at site) (including approximate measurements/distances)

Photographs (list file numbers, describe object/view & why taken) and attach a photo



Material collected

Photographer: Moliehi Ramakau-Ntene

Date: 02/09/2004

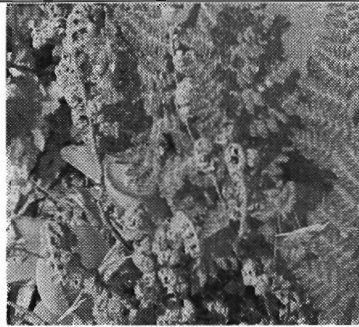
**4. MALOTI-DRAKENSBERG TRANSFRONTIER CONSERVATION AND
DEVELOPMENT PROGRAMME (MDTCDP)**

Heritage survey Site/inventory Form

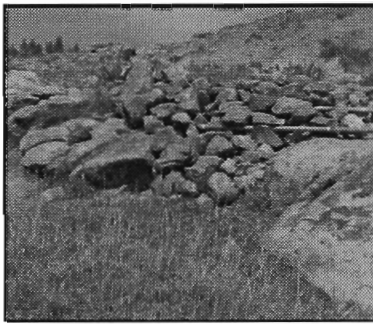
Site name: Heritage and other resources on Botha Bothe Plateau	
Date: 2 nd September, 2004	Recorder: Molihi Ntene
District: Botha Bothe	Nearest settlement: Mopeli village
Description of site location: the Fika-le-Mohala (place used for public gahering), Moshoeoshoe's spring and washing basins, Eucalyptus trees, Some medicinal plants, Moshoeshoe Spring, spiritual water associated with Moshoeshoe and Khutlo-li-Meriti Cave	
Contact person (& details) associated with the site: Chief Molapo Motšoene, Mopeli village, Botha Bothe	
Legal status: The Historical Monument, Relics, Fauna and Flora Act, Act 41 of 1967 Gazette Number: not yet	
Waypoint number	Position
Elevation	
Site Type: Settlement	
Cultural period or date: precolonial	
Condition of site: the structure reveals some stones although scattered, they still shows the shape of the structures. Not well conserved	
Modern site use: traditional ceremonies, initiation, healing and prayers	
Surface/buried site:	
Organic preservation:	
Threats to the site: soil erosion and human activities	
Approximate dimensions of site (metres):	
Description and relative quantity of material observed: sandstone	
Summarize any oral histories/traditions/famous figures associated with the site: Associated with Moshoeshoe 1 and the Mokotelis (Koena/crocodile clan)	
Photographs (list file numbers, describe object/view & why taken) and attach a photo	



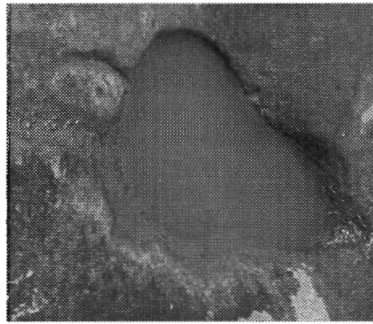
Eucalyptus trees



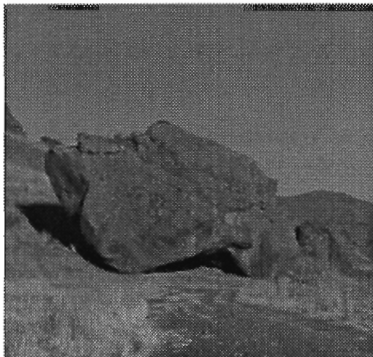
Some medicinal plants on the plateau



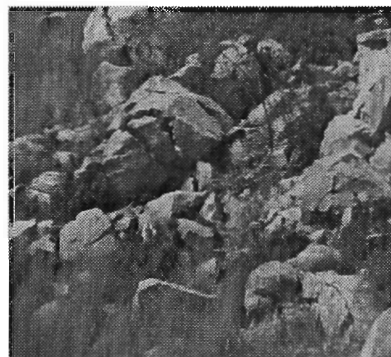
Moshoeshoe Spring



spiritual water associated with Moshoeshoe 1



Fika-le-Mohala, the rock where Moshoeshoe used to stand while addressing the public



Khutlo-li-Meriti Cave where the rock fell killed people during colonialism

Material collected

Photographer: Moliehi Ramakau-Ntene

Date: 2/09/2004

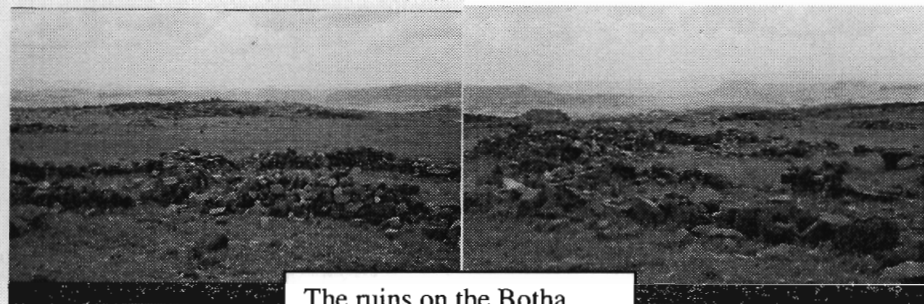
**5. MALOTI-DRAKENSBERG TRANSFRONTIER CONSERVATION AND
DEVELOPMENT PROGRAMME (MDTCDP)**

Heritage survey Site/inventory Form

Site name: Batlokoa Ruins	
Date: 4 th September, 2004	Recorder: Moliehi Ntene
District: Botha Bothe	Nearest settlement: Mopeli village
Description of site location: The ruins are situated on the east of the Botha Bothe Plateau, but south east of Moshoeshoe's ruins above Mopeli village. They are stone walls and some are still in a better condition while others are demolished. They are small circular buildings close to each other.	
Contact person (& details) associated with the site: Chief Thabang Lekhele, Tlokoeng village, Botha Bothe	
Legal status: Historical Monuments, Relics, Fauna and Flora Act N0. 41 of 1967	
Gazette Number: not yet	
Waypoint number	Position
Elevation	
Site Type: Settlement	
Cultural period or date: postcolonial	
Condition of site: Demolished buildings but walls remaining showing the shape and type of settlement	
Modern site use: traditional ceremonies and prayers	
Surface/buried site:	
Organic preservation:	
Threats to the site: human vandalism	
Approximate dimensions of site (metres):	
Description and relative quantity of material observed: sandstone	
Summarize any oral histories/traditions/famous figures associated with the site: Associated with Lekhele, the traditional leader of the Batlokoa	

Sketch of location of site (or sketch of standing remains at site) (including approximate measurements/distances)

Photographs (list file numbers, describe object/view & why taken) and attach a photo



The ruins on the Botha Bothe plateau left by Batlokoa forms part of the landscape. They left the plateau in 1940s

Photographer: Moliehi Ramakau-Ntene

Date: 4/09/2004

APPENDIX D

Documentation and inventory of resources' sheet

The table 1: the table below shows the supporting resources in the form of accommodation in Botha Bothe.

1. Accommodation

Name of site & location	Type	Accessibility from main Road	Ownership	Current volume	Charges	Visitor services	Conservation or management needs
Lesotho Youth Hostel, Sechele Botha Bothe	Self catering and accommodation	35 km from town, Accessible	Ramakatane	15 people	R30.00	per night per person	Good condition
Mamohase Bed and Breakfast Molapo in Botha Bothe	Catering and accommodation	27 km east of Botha Bothe, route to Liphofung Cultural Heritage Site	Mahaheng Toura operated by two brothers Bolae and Morebanye Ramonotši	6 people	R150.00 x 1 person per day @ R100.00 x 1 person per day @	-Dinner, bed and breakfast -Bed & breakfast	Very good condition
Crocodile Inn Botha Bothe	Hotel	In town	Mr Morojele	36 rooms	Single @ R180.00, double @ R210	per night	good
Botha Bothe	hotel	In town	Miss M. Matsoso	14 rooms	Single= R155.00 or double =R175.00	per night per person	good

Table 1

The foregoing table presents the accommodation places and how accessible each site is from the main road and the amount of money paid to get a service.

The table 2: Service/ supporting resources

Type	Distance from site	Mode of transport used and access	Capacity	Ownership	Fees, rates	Number of people employed	Quality of service
'Moteng Pony Trekking - Hikers or riders	35km east of Botha Bothe	Horse	2 hours per person	Mahaheng Toura	R35.00 or R50.00 or R80.00 depending on the number of hours spent	Self employed horse owners from the village	Good
Likila Handicraft-arts and crafts centre	Botha Bothe town	Walking distance close to taxi rank, road leading to Crocodile Inn	At least 15 customers since it is also a space for display	Group of women from Majakaneng, Nqabeni and Matsatsaneng villages	Mokorotlo hats from R40.00 but smaller ones for decorations range from R2.50. They buy grass from the local sellers at R2.50 per bundle.	100 members (female)	Good

The preceding table shows other services that support cultural tourism.

The information on the two table was compiled by Moliehi Ramakau-Ntene

Date: 6/09/2004 and updated on 21/06/ 2005



EXPLORING THE TOURISM POTENTIAL OF HERITAGE SITES:

THE CASE OF THE BOTHA BOTHE PLATEAU IN LESOTHO

By

MOLIEHI RAMAKAU-NTENE NTNMOLO02

**A [minor] dissertation submitted in [partial] fulfillment of the requirements for the
award of the degree of Masters of Philosophy in African Studies specializing in**

Public Culture

Faculty of the Humanities

University of Cape Town

[2006]

DECLARATION

This work has not has not been previously submitted in whole, or in part, for the award of any degree. It is my own work. Each significant contribution to, and quotation in, this dissertation from the work, or works, of other people has been attributed, and has been cited and referenced.

Signature: Moliehi Ramakau-ntene Date: 27/02/2006

ACKNOWLEDGEMENTS

I would like to direct my gratitude to God who has provided me with life and strength to complete and submit this piece of work.

I would like to thank the following:

- My supervisor, Dr Nick Shepherd for his knowledge, support, constructive criticism and encouragement in the production of this study. Without his direction, comments and feedback this would not have been a success.
- My co-supervisor, Dr David Worth also for his constant guidance, knowledge and encouragement. He was always there to listen, give comments and advice
- My friends; Dr Webber Ndoro for his knowledge, comments, support and advice and Cina Mosito for her editorial support and advice.
- The members of community in Botha Bothe who supplied all the information requested and their time they spared during field work.
- The Lesotho Government for its financial assistance.
- The Department of Culture for their support and time I was given to continue with my study back home.
- Finally, My family for their understanding and support. In particular, my husband and my children whom young as they are, gave me an opportunity to further my studies.

ABSTRACT

This paper investigates how the cultural landscape of the Botha Bothe Plateau can contribute towards poverty reduction in Botha Bothe through the management of its heritage resources.

The main objectives of the study are;

(a) To examine the way the Botha Bothe Plateau has been managed as a cultural landscape in order to evaluate how much the local communities are benefiting from this important Lesotho heritage site.

(b) To investigate the potential of a well managed Botha Bothe Plateau to contribute to alleviating poverty.

The study takes the view that with proper management system in place, the plateau will be able to retain its cultural heritage values and provide meaningful benefits to the local community.

For data gathering, this study employed both semi-structured interviews and an inventory of resources insitu. 25 open ended interview questions were designed. They targeted thirteen local people from the following groups; the former residents of the plateau, people involved in the tourism sector in Botha Bothe, teachers, the youth, elders in the community, traditional leaders, traditional healers and members of the Environmental Society.

Coding and grouping of themes was used as a tool of analysis. The findings reflected that the values, namely, natural, aesthetic, historical, social, economic values,

education/ research and spiritual values are the main features of the plateau. The study showed that with proper management, the plateau can contribute in poverty reduction.