

A HERITAGE INTERPRETATION
PLAN FOR
THE CAPE OF GOOD HOPE
NATURE RESERVE

by

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Submitted to the University of Cape Town in fulfillment of
the requirements for the degree of Masters of Arts in
Environmental and Geographical Science.

APRIL, 1992

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ABSTRACT

The Cape of Good Hope Nature Reserve is one of South Africa's most important natural and cultural heritage sites drawing more than 350,000 visitors per year. With the aim of providing more effective interpretive/information services for the reserve it was decided to develop a heritage interpretation plan, concentrating on the assets of cultural-historical interest. This plan was the result of two studies; a visitor profile survey and an inventory of the reserve's heritage resources.

The visitor profile survey took the form of a large sample survey of persons entering the reserve to provide a representative profile of visitors. A second, related survey was administered at the reserve information centre to determine who utilizes the present limited interpretive services and their general level of awareness on matters pertaining to nature conservation. The results from 781 questionnaires completed in the two studies are presented.

It was revealed that the majority of visitors to the reserve are tourists from overseas or outside metropolitan Cape Town who come to the reserve as part of a scenic drive down the Cape Peninsula or to see Cape Point and the Cape of Good Hope, in particular. Only within the local community does one find significant numbers of visitors coming to the reserve for other

reasons. Less than 1% of the visitors were seen to be attracted to the reserve specifically for nature appreciation or related outdoor recreational pursuits.

Visitors to the information centre were aware of general principles of conservation but not of environmental conditions peculiar to the reserve. The efficiency of the present interpretive/information service can be judge by the fact that it was seen to attract less than 12% of the potential visitor audience.

The resource inventory revealed that the reserve has a rich and varied cultural history largely the result of the way this area has been perceived as a resource by local inhabitants over time and the increasing international importance the Cape of Good Hope has been seen to hold due to its strategic position along the Cape sea route.

This study highlights the need for sound pre-planning in the development of interpretive services based on an understanding of the intended target audience and the resources to be interpreted. It is concluded that for regional visitors to the Cape of Good Hope Nature Reserve interpretation should concentrate on the resources found here and how changing perceptions of these have influenced the pattern of settlement and land-uses in this area over time. For international visitors interpretation should emphasise the international, commercial

and strategic importance the Cape of Good Hope has held historically.

ACKNOWLEDGEMENTS

I would like to thank the following people who have assisted me in the course of this project:

Firstly my Supervisor Professor R.F. Fuggle for his guidance and encouragement throughout.

I am also most grateful to Mr Iain Groom who prepared the maps used in this text.

To those who assisted me in researching aspects of the reserve's cultural history:

Mrs Elizabeth Biggs and Miss Cathy Salter of the Simon's Town Museum.

Mrs Cathy Drake of the South African Library, Cape Town.

Mrs Margaret Cairns.

Mrs Gwen Fagan.

and a particular thank you to Professor Owen Pryce-Lewis for the many hours of lively conversation in which he shared with me his knowledge of the history of the southern Cape Peninsula and the memories of the days he spent in his youth at Cape Point with his grandfather, George Smith.

Lastly to my wife, Sue, for her unflagging support and assistance.

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CHAPTER ONE

THE NEED FOR A HERITAGE INTERPRETATION PLAN FOR THE CAPE OF GOOD HOPE NATURE RESERVE

1.1 INTRODUCTION

Environmental interpretation is a field of non-formal education. It has evolved largely this century as an aid in visitor resource management and the conservation of places of natural or cultural interest. Interpretation establishes channels of communication between visitors and the agencies which manage these attractions. Through these contacts information can be presented to enhance the visitor experience. In addition messages can be conveyed to direct visitor impact or achieve other management objectives which require communication between the controlling authority and the visiting public.

Interpretation today is recognised to be a blending of two streams of historical development (Aldridge, 1989; Phillips, 1989). The first emerged in the early years of the United States National Park Service (Tilden, 1977). It was here that information officers began to realise that their work called for much more than simply the provision of information on a

particular area or cultural/historical asset. A sense of deeper awareness; of caring and responsibility for the resource, had to be engendered in visitors to ensure that the parks were utilised properly, as well as promote public support for their continued conservation.

At about the same time a similar development was taking place in Europe in the form of nature guiding and in the Scandinavian concept of, "open air," museums. Some writers have viewed the American school as inherently more orientated towards interpreting the natural environment with the European approach more focused towards interpreting the cultural/historical or man-made environment (Lowenthal, 1985; Phillips, 1989). Whichever the case, central to both schools is an acceptance that the most desired learning experience is one in which the learner is engaged actively with the subject being interpreted in ways which will not impair the continued conservation of the resource.

Over the years interpretation has developed and displayed its efficacy in a widening range of situations. Today it is accepted as the cornerstone of enlightened visitor-resource management by the United States National Park Service, the British Heritage Industry and a growing number of conservation organisations world-wide. (Uzzell et al, 1989: A)

1.2 THE PROBLEM

In spite of what is an apparent growing appreciation of interpretation, internationally, closer study reveals a problem which continues to challenge the greater professional development and acceptance of interpretation as a practice distinct from other forms of formal, non-formal and informal education. It soon becomes apparent that there exists a general lack of understanding or at the very least concensus, among professional interpreters as to what interpretation, "is", or perhaps, more importantly, "should be". As Aldridge (1989:64) asserts;

"For of all people one would expect those professionally engaged in interpretation to have thought deeply about what they are doing. From the literature, however, this seems not to have been the case and some of the best recent contributions to the subject have come from critics of interpretation and of the so-called, 'heritage industry'."

This has been a long standing situation. As early as 1957 it was recognised by Freeman Tilden and motivated him to write his seminal work on interpretation, "Interpreting Our Heritage". As Tilden (1977:4) explained;

"But all during the practice of this educational activity, whether science or art or something of both there has existed a strange situation. Interpretation has been performed - excellent, good, fair and unsatisfactory - with only a vague reference to any philosophy upon which interpretation could be based".

Although there is evidence that this state of affairs has improved in some quarters during the intervening years this cannot be said to have been the case throughout the profession. Uzzell, (1989:B:4) identifies reasons for this:

"A survey taken in England in the late 1970's revealed that over 50 percent of those practitioners who called themselves interpreters had not attended a training course on the subject. Partly this is a reflection of the fact that there were fewer courses in existence at this time and partly because it was probably seen as something that many professionals could do given a little practice."

There are even those who go so far as to argue that a greater emphasis and call for professional training would have an adverse effect on the further development of interpretation. As Ward (1979) asserts;

Nor am I one of those who want more training, more courses, more qualifications for the profession of interpretation. I don't believe in such a profession and I don't like the idea of a kind of orthodoxy of interpretation which inevitably leads to diminishing returns among the customers" (as quoted by Stevens, 1983:4)

Rather than encouraging spontaneity and innovation in the field, however, a limited understanding of interpretation is more likely to have the opposite effect. Often the title, "interpretation", is attached to facilities and activities which differ little in design and practice from more traditional visitor information services. Also there is a tendency for planners to follow the lead of others; to apply stock solutions which may have been successful in one setting but are not necessarily appropriate for the audience or unique conditions found at another. As Uzzell (1989:B:6) points out;

"There is already some evidence to suggest that once a need for interpretation has been identified by an organisation a formulary response ensues in terms of buying in the latest most fashionable approach or technology."

Moreover, an appreciation for the benefits and potential applications of interpretation has not been lost on the tourism, marketing and public relations industries (Uzzell 1989:B:3). Today, so called, "interpretation", is to be found promoting products, developments and causes, many of which are decidedly contrary to the ethic of conservation. In this there is the likelihood that interpretation will come to be seen as simply a range of communication techniques suited to particular situations, rather than a profession in its own right. This is a danger interpreters need to grapple with, for clearly without a generally accepted orthodoxy, with inevitable theoretical, philosophical and procedural guidelines, little will be

achieved in upgrading the profession. This includes promoting to those outside the field a better understanding of interpretation and the greater benefits it can offer conservation and visitor resource management.

Turning to the practical side of developing interpretive services, it is becoming widely accepted that the efficacy of any programme depends upon planning based on a sound understanding of the characteristics and nature of the intended audience, the resources to be interpreted and how the audience (or visitors) interact with these resources. This is achieved through the development of an "interpretive plan" (Bradley 1982) or "interpretive prospectus" (Grater, 1976). This is basically the product of two studies. The first is intended to derive an understanding of the audience, or audiences, interpretive services will be expected to serve. The need to appreciate the special cultural, behavioural and educational characteristics of intended target audiences is generally seen as an essential prerequisite to developing effective interpretive programmes (Grater 1976; Uzzell 1985; Preston and Fuggle 1988; Wagoner 1989). Normally this is achieved through a "visitor profile", survey. A visitor profile survey for the Cape of Good Hope Nature Reserve was the subject of an earlier study by the author (Hallinan 1989).

The next step is a "resource inventory", or review of the assets, natural and/or man-made, which offer opportunities for

interpretation in a particular area. This should include sufficient ancillary information to allow the relative importance of these resources and their potential for interpretation to be evaluated.

In the interpretive plan the visitor profile survey is integrated with the resource inventory to provide the factual foundation on which the recommendations for the development of the interpretive programme, are based.

1.3 AIMS AND RESEARCH OBJECTIVES

The specific aim of this project has been to develop an interpretive plan for the Cape of Good Hope Nature Reserve concentrating on the assets of cultural - historical significance. This has required merging data captured in the visitors profile survey of 1989 with the results of an inventory of the heritage resources in the reserve. The objectives have been to develop a heritage interpretation plan which would not only be of tangible value to the Cape of Good Hope Nature Reserve but also act as a case study and procedural model for other interpretive plans and highlight the potential interpretation holds for conservation efforts in South Africa generally.

1.4 THE CAPE OF GOOD HOPE NATURE RESERVE

The Cape of Good Hope Nature Reserve is located approximately 40 km south of Cape Town, South Africa at the southern tip of the Cape Peninsula ($34^{\circ}15'$ south latitude, $18^{\circ}25'$ east longitude). It is 7750 ha in extent and has a northern overland boundary of 13.5 km which runs between Smitswinkel Bay on the eastern False Bay coast and Schuster's Bay on the western, Atlantic Coast (Fig 1.1). From its northern boundary the reserve stretches 21 km south to Cape Point. Towards Cape Point the east and west coastlines of the reserve gradually converge until the peninsula ends in three promontories - Cape Point, Cape Maclear and the Cape of Good Hope.

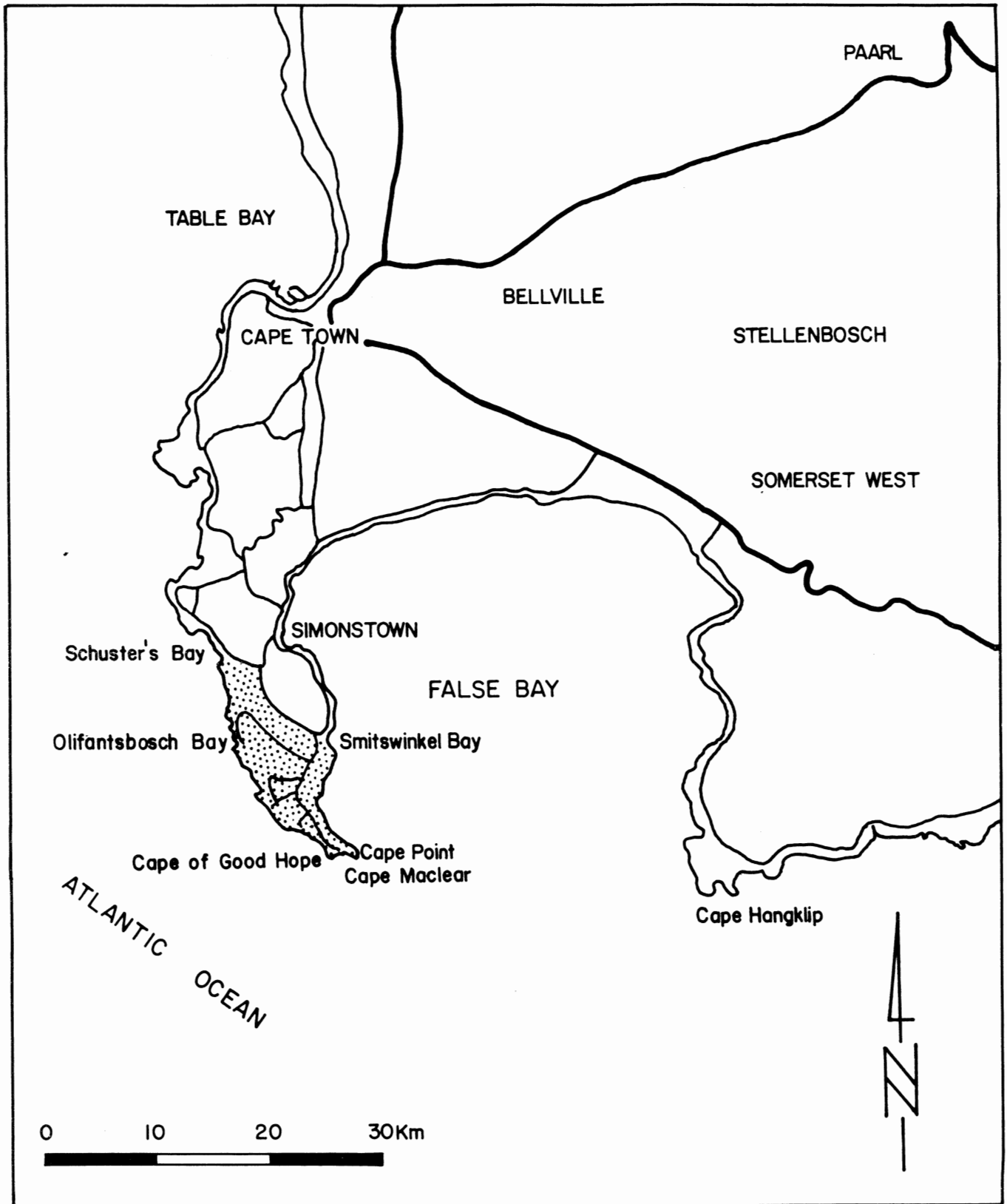


FIG I-1 THE CAPE OF GOOD HOPE NATURE RESERVE IN RELATION TO CAPE TOWN AND ITS ENVIRONS

1.4.1 PRINCIPAL FUNCTIONS OF THE RESERVE

The Cape of Good Hope Nature Reserve serves three principal functions; it is a conservation area, a venue for outdoor recreation activities and a cultural - historical asset of great importance and potential for tourism.

1.4.1.1 The Importance of the Reserve as a Conservation area

As a conservation area the reserve is today one of the last remaining strongholds of the Cape Floristic Kingdom. This vegetation, characterized by extraordinary species richness, has increasingly come under threat as agricultural activities, urban development and exotic vegetation encroachment have relentlessly reduced the area once occupied by this flora. Hall estimates that only 60% of the original extent remains and that of this 24% carries a light to heavy infestation of exotic vegetation (Hall, 1979:139). Commenting on the situation in the Cape Peninsula in particular, Hall and Veldhuis (1985:7) note;

"The Cape Peninsula has by far the most critical concentration of threatened plants. This is not surprising as it has some 157 narrow endemics (Hall and Ashton 1983) and has experienced the impact of urban and agricultural development for over 300 years".

To date 1060 indigenous species of flowering plants and ferns have been recorded in the reserve or 40% of those found on the Cape Peninsula (Taylor, 1983; 782). Of these 15 are endemic to the reserve while 52 are listed as rare or endangered (reserve floral records). In the wake of present and future human population pressures it can be expected that the importance of the reserve as a conservation area for this flora, as well as myriad other life forms which depend upon it, will continue to grow.

1.4.1.2 The Importance of the Reserve as an Outdoor Recreation Venue

Secondly, just as the reserve has become even more important as a conservation area over time, so has its value grown as an outdoor recreation venue for the expanding population of Cape Town. According to the *Open Space and Recreation plan for Cape Town*, 40% of the Cape Town population (mainly on the Cape Flats) reside in areas, "with an inadequate provision of open space" (City of Cape Town, 1983: 1-3). The report goes on to say that with an increase in real income generally for residents of the Western Cape, there has been a commensurate increase in leisure time and pursuits (City of Cape Town 1982: 2-3). This in turn translates into a growing demand for outdoor recreation opportunities which, given its close proximity to Cape Town, the reserve will be expected to provide.

1.4.1.3 The Importance of the Reserve as a Cultural - Historical Resource

Lastly the reserve is an attraction of rare cultural/historical importance encompassing as it does the Cape of Good Hope. The Cape of Good Hope is the south-westernmost point of the African continent and a landmark of world renown. It has grown in historical and geographical interest since the fifteenth century when Portuguese navigators first rounded this point in search of a maritime trading route to India. Burman (1977:7) goes so far as to describe the Cape of Good Hope as, "the most famous promontory in the world". Certainly it has proven to be a destination of great attraction and importance to the South African tourism industry. In a study evaluating the tourist resources of South Africa, Ferrario (1978) concluded that the Cape Point area or, "locale", held the third highest potential for tourism development in South Africa, surpassed only by greater Cape Town and Durban.

At present the reserve receives between 350,000 and 400,000 visitors per year. To appreciate the potential impact these numbers suggest for the reserve it should be remembered that the Cape of Good Hope Nature Reserve is only 7,750 ha in extent. The reserve thus experiences the impact of more visitors (albeit only day visitors) than the renowned Kruger National Park which is 244 times larger with an area of

1,948,528 ha. The possible effect of such high visitor density can be further appreciated when one considers that until recently the Cape of Good Hope Nature Reserve has been virtually without visitor information services to enhance the visitor experience and assist in merging the often conflicting demands of visitors with the aims of conservation (Halliman, 1989). It is proposed that by employing the principles of interpretation an effective and integrated range of such services could be developed for the reserve.

1.5 APPROACH TO THE STUDY

To provide the basis for this study Chapter 2 reviews the historical development of interpretation from its origins in both America and Europe. Reasons for the professional ambiguity within the field today are discussed and an attempt to arrive at a working definition of the subject based on theoretical and philosophical underpinnings is made.

Chapter 3 presents the methodology and results of the visitor profile survey of 1989.

Chapter 4 gives a synopsis of results from the visitor profile survey along with recommendations, based on these results, for the choice and siting of interpretive facilities throughout the reserve.

In Chapter 5 a review of the heritage resources in the reserve associated with specific areas of interest is presented. After each section recommendations are made on how best to interpret each particular aspect of the reserve's cultural history within the network of proposed interpretive facilities.

Lastly, in Chapter 6 a synopsis on the heritage resources of the reserve is presented along with final recommendations for the future of heritage interpretation at the Cape of Good Hope Nature Reserve.

CHAPTER 2

ENVIRONMENTAL INTERPRETATION

2.1 HISTORICAL PERSPECTIVE

In tracing the origins of interpretation it becomes evident that rather than being a relatively new invention this practice has in many ways been a formalization of a time-honoured teaching method long expoused by learned men and educational theorists. Uzzell proposes that the history of interpretation can be traced to pre-literate societies and the art of storytelling:

"As part of the interpretive tradition of making the significant meaningful, instilling appreciation enhancing understanding and encouraging conservation in the broadest sense ... interpretation, far from being a new phenomenon, is one of the oldest practices of cultural transference in existence" (Uzzell, 1989 B p2).

Modern interpretation has developed as an off-shoot of the conservation movement that arose in the United States in the second half of the nineteenth century. During the 1800's America was transformed from a society essentially agrarian in character into the industrial giant of the world. From a population of approximately 4 million people at the time of the census of 1790 (Rossiter, 1966: 2) this number grew to 45

million by 1875 and 76 million by 1900 (Broom 1961: 402). Firmly wedded to the principles of free enterprise based on laissez-faire economic theory, it was during this period that unpredicted exploitation of the natural environment took place to fuel the demands of the emerging urban-industrial nation.

"Forests were cut at a tremendous rate without regard for conservation, lands were cleared, ploughed and abandoned with increasing speed. Devastation of animal resources accelerated resulting in the decline of the American bison from more than 60 million prior to 1850 to a total United States population of less than 600 by 1890. The passenger pigeon was so ruthlessly hunted and its nesting habitat so effectively destroyed that it was essentially extinct by the end of the nineteenth century and the last zoo specimen died in Cincinnati in 1914" (Southwick 1976: 155).

As this destruction took place, isolated voices began to be heard, literally in some cases, crying from the wilderness. George Perkins March, Henry David Thoreau and John Muir were three noted advocates of nature conservation at this time. John Muir was very likely the first person to employ the word, "interpret," in the manner it has come to be accepted by conservationists today. In an essay promoting the conservation of Yosemite Valley in 1871, he wrote;

"I'll interpret the rocks, learn the language of flood, storm and the avalanche. I'll acquaint myself with the glaciers and wild gardens, and get as near to the heart of the world as I can."

Muir, through his writings and lectures, became a powerful influence in the designation of forest reserves in the United States. "In 1890, his efforts led Congress to establish Yosemite and Sequoia National Parks, and he also played a motivating role in the establishment of Mt. Rainier, King's Canyon and Grand Canyon National Parks. In 1892 he was a founding father of the Sierra Club" (Southwick 1976:156).

As important as the efforts of Muir and others were at this time, undoubtedly the greatest impetus given the conservation movement was the political momentum generated by a convert to the cause, Theodore Roosevelt. This was the era of the "Progressive," social reform movement and the "Muckrakers" such as Ida M Turbell, Lincoln Stevens and Upton Sinclair, who spoke out against corruption and the social pathologies that had emerged from flaws in the laissez-faire system and the plutocracy it had given rise to.

When Roosevelt took over the office of the Presidency in 1901 he initiated programmes of aggressive reform. Included in these were efforts to check what had before been the virtually unrestrained despoilation of the natural environment.

Whilst ranching in Dakota between 1884 and 1886 Roosevelt had become passionately interested in the American West and in preserving what was left of the wilderness (Southwick 1976:156). Roosevelt did more than simply promote conservation

in his professional capacity. Personally he embodied the romantic Western spirit to the growing urban masses of America. This was, "TR," the, "Rough Rider," of the Spanish-American War, who poured the same ardour into defending nature that he infused into all his causes. As explained by Johnson (1982:202)

"What had in the past attracted the interest of a minority of naturalists, intellectuals, planners, social critics, artists and other visionaries now became the cornerstone of the reform movement of the early twentieth century. Under Roosevelt conservation became a major national political issue and eventually a moral crusade".

During this time individual rangers and naturalists in various wilderness areas of America recognised the need to provide guidance to a growing number of visitors and began leading field excursions. As early as 1889 Enos Mills was conducting nature trails in the Long's Peak area of what is now the Rocky Mountain National Park, while in 1898 Ranger Milton Skinner began nature guiding at Yellowstone National Park (Weaver 1982:35).

A bench-mark in the history of the conservation movement in the United States and in the field of interpretation in particular, was the founding of the National Park Service in 1916. Even with the advances made in conservation to that time, the first director of the Park Service, Stephan T Mather, held no

delusions as to where the primary loyalties of American society lay. Almost immediately he began seeking ways to promote the parks and build public support for their continued protection. As Tilden (1977:34) writes;

"far from being an afterthought, the National Park Service was born with this ideal of employing the beauty and wonder of the parks, and the leisure that permitted visitation, as a sylvan path towards reverence and understanding."

In 1918 Mather founded the National Parks Education Committee and soon after the Secretary of the Interior initiated a study to obtain practical suggestions for (as quoted by Tilden) "promoting the educational and inspirational aspects of the parks". The final report, Tilden continues, pointed out, "responsibilities and opportunities for education and research in the fields of history, earth science and life sciences", and set out a programme" (1977:34).

All this was encouraging but as Tilden himself points out, "neither research or instruction is in itself interpretation" (1977:35-36).

"The plan was sound and admirable. It was comprehended, in its import, by many in the field. But others were unduly impressed by the word, 'education'. The word coming from well-known educators suggested direct and detailed instruction. Thus in so many cases that we have observed, the provocation of the visitor to search out meanings for himself and join in the expedition like a fellow discoverer, was

sometimes submerged in a high tide of facts, perfectly accurate, perfectly ineffectual."

Mather seems to have been fully aware that what was needed was a type of educational activity that went beyond the methods of instruction entrenched in formal education at that time. In 1919 Mather was to meet Dr LH Miller. He was very impressed by the work of Miller, who had been giving lectures on natural history and leading summer field trips into wilderness areas of California since 1912. Mather, also in 1919 met a friend of Miller, Dr HC Bryant, who had been engaged by the California Fish and Game Department to undertake the same type of work in the Yosemite area. In the summer of 1919 Bryant was accompanied and assisted by Charles and Mary Goethe who would also make the acquaintance of Mather. (Weaver, 1982:39)

The Goethes were people of means who had travelled extensively in Europe before the First World War. During their trips they had become enthusiastic about nature guiding as practiced in Germany, Norway, Switzerland and Denmark and sought ways to introduce this activity at home in America. Together with Bryant in 1919 they began the nature guiding programme known as the, "Tahoe Experiment". Their work so impressed Mather that he asked them to transfer their operation to Yosemite the following year. Thus in 1920 the, "National Park Ranger Naturalist's Interpretive Program", was founded combining the

skills of both Miller and Bryant with financial and practical contributions made by the Goethes. (Weaver, 1982:37-39)

The Yosemite programme would eventually take root throughout the Park Service but before continuing it is important to discuss a parallel development of interpretation that was taking place in Europe during this period and which would make important contributions to the emerging field in America.

2.2 HERITAGE INTERPRETATION

In Scandinavia during the latter half of the nineteenth century a different approach to interpretation was developed by a Swedish ethnologist, Artur Hazelius, in an effort to promote traditional crafts and folkways of his native country. Inspired by the way products had been displayed at the Great Exhibition of London (1851) and Paris (1878), Hazelius conceived the idea of going beyond the static displays that were the norm in museums of the day to exhibits which allowed for greater interaction between the visitor and that which was being presented. (Aldridge 1989; Phillips 1989)

Hazelius founded the Nordiska indoor museum in 1886 and to compliment it, the Skansen, "open air," museum in 1891, both in Stockholm. In these museums country life, arts and crafts, were presented by persons skilled in these practices in ways

that could involve the visitor actively. (Rakestraw 1982:561; Phillips 1989:122)

Aldridge asserts that these innovations grew out of an appreciation of the traditional skills that went into folk artefacts and the construction of vernacular buildings, rather than any philosophy of environmental interpretation or museology. Aldridge (1989:79) also notes that nationalism, "was never far beneath the surface".

"it is no coincidence that Hazelius's Danish disciple, Bernard Olsen, began his Frilandsmuseet folklife collection near Copenhagen with two buildings from Scania and Smaland - parts of Sweden which were formerly Danish"

None the less, on a trip to Scandinavia in the late 1920's John D Rockefeller Jr. became so taken by the concept of, "living museums", that he was soon after moved to finance the development of Colonial Williamsburg, Virginia, in like manner. To ensure authenticity archaeologists, historians and a wide range of craftsmen were employed. The presentation of, "living," history in this fashion was so successful that it set a state of the art that has led to the development of many similar American historical villages and National Historic Sites. (Phillips 1989:122-123)

Phillips contends that to this time the American stream of interpretation had been for the most part focused towards

interpreting the natural environment and that the European stream was primarily orientated towards interpreting the man-made or cultural-historical environment. Phillips (1989:123) states:

"It is this blend of the ethnological with the ecological which gives the best of modern day countryside interpretation its strength. It does not deal with people apart from nature but with people as part of nature"

Lowenthal (1985:105) who would seem to agree with Phillips, suggests that Americans were slow to embrace their cultural-historical past preferring in the beginning to promote their natural wonders.

"on the one hand, freedom from the encumbering past was a virtual dogma of the Revolution and the new republic; on the other, Americans deplored their historically meager landscapes and reverently protected the Founding Fathers' achievements. They could square neither their nostalgia nor their filio - piety with the national mission to sweep away past precept and tradition."

If there is evidence that Americans were adverse to looking to other countries for their historical inspiration, considering their length of time as a nation, they were in fact not slow to turn to and conserve their own. According to Rakestraw (1982: 561-565) preservation work by private groups began on the Revolutionary War site, Fort Ticonderoga, as early as 1816. Preservation of the Old State House, in Philadelphia, was

undertaken between 1830 and 1850; Thomas Jefferson's home, Montecello, in 1830 and Andrew Jackson's home, The Hermitage, in 1856. In 1906 the, Act for the Preservation of American Antiquities, was passed, giving the president authority to designate areas of national and historical value as national monuments. Finally, National Park Service interpretive programmes covered cultural-historical as well as natural history topics from their inception at Yosemite in 1920.

This should not be taken, however, to play down the important contributions European interpretive concepts and innovations made to the emerging field in America.

Whether it was the principles of nature guiding infused into the Tahoe Experiment and later National Park Service interpretive programme at Yosemite, or the concept of living museums from Scandinavia, these innovations provided direction and guidelines to a field that was only beginning to establish its philosophical and methodological foundation.

2.3 LATER DEVELOPMENTS IN INTERPRETATION

A good deal of development occurred in interpretation during the inter-war years as programmes took root throughout the National Park Service. The Depression proved a period of mixed blessings for the conservation movement. On one hand ground was lost as some restrictions on industry and development in

wilderness areas were relaxed. On the other New Deal programmes such as the Works Progress Administration (W.P.A.) and the Civilian Conservation Corp (C.C.C.) helped to expand local, country and state conservation areas, many with their own interpretive programmes. With the start of the Second World War, however, most of these fell away (Weaver 1982:45).

Weaver (1982: 45), asserts, that after the war interpretive programmes were slow to revive. This was soon to change, however, as a remarkable increase in visitors to the National Parks took place in the wake of postwar American prosperity; from 33 million in 1950 to over 340 million in 1984 (Cahn, 1985:103).

An important milestone for interpretation during this period was the publishing of Freeman Tilden's seminal work on interpretation, "Interpreting our Heritage", in 1957. In his book Tilden attempted to set out a philosophical foundation for the emerging field of interpretation drawing on his many years of experience as an interpreter for the National Park Service. Tilden (1977:7-9) proposed six guidelines for effective interpretation:

- I) Any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile.

- II) Information, as such, is not interpretation. Interpretation is revelation based upon information. But they are entirely different things. However, all interpretation includes information.
- III) Interpretation is an art, which combines many arts, whether the materials presented are scientific, historical or architectural. Any art is in some degree teachable.
- IV) The chief aim of interpretation is not instruction, but provocation.
- V) Interpretation should aim to present a whole rather than a part, and must address itself to the whole man rather than any phase.
- VI) Interpretation addressed to children (say, up to the age of twelve) should not be a dilution of the presentation to adults, but should follow a fundamentally different approach. To be at its best it will require a separate programme.

Tilden rather hesitatingly goes on to offer a definition of interpretation when he writes;

For dictionary purposes, to fill a hiatus that urgently needs to be remedied I am prepared to define the function called interpretation by the National Park Service, by state and municipal parks, by museums and similar cultural institutions as follows;

"An educational activity which aims to reveal meanings and relationships through the use of original objects, firsthand experience and by illustrative media rather than simply to communicate factual information".

What begins to emerge is that the tenets of interpretation as set out by Tilden at this early date bear a remarkable similarity to the reforms called for today by those seeking to implement environmental education in formal educational systems. These include active participation on the part of the learner in any educational experience, the encouragement of enquiry based learning and the emphasizing of a holistic approach to education (integrative of many disciplines) to present a composite review of any subject under investigation (Fuggle 1982; Council for the Environment 1986; Ballantyne and Oelofse 1989; Grieg et al 1989; Opie 1989).

Central to both interpretation and environmental education is the call for teaching methodologies which foster not so much a rational awareness on the part of the learner based on facts alone but an affective response which is more likely to influence attitudes and values towards a desired mode of behaviour (Tilden 1977; UNESCO 1977; Carson 1978; Opie 1989;

Uzzell 1989D). This raises the questions; why should the approach to education advocated by those involved in interpretation and reformers seeking to implement environmental education be so foreign to that found traditionally in formal education? Also, what are the inherent shortcomings in the methods of instruction generally associated with formal education that make them ill-suited towards achieving the aims of interpretation or environmental education? These are salient questions interpreters need to be able to answer if they are to be expected to break from formal teaching practices and develop innovative teaching methods leading to genuine interpretive programmes, which meet the goals of interpretation as set out by Tilden. This is affirmed by Aldridge (1989:76) who writes;

"As we have seen in defining the subject, the site interpreter, whilst sharing many of the objectives of the schoolteachers, is involved in a different activity. Until interpreters fully understand that, they will do little to upgrade our interpretation."

2.4 HOW INTERPRETATION DIFFERS IN METHOD AND INTENT FROM FORMAL EDUCATION

When one considers the high importance attached to formal education today and the seemingly indispensable role it is seen to play in preparing youth for the future, it is interesting to note that, socially, compulsory public education is a

relatively recent phenomenon. It was between 1830 and 1930 that most of the national systems of education in Western countries were established (Pounds 1968; Gutek 1972). Before this time education for the vast majority of people was quite separate from schooling. Schools were normally attended by individuals preparing for the clergy or from the higher social classes, who could afford the privilege. For the common man and woman education came about naturally through participation in everyday family and social life or else under the tutelage of an elder or skilled artisan. This, however, should not be taken to suggest that everyone who did not go to school was illiterate. Rossiter, (1966:29) commenting on the state of learning at the time of the American Revolution, writes of how the family was called upon to shoulder the burden of educating the youth as it would never be called upon today;

"The new republic was full of men who had never seen the inside of a schoolhouse and yet were extremely well educated for the responsibilities of their stations in life".

With the rise of national systems of education in the nineteenth century, however, the influence of what Leonard (1968:12-13) calls the, "prime educating institutions of the past (family, farm, village, church, guild)," gradually weakened, "leaving successively more of the younger generation's total education-for-living to the schools and colleges. The young crowded into classrooms and were led away

from life". This trend towards a didactic and generally authoritarian approach to education in which pupils are expected to learn about the world around them vicariously, has been challenged by progressive educators from Pestalozzi to Dewey and increasingly today (Pounds 1968; Illick 1973; Carson 1978; Kirk 1987; Grieg 1989; Opie 1989). None the less it has proven remarkably resistant to reform. As Leonard (1968:14) further asserts;

For the most part, schools have not really changed. They have neither taken up the slack left by the retreat of the past's prime educators nor significantly altered the substance and style of their teaching. The most common mode of instruction today, as in the Renaissance, has a teacher sitting or standing before a number of students in a single room, presenting them with facts and techniques of a verbal-rational nature".

Rather than seeing this in a negative light there are those who would argue that the classroom performs an important function in formal education, providing as it does a focused environment in which, "competing claims for attention", are reduced to a minimum (Boyd 1985:35-36). While it is arguable that the classroom situation and the verbal-rational approach to education, that it tends to promote, could be the best way to address some subjects, in recent years it has become increasingly obvious that it provides an inadequate forum for achieving the deeper levels of awareness and understanding

called for by environmental education and interpretation. As Carson (1978:IX-X) writes;

"At the highest level education involves the internalization of values and this can only be achieved through personal experience in the field or in the imagination. The listener or the viewer can never expect to gain the depth of understanding in any activity earned by the doer, involved with all his senses".

Over the last few decades scientific evidence to support this contention, as expressed by Carson, has come from the field of neuroscience. Whereas in the past the general consensus among neurologists was that the left hemisphere of the brain was the major partner and dominant in all psychological processes over the left (often termed the minor) hemisphere, discoveries which began in the 1960's proved this not to be the case. Instead it was revealed that each hemisphere of the brain has specialized functions which, unless altered surgically, or through injury, are integrated across an interconnecting nerve cable (the corpus callosum) to form a unified mental picture (Levy 1985).

It has emerged that the left hemisphere processes information in a logical, analytical and sequential manner. It takes the meaning of your words literally, is mathematical and is also the side that controls speech, reading, writing and movement of the right side of the body. The right side of the brain, conversely, is intuitive and non-verbal. Rather than thinking linearly it is able to process many kinds of information

simultaneously, thus arriving at leaps of insight. This is the side that controls movement of the left side of the body and is where the artistic, imaginative, emotional and spiritual modes of apprehension and reasoning are found (Edwards 1979; Sperry 1983; Zdenek 1985; Opie 1989). As might be expected these discoveries have been the source of a great deal of popular misunderstanding and Levy (1985:43) admonishes that one must not be led to believe that different activities and psychological demands engage only one hemisphere at a time while the other, "idles along". Both halves are always working together in a normal person although the degree of involvement of either side will depend on the task.

The import of these discoveries for educators is perhaps best summed up by Roger Sperry (1983:58-59) who pioneered studies in this direction and received for his work the Nobel Prize for Physiology and Medicine in 1981.

"These developments seem to tell us, among other things, that our education system and modern society generally (with its very heavy emphasis on communication and on its early training in the three R's), discriminates against one whole half of the brain ... In our present school system, the minor hemisphere of the brain gets only the barest minimum of training, essentially nothing compared to the things we do to train the left or major hemisphere".

Tilden certainly had at least a tacit awareness of this imbalance in formal education as evidenced by his insistence

that, "information as such is not interpretation", that the "chief aim of interpretation is not instruction but provocation". Even his definition of interpretation espousing the use of "original objects, firsthand experience and illustrative media", shows a recognition of the need to draw upon a wider range of mental functions than simply those stimulated by factual information presented in a verbal-rational manner. Herein lies the essence of interpretation; an acceptance of the necessity to employ teaching strategies in which both the affective and rational elements of human reasoning are engaged collectively; to achieve not only awareness but effect attitudes and values as well. Whereas formal education has traditionally seen the cultivation of a rather narrowly defined rationalism as the preferred aim of education (Leonard 1968; Pounds 1968; Gutek 1972; Kohlberg and Mayer 1987), the principles of interpretation and environmental education call for a new more holistic approach to education. As explained by Sloan (1980:5);

"Such a new approach if it is really new, will mean re-establishing imagination, insight, intuition and human values where they belong, at the heart of reason".

2.5 INTERPRETATION TO THE PRESENT DAY

The growth of outdoor leisure pursuits has by no means been a phenomenon confined to the United States. In the United Kingdom, for example, a shorter work week, more disposable

income and greater access to personal motor transport gave rise to an increase from 3% to 12% in the time spent on leisure outings in the postwar years (Silltoe 1969). Car ownership rose from 2.25 million in 1950 to 12 million in 1970 and was projected to reach 24 million by 1985 (Toynes 1976:7). These social trends coupled with a general growth in international tourism led to over 213 million sight seeing trips in Britain in 1985-86. These realized revenue to the amount 5473 million pounds for the United Kingdom (Hewison 1987:27).

The impact such numbers purport for leisure resources can be appreciated when one considers, as pointed out by Uzzell (1988:249), that over 16 million people live less than a one hour drive from the Peak District National Park and that the Lake District receives six times as many visitors each year as Yellowstone National Park and yet is only one quarter the size. It is little wonder that, enticed by the attractive returns of tourism and then faced with the challenge of human impact which threatens the very resources which attracted visitors in the first place, many countries have come to invest in developing interpretive programmes of their own. In the United Kingdom this was undertaken by the Countryside Commission for Scotland in 1967 and England and Wales in 1968, which were able to bring in expertise from the United States to help interpretation there. This led to the founding of the, "Society for the Interpretation of Britain's Heritage", (S.I.B.H.) in 1975 (Phillips 1989:123-125). This organization along with its

allied, American, "Association of Interpretive Naturalists", (founded in 1960) has done much to promote the greater professionalism of interpretation, not only in their respective countries but abroad as well (Uzzell 1989A).

In South African today, there is evidence that an awareness of the development and successes of interpretation overseas has stimulated a growing appreciation and in some cases application of interpretive practices. It is not uncommon to find the name 'interpretive' replacing the word 'information' on visitor centres in many conservation areas. Closer inspection, however, often shows that the presentations and communication techniques employed differ little from more traditional "books on .walls" displays (Uzzell 1989B:12), with few, if any, activities that engage the visitor actively in the learning experience or in other than a verbal-rational manner. Notable exceptions can be found in the practice of guided wilderness trails provided by the National Parks Board, the Natal Parks Board and a number of private organizations. Also, there are a growing number of open air "living museums", such as the Iron Age village site in the Kruger National Park, "Massourini", (developed by the National Parks Board) and the "Kleinplasie", Living Open Air Museum in Worcester (developed by the Cape Provincial Administration, Museum Services), depicting early pioneer farm life. There is certainly, also, a definite move to incorporate interpretation into the visitor services of the Natal Parks Board (O'Donoghue 1984; Preston 1984). These

developments are encouraging but when one appraises what is being achieved and then weighs it against the potential applications and contributions interpretation could be making in South Africa, it can truly be said that interpretation is still in its initial stages of development in this country (Preston and Fuggle 1987; Hallinan 1989).

Lastly, as has been the case overseas, interpretation in South Africa can be seen to have been strongly influenced by the tourism, marketing and public relations industries. Professed interpretive programmes have been employed to promote a range of interests such as the Victoria and Alfred Waterfront Development, in Cape Town, and the nuclear energy programme at Koeberg. Although the use of interpretation in such efforts may not seem improper in that there is often an expressed concern for conservation in any of these undertakings, how much this concern derives from other motives is open to debate.

These trends illustrate that while there is room for optimism, interpretation in South Africa is faced with many of the same obstacles that challenge the further professional development of interpretation in other countries. Once again the need for a professional orthodoxy of interpretation with philosophical, theoretical and procedural guidelines is highlighted.

2.6 TOWARDS A WORKING DEFINITION OF INTERPRETATION

One of the most often quoted definitions of interpretation is that proposed by Aldridge (1989:64) as;

"The art of explaining the significance of a place to the people who visit it, with the object of pointing a conservation message".

Firstly is interpretation an art? A salient principle of interpretation, as Tilden (1977:9) first noted, is that its aim is not so much "instruction but provocation". In other words it should seek to arouse an affective as much as a rational response in the learner or audience. To achieve this in such a way that is compatible with the continued conservation of the resource being interpreted calls for innovation, imagination and creativity - in a word artistry. However, in as much as interpretation is an art, the development of effective programmes rests on a sound factual foundation the result of scientific methods of research, analysis and survey. From this point on the art of interpretation can be employed to develop a strategy uniquely suited for the intended target audience and the resource to be interpreted.

The second part of Aldridge's definition is; "explaining the significance of the place to the people who visit it", The art of interpretation is in many ways a balancing act which weighs the needs and aspirations of visitors against that which is

required to ensure the future conservation of the resource. There are few stock answers in interpretation that can be transferred from one site to the next and maintain their effectiveness. The ultimate design of interpretive services needs to have considered the uniqueness of the place, the people who visit it and the way they interact with the resource.

To achieve this, the first step is to gain an understanding of the nature and characteristics of the audience(s) presentations will be expected to serve and how this audience interacts with the resource in question. Although this is overlooked at times and programmes are developed which assume visitor interests and actions, increasingly, an awareness of the audience an interpretive programme is intended for is being seen as crucial to the success of these efforts (Risk 1989; Stevens 1989; Uzzell 1989B). As Wagoner (1989:215) asserts;

"An effective programme cannot be presented unless the interpreter has some understanding of the visitors including their average education level, where they come from and why they come to the site. It is obvious that the same programme should not be presented to a specialist group of scientists, historians or naturalists as would be presented to the general public or a children's group. Details of the visitor profile and pattern of visitation at the site are essential background information."

The next step is to determine what opportunities there are for interpretation in a particular area under consideration and in which ways these are sensitive to visitor impact. This is normally achieved through a resource inventory in which the interpretive resources are not only identified but their relative value for interpretation assessed (Grater 1976:12-13). The visitor profile when integrated with the resource inventory provides the factual foundation on which the decisions in an interpretive plan are based.

The final tenet of Aldridge's definition asserts that ultimately interpretation should have as its goal "the object of pointing a conservation message". From its very inception the *raison d'être* of interpretation has been to espouse the ethic of conservation. This is what makes interpretation distinct from marketing or public relations programmes which employ similar techniques to interpretation but have an interest in conservation which is marginal if evident at all.

Interpretation is therefore allied to environmental education although more narrowly focused towards a specific area or site. This should not be taken to underplay the contribution interpretation can make in promoting environmental education or conservation globally. Two of the clarion calls of environmental education today are that it should include fieldwork in diverse learning environments and that it should be seen as a continuous lifelong process (UNESCO 1977; Council

for the Environment 1986). The value natural areas and places of cultural-historical importance hold for achieving these objectives is greatly enhanced when they are provided with effective interpretive services. This promotes the conservation of these resources by not only directing human impact and explaining the significance of these assets but also by attaching a tangible social value to them.

For the conservation movement internationally one can begin to appreciate the potential interpretation holds by considering that today annual arrivals of international travellers exceed 260 million world-wide; while domestic tourists in most developed countries are twice that of foreign tourists in numbers (Liebold, 1991). Assuming that each tourist is likely to visit at least one natural or cultural heritage site during their holiday, one can begin to imagine the potential effect interpretation can have in promoting the ethic of conservation.

For these ideals to be realized, however, interpretation will need to develop further as a clearly defined profession within accepted theoretical, philosophical and procedural guidelines. This will serve to promote not only more effective interpretation but an understanding of this field and the greater benefits it can realize, to those outside the profession. No small part of this will be an appreciation of the need for proper planning to precede the investment of irretrievable resources in any interpretive programme. This

then leads to an example of such preplanning with the Cape of Good Hope Nature Reserve, as a case study.

CHAPTER THREE

THE SURVEY OF VISITORS TO THE CAPE OF GOOD HOPE NATURE RESERVE

3.1 BACKGROUND

During the summer school holiday period of December 1988 to January 1989 a visitor profile survey for the Cape of Good Hope Nature Reserve was conducted. A second, concurrent study was also undertaken which focussed on visitors to the reserve's information centre during this period in order to see how this visitor profile would equate or differ with the general visitor profile for the reserve. In addition the information study was designed to achieve an understanding of the effectiveness of the present information service of the reserve and the general level of awareness visitors have of matters relating to nature conservation (Hallinan, 1989).

3.2 RESEARCH METHODOLOGY

It was decided to conduct the survey during the summer school holiday period in that this is the busiest time of the year in the reserve and when the information centre was manned and open throughout the week. Visitor figure totals from reserve records as well as past research (Benkenstein 1982:24)

indicated Sundays and public holidays to be the busiest days over the summer holiday period, followed by Saturdays and then weekdays - which sometimes meet the numbers found on a typical Saturday. Records of vehicles entering the reserve indicated that between 1000 and 1200 vehicles could be expected to enter the reserve on a busy public holiday or Sunday. At first random surveys taken at different times of the day were considered - although the sampling fraction was to be decided during a pilot survey to determine a practical interval for researchers to canvass effectively.

The reserve has only one entrance for visitors and therefore the logical place to conduct the survey was at the main gate. It was decided that mini-buses and touring coaches would be treated as single vehicles with, simply, many more passengers. As in the case for cars, the drivers or alternatively the tour leader (if there was one) would be interviewed and act as spokesman for the whole party. The interviews were conducted by the researcher with the aid of two student rangers, to cope during periods of maximum visitor influx. In this way a 100% response was expected.

Turning to the information centre survey, visitors figures totals here suggested that a longer period would be needed to match in numbers the expected sample from only a few days canvassing at the main gate. It was therefore decided to

conduct the information centre study daily over the entire summer school holiday period.

3.2.1 QUESTIONNAIRES - DESIGN AND OBJECTIVES

The use of questionnaires seemed the most appropriate method for gathering the desired information (Appendix A and B). Questions were closed, short and direct so that data would be amenable to quantification and so the study could easily be repeated at any later stage for comparative purposes. The design of the questionnaires followed the format for "structured interviews" as defined by Isaac and Michael (1977:96).

Whereas the main gate questionnaire was of such a length that it could easily be administered by the researcher or an assistant, the information centre survey was broader in intent and therefore the questionnaire substantially longer. In this case it was decided that a self-administered format was more appropriate. This enabled research assistants to canvas more than one individual or spokesperson (for each group) at times when the centre was busy. Accepting that the research assistant could not at all times ensure that questionnaires were filled in completely nor candidly, the design of the information centre questionnaire followed the "funnel approach", as outlined by Oppenheim (1966:38). In this approach the question sequence begins with broad, general

questions and then gradually narrows down the scope of the questions as rapport with the respondent is hopefully gained. It is then that questions of a personal or specific nature are more likely to be answered openly. Therefore questions comparable to those from the main gate survey were found throughout the information centre questionnaire (rather than asked at the start) in the hope this would lead to a more successful overall response.

3.2.2 PILOT STUDY

On Sunday 11 December, the survey design was tested in a pilot study. At the main gate 77 questionnaires were collected at random, two hourly intervals from the 689 vehicles which entered the reserve that day. The actual questionnaire worked efficiently and was easily mastered by research assistants. However, it very quickly emerged that the visitor pattern was characterised by "activity profiles", with peaks at different periods over the day. Divers, for example, predominated roughly one hour before low tide, whereas fishermen, (seeking the best conditions for their sport), tended to arrive in number after the turning of the tide. Visitors intending to spend a day at the beach and/or braai, arrived early in the morning and their numbers declined steadily until after midday, when very few were recorded. Conversely, those coming to the reserve for a scenic drive reached their peak numbers in the afternoon.

It was obvious therefore, that to sample at random periods, as had been considered, may have over - or under - represented certain activity groups. To achieve a representative sample it was concluded that the survey would need to be conducted from the time the gates opened at 0600 until the last visitors were allowed entry at 1900. Canvassing every fifth motor vehicle that entered the reserve (excluding those on official business) would therefore give a sample size of between 200 to 240 (20% of total) on a typical public holiday or Sunday.

As activity profiles could have significance for the future planning of interpretive services, the time each survey was completed was added to capture these data.

A second problem arose in that it began to appear that the profile of visitors and the activities pursued might be different for a Sunday from that found on a Saturday or weekday. If this were the case then to sample over a long weekend as had been planned, although giving a large enough sample size, would be representative of only a particular group of visitors and their preferred pursuits. The alternative would be to sample for an entire week to give weekday visitors a weighting in keeping with the weekend total. This, however, was seen to be beyond the scope of this project. It was finally decided to rather carry out the survey on three different days - a Sunday/public holiday (regarded as

synonymous in that local residents and holidaymakers alike were able to enjoy outdoor recreational pursuits) a Saturday and weekday independently.

At the information centre on the day of the pilot survey 357 visitors were recorded. An assistant distributed or drew attention to the questionnaire between answering questions and attending to other duties but only 11 completed surveys were returned. The questionnaire was seen to give satisfactory results. In the light of responses to question A1, however, it was decided that an additional category was necessary to cater for those visitors that felt strongly that they had a combination of reasons for visiting the reserve that day. Also, the relatively low level of response showed that it was important to develop rapport with a visitor before they were asked to fill in a questionnaire. As this was not easy when the centre was particularly busy, it was decided to second student rangers to the centre to help achieve an adequate return. Lastly, in order to capture a sample comparable to that expected from the three survey days at the main gate it was accepted that the information centre section of the study would need to be conducted on each day the centre was open, until the final day of the overall study.

3.2.3 THE SURVEY

The study began on Friday 16 December, a public holiday. By this time all the schools in the Republic had closed for the holiday period. The reserve could be expected to be busy but not overwhelmingly so, as occurs during the Christmas to New Year period. It was felt that a large enough sample could be collected at this time without having to deal with potentially unmanageable visitor numbers. The following day, Saturday 17 December was selected as well. Since this was not a public holiday and all the businesses usually open for trade on a Saturday were operating, it had the characteristics of a typical Saturday for the purposes of the survey. The final day of the survey was a weekday near the end of the holiday period, Monday 9 January.

The information centre survey was also begun on 16 December and from then on conducted on every day the centre was open until and including 9 January.

The breakdown of results for both surveys are present in Table 3.1.

TABLE 3.1.: BREAKDOWN OF RESPONDENTS RECORDED ON INDIVIDUAL DAYS IN THE MAIN GATE AND INFORMATION CENTRE SURVEYS

		DATE	MAIN GATE		INFORMATION CENTRE	
% OF TOTAL VISITORS ON EACH DAY			NO OF QSTNRS COL- LECTED	NO OF VEHICLES	NO OF QSTNRS COL- LECTED	NO OF VISITORS TO CENTRE
Main Gate	Info Centre					
19,9	7,5	16/12*	195	978	30	397
19,8		17/12	92	464		
	4,8	18/12			7	144
	11,0	20/12			19	170
	26,0	21/12			34	129
	2,2	22/12			7	309
	11,0	23/12			34	302
	15,0	26/12*			62	409
	23,0	27/12			32	134
	7,9	28/12			29	366
	16,9	29/12			42	249
	13,8	30/12			23	166
	5,6	31/12			22	387
	3,4	1/01			37	260
	3,9	2/01			14	402
	3,9	3/01			10	256
	3,7	4/01			9	240
	1,8	8/01			5	276
19.8	5,5	9/01	70	353	8	144
		TOTAL	357		424	4740

* PUBLIC HOLIDAYS

From the main gate survey the answers to questions 5 and 6 revealed that a total of 1417 persons were represented by 357 respondents canvassed. At this time it should be mentioned that the population group of each party was recorded by interviewers or research assistants in that it was believed to be pertinent as an aid to understanding visitors and their

choice of recreational pursuit (given the legacy of racial discrimination and its influence on the socio-economic structure of South African society, which is still an unfortunate reality today).

Table 3.2 shows that white visitors generally did not bring children (1 to every 4 adults) but for other races the ratio was higher (1 to every 2 adults)

TABLE 3.2: ADULTS/CHILDREN REPRESENTED BY THE MAIN GATE SURVEY

POPULATION GROUP	ADULTS	CHILDREN
	>18 Yrs	<18 yrs
A = ASIAN	47	19
B = BLACK	5	2
C = COLOURED	212	209
D = WHITE	<u>802</u>	<u>209</u>
	1 066	351

All persons travelled to the reserve by private car except for two buses recorded on 16 December carrying 21 and 42 passengers respectively. The total number of visitors covered by the survey, therefore, who came to the reserve by motor car was 1354. The average party comprised 4 individuals with 3 adults for every child (Table 3.2). Of the groups interviewed 267 leaders stated that they were English speaking while 85 were

Afrikaans and 5 insisted they were fully bilingual. Therefore 75% were primarily, if not completely, English speaking.

At the information centre 424 respondents were surveyed representing 1849 individuals. Interestingly, the proportion of younger people/children increased markedly - doubling among whites (1 child/2 adults) and in ratio almost 1:1 for other groups. This was a significant difference between general visitors and those who chose to visit the information centre. The breakdown of adults to children and for each population group was as follows;

TABLE 3.3: ADULTS/CHILDREN REPRESENTED BY THE
INFORMATION CENTRE SURVEY

<u>POPULATION GROUP</u>	<u>ADULTS</u>	<u>CHILDREN</u>
A = ASIAN	69	49
B = BLACK	16	16
C = COLOURED	81	71
D = WHITE	<u>1016</u>	<u>531</u>

All persons who visited the information centre travelled in private vehicles. Of significance is the fact that no buses (i.e. touring coaches) were recorded visiting the centre for the entire holiday period. The average party was just over 4 persons. Slightly fewer were English speaking than found in the main gate survey - 68% while 31% stated that Afrikaans was their home language. Finally there were 73% male to 27% female respondents.

3.3 THE GENERAL PROFILE OF VISITORS TO THE RESERVE

As has been explained, it was suspected that the profile of visitors from different areas of origin was significantly different on each of the three days surveyed at the main gate and that to combine the returns would result in a biased sample towards one or more origin or activity group(s). It was decided to test the significance of the difference in the proportion of visitors from each place of origin using a CHI-Squared non parametric test for two or more variables (3x7 contingency table analysis as in Zar, 1984) (3.4)

- H_0 - No difference in the area from which visitors were drawn in each of the 3 days surveyed
- H_a - Difference in the area from which visitors were drawn in each of the 3 days surveyed

TABLE 3.4 DETAILS OF VISITORS FROM DIFFERENT AREAS OF ORIGIN

Origin	CT	CP	OFS	N	TVL	A	O	Total
Date								
16/12/88	346	27	27	53	264	9	101	827
17/12/88	99	21	4	26	112	12	52	326
09/01/89	88	28	28	37	31	7	73	264
Total	533	76	31	116	407	28	226	1417

A significant difference ($\chi^2 = 127.6$; $df = 12$; $P < 0.001$) was found. Therefore the H_0 was rejected.

Given that visitors from different areas are attracted to the reserve on different days it was decided that to combine the results for the three days would hide important differences in the profile of visitors to the reserve; differences which could prove significant for the development of an effective interpretive programme. The daily results are therefore presented independently and only in cases where answers of a more general nature are called for are the data combined.

Since it is unlikely that persons from outside metropolitan Cape Town or persons from different areas overseas would come to the reserve for significantly different reasons, it was decided to further combine the results into three categories presented in Table 3.5.

TABLE 3.5: RESERVE VISITORS BY CATEGORY OF ORIGIN
(MAIN GATE SURVEY)

PLACE OF ORIGIN	PUB. HOL		SAT		MON	
	No	%	No	%	No	%
Metropolitan (CT & Peninsula) Cape Town	346	42	99	30	88	33
Other areas (Rest of Cape in South (OFS Africa (Natal (Tvl	371	45	163	50	96	37
Foreign (Rest of Africa Tourists (Overseas	100	13	64	20	80	30

On all days visitors from the category, "other areas in South Africa", predominated. Combined with the figure for overseas tourists these numbers support the findings of Ferrario (1976) that the reserve is a destination of high attraction to tourists both domestic and foreign. Given the place of origin of 60 - 70% of all visitors to the reserve it is not surprising that respondents were primarily (75%) from the activity group which come to the reserve to see Cape Point itself or as part

of the scenic drive around the Cape Peninsula, a favourite tourist outing. (Table 3.6). This dispels the commonly held perception on the part of reserve managers that the majority of visitors come to the reserve to enjoy a day at the beach where they have a picnic or braai. Dealing with the crowds and inherent problems at the picnic sites during any busy day it is easy for reserve management to lose sight of the fact that a steady stream of traffic continues to go to Cape Point and back throughout the day and that these visitors make up the majority of people who utilise the reserve. It is only within the local community of Cape Town and environs that one finds appreciable numbers of people coming to the reserve other than for a scenic drive; to see Cape Point or the Cape of Good Hope. These are the people who come to the reserve primarily to enjoy a day at the beach, for a braai or in order to drive or fish, and they make up 23% of the total visitors. As could be expected, only a small proportion (1%) from areas outside metropolitan Cape Town, come to the reserve to carry out these activities.

TABLE 3.6: POPULATION GROUP, ORIGIN AND ACTIVITY PREFERENCE
OF RESPONDENTS TO THE MAIN GATE SURVEY FOR EACH
OF THE THREE STUDY DAYS

Activity Date	Scenic drive			Beach/Braai			Fish			Nature		
	16	17	9	16	17	9	16	17	9	16	17	9
CTown												
A	10	0	0	0	0	2	0	0	0	0	0	0
B	0	0	0	0	0	4	0	0	0	0	0	0
C	53	5	17	116	30	25	29	13	8	0	0	0
D	89	26	2	16	0	25	24	25	4	3	0	1
CProvince												
A	0	0	0	0	0	0	0	0	0	0	0	0
B	0	0	0	0	0	0	0	0	0	0	0	0
C	0	0	24	0	0	0	0	0	0	0	0	0
D	22	21	4	0	0	0	5	0	0	0	0	0
OFS												
A	0	0	0	0	0	0	0	0	0	0	0	0
B	0	0	0	0	0	0	0	0	0	0	0	0
C	0	0	0	0	0	0	0	0	0	0	0	0
D	27	4	0	0	0	0	0	0	0	0	0	0
Natal												
A	0	5	20	0	0	0	0	0	0	0	0	0
B	0	0	0	0	0	0	0	0	0	0	0	0
C	0	0	0	0	0	0	0	0	0	0	0	0
D	53	21	17	0	0	0	0	0	0	0	0	0
TVL												
A	10	10	0	0	0	0	0	0	0	0	0	0
B	0	0	0	0	0	0	0	0	0	0	0	0
C	4	4	0	0	0	0	2	0	0	0	0	0
D	250	95	21	0	0	8	0	3	0	0	0	0
Africa												
A	0	0	0	0	0	0	0	0	0	0	0	0
B	0	0	0	0	0	0	0	0	0	0	0	0
C	0	0	0	0	0	0	0	0	0	0	0	0
D	9	12	7	0	0	0	0	0	0	0	0	0
Overseas	101	48	71	0	0	2	0	4	0	0	0	0

A: Asian; B: Black; C: Coloured; D: White

CTown: Cape Town; CProvince: Rest of Cape; OFS: Orange Free State; TVL: Transvaal; Africa: Rest of Africa; 16: 16/12/88; 17: 17/12/88; 9: 09/01/89

Any interpretive service will need to be designed taking cognizance of the fact that a large part of the target audience will be from areas outside the Cape Town metropolitan area. Not only can tourists, domestic and foreign, be expected to be the majority of visitors to the reserve on public holidays and weekends over the summer season but overwhelmingly so over the rest of the year (off season) when weather conditions for the most part discourage seashore recreational pursuits on the part of the local community. Acknowledging this it will be important in the planning of the interpretive presentations to remember Tilden's first principle of interpretation that:

"any interpretation that does not somehow relate what is being displayed or described to something within the personality or experience of the visitor will be sterile."

In order to achieve the greatest effectiveness interpretive efforts will need to not only explain the local significance heritage resources in the reserve hold, but wherever possible highlight aspects that have relevance nationally and even internationally so that visitors from beyond Cape Town and its environs can relate to it.

A point worthy of reflection is the fact that only two respondents (0.6% of the persons interviewed) came to the reserve to study nature or go for a walk. This apparent lack of appreciation for what the reserve offers specifically as a

conservation area is even more remarkable when one considers the general educational level of respondents. Persons with a matriculation certificate or higher qualification predominated in each activity group.

TABLE 3.7 EDUCATION LEVEL OF RESPONDENTS ON ALL THREE DAYS

(MAIN GATE SURVEY)

<u>EDUCATION</u> <u>LEVEL</u>	<u>SCENIC DRIVE</u>		<u>BEACH/</u> <u>BRAAI</u>		<u>FISHING/</u> <u>DIVING</u>		<u>STUDY</u> <u>NATURE</u>	
	No	%	No	%	No	%	No	%
PRIMARY	17	4,5	18	5	8	2	0	0
MATRIC OR HIGHER QUALIFICATION	249	70,0	34	10	29	8	2	0,5

Clearly there is a general lack of appreciation of the reserve as a natural and cultural heritage resource and much more needs to be done to promote the reserve as a venue for conservation orientated outdoor recreational activities.

The period spent in the reserve could be expected to be related to the activity visitors had come to pursue. In view of this the figures presented in Table 3.8 represent the total visitors for the three days surveyed. One must be cautious of making a

blanket statement and declaring that the majority of people come into the reserve for 1 - 3 hours or less. What can be said is that, in general, the persons who come into the reserve as part of a scenic drive plan to spend 1 - 3 hours, while visitors who come to the reserve for other activities - mainly from the local community - plan to spend between 3 - 8 hours and in some cases longer. Depending on the intended target group for a particular interpretive service or programme these facts must be borne in mind and the interpretive service designed accordingly.

TABLE 3.8: DURATION OF VISIT (MAIN GATE SURVEY -
TOTAL RESPONDENTS FOR ALL THREE DAYS

<u>ACTIVITY</u>	<u>0-1HRS</u>	<u>1-3HRS</u>	<u>3-5HRS</u>	<u>5-8HRS</u>	<u>+8HRS</u>
SCENIC DRIVE	44	182	34	6	0
BEACH/BRAAI	0	6	13	22	12
FISHING/DIVING	0	12	16	6	2
STUDY NATURE	0	0	0	1	1

In summary, therefore, it can be seen that the average party visiting the reserve comprises 2 adults in a car with 1 child, who come as part of a scenic drive. They are relatively well educated and expect to spend 1-3 hours in the reserve. It is primarily from the local community that one finds persons coming to the reserve to either utilize the seashore recreation

facilities or else fish or dive. Few persons from any group come to the reserve for reasons that can be considered specifically to appreciate nature.

3.4 PROFILE OF VISITORS TO THE INFORMATION CENTRE

It was found that the majority (83%) of the information centre respondents were from the economically active sector of the population (25-60 age group) while 16% of those canvassed were under the age of 25.

Respondents had a relatively high education level with 77.23% at least a high school education and 48% of the overall number, some level of university education or a degree. The implications of these findings is that at least for those presently attracted to the centre, interpretive presentations can be targeted towards a generally well educated audience from the upper socio-economic levels.

TABLE 3.9: INFORMATION CENTRE VISITORS BY CATEGORY OF ORIGIN

		RESPONDENTS NO.	%
Metropolitan (CT & Peninsula) Cape Town		87	20,5
Other Areas	(Rest of Cape	23)	
in South	(OFS	14)	
Africa	(Natal	54)	67,5
	(Tvl	195)	
Foreign	(Rest of Africa	10)	
Tourists	(Overseas	46)	12,0

In comparing the percentages of visitors from different places of origin to those derived from the main gate survey the most striking difference is in the preponderance of persons from other parts of South Africa. In fact 67.5% of visitors who came to the information centre were tourists from other parts of the country as opposed to only 45% of the total number of people entering the reserve on all three days of the main gate survey. The visitors from Cape Town and environs conversely made up a far lower percentage of visitors to the information centre (20.5% compared to 39% recorded at the main gate).

It is safe to say that 16% of respondents had paid visits to the reserve on previous occasions in 1988, 6% of them more than twice.

TABLE 3.10: FREQUENCY OF VISITS TO CAPE POINT IN 1988:

	No. of Respondents	%
1. Never	191	45
2. Once	165	39
3. Twice	45	10
4. Approx. every three months	15	3,5
5. Approx. once every two months	3	1
6. Monthly	3	1
7. Other	2	0,5

356 of the total respondents (84%) had either not previously been to the reserve in 1988 or, if at all, only once. Some confusion was apparent on the part of respondents over the phrasing of this question. Many who had not been to Cape Point previously in 1988 recorded their current visit into the once category. In retrospect this would have been a better question to ask in the general, main gate, survey as many frequent visitors to the reserve can be expected to see no need to visit the information centre repeatedly.

TABLE 3.11: INFORMATION CENTRE VISITORS REASONS FOR COMING
TO THE RESERVE

	No of Respondents	%
1. As part of a scenic drive around the Cape Peninsula/to see the Cape of Good Hope.	306	72
2. To spend a day at the beach/braaing.	9	2
3. Driving or Fishing.	5	1
4. To study nature/go for a walk.	46	11
5. Drive and study nature/walk.	58	14

Table 3.11 presents the activity profile of respondents. When this information is viewed in the light of the population group respondents belong to and the home area they come from, some interesting insights appear (Table 3.12).

TABLE 3.12: POPULATION GROUP, ORIGIN AND ACTIVITY PREFERENCE
OF RESPONDENTS TO THE INFORMATION CENTRE SURVEY

	Activity/reason for visit				
	Scenic Drive	Nature	Both	Beach/ Braai	Fish
<u>Cape Town</u>					
A	1	2	2	0	0
B	1	0	0	1	0
C	12	2	2	0	1
D	40	14	5	1	3
<u>Cape Province</u>					
A	0	1	0	0	0
B	0	1	0	0	0
C	0	0	0	2	0
D	14	2	3	0	0
<u>OFS</u>					
A	0	0	0	0	0
B	0	0	0	0	0
C	0	0	0	0	0
D	9	2	3	0	0
<u>Natal</u>					
A	9	0	1	0	0
B	0	0	0	0	0
C	0	1	0	1	0
D	34	3	5	0	0
<u>TVL</u>					
A	3	0	2	0	0
B	1	0	1	0	0
C	5	0	2	0	0
D	137	13	26	4	1
<u>Africa</u>					
A	0	0	0	0	0
B	0	0	0	0	0
C	0	1	0	0	0
D	7	1	1	0	0
Overseas	33	3	5	0	0

The category "Both" includes respondents who came primarily to drive, but also (secondarily) to study nature.

A: Asian; B: Black; C: Coloured; D: White

Firstly, very few of the persons who came to the reserve to spend a day at the beach or braai are attracted to the information centre. They made up only 2% of the total respondents. This is also the case for those from the diving and/or fishing activity group which comprised only 1% of the respondents. The persons who engage in these activities are primarily from the local Cape Coloured Community and to a lesser extent the local White Community (Table 3-12). It would at first appear that it is overwhelmingly those coming to the reserve as part of a scenic drive or to see the Cape of Good Hope that choose to visit the information centre. They made up 7 out of every 10 visitors, a figure comparable to that found for general visitors to the reserve in the main gate survey. In contrast, however, to the main gate survey 25% of the information centre respondents said that they came to the reserve specifically to enjoy what Cape Point offers as a nature reserve. Furthermore, 11% stated that this was their primary reason compared to only 0.6% (for all three days) who responded so to the main gate survey. The centre therefore is clearly attractive to those persons with an interest in the natural and/or cultural history of this area although this is still a very small percentage of visitors to the reserve overall.

A larger proportion of information centre visitors planned to spend as long as 5 hours in the reserve - 32.5%, as opposed to 17.6% from the main gate survey. Possibly this is because

respondents at the main gate did not initially expect their visit to take long. Since little promotion of the reserve takes place outside to create an awareness of what it offers, it could be that a person who would have responded to this question with an answer of "less than 3 hours", at the main gate in fact found more of interest than anticipated - which resulted in a longer stay and a visit to the information centre.

TABLE 3.13: DURATION LENGTH OF VISIT TO THE RESERVE BY INFORMATION CENTRE VISITORS

	No of Respondents	%
0-1 hour	24	5.5
1-3 hours	223	52.5
3-5 hours	137	32.5
5-8 hours	30	7.0
+ 8 hours	10	2.5

The implication of these findings is that interpretive services will need to be planned taking into account the fact that most visitors operate within fairly narrow time constraints. For example, as 58% of those surveyed expected to be in the reserve less than 3 hours, short activities of an hour or less would obviously be more likely utilised than any of longer duration. Even for the 42% who said they would be spending more than 3 hours in the reserve, taking in a selection of shorter activities may prove a more popular option, than, for example, a single 3-4 hour walking trail. This can perhaps best be

judged by simple experiments gauging the utilisation of temporary facilities before more permanent ones are developed and costly resources committed. In this regard the information centre is a case in point.

All persons coming through the reserve pass the information centre twice as they drive in along the main road and out again. Only 25% of those who chose to visit the centre did so initially. Three out of every four were found to have called in on their way out of the reserve. The possibility of any insights gained here enhancing their experience of the reserve, therefore, was greatly reduced. Clearly the efficacy of the siting of the present information centre needs to be questioned before more effort and expense is invested in its development.

It was found that 73.5% of the respondents did not know the reserve offered information services before their visit. Once again this highlights the need to promote an awareness of the reserve and the services it provides more widely. This could be achieved through greater co-operation on the part of reserve management with various tourist organisations which serve the Western Cape and are able to reach tourists (both domestic and foreign) with information about the reserve. As many as 55% of those questioned stated they would have set aside more time in order to take advantage of interpretive services if they had been aware they were provided.

Of those visitors who called in at the information centre 84.5% said they were generally pleased with the service provided. Before concluding that the present service is a success, however, it should be considered whether or not it achieves the greater goals set today for information/interpretive services? How effectively does it reach and in turn enhance the experience of the general visitor to the reserve? Is information being presented in a manner that provokes a deeper level of awareness on the part of the visitor and can be expected to positively influence visitor behaviour and thus aid in the achievement of management objectives? The answers to these questions are what will ultimately distinguish an information service from an interpretive service of which the conveying of information is only one function.

When asked to rank a selection of possible additional services the reserve could offer, visitors responded with the following order of preference;

1. Conducted trails with rangers.
2. Displays at view sites.
3. Self-guided walking trails with information pamphlets.
4. Self-guided motor car tours with information pamphlets.
5. Literature on the reserve.
6. Lectures/film shows

It can be seen that the most popular choices were those which would allow visitors to learn about the reserve while experiencing it actively. Selection numbers 5 and 6 were the least favoured and can be taken to support the point that visitors are not coming to the reserve for information/interpretive services per se. Towards developing future interpretive services it can be expected that the services which will be most utilised and therefore, most successful, will be those which visitors perceive will enhance the activity they have come to the reserve to pursue, but not replace it.

Following on this interpretive services will need to be designed with the behavioural patterns and characteristics of different target audiences in mind and for maximum effectiveness located at a variety of focal points to cover the range of activity groups the reserve is seen to attract.

In answer to questions assessing environmental awareness visitors displayed a marked degree of understanding regarding general principles of conservation. 48% recognised the term, "fynbos", from its technical description, while 60% knew that the reserve is primarily a floral conservation area. Considering that only 26% of the respondents were from metropolitan Cape Town or some other area of the Cape and therefore could be expected to have some knowledge of the local

vegetation, this could be seen as a positive response. This is particularly so as only 17% of the respondents said they were members of a wildlife society or similar organisation which disseminates information about environmental concerns actively.

The response to question B2, conversely, suggests a lack of awareness of environmental conditions specific to Cape Point. Only 39% knew that the fynbos vegetation here is comparatively poor grazing. Nonetheless it was evident that visitors understood the difference between a nature reserve and a wild animal park (Questions B3 and B5) for over three quarters of the respondents rejected the suggestion of altering the natural vegetation, or of introducing exotic animals. The answer to question B4 was somewhat ambiguous in that 54% were for and 46% against supplementing the diet of grazing animals.

Lastly 79% saw the reserve as a nature conservation area first and a public recreation area second (Question B7). Given the educational level of respondents it can be expected that they appreciate that they could be the ones denied access to the reserve one day if carrying capacities were established and visitor numbers limited. This overwhelming response in support of nature conservation can be taken as evidence of not only an understanding of the aims and objectives of conservation on the part of respondents but also a measure of commitment to its principles.

In summation, therefore, it can be said that the level of awareness displayed by respondents to the information centre survey along with the relatively high educational level of reserve visitors in general implies that interpretive presentations can be developed assuming a reasonable degree of understanding on matters relating to conservation and cultural history on the part of the average visitor. Before developing presentations, however, the challenge facing the interpretive planner is to plan a network of interpretive facilities, based on the evidence derived from the visitor profile survey, which will capture the range of activity groups identified by this study.

CHAPTER FOUR

RECOMMENDATIONS FOR THE RANGE OF INTERPRETIVE OUTLETS CALLED FOR IN THE RESERVE AND THEIR SITING

4.1 SYNOPSIS OF RESULTS FROM THE VISITOR PROFILE AND INFORMATION CENTRE SURVEYS

The visitor profile for the Cape of Good Hope Nature Reserve reveals that at least 75% of the visitors come to the reserve as part of a scenic drive down the Cape Peninsula or to see Cape Point and the Cape of Good Hope, primarily. They are generally well educated, English speaking and spend 1-3 hours in the reserve. The rest of the visitor total is for the most part made up of persons who come to the reserve to spend a day at the beach/braaiing or to go fishing or diving. Less than 1% of the visitors are seen to be coming to the reserve to study nature, go for a walk, or any other activity which suggests they were attracted by what the area offers specifically as a nature reserve. These findings reaffirm the contention that the reason the Cape of Good Hope Nature Reserve has been able to sustain the impact of the large number of visitors it hosts each year is that the majority of human pressure has been confined to the tarred roads, the seashore and picnic sites and the Cape Point parking area and view sites (Benkenstein, 1982).

At present it can be concluded that less than 1% of visitor activity is directed to areas outside these localities. This is a fact to be remembered when developing interpretive services that would direct visitors and hence their impact, in a more ubiquitous manner throughout the reserve. Mitigating measures will need to be incorporated into interpretive services in order to offset the potential for resource degradation.

Comparing the general profile of visitors to the reserve to that from the information centre, it can be seen that 72% of the visitors to the centre came to the reserve as part of a scenic drive or to see Cape Point and the Cape of Good Hope. Only 3% were found to have come to the reserve to spend a day at the beach/braaing or to go fishing or diving, while fully 25% stated that they came to the reserve, if not primarily, at least secondarily to study nature or go for a walk. Before one concludes, however, that the information centre mainly attracts persons from the, "scenic drive," category, a further point needs to be appreciated.

During the summer months of December 1988 and January 1989, in excess of 91,855 visitors came to the reserve. During the same period the information centre recorded approximately 5,700 visitors or 6.2% of the potential visitor audience. Confining these calculations to just the days on which study was conducted merely raises the proportion to 12% of the target

group (4740 out of a total of 56,837 visitors to the reserve overall). Therefore, although 72% of the visitors to the centre were from the scenic drive activity group this percentage was drawn from less than 12% of the total visitors to the reserve and in turn represented only $\pm 7\%$ of the 75% overall, who came to the reserve for this purpose. Conversely persons from the study nature/go for a walk, activity group were found to be 0.6% of the total visitors to the reserve and yet represented one in every four visitors to the information centre. It can be concluded, therefore, that of the three main target groups identified in the visitor profile survey, the present information/interpretive service is patronised primarily by persons specifically interested in the natural and/or cultural history of the reserve, only marginally by those who come to the reserve as part of a scenic drive and by only $\pm 1\%$ of those who come for seashore recreation facilities or activities.

As a clearer picture of who is drawn to the information centre emerges it can be shown that the key to understanding the profile of visitors revealed in this section of the study lies in appreciating why it attracts the particular visitors it does (as small a proportion of the total visitors to the reserve as it may be). Planners must accept that visitors are under no obligation to avail themselves of interpretive services which generally compete with a range of alternative pastimes within a particular recreational area. Hultzman, et al (1987:69-70)

describe how interpretive planners often get, "an evangelical gleam in their eyes", when it comes to providing interpretive services and lose sight of the fact that visitors cannot be, "force fed", education. As much as one may be tempted to believe otherwise there remains no authoritarian way to compel people to take advantage of interpretive services, much less learn from them. If the present information/interpretive service is utilised by persons from the, study nature/go for a walk, activity group, primarily, it is because they have decided to do so of their own volition, believing it to be in their best interest towards enhancing the recreational activity they have come to the reserve to pursue. In turn it can be expected that the success of any future interpretive services developed to capture recognised target groups will be related to how fully these groups perceive (or are lead to understand) these educational offerings will be of value in improving the quality of their experience in the reserve. To achieve this, interpretive outlets will need to be strategically located - convenient and designed taking into account the particular ways different groups interact with the reserve. At the same time ways of making visitors aware of interpretive services and how these can heighten their enjoyment of the reserve must be built into the network of services. This was brought out in a study initiated by the Countryside Commission for England and Wales in 1981 evaluating the effectiveness of interpretive centres in the United Kingdom. One of the most glaring shortcomings found was that at many centres there was a failure to orientate

visitors on arrival, make clear where they were, what they could do and how they could make use of the interpretive facilities provided (Robinson 1989:53). Lastly, from the standpoint of management, interpretive services must be practical. It is of little value to propose widely imaginative facilities and activities if the resources called for to develop and maintain these services, both financial and human, are beyond the means of the managing authority. With these points in mind the following recommendations propose a range of interpretive facilities to reach the different target groups identified in the visitor profile survey and through which the heritage resources of the Cape of Good Hope Nature Reserve can be most effectively interpreted for the visiting public.

4.2 RECOMMENDATIONS FOR THE RANGE OF INTERPRETIVE OUTLETS AND THEIR SITING IN THE RESERVE

It could be argued that the most logical place to site an interpretive centre would be at the entrance to a reserve where information imparted would be of benefit from the onset of the visitors' experience. For the Cape of Good Hope Nature Reserve, however, this would be a mistake. On busy days lines of motor cars can be queued at the main gate at any one time. An interpretive centre here would only add to this congestion. Also, as pointed out, visitors are under no obligation to utilise such a centre. The information centre survey revealed that only 12% of the total visitors to the reserve choose to

visit the present centre and of these 75% do so on their way out of the reserve, after having satisfied their primary objective for coming to the reserve. There is no evidence that visitors would be any more likely to stop initially at a centre located at the main gate than they have been at the present information centre, especially in view of the state of congestion so often found at this point.

Since Cape Point itself is the focal point of the reserve and the primary attraction for more than 75% of all visitors, it is proposed that an interpretive centre would be most effectively located if placed here. The parking area at Cape Point is a convenient place for crowds and vehicles to congregate. It is also mid-way in a visitor's journey through the reserve. Awareness of other interpretive services provided in the reserve, gained at the interpretive centre here, could then be of value to visitors as they travel back through the reserve.

From the standpoint of heritage interpretation a good site for an interpretive centre at Cape Point would be in an existing semi-detached house next to the bus terminus on the heights above Cape Point (Fig 5.10). Rich in historical significance this building was erected in 1860 and served as the original residence for the lighthouse-keeper on one side and assistant lighthouse-keeper on the other (Refer Chapter 5 - section 5.4). In addition, the site itself is remarkable. From here (210 meters above sea level) visitors are afforded a panoramic view

of Dias Beach, Cape Maclear and the Cape of Good Hope to the west; and to the north - a view back over the reserve. It is conveniently located for visitors in that all pedestrian traffic to the Cape Point view sites passes in front of this building. The sight is also served by a bus, operated by the reserve, which runs up from the parking lot below, every day of the year, so the centre would be easily accessible even for the elderly or infirm (Fig 5.10).

As suitably placed as a centre here would be it must still be appreciated that visitors have not come to the Cape of Good Hope so much to learn about it as to see and experience it. As has been explained, for interpretive services to achieve their maximum effectiveness some way of establishing initial contact with visitors is needed to acquaint visitors with interpretive facilities that exist and how these can be of value to them. Towards this end it is recommended that another building next to the before-mentioned semi-detached house be acquired (Fig 5.10). This structure is believed to have been also erected in 1860 and served as the original office for the lighthouse-keepers (Ref.Chapter 5 Section 5.4). Today it is used as an oil store by the lighthouse authorities. It is proposed that this structure should be restored to its original state and function. In even more immediate proximity to the bus terminus and the steps which take visitors up to the main view site overlooking Cape Point, it is ideally placed to be used as an office for an interpretive officer and a point from which

enquiries can be addressed and initial contact with visitors established.

Here it is important to mention that interpretation need not take place all at once and is more likely to be a gradual process as visitors build on acquired knowledge and their interest in an attraction or area increases. After orientation visitors may choose not to go to the interpretive centre first but visit instead a point or number of points of interest in the vicinity. Rather than discouraging this, an interpretive officer should provide directions and even printed interpretive material, such as brochures or leaflets, with information that visitors can take with them. Hopefully this will widen curiosity in these and other areas of interest and lead them to seek more detailed information at the interpretive centre later on. In turn a visit to the interpretive centre should not be seen as an end in itself but as a means to an end. Interpretive centres fulfill a useful function in that they provide a venue where subjects can be interpreted with a greater measure of detail than can often be achieved, practically, outdoors. Here expensive interpretive media and valuable original objects can be employed in displays and in providing firsthand experiences - protected from the elements and possible depreciative behaviour on the part of visitors. As important a role, however, as an interpretive centre can play in a network of interpretive services, a visit here should not come to be seen as the end point or culmination of the

interpretive experience in the reserve but a link in the overall programme. From the centre, equipped with the understandings they have hopefully gained here (possibly reinforced with printed material containing information they can take with them) visitors should be encouraged to go out into the reserve and experience, in ways that are permissible, points of interest in a firsthand manner.

As well placed and targeted to engage the largest proportion of visitors as an interpretive centre at Cape Point would be, it must be accepted that there are still many visitors who come to the reserve for reasons which do not include a visit to Cape Point or the Cape of Good Hope. This number can be expected to grow in the future as trails and other interpretive services are developed and the reserve is increasingly recognized as a venue for conservation orientated, outdoor recreation activities. Also, there are a number of subjects and areas of cultural-historical interest that could be far better interpreted from a location in the reserve other than Cape Point. It is therefore proposed that a second interpretive centre be established in the reserve (Fig 4.1). For heritage interpretation the most suitable location for this facility would be at the present "Homestead Restaurant". The nucleus of this building is a house that was erected in 1811 by John Osmond. Osmond was a wealthy businessman and land speculator from Simon's Town who owned the farm here "Buffelsfontein" between 1809 and 1841 (Pryce-Lewis: in press). Not only is

this the oldest building in the reserve but it is the only remaining homestead from the period prior to the establishment of the reserve. Even in its presently altered state this structure has wide potential as an interpretive centre and as a subject for interpretation in itself. Its location is a further asset. Just off the main road it is central to areas attractive for walking, picnic sites and many points of cultural-historical interest.

In turn it can be expected that there will continue to be visitors, as small as their number at present may be, who will seek information and orientation from the start of their experience in the reserve. To meet this need an enquiries/information point, much the same in function as the one proposed for Cape Point should be established at the main gate. Here an officer in charge, among his other duties, could provide basic information on request and supply visitors with printed material on specific points of interest, in addition to any general brochure provided by the reserve to visitors on entry. Hopefully this would stimulate their interest in the reserve and prompt them to avail themselves of other interpretive facilities provided.

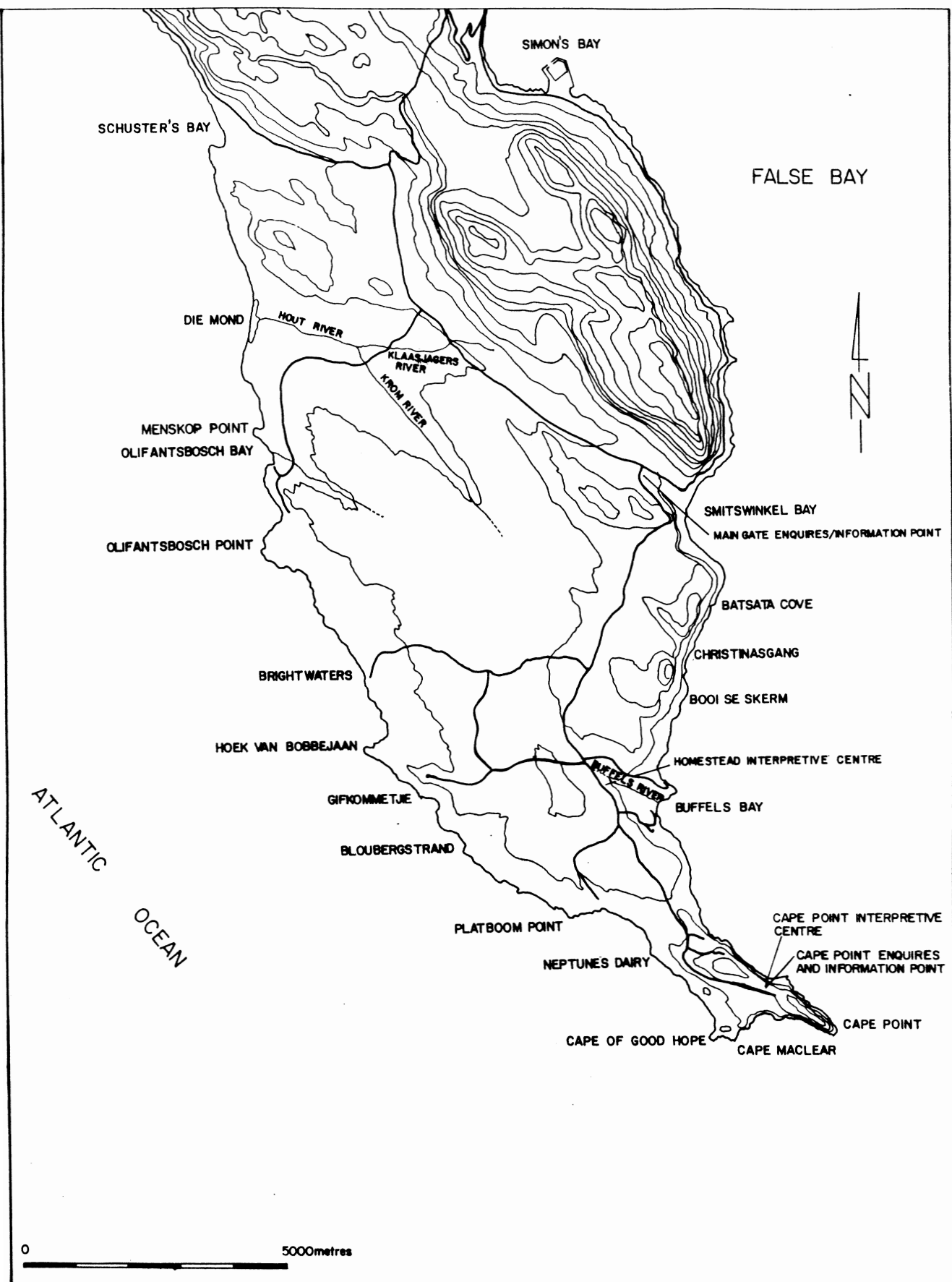


FIG 4-1 LOCATION OF PROPOSED INTERPRETIVE OUTLETS IN THE RESERVE

Lastly, it can be expected that there will still be visitors who view interpretive services to be of little interest or relevance to the recreational activity they have come to the reserve to engage in. In some cases interpretive services will need to be taken to the visitor if they will not come to them. One means would be through a brochure made available to visitors at the main gate. In picnic sites simple displays could be developed to explain the origin and history behind such heritage resources as may be found in these areas. The hope is that these would, again, stimulate the interest and curiosity of visitors and motivate them to take advantage of other interpretive facilities. Displays, however, can be costly and are susceptible to vandalism particularly in situations where they are seen to intrude on the specific activity visitors came to an area for (Hultzman et al 1987:69-70). This interpretive option should therefore be exercised with discretion.

As can be seen the rationale behind the choice and recommended siting of interpretive facilities in the reserve has been based on the factual foundation derived from the visitors profile survey. Keeping the results of the visitors profile survey in mind the following chapter presents recommendations on how the specific heritage resources of the Cape of Good Hope Reserve can be most effectively interpreted through the proposed network of facilities.

CHAPTER FIVE

A PLAN FOR INTERPRETING THE HERITAGE RESOURCES OF THE CAPE OF GOOD HOPE NATURE RESERVE

In this chapter an overview of the heritage resources of the Cape of Good Hope Nature Reserve and their significance is presented. The specific areas of interest covered are;

- 1) Prehistoric, archaeological heritage resources.
- 2) The discovery of the Cape of Good Hope by Europeans and the significance of this event in world history.
- 3) Historical, European settlement in the area up to the founding of the nature reserve in 1939.
- 4) The history of the Cape Point lighthouses and allied structures.
- 5) Shipwrecks that have occurred around the reserve.
- 6) The history of military activity and sites in the area of the nature reserve.

After each section recommendations are made on how most effectively these particular facets of the reserve's history can be interpreted for the visiting public, in ways compatible with the continued conservation of these resources.

5.1 A REVIEW OF THE PREHISTORIC ARCHAEOLOGICAL HERITAGE
RESOURCES - RESEARCH AND SITES RECORDED IN THE CAPE OF
GOOD HOPE NATURE RESERVE

The first archaeological survey of the area today encompassed by the Cape of Good Hope Nature Reserve appears to have been conducted by A.J.H. Goodwin and C. van Reit Lowe during the 1920's. This was part of a much larger reconnaissance of archaeological sites in the Cape Peninsula and Southern Africa generally. In their seminal work, "The Stone Age Cultures of Southern Africa", they mention one site found within the reserve. This is an Early Stone Age site on the plateau below the Cape Point car park, which slopes westward towards the Cape of Good Hope (Goodwin and van Reit Lowe, 1929:22).

In the early 1950's J. Rudner, on behalf of the South African Museum, conducted a survey of "strandloper" sites, found along the Cape Peninsula. This survey included the Cape of Good Hope Nature Reserve and noted a number of sites in this area. This information as well as samples of pottery and other artefacts were placed on file and in the care of the South African Museum (Mr J. Rudner: personal communication). This information in turn became part of the data base for a paper published by Rudner in 1968 (Rudner, 1968).

In 1962 the first professional archaeological excavation in the Cape of Good Hope Nature Reserve was undertaken by H.J. Deacon. The excavation was of a rock overhang or "shelter", found on the west facing slope of Bonteberg, in the north - westernmost area of the reserve. Work was continued here in 1963 by P. Beaumont and extended in 1964 by T. Maggs and E. Speed. Maggs and Speed combined and analysed the material findings from all three excavations in their site report of 1967 (Maggs and Speed, 1967).

An outgrowth of the interest generated by the excavation of Bonteberg Shelter was a systematic survey of the archaeological sites of the Cape Peninsula. This was initiated in 1964 by the Archaeological Field Club of the University of Cape Town drawing on the previous work of Goodwin, van Reit Lowe and Rudner. By 1966/67 this study had extended to the Cape of Good Hope Nature Reserve (Olivier, 1977:6-7); Dr G. Avery - South African Museum: personal communication). This effort received a major impetus in 1977 when A. Olivier compiled the information on site locations gathered to that time with his own discoveries of formerly unrecorded sites in the Cape Peninsula and the Cape of Good Hope Nature Reserve in particular, as part of an undergraduate research project (Olivier, 1977). It was also in 1977 that two further archaeological excavations took place in the reserve.

Smitswinkelbaai Cave is a site found just within the northern boundary fence of the reserve on the east coast. Here on weekends throughout 1977 an excavation was conducted by a field class from the Department of Extra-Mural Studies of the University of Cape Town, under the direction of C.A. Poggenpoel and P.T. Robertshaw (Poggenpoel and Robertshaw, 1981).

The second excavation undertaken in 1977 was of a site located on a limestone ridge overlooking the east coast just north of Bordjiesrif. Here members of the Archaeological Field Club of the University of Cape Town, A. Mazel, P. Moore and T. Robey (under the supervision of Professor J. Parkington) excavated what appeared to be a quarry site (Mazel et al, 1977). No evidence was uncovered to explain the origin of this feature but it is most likely historical and the location from which limestone blocks used in the construction of the nearby limestone kiln at Booi se Skerm were quarried.

Finally a most exhaustive survey of the archaeological sites in the Cape of Good Hope Nature Reserve was carried out in 1990 by C.A. Poggenpoel and D.A. Halkett of the Archaeological Contracts Office of the University of Cape Town. This study formed part of a future management and development plan for the reserve commissioned by the Western Cape Regional Services Council and undertaken by a consortium of environmental planners gathered together by O.V.P. Associates, Cape Town. Building on the previous work of the Archaeological Field Club

and A. Olivier, Poggenpoel and Halkett recorded an additional 57 sites, to those noted in the reserve previously, bringing the total to 114 (Poggenpoel and Halkett, 1990). (This number included four sites from the historical or, "colonial", period which have not been listed below but will be covered in other sections of this report). In the end, due to time constraints, it was necessary to curtail this study and concentrate on those areas where future development would most likely pose a threat to these cultural-historical resources. The list of sites which follows, therefore, includes those recorded by Poggenpoel and Halkett as well as those recorded by Olivier in areas not covered in the 1990 survey. In addition a number of sites have been included which have become known to the author through his work in the reserve but had not been recorded in any of the previous studies.

Following the format of Poggenpoel and Halkett a site is defined as any scatter of flaked stone, animal bone, ostrich eggshell or pottery, or scatter of marine shell deposited by human agency. In order to accurately map site locations the reserve has been divided into seven areas. Moving down the west coast and back up the east coast these are:

- 1) Bonteberg
- 2) Olifantsbosch
- 3) Gifkommetjie
- 4) Platboom

- 5) Cape Point
- 6) Buffels Bay / Bordjiesrif
- 7) Smitswinkel Bay

To further facilitate mapping, sites have been divided into four broad categories and represented by symbols as follows:

- | | |
|--|----|
| 1) Shelters with artefacts and/or midden | △ |
| 2) Open shell midden | ○ |
| 3) Artefact scatters | □ |
| 4) Fish Trap | ◁▷ |

In turn the technological stage or, "stone age", into which each site falls is identified by colour coding in the following way:

- | | | |
|--|---|--------|
| 1) Early Stone Age | - | Green |
| 2) Middle Stone Age | - | Yellow |
| 3) Late Stone Age | - | Blue |
| 4) Late Stone Age with pottery present | - | Red |

In cases at a particular site in which there is material and hence evidence of occupation from more than one technological stage - for example Middle and Later Stone Age - then the site is marked in yellow for Middle Stone Age and circled with blue for later Stone Age or red if pottery is present. (It should be mentioned that the presence of ceramics is evidence that the

site was occupied later than 2,000 years ago when it is generally accepted pastoral people moved into the Western Cape bringing this technological innovation with them.)

The following maps, therefore, present the locations of the prehistoric, archaeological, heritage sites to date recorded in the Cape of Good Hope Nature Reserve.

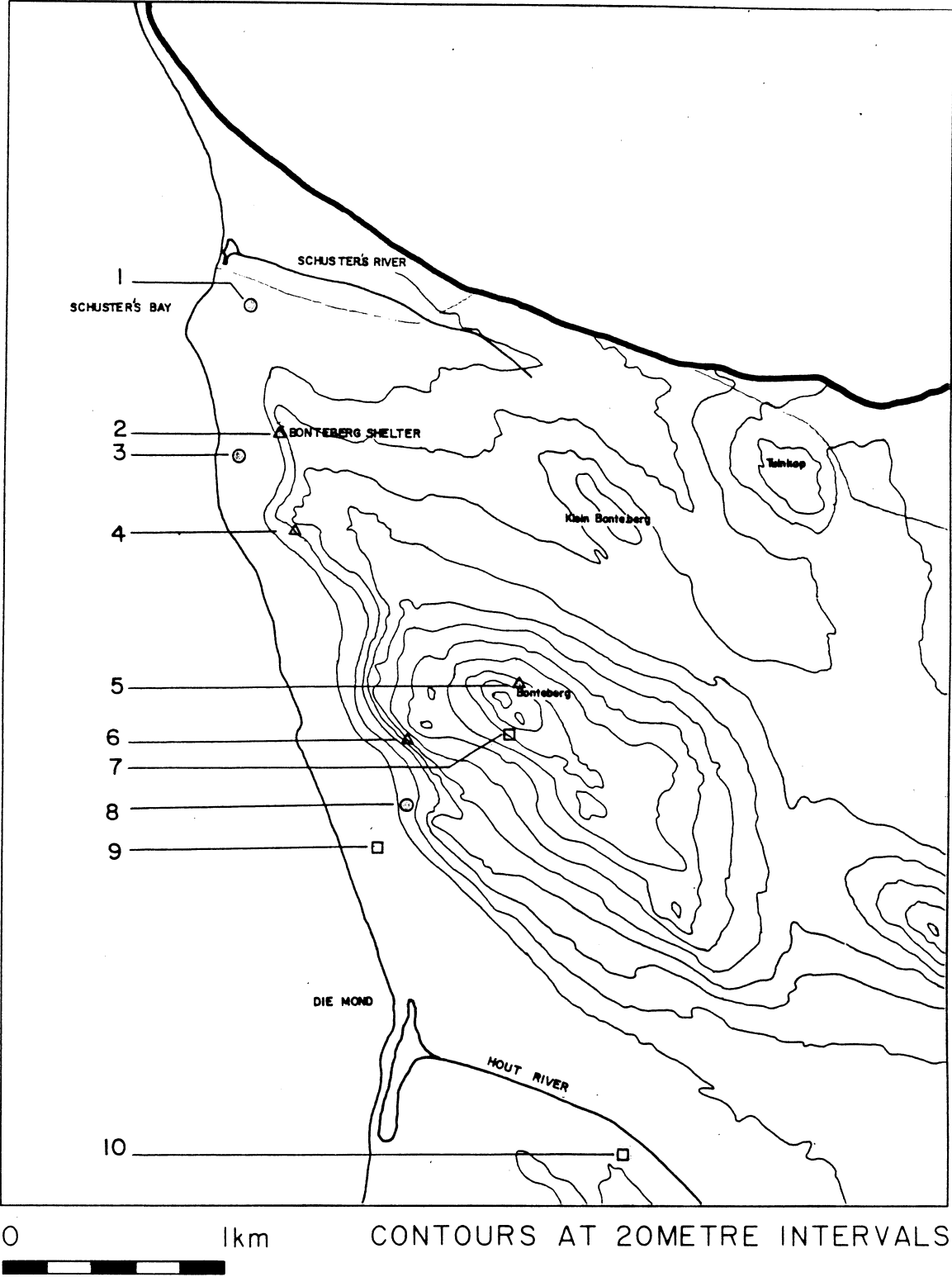


FIG 5-1 ARCHAEOLOGICAL SITES IN THE BONTEBERG AREA

- | | | |
|------------------------|---|--------------------------------------|
| SHELTER WITH ARTEFACTS | △ | EARLY STONE AGE |
| OPEN SHELL MIDDENS | ○ | MIDDLE STONE AGE |
| ARTEFACT SCATTER | □ | LATER STONE AGE |
| FISH TRAP | ◈ | LATER STONE AGE WITH POTTERY PRESENT |

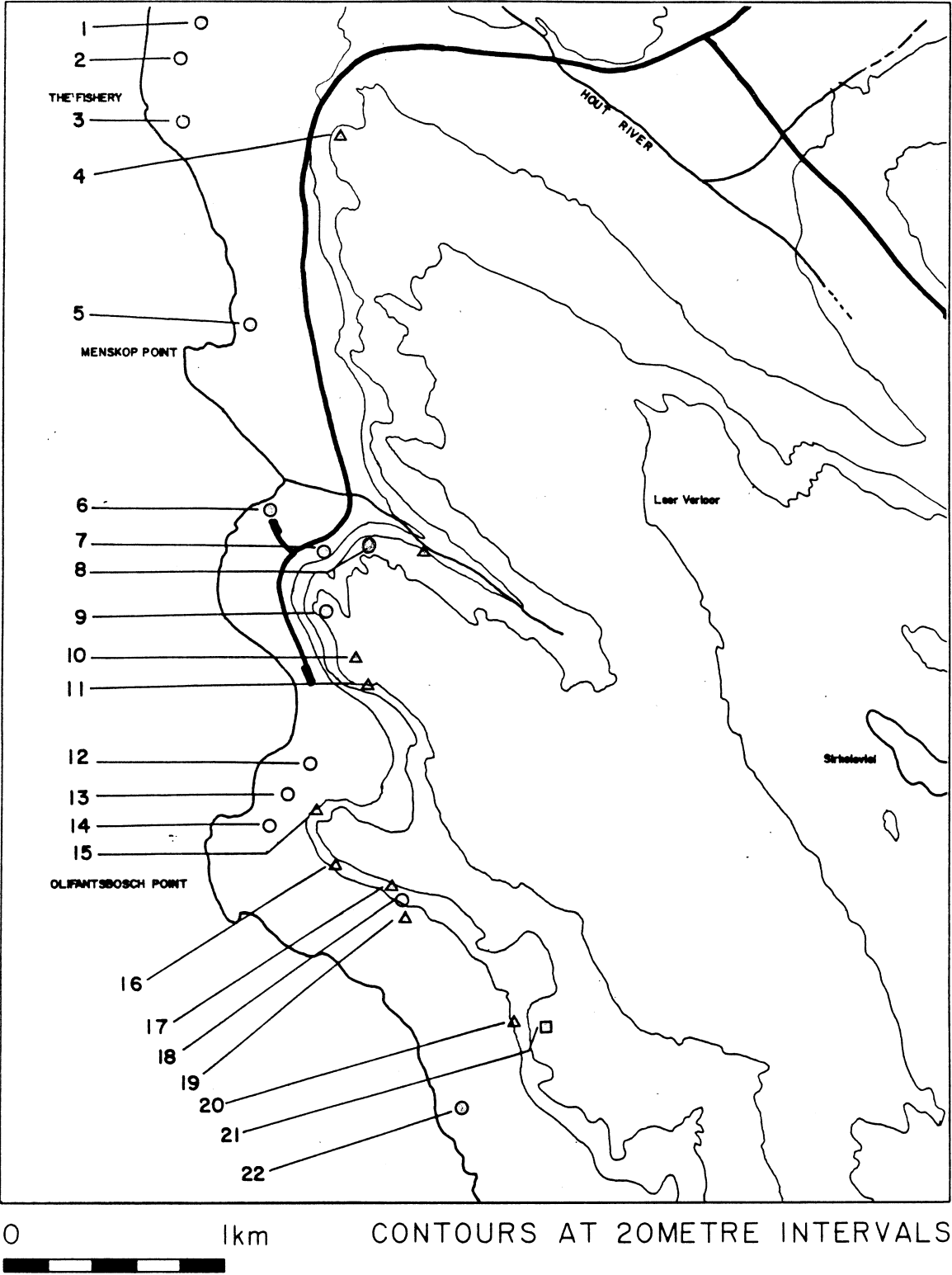
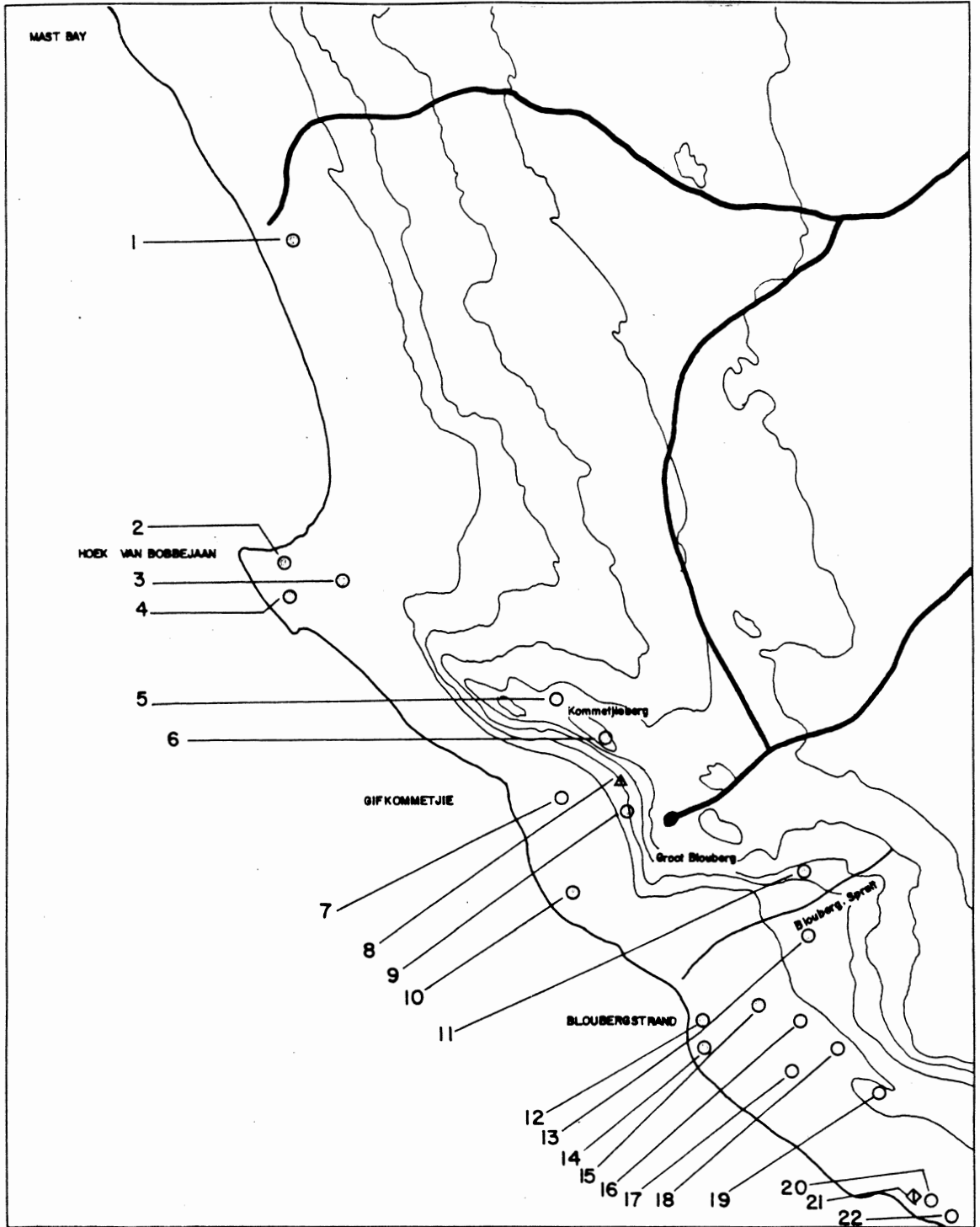


FIG 5-2 ARCHAEOLOGICAL SITES IN THE OLIFANTSBOSCH AREA

- | | | |
|------------------------|----|--------------------------------------|
| SHELTER WITH ARTEFACTS | △ | EARLY STONE AGE |
| OPEN SHELL MIDDENS | ○ | MIDDLE STONE AGE |
| ARTEFACT SCATTER | □ | LATER STONE AGE |
| FISH TRAP | ◁▷ | LATER STONE AGE WITH POTTERY PRESENT |

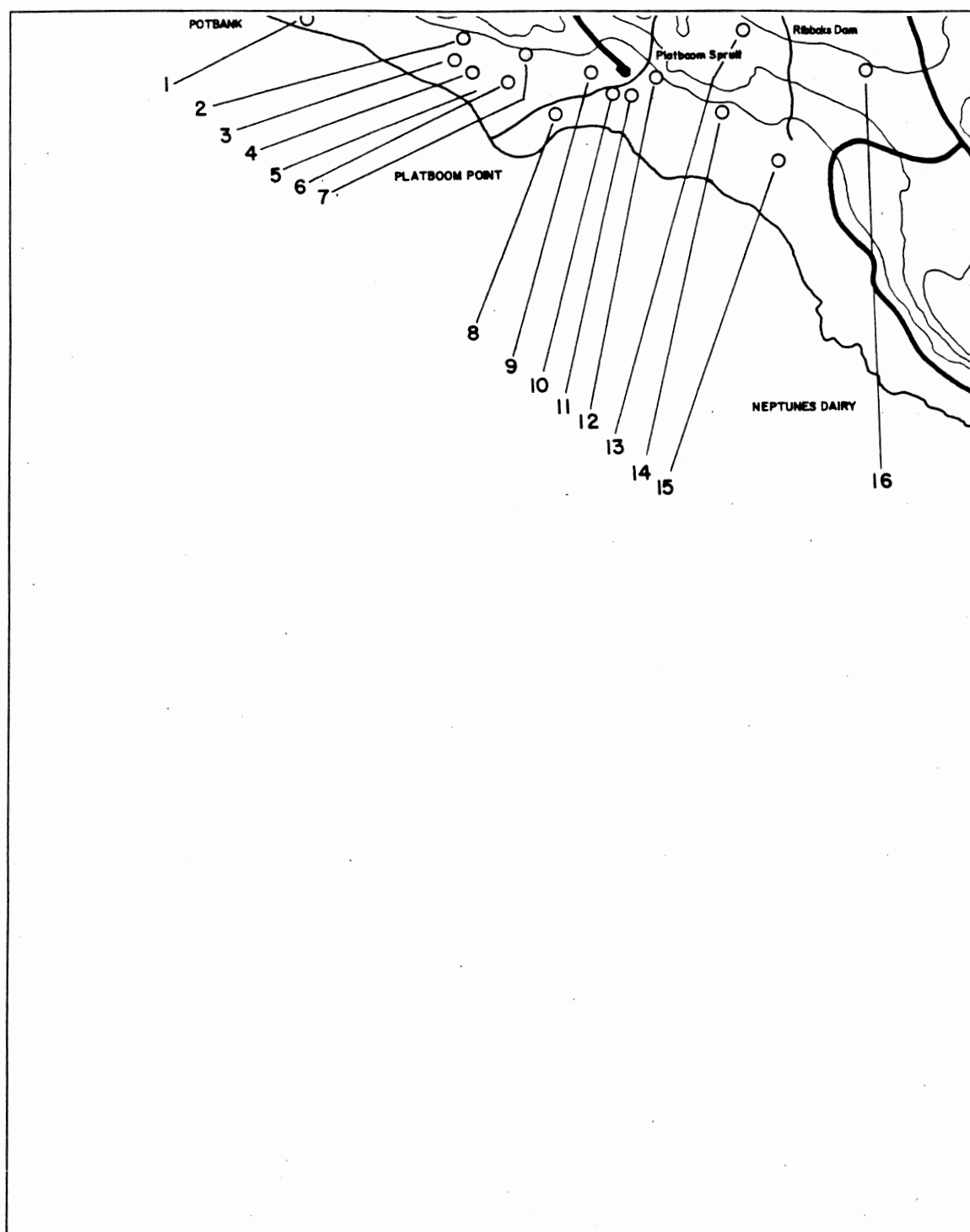


0 1km

CONTOURS AT 20METRE INTERVALS

FIG 5-3 ARCHAEOLOGICAL SITES IN THE GIFKOMMETJIE AREA

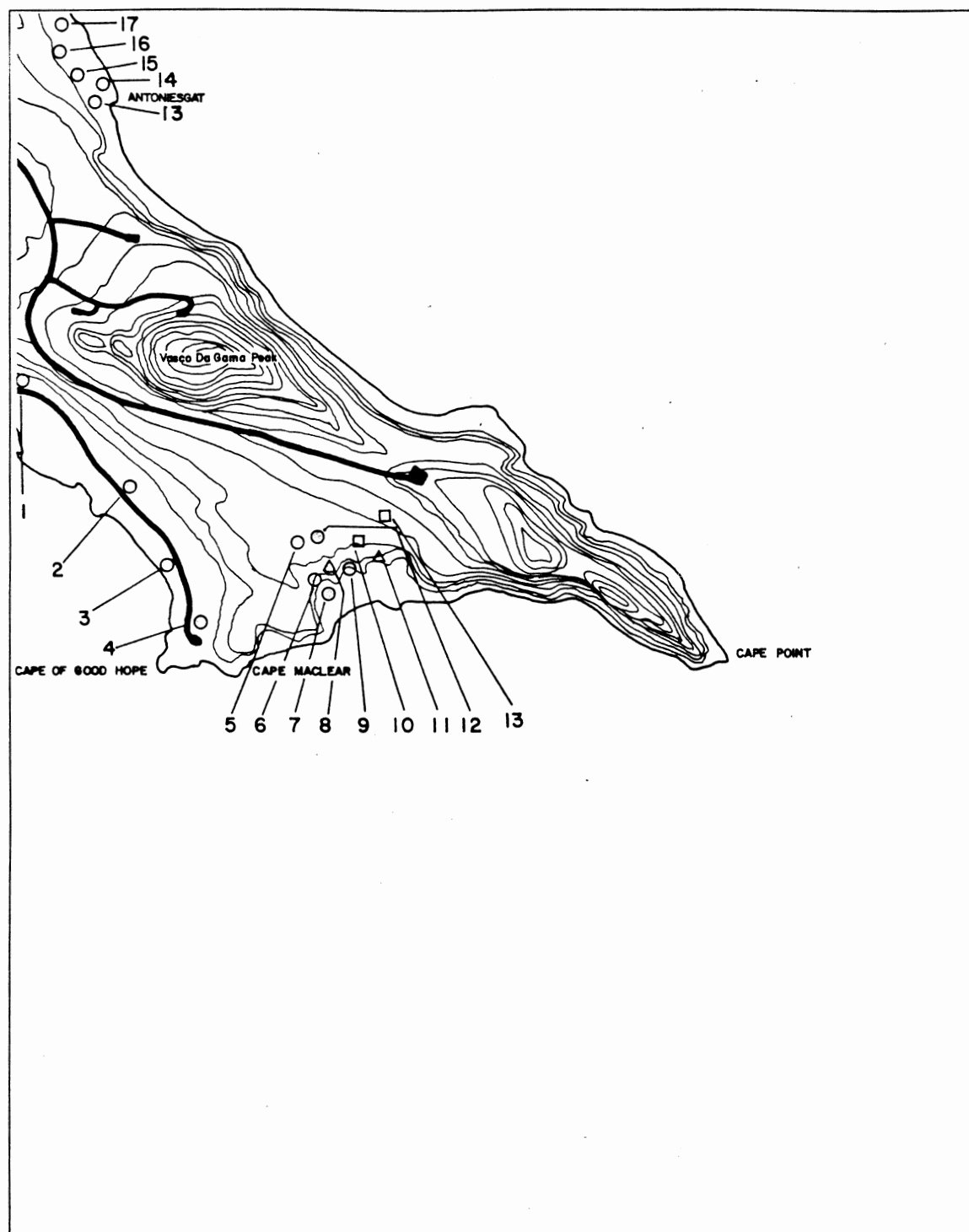
SHELTER WITH ARTEFACTS	▲	EARLY STONE AGE
OPEN SHELL MIDDENS	○	MIDDLE STONE AGE
ARTEFACT SCATTER	□	LATER STONE AGE
FISH TRAP	◈	LATER STONE AGE WITH POTTERY PRESENT



0 1km CONTOURS AT 20METRE INTERVALS

FIG 5-4 ARCHAEOLOGICAL SITES IN THE PLATBOOM AREA

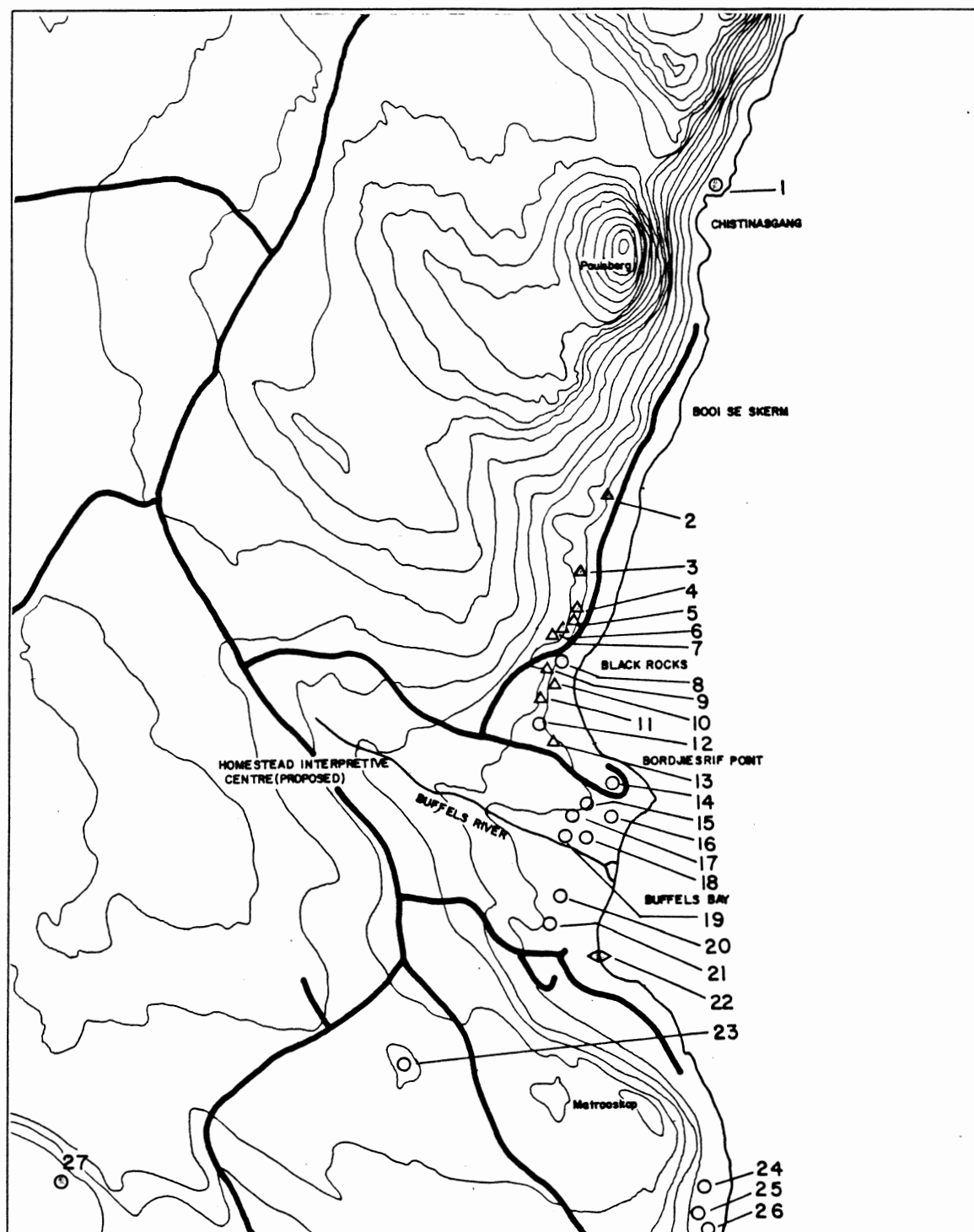
SHELTER WITH ARTEFACTS	△	—	EARLY STONE AGE
OPEN SHELL MIDDENS	○	—	MIDDLE STONE AGE
ARTEFACT SCATTER	□	—	LATER STONE AGE
FISH TRAP	◀	—	LATER STONE AGE WITH POTTERY PRESENT



0 1km CONTOURS AT 20METRE INTERVALS

FIG 5-5 ARCHAEOLOGICAL SITES IN THE CAPE POINT AREA

SHELTER WITH ARTEFACTS	△	→	EARLY STONE AGE
OPEN SHELL MIDDENS	○		MIDDLE STONE AGE
ARTEFACT SCATTER	□	→	LATER STONE AGE
FISH TRAP	◀▶	→	LATER STONE AGE WITH POTTERY PRESENT



0 1km CONTOURS AT 20METRE INTERVALS

FIG 5-6 ARCHAEOLOGICAL SITES IN THE BUFFELS BAY AREA

SHELTER WITH ARTEFACTS	▲	EARLY STONE AGE
OPEN SHELL MIDDENS	○	MIDDLE STONE AGE
ARTEFACT SCATTER	□	LATER STONE AGE
FISH TRAP	◈	LATER STONE AGE WITH POTTERY PRESENT

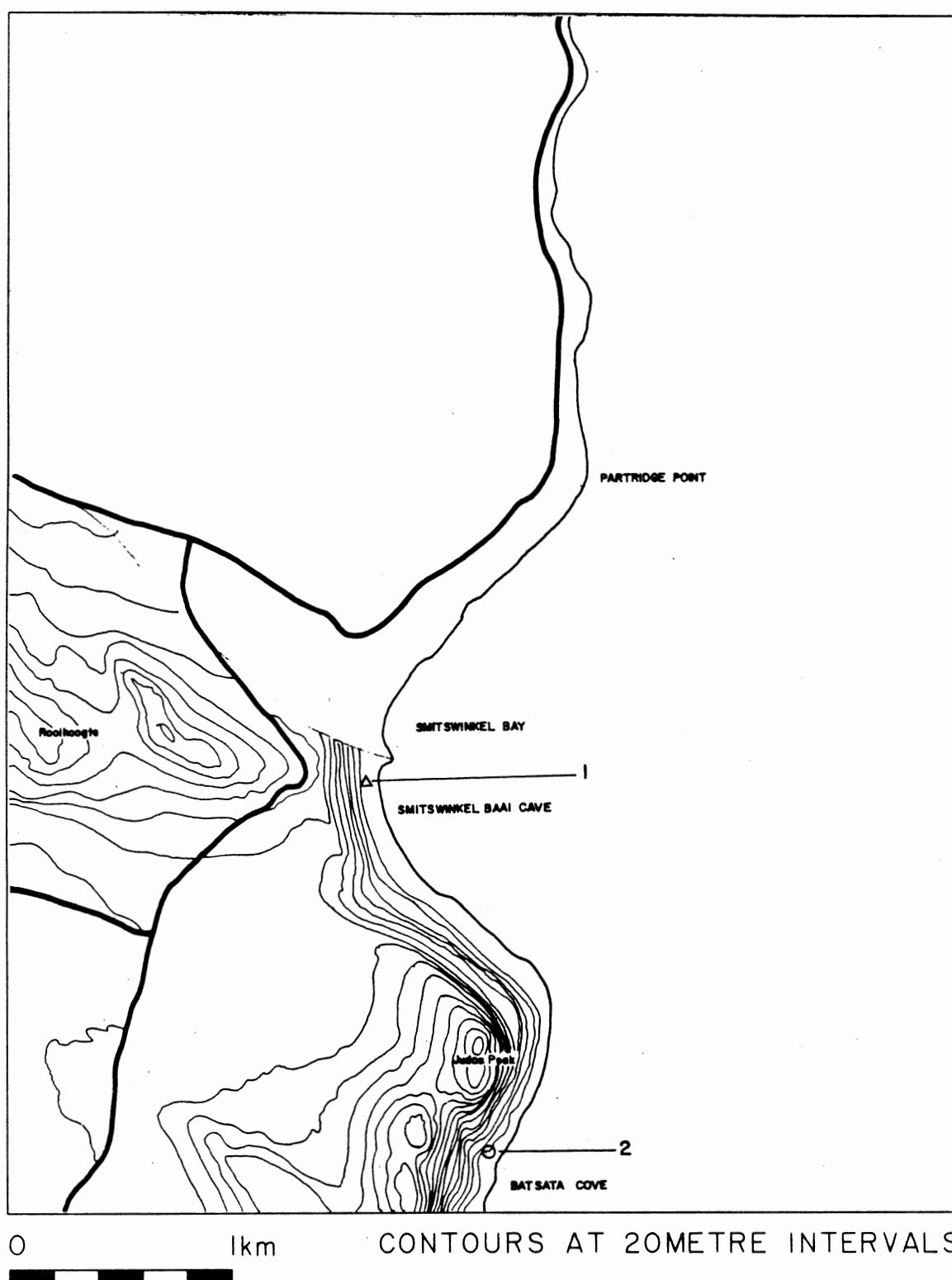


FIG 5-7 ARCHAEOLOGICAL SITES IN THE SMITSWINKEL AREA

SHELTER WITH ARTEFACTS	▲	— EARLY STONE AGE
OPEN SHELL MIDDENS	○	— MIDDLE STONE AGE
ARTEFACT SCATTER	□	— LATER STONE AGE
FISH TRAP	◐	— LATER STONE AGE WITH POTTERY PRESENT

5.1.1. RECOMMENDATIONS FOR INTERPRETING THE PREHISTORIC,
ARCHAEOLOGICAL RESOURCES OF THE RESERVE

As figures, 5.1 - 5.7, display, prehistoric heritage resources are to be found on or near the coast in all but the more inaccessible parts of the reserve. Collectively these remains indicate that this area was occupied for periods during the Early, Middle and Later Stone Age. They also provide evidence of the changing subsistence strategies followed by residents of the Cape of Good Hope over a period that may have spanned more than 600,000 years before the arrival of Europeans at the Cape (Poggenpoel and Halkett 1990:2). The cultural-historical importance and potential these resources hold for heritage interpretation can be easily appreciated. Whatever potential these assets may have for interpretation is, however, offset by the need to ensure their continued conservation and the fact that archaeological occurrences can be particularly susceptible to depreciative behaviour.

In planning for the interpretation of such resources interpreters need to adopt a pragmatic view and accept that, whether through ignorance or wanton destructiveness, much of the scientific and cultural historical worth of a site could be lost through the actions of a single vandal. It is concluded, therefore, that it would be unwise to make the locations of sites in the reserve known to the general public unless an opportunity exists where mitigating measures can be employed to

prevent the degradation of these resources. To this end it can be shown that there are situations in the reserve where this would be possible and actual sites could be used in providing visitors interested in the prehistory of the reserve with firsthand interpretive experiences.

One such situation is to be found in the area of *Black Rocks* overlooking the east coast of the reserve between Bordjiesrif and Booi se Skerm (Fig. 5.6). Here a calcrete ridge is found in which a number of cave sites exist. The main concentration of these sites is on the steep slope of this ridge above the parking area at Black Rocks. As can be seen from figure 5.6 this is a very rich area for archaeological sites. Olivier (1977:86-88) in his survey of archaeological occurrences found along the Cape Peninsula concluded that here, "some of the most spectacular sites in the Peninsula occur", and that during the Later Stone Age this locality (including Buffels Bay) was "the most heavily used area of the Peninsula".

The prominent location of the sites above Black Rocks makes them very conspicuous and over time they have attracted the attention of visitors to this area. This in turn has led to an appreciable amount of vandalism which has even included illegal excavations (Poggenpoel and Halkett 1990:4). It is proposed that by developing the sites at Black Rocks as a station from which to interpret the prehistory of the reserve that not only would a valuable facility providing a firsthand interpretive

experience be achieved but one that could be designed to in fact benefit the conservation of these sites by physically protecting them from further depreciative behaviour.

This is made possible by the actual location of these sites. Situated as they are on the steep slope of the calcrete ridge access to them has always been somewhat restricted. Over time a path has developed through the bush below, created by individuals as they scrambled up to these caves. It is recommended that this path be closed off with brush or fencing of some form. In its place a stairway should be built leading to a viewing platform at the level of the caves. This platform could be so positioned that it would be close enough to the entrance of the sites for visitors to be able to read with ease any information on displays placed in or near the caves. At the same time this structure would need to be far enough away so that a chasm remains between the edge of the platform and the actual slope of the ridge to discourage would-be vandals from attempting to enter the sites. To further ensure that the sites and any displays remain inviolate fencing could also be employed around the entrance of the caves. Should this prove necessary, however, it should be placed as discreetly as possible to avoid giving the facility a severe authoritarian air.

As far as providing displays for these sites, to date none of the sites in this complex have been professionally excavated. Regarding the lifestyle of Later Stone Age people in this area a good deal of information is already available from the excavations at Bonteberg Shelter and Smitswinkelbaai Cave. Certainly displays could be developed based on the findings from these excavations. It would, however, be more authentic to present the results of an excavation of at least one of the sites at Black Rocks.

The professional excavation of one of the sites here would firstly serve to establish when these sites were first inhabited and whether they date only from the Later Stone Age or there is evidence of earlier occupation. Displays could then be developed presenting the findings from different levels of the excavation and explaining what can be inferred from the remains in understanding the lifestyle stone age people followed here. To further discourage vandalism actual artefacts should not be put on display but only illustrations. The choice of displays should also, perhaps obviously, take into consideration the climate of this area and be constructed of materials designed to withstand weather extremes. Lastly, in one of the adjacent caves it would be possible to recreate a typical domestic scene indicating such things as the areas where sleeping, food preparation and other activities took place, based on information gleaned from the one excavated site. This would be an effective way of helping visitors to

relate personally and thereby more completely, with life here during the stone age.

A further important asset of this location is the panoramic view it offers of the east coast of the reserve. From the vantage of the viewing platform it would be possible to point out other features of archaeological interest and attractions that this area held for hunting and gathering people. An example is the gently sloping rocky shoreline along this coast, naturally rich in shellfish and on which it was possible to erect tidal fish traps. Several of these are known to have existed on Bordjiesrif Point and at Buffels Bay (Prof J. Parkington and Mr C. Poggenpoel - Department of Archaeology, University of Cape Town - Personal Communication).

It is concluded that the proposed Homestead interpretive centre would be the most suitable venue from which to interpret this aspect of the reserve's cultural history, primarily because it is more central to the areas where sites with potential for interpretation are to be found.

At the centre it is recommended that displays be developed to firstly explain what is known of the palaeoenvironmental changes that have taken place at the Cape of Good Hope over the time man is believed to have inhabited this area. Only when viewed against this background can inferences be drawn from the sparse archaeological evidence to explain the pattern of

occupation as well as the subsistence strategies stone age inhabitants of this area are seen to have followed. At the centre it is expected that an interpretive officer would be present to make clear any points of interest not fully understood by visitors. In turn, under this officer's supervision visitors could possibly be allowed to handle actual artefacts and have their function displayed, or even employ them themselves, in the activity they were manufactured to perform. In this way an element of active participation could be added to the interpretation of this subject at the centre itself.

Any visitors to the centre who would like to pursue an interest in the prehistory of the reserve further could be invited to drive or else walk to the proposed interpretive station at Black Rocks. The walk to Black Rocks (returning directly to the centre) can be accomplished easily in under an hour, well within the time constraints of most visitors. For those with more time and seeking a circular route, the trail could proceed southward along the coast taking in the sites of the tidal fish traps that were present on Bordjiesrif Point. It could then turn up the valley of the Buffels River, returning to the centre. This longer route could be completed in under two hours, again an acceptable length of time for a good proportion of visitors. For anyone electing to take this trail a brochure should be provided at the interpretive centre with information on the archaeology of the sites at Black Rock as well as the

construction and operation of the tidal fish traps. This could also include pictures of plants and animals stone age people are known to have exploited (both inland and along the seashore) and that visitors could identify for themselves along this route thereby increasing the self-discovery element of this activity.

Towards providing other interpretive activities as has been touched upon, a possible shortcoming of the sites at Black Rocks is that they may only represent the Later Stone Age in the reserve. For visitors interested in learning about the prehistory of the reserve in greater detail a situation exists in the northern "Bonteberg" area of the reserve where this would be possible, again employing actual sites (Fig 5.1).

In the mid-1970's this north-westernmost sector of the reserve was designated a "wilderness area". As such, visitor access was restricted and has remained so to the present day. In view of this situation it is proposed that it would be possible to develop a guided interpretive trail into this area on a regular basis to present the prehistory of the reserve to interested parties. The guide would be an interpretive officer or informed student ranger. Their duty would be not only to explain to visitors the significance of the archaeological resources found here but at the same time ensure that sites were not disturbed or artefacts removed by those attending this activity. While the possibility exists that a

determined individual could return at a later time and vandalize sites made known to them it is believed that this would be deterred by the fact that there is nothing (as far as is known) of particular monetary value in these sites, they are relatively far from any tarred road and therefore not easily accessible and there are the additional reserve regulations in place under which anyone found in this area without permission could be prosecuted.

Lastly, the reasons which make the Bonteberg area a particularly suitable location in which to interpret the prehistory of the reserve are really twofold. Firstly, in this area archaeological resources are to be found representing all the technological stages of the stone age from Early Stone Age to Later Stone Age, with pottery present. These provide first hand opportunities for interpreting the entire prehistory of this area. Secondly, because of the "wilderness" status of this locality it has remained the most undeveloped sector of the reserve. Visitors can enjoy views of a landscape that has remained virtually unaltered by man since the time stone age people lived here. From the higher elevations the nearby township of Scarborough and other signs of modern development (both inside and outside the reserve) are visible, but this should not be seen to detract from the potential this area holds for interpreting this subject. When one compares the evidence left behind by stone age man (most of it unrecognizable to the untrained eye) over more than 600,000

years, to that of first agricultural and then industrial man at the Cape of Good Hope over the last 350 years, perhaps no more effective opportunity exists in the reserve of, "pointing a conservation message", and illustrating dramatically the escalating rate of man's impact on his environment.

5.2 BACKGROUND TO THE EUROPEAN DISCOVERY OF THE CAPE OF GOOD HOPE BY BARTOLOMEW DIAS AND THE SIGNIFICANCE OF THIS EVENT

It is quite possible that the first person to see the Cape of Good Hope apart from aboriginal inhabitants, were Phoenician sailors. The Greek historian, Herodotus, records that the Pharaoh Neco (who came to the throne of Egypt in 612 B.C.) commissioned a fleet manned by a Phoenician crew to sail down the Red Sea and explore the coast of Africa (known to them as Libia) southwards. It is said that after three years the expedition returned to Egypt having sailed through the Mediterranean via the Pillars of Hercules (straits of Gibraltar). What lends support to this account is an observation made by the sailors that even Herodotus thought spurious. As Herodotus wrote:

"These men made a statement which I do not myself believe, though others may, to the effect that as they sailed on a westerly course around the northern end of Libia they had the sun on their right - to northwards of them. This is how Libya was first discovered to be surrounded by sea" (De Selincourt 1959: 255).

Travelling westward along the southern coast of Africa, this is precisely how one would experience the declination of the sun. Given the state of geographical knowledge at the time it is believed that these men could only have known this by having accomplished this feat. This account is of interpretive value to the Cape of Good Hope Nature Reserve in that as contentious

as it may be it remains the first reported rounding of the Cape of Good Hope. Whether true or false it was legends such as this which centuries later would lead men to question whether or not Africa could be circumnavigated and in so doing establish a maritime trading link with India and the Orient.

History records that the next rounding of the Cape of Good Hope was during the voyage of Bartolomeu Dias in 1488. In fact no record or chart left from the Dias expedition has survived to the present day (Axelson et al, 1988: intro). Much of what is known of the voyage has come from an account by the Portuguese chronicler João de Barros, first published in 1552. Barros records that Dias sailed down the west coast but that upon approaching the Cape was blown to the southwest, far out to sea. Eventually an easterly course was set. Sailing for "some days", without reaching land the expedition turned north having unknowingly rounded the Cape of Good Hope. The first landfall was made near the present day Gourits River mouth. From here the voyage continued eastward as far as Kwaaihoek just beyond the mouth of the Bushmen's River (Axelson et al, 1988:3). At this point, at the insistence of his officers and men and apparently much to the disappointment of Dias, the expedition turned back.

Of the sighting of the Cape of Good Hope on their return Barros writes:

"Setting out thence, they came in sight of that great and famous Cape concealed for so many centuries which when it was seen made known not only itself but also another new world of countries. Bartholomew Dias and those in his company, because of the perils and storms they had endured in doubling it, called it the Stormy Cape, but on their return to the Kingdom, the King Dom João gave it another more illustrious name, calling it the Cape of Good Hope, because it gave promise of the discovery of India so long desired and sought for so many years (Axelson et al, 1988:3).

Barros further records that Dias erected a limestone padrao (or cross) as a landmark, "on the great and famous Cape of Good Hope". Because it was the feast day of Saint Philip, Dias is reported to have dedicated this landmark to São Filipe, thereby marking the date as June 6, 1488. Lastly, Barros also noted that during the return voyage Dias rescued a fellow Portuguese Captain Duarte Pacheco Pereira (shipwrecked on Principe Island) who returned with Dias to Portugal (Axelson et al 1988:4).

Some of the assertions of Barros have been brought into question by information that has come to light over time. It would appear that Dias and not Dom João II gave the Cape of Good Hope its name. Evidence of this comes from a rutter or pilot book, written by the before mentioned, Pacheco Pereira, between 1505 and 1508. As a trusted Captain it can be expected that Pacheco Pereira was privy to the discoveries of Dias,

probably learning of them first hand on the return voyage to Portugal in 1488 (Axelson 1973:18). Of the discovery of the Cape of Good Hope, Pacheco Pereira records:

"It was with good reason that this promontory was called Cabo de Boa Esperanca, for Bartolomew Dias, who discovered it at the command of the late King John in the year 1488 when he saw that the coast here turned northwards and north-eastwards towards Ethiopia under Egypt and on to the Gulf of Arabia, giving great hope of the discovery of India, called it the "Cape of Good Hope" ... At this promontory Africa comes to an end in the ocean and is divided from Asia (Bell-Cross, 1988:11).

This passage supports that Dias fully appreciated the significance of his discovery and the salient importance the Cape of Good Hope holds as the turning or, "hinge point", of a voyage around Africa. Having been denied greater achievements by his less adventurous crew and in the knowledge that the hazards of the journey could still prevent their return to Portugal, it can be expected that Dias would have insisted on drawing attention in some visible way to what he recognized as his greatest discovery. As Axelson (1973:18) writes:

"The prominence of the Cape of Good Hope and his belief that this was the southernmost point of the continent would have made it an obvious site for a *padrão*. This, if raised, was probably dedicated to São Filipe; but no trace of any *padrão* has been found. Saint Philip's day is celebrated on 6 June, so the caravels were apparently making heavy weather against headwinds or they had been sheltering from adverse gales, or they had been delayed by mishap."

It is just as likely Dias ordered the caravels to lay up in the lee of Cape Point (which acts to calm the waters of False Bay close inshore as would a breakwater during periods of north-westerly winds) until a *padrão* could be safely landed. The fact that no *padrão* has been found is not surprising. It is most probable, as Axelson points out, that the *padrão* would have been placed on the highest point above the Cape of Good Hope as opposed to Cape Maclear or the heights of Cape Point. Here it would be visible to ships traveling along the coast of Africa from north to south and from east to west. In fact this is the one point at the end of the peninsula where this objective could be achieved so completely (See Fig 5.8). With the sea directly below these heights, however, should the *padrão* have fallen or perhaps been pushed over, it would have been ground up in the surf below in a short time.

Failure to find the *padrão* de São Filipe, notwithstanding, the discovery of the Cape of Good Hope remains an event in world history of major importance and infuses the Cape of Good Hope with world-wide significance. The cultural-historical value this asset holds for the reserve and its potential for interpretation needs to be fully appreciated. The discovery of the Cape of Good Hope led ten years later to the voyage of Vasco de Gama in which the Cape sea route to India was established. This was a turning point in world history which led to the rise of European overseas empires and an integrated

world economy (Forbes, 1984). Clearly the discovery of the Cape of Good Hope was an event, the importance of which, extends far beyond the histories of Portugal and South Africa.

5.2.1 RECOMMENDATIONS FOR INTERPRETING THE EUROPEAN DISCOVERY OF THE CAPE OF GOOD HOPE AND ITS SIGNIFICANCE IN WORLD HISTORY

It would be best to initiate the interpretation of this aspect of the reserve's cultural history from the interpretive centre proposed for Cape Point. From this location visitors are afforded, firstly, a panoramic, firsthand, visual experience of the Cape of Good Hope. From here it can also be seen how the west coast of Africa runs primarily north to south until reaching this, the south-westernmost point of the African continent, where it veers sharply eastward. It then becomes easy to appreciate why Bartolomeu Dias saw this to be a Cape "of Good Hope" where Africa came to an end and the possibility of a sea route to the East, a reality.

In the interpretive centre itself displays will be needed to interpret for visitors the significance the discovery of the Cape of Good Hope and subsequent development of a maritime trading route to India and Orient, held for world history. This should begin with an explanation of the geopolitical situation which existed in the known world during the fifteenth century and the forces that spurred the Portuguese to embark on

their voyages of discovery. The overland trade routes from the East were in the hands of Arab merchants and in turn the Mediterranean sea lanes to Europe controlled by their Venetian and Genoese trading partners. The promise of a sea route around Africa held for the Portuguese the hope of circumventing these middlemen and reaping the enormous profits of this trade for themselves.

Regarding the expedition of Bartolomeu Dias of 1487-1488, a sense of what a daring and courageous undertaking this was could be conveyed through a display explaining the state of the art of shipbuilding at this time and the perils and privations that would have assailed the crew of a Portuguese caravel on a voyage of such duration. Apart from the dangers and uncertainty of sailing through uncharted waters, after months of living in cramped conditions with hardly a respite from poor food, water and hygiene, it is little wonder Dias's companions were eager to return to Portugal having accomplished the primary objective of their expedition. Leading on from this it should be interpreted for visitors why, in spite of the fact that no *padrão* has ever been found, it is still believed Dias erected such a landmark on the heights above the Cape of Good Hope on June 6, 1488, to signify his recognition of this, his most important discovery.

Lastly at the interpretive centre there should be displays to help visitors understand how the discovery of the Cape of Good

Hope and subsequent development of the Cape sea route in many ways determined the course of world history. Even today the international importance of this sea lane can be appreciated by the fact that it continues to carry the greatest proportion of world maritime trade. Given the international profile of visitors to Cape Point herein lies an excellent opportunity to follow Tilden's first principle of interpretation and "relate what is being displayed or described to something within the personality or experience of the visitor". By emphasizing the importance of the Cape sea route in world history, the discovery of the Cape of Good Hope becomes an event imbued with relevance for visitors from anywhere in the world and their visit to this landmark a very much more meaningful experience.

Since it is made clear at the interpretive centre that the actual Cape of Good Hope promontory is in fact the focal point of interest as far as this aspect of the reserve's cultural history is concerned, it can be expected that a proportion of visitors will not be content to only visually experience this landmark from the heights of Cape Point but wish to visit it physically for themselves. To provide for this a walking trail has already been developed to the Cape of Good Hope taking in the point where it is believed Dias erected his *padrão* in 1488. Visitors can reach this site in less than half an hour by electing to walk either down the trail from the parking area at Cape Point or else up from the seaside parking area at the Cape of Good Hope itself.

Regarding the actual place where, as stated, it is believed Dias erected the "Lost", *padrão de São Filipe*, it is proposed that an effort should be made to commemorate this site in recognition of the cultural-historical importance it holds and also to identify its specific location for those who undertake to walk here. At present this location is marked by the presence of a cement survey beacon of unknown origin. From its state of repair it could likely be a relic of the Second World War. Since this pillar serves no apparent purpose today it is proposed that it should be removed and that a replica of Dias's *padrão de São Felipe* be put in its place. Such a *padrão* is to be found at Buffels Bay where it was erected as part of the "Dias Festival", of 1988, which celebrated the 500 year anniversary of the Dias voyage. It is concluded that the site on the Cape of Good Hope is a more historically accurate and fitting location for this monument than the place it presently occupies next to the boat launching ramp at Buffels Bay.

As a final point with regard to this recommendation, it should be stressed that in taking the decision to remove the *padrão* from Buffels Bay to the Cape of Good Hope the temptation to make an overstatement with this monument at its new location must be resisted. This is not the place so much to teach visitors about the Cape of Good Hope as it is for them to experience it. It can be expected that the majority of visitors who go to the effort to reach this point do so because

they have been made aware of the significance it holds either at the interpretive centre or elsewhere in their past experience. For any who are uninitiated hopefully questions will arise that will encourage them to visit the interpretive centre afterwards and have them answered. Whichever the case nothing more is needed at this site to convey a sense of the moment in history when Dias is believed to have erected his *padrão* here than its replica standing sentinel over the rugged natural beauty of the Cape of Good Hope with the sea-way he discovered as a backdrop. No display could more effectively engender a feeling of what a dangerous and epic voyage the Dias expedition was then the wind tossed sea crashing against the cliffs below or else breaking offshore over Bellows Rocks and then stretching on to the horizon. Likewise, nothing more is needed to impress visitors with the importance of the Cape sea route than the endless procession of ships to be seen rounding the Cape of Good Hope on any day of the year. Lastly, looking north and east, at no place is it more obvious that this is in fact the turning point in a journey around Africa and in the words of Pacheco Pereira it is "At this promontory Africa comes to an end in the ocean and is divided from Asia ...".

5.3 BACKGROUND TO THE HISTORY OF EUROPEAN SETTLEMENT IN THE AREA OF THE CAPE OF GOOD HOPE NATURE RESERVE

The history of European settlement in the area of the Cape of Good Hope Nature Reserve can be seen to be a reflection of the events which led to the establishment of nearby Simon's Town in the early 1740's and its subsequent development. Before this time, except for perhaps game animals which may have drawn licensed hunters into this area, there appears to have been nothing discovered of particular value at this end of the Cape Peninsula to warrant any more than passing interest from the Dutch East India Company or on the part of free burgers.

Beginning in the later years of the seventeenth and through the early years of the eighteenth century a series of shipping disasters occurred in Table Bay as a result of north-west gales to which Table Bay was particularly exposed. The regularity and magnitude of these calamities was such that eventually the Dutch East India Company was compelled to seek out an anchorage (sheltered from north-west winds) as an alternative to Table Bay, during the winter months at the Cape, when storms from this direction are most prevalent. Mindful of the extra expense this would entail, however, it was not until 1741 that the Company Directors at last resolved that henceforth their fleets would utilize Simon's Bay from the 15 of May to the 15 of August each year (Theal, 1964 B:62).

Even before this time it is evident that a steady number of ships, either by choice or necessity, had begun to use Simon's Bay in preference to Table Bay (Bekker, 1990). Opportunities for trade naturally arose and a few free burgers were encouraged to settle in the southern Cape Peninsula. One of these was a stock farmer, Jurgen Schuster or Schoester, (as it is also found to be spelled) who was granted on loan in 1738 the area of "Wildschutsbrand" over the present Red Hill from Simon's Town (Cairns, 1976). It is most probable, given the arduous journey to market in Cape Town that Schuster supplied his livestock to ships in Simon's Town at this early period, from which it can be expected he would have been able to command a handsome profit. It is recorded that Schuster held Wildschutsbrand on loan from 1738-1742 most likely managed by his brother Marthinus who arrived in the Cape in 1739 and worked for his brother as a farmhand until 1747, when he received his own burger status. This leads Cairns to conclude that he may have held Wildschutsbrand until 1747 (Cairns, 1976:2). To date no tangible evidence of Schuster's presence or activities has been discovered in the Cape of Good Hope Nature Reserve. It can be expected that any farmhouse or "opstal" (homestead) would have been located in the well watered, wooded and sheltered kloof at the bottom of Red Hill and therefore just outside the reserve. Schusters memory none the less is perpetuated, attached to three natural features in and to the north, of the reserve - Schuster's River, Schuster's Kraal and Schuster's Bay (Fig 5.8).

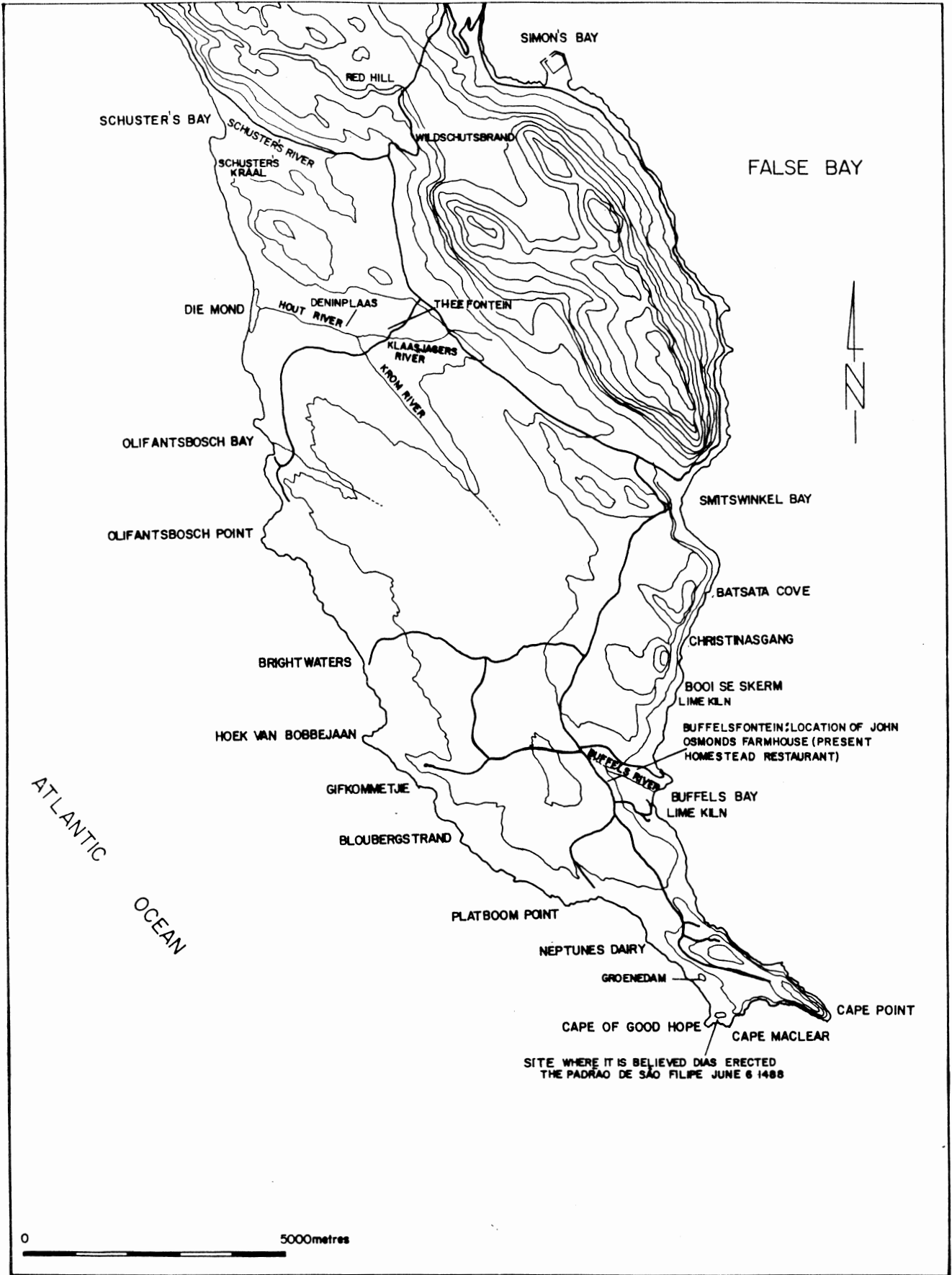


FIG 5-8 CULTURAL HERITAGE SITES RELATING TO THE DISCOVERY AND SUBSEQUENT SETTLEMENT OF THE AREA OF THE CAPE OF GOOD HOPE NATURE RESERVE BY EUROPEANS

In 1743 Baron Gustoff Willem van Imhoff called at the Cape on his way to Batavia where he was to assume the duties of governor-general. One of his mandates while at the Cape was to select a site and see to the establishment of the necessary infrastructure for a station at Simon's Bay (Bekker 1990:83). To provide the ancillary services called for to meet the needs of ships and their crews (which the Company elected to leave to private enterprise) a number of industrious burgers were encouraged to set up business at the fledgling settlement through grants of lands.

Since there is a paucity of arable land between the mountains and the sea at Simon's Bay, in addition to a plot of ground in what was to become Simon's Town, individuals who required it were allowed grazing rights elsewhere in the surrounding hinterland. This was the case for the widow Christina Diemer. In 1745 she was granted 2.5 morgan of land above Simon's Bay that became known as "Goede Gif". Here she established a lodging house and garden (Brock and Brock 1976:191). It is also known that Diemer was granted the right to graze cattle in an area which is today part of the Cape of Good Hope Nature Reserve. An outpost known as "Diemerskraal" was located on the Buffels River somewhere between the present Homestead Restaurant and the sea (Pryce-Lewis, 1989:11).

Whatever the business opportunities in Simon's Town during the period it was administered by the Dutch East India Company, the size of the civilian population here was strictly controlled as was settlement in the surrounding district. The Company firstly did not want to see any more development in this area then was necessary to meet its needs for fear that these resources could be put to use by a foreign power landing here to invade the Cape (Bekker, 1990:76). Secondly the Company did not want to burden itself with the effort and expense of putting into place measures to control such activities as smuggling as had proven necessary with the large civilian population of Cape Town (Pryce-Lewis 1989:15-16). For such reasons a census of the permanent residents of Simon's Bay in 1786 revealed only six families living there (Bekker, 1990:76). The heads of three of these households in their time (in addition to the properties they held in Simon's Town) were to be allowed grants of land over the mountains in areas that would become part of the Cape of Good Hope Nature Reserve. Arend Munnik requested grazing rights at "Schoesters Kraal" in 1788 (Liebbrandt, 1905 vol II:803). This he is believed to have been granted soon after (Pryce-Lewis 1975:158). Also at this time it is known that Jan Willem Hurter held grazing rights at "de Olifants Bos" near present Olifantsbosch Bay on the west coast of the reserve (Liebbrandt 1905 vol II:581). Lastly, Jeremias Auret was granted a loan place in 1789, "above Diemer's Kraal", surrounding a spring of white water at the top of the valley of the Buffels River, known as "Buffelsfontein" -

the name by which the farm would come to be known (Pryce-Lewis, 1975:157-158).

With the end of Company rule in 1795 and throughout the period of the first British occupation of the Cape, life continued much as before in Simon's Town and the southern Cape Peninsula. Both the English and the Dutch recognised the British administration of the Cape to be a temporary state of affairs and so little was done to alter existing infrastructures (Theal, 1964C : 114). Consequently there is no evidence of any new land grants being permitted in the area of the future reserve during this time. This was not to be the case, however, following the second British occupation of the Cape in 1806. The British presence at this time was soon accepted to be permanent and, after a period, steps began to be taken to rectify what the English viewed to be shortcomings in the former administration of the Cape by the Dutch. A number of these reforms would lead to an influx of settlers into the area of the present reserve.

During the first British occupation of the Cape and the early years of the second, the Admiralty utilized Simon's Bay only as a winter anchorage, as had the Dutch before them. This entailed the extra expense of keeping naval arsenals and workshops at both Cape Town and Simon's Town. As early as 1811 plans were put into effect to rationalize this situation and make Simon's Town the sole station for the British fleet in

South African waters. This it became from the winter of 1814 (Theal, 1964C : 273-274; Brock and Brock, 1976 : 28)

During the same period reforms were initiated in the system of land tenure in practice at the Cape. The principles which had governed the acquisition of land to this time were such that land was in fact held only on loan from the government. Legally the occupant was provided with no security of tenure (Botha, 1962 : 89-90). In the opinion of the British authorities this practice discouraged the local population from developing close ties with the land. It did not promote investment towards the improvement of properties and generally led to poor land husbandry and other ills. To address this situation a proclamation was issued on August 6, 1813 by which holders of loan places could apply to have the conditions of their grant changed to "perpetual quitrent". Subject to certain conditions this allowed ownership to become complete. The land became hereditable, it could be sold or alienated wholly or in lots and essentially the owner could do with it as he chose (Botha, 1962 : 94-95). With the restrictions on settlement which had characterized the period of Dutch rule in Simon's Town no longer in place, these reforms, coupled with the Admiralty's decision to move to Simon's Town, set off a land rush in the district such as had not been experienced before. Those who already held property in this area submitted applications to have the conditions of their grant changed to perpetual quitrent. At the same time new settlers were

attracted to the area by the business opportunities which arose by the Admiralty's decision to establish itself here permanently, so that still vacant lands were applied for and gradually taken up.

Between this time and the founding of the Cape of Good Hope Nature Reserve in 1939, whatever the expectations of those who took up residence here, there is little evidence to suggest that any of the economic ventures pursued in this area, proved to be an unqualified success. Most land holders appear to have been able to eke out little more than a basic subsistence from their land.

From 1855 to 1885 the farm Buffelsfontein, as well as all the land south to Cape Point (an area known as Cape Point Farm), was owned by John Turner McKellar. McKellar is found to have been feuding at times with his neighbours for one reason or another which resulted in a number of legal actions. The testimonies from ensuing court cases were reported in a local Cape newspaper of the day; the "Standard and Mail". From these has come a great deal of firsthand information regarding the personalities associated with this area and the subsistence activities they engaged in. John McKellar, for example, is reported to have bred horses, cattle, pigs and ostriches on his land (Standard and Mail : 25-11-1871). The ostriches he introduced around 1865. McKellar, in addition, ran a fishery

from Buffels Bay where he also operated a lime-kiln (Standard and Mail : 25-5-1872).

McKellar was only one of a number of people in this area who produced lime. A difference, however, is that others collected seashells which they calcined in lime-ovens. McKellar on the contrary made his lime from limestone quarried from deposits on his land. To produce the higher temperatures needed to render limestone to quicklime, a lime-kiln, rather than a lime-oven, was required. By his own admission McKellar was the first to burn limestone at Buffelsfontein (Standard and Mail 28-5-1872 : 4). The remains of McKellar's lime-kiln can still be found above the tidal pool at Buffels Bay.

Vegetable farming was another important subsistence activity followed by residents of this area. This was particularly the case for those who held land along the Klaasjagers River. Vegetables were grown on the alluvial soils close to the river while livestock grazed the surrounding, less arable, areas of fynbos. Others were able to derive a profit from fish caught along the seashore or by collecting "Kreupelhout", (*Leucospermum conocarpodendron*) which was valued as a fuel wood. For all these products there was a market to be found in Simon's Town.

In 1885 John McKellar went bankrupt. The following year Buffelsfontein was purchased from his insolvent estate by George Smith (Deed of Transfer No. 318 of 1886). Whether or not the second lime-kiln found in the reserve at Booie se Skerm (which has recently been restored by reserve management) was the work of Smith or had been built by McKellar before him, is not known. Certainly (as far as can be judged from old photographs) its design follows closely that of the kiln that existed at Buffels Bay. Whichever the case, Smith and one of his sons, floated a company named "The Cape Point Lime and Cement Works", soon after the purchase of Buffelsfontein. Along with lime production the Smiths also continued the fishery at Buffels Bay (Prof. O. Pryce-Lewis : personal communication).

In 1890 the railway was pushed through to Simon's Town. While the development of this transport link would prove a boom for the town itself, it dealt a serious economic blow to many farmers in the district who now found that much of what they produced could not compete with that which could be imported from further afield, as cost effectively. Many found their situation untenable and abandoned the land while others were able to carry on because they could rely on alternative sources of income. George Smith, for instance, had a profitable business in Cape Town which supplied plumbing and iron works (Prof. O. Pryce-Lewis : personal communication).

This state of affairs improved somewhat, especially for the Smith family, during the First World War. Due to prompting from the military authorities in Simon's Town, in 1915 the coast road from Simon's Town was carried through to Cape Point. Prior to this there had been a road over Red Hill which was nearly always in a terrible state of repair and little more than a bridle path around the east coast, to provide access to Cape Point. What had to this time been a trickle of sightseers to this area became an increasing stream as motor transport to Cape Point was now a practical proposition.

Providing accommodation and refreshments for visitors became another source of revenue for the Smith family but one which in the end proved hardly worth the effort for the profits that could be realized. In the late 1920's it was decided by the five remaining children of George Smith to put, what by this time have become widely known as "Smith's Farm", on the market.

From the start it was the hope of the Smith family in recognition of the natural beauty and cultural-historical importance of this area that the property would be purchased by a government agency which would hold it in trust for the people of South Africa (Cape Times 5-12-1929). In fact it is in no small way due to the social conscience of the Smith family that the land did not end up in the hands of speculative builders and covered with seaside townships. Still it would take another ten years and much effort on the part of public-

spirited individuals, before Smith's Farm was purchased and taken possession of by the Divisional Council of the Cape on July 1, 1939 (Deed of Transfer No.6892 of 1939) to become the nucleus of the future Cape of Good Hope Nature Reserve.

5.3.1. RECOMMENDATION FOR INTERPRETING THE HISTORY OF EUROPEAN SETTLEMENT IN THE AREA OF THE CAPE OF GOOD HOPE NATURE RESERVE

The most suitable place to begin the interpretation of this period in the reserve's history would be from the proposed Homestead interpretive centre. As has been discussed much of the recorded history of this area, up to and including the founding of the nature reserve, revolves around the farm Buffelsfontein. Also, as mentioned in Chapter 4, the building here which the restaurant occupies today was constructed around a farmhouse erected in 1811 by John Osmond of Simon's Town, the owner of Buffelsfontein at that time (Pryce-Lewis : in press). This is the only farmhouse from the period before the founding of the nature reserve remaining in the reserve. Towards the goals of interpretation this building - its design and the materials used in its construction, even the rationale behind the choice of this site and its surroundings for an *opstal* or homestead, provide valuable opportunities for infusing elements of "living" history into displays developed to interpret this episode in the area's history.

Beginning in the centre a display would be called for, firstly, to explain why it was only after almost 90 years of European settlement of the Cape that settlers began to take up more or less permanent residence in the area that is today the Cape of Good Hope Nature Reserve. In turn it would be important to explain how it was that the first individuals came to be granted the right to utilize areas of land over the mountains from Simon's Town and why settlement was strictly controlled by the Dutch East India Company. Relating this to Buffelsfontein, while it is not known under what specific conditions Christina Diemer, Jan Willem Hurter or Arend Munnick were given their particular, *vergunnings*, (grants) nor the quantity of land they were entitled to, in the case of Jeremias Auret, he was allowed Buffelsfontein under the rules which governed the granting of a "loan place" within the Dutch system of land tenure in practice at the Cape (Pryce-Lewis, 1975 : 157-158). As the central point or "*ordonnantie*", of his land Auret chose the Buffelsfontein, a spring that still rises behind the Homestead Restaurant and which visitors today could be invited to see and experience for themselves. From here Auret's land measured a half hour walk in all directions. This "half hour walk", in time would be rationalized to equal 750 Rhyndland roods and could encircle an area of as much as 3,000 morgan (Botha, 1962:87-88). Because of the nature of the peninsula at this point, however, the circle drawn around the Buffelsfontein

covered a good deal of sea. Still the farm took in a sizeable area of land, 2100 morgan in extent (Pryce-Lewis, 1989:16).

Following on from this a display would be needed to explain why it was only with the second British occupation of the Cape - the reforms that were instituted in land tenure at this time and the Admiralty's decision to make Simon's Town its permanent base in South African waters, that the area of the present reserve began to fill up with land holders. It was during this period, in 1816, that John Osmond (who had held Buffelsfontein as a loan place since 1809) was granted both Buffelsfontein and Cape Point Farm, to the south, on perpetual quitrent (Pryce-Lewis: in Press). From this time on these two farms were effectively consolidated and would pass to successive owners as a single property; finally to the Divisional Council of the Cape in 1939.

Following on from this a display is called for to explain the different subsistence activities land holders pursued here and the difficulties they had wresting a living from the land. This would serve to highlight the reasons why this area remained relatively underdeveloped up to the founding of the nature reserve in 1939.

The possibility arises here of developing "living", displays in and around the centre with artisans presenting arts and crafts that settlers in this area would likely have engaged in. While

this idea may have initial appeal the practicality of providing such presentations as well as finding and employing skilled persons needed to man them, must be carefully considered. Also one must not lose sight of the stated aim and objective of the interpretive centres proposed for the reserve. Their function is to provide interpretive information towards the objective of enhancing the experience of visitors in the reserve, not replace that experience with a visit to an "open air" museum. As it is, there are already items of interest in and around the Homestead that could be used to interpret for visitors how early settlers adapted to conditions here. Osmond, for example, positioned his house below the Buffelsfontein so that water could be fed by gravity into the house without the aid of pumps. The house was built of locally quarried sandstone cemented together with shell lime calcined, most probably, at Buffels Bay. Because of the dearth of suitable building timber to be found on this windblown place, necessary wood for construction had to be imported. The teak beams used as rafters and for other woodwork are believed to have come from a ship the "Passaphae" which Osmond, at the time of construction, was salvaging for its timber in Simon's Bay (Prof O. Pryce-Lewis: personal communication).

Another attraction of this location was the deep soil to be found on the slope below the house. Today this area is covered with lawn but in the past it is known to have been the site of

an extensive kitchen garden (Prof O. Pryce-Lewis: personal communication).

It should be appreciated that this was a most suitable location for a homestead due to its close proximity to Buffels Bay. Not only the site of a lucrative fishery in the past, Buffels Bay is the best landing place found on the southern peninsula. From here produce from this area could be shipped as well as supplies offloaded. No doubt at times this landing was also the scene of a certain amount of smuggling activity.

Lastly, as far as displays at the interpretive centre there should be one explaining the events that led up to the purchase and founding of the nature reserve, subsequent acquisitions of land and the personalities involved. In taking the decision to purchase Smith's Farm as a conservation area the Divisional Council of the Cape became the first local authority in South Africa to accept nature and heritage conservation as one of its public service functions (Western Cape Regional Services Council Records Department - File No. 374/1). This was a red letter day for the conservation movement in South Africa and certainly a fact that should be made known to the visiting public.

Moving away from the Homestead interpretive centre, for visitors who may wish to pursue an interest in this subject even further unfortunately very little remains in the reserve

as tangible evidence from this period. There is the lime-kiln at Booi se Skerm which, as stated before, has recently been restored by reserve management. At the interpretive centre visitors could be provided with printed information on this feature and invited to visit it. Also there are the remains of McKeller's lime-kiln at Buffels Bay to be seen. Regarding this structure, steps should be taken to halt its further decay and provide it with a measure of protection from the public. It is proposed that this would be a good place to develop an interpretive station where by interpreting this feature it may prove possible to interest picnic site visitors in this and other aspects of the reserve's cultural history.

Lastly, still to be found along the Hout River, north of Olifantsbosch are the ruins of two former homesteads. The first was known in recent times as "Deninplaas", and is believed to have been built by J.P. Kirsten who was granted the farm here, "Krom River" in 1817 on perpetual quitrent (S. G. Diagram 329/1817). A little further up the river is another ruin known as, "Theefontein". The history of this homestead extends back to, A.H. Leeuwendaal, who was granted on perpetual quitrent, 20 morgan of land here in 1814 (S.G. Diagram 241/1831) (Fig 5.8).

Even in their state of almost total collapse it is concluded that these ruins still have potential for interpretation. It is proposed that the most practical way to interpret these

features would be to include them on the trail it has been recommended be conducted on a regular basis in the northern area to interpret the prehistory of the reserve. Rather than confining this activity, therefore, to the history of stone age peoples and the subsistence activities they are believed to have followed in this area, it would be extended to include the arrival of agricultural man. With what remains of these homesteads providing firsthand evidence the interpretive officer leading this trail could explain what drew the first Europeans into this area, the economic activities they engaged in and generally how these people adapted to life at the Cape of Good Hope.

5.4. BACKGROUND TO THE HISTORY OF THE CAPE POINT LIGHTHOUSES

It is evident that the need for a lighthouse at Cape Point was recognized by the Colonial Government soon after the second British occupation of the Cape. As early as 1816 John Osmond was granted Cape Point Farm in perpetual quitrent under the following proviso noted in the deed of transfer;

"On condition of the owner or occupier of this land permitting His Majesty's Commissioner for the Naval Department or the Principal Officer having charge of that Branch of Service to erect a Light House on such part of the Cape Point as may be judge most convenient for that purpose and also permitting all necessary access to such Light House when built" (S.T.Q. 1-9, 1816).

Even with this foresight, however, it was not until the late 1850's that preparations were completed and actual construction of the lighthouse could begin.

The decision was taken to site the lighthouse on the heights of Cape Point Peak (238 m above sea level). From here the light would be able to shine over the Atlantic Seaboard as well as the waters of False Bay. This location today serves as the uppermost view site for visitors and is marked by the presence of an iron tower - all that remains of the original lighthouse. A plaque above the entrance to this structure reveals that the lighthouse was manufactured in England and designed by Alexander Gordon (Civil Engineer) for the Board of Trade in

England, under whose auspices this project was undertaken. The section that remains today was the work of the Victoria Foundry, Greenwich and consists of convex iron plates that were bolted together on site. The lantern works were produced by Deville and Company London and designed to emit a 12 second pulse of light of just over 2,000 candle power every minute (Cooper 1914:373).

Alexander Gordon not only designed the lighthouse but was commissioned to oversee its erection in South Africa. While Gordon was overall in charge, however, Robert Booty Cousin was project engineer and the actual man on site throughout construction. A good deal of information detailing how materials were transported to the building site and work was carried out is contained in a series of progress reports prepared during this period by Gordon for the Board of Trade.

In his third progress report dated October 15, 1859 (Cape Archives GH 1/273) Gordon explains that after arriving at Simon's Bay from England the lighthouse in sections was taken to Buffels Bay aboard a cargo boat, the "Alarm", specifically purchased by Mr Cousins for this purpose. From Buffels Bay a modified gun carriage was used to transport the lighthouse components and necessary materials to a work camp which had been established at "Groene Dam", a watering point on the west coast just to the north of the Cape of Good Hope (Fig. 5.8).

From here a sled drawn by bullocks was employed to convey the materials up the steep sandy slope to the site of construction on Cape Point Peak.

A letter from engineer Cousins to the Colonial Secretary Rawson W. Rawson, dated May 22, 1860, (Cape Archives CO 4113) reveals that the lighthouse, with minor additions still to be addressed has been in operation from the 1st of May 1860 while the contractor "was now laying the roof beams of the dwelling houses at Cape Point". By dwelling houses he meant the semi-detached houses which served as the original residence for the lighthouse-keeper on one side and the assistant lighthouse-keeper on the other. This is the building immediately adjacent to the bus turning area at Cape point and which, it has been proposed, would be the most suitable site for an interpretive centre. On the south side of this building is another smaller structure which judging from its design and the materials employed in its construction, was also built at this time. In the October 1900 issue of the periodical "The Veldt" it is noted that this building served as an office for the lighthouse keepers. Also mentioned in this article are two other buildings just up the slope from which today research projects are conducted by the C.S.I.R. It is not known when these buildings were erected but their original purpose was to provide accommodation for visitors to Cape Point. One served as a sleeping room while the other was a dining room and kitchen. Stretchers and blankets as well as cooking and eating

utensils were provided at Government expense and no charge for this service was made to visitors (Findlay, 1900). No doubt these amenities did much to encourage visitors to the lighthouse and relieve the loneliness it can be expected the keepers and their families experienced. (Fig 5.10).

As early as 1872 concern over the placement of the lighthouse at Cape Point began to be expressed publicly. Because of its height the light was often obscured by clouds (formed for the most part by orographic cooling of moist oceanic air, forced up and over the sea cliffs). In some years the light was shrouded for as much as 900 hours which as Cooper (1914:373) points out "is only equalled at sea level on the foggy shores of Newfoundland". This situation was noted by the Lighthouse Commissions of 1872, 1890 and 1906. In each case it was recommended that another site for the light should be sought (South African Railways 1949:163).

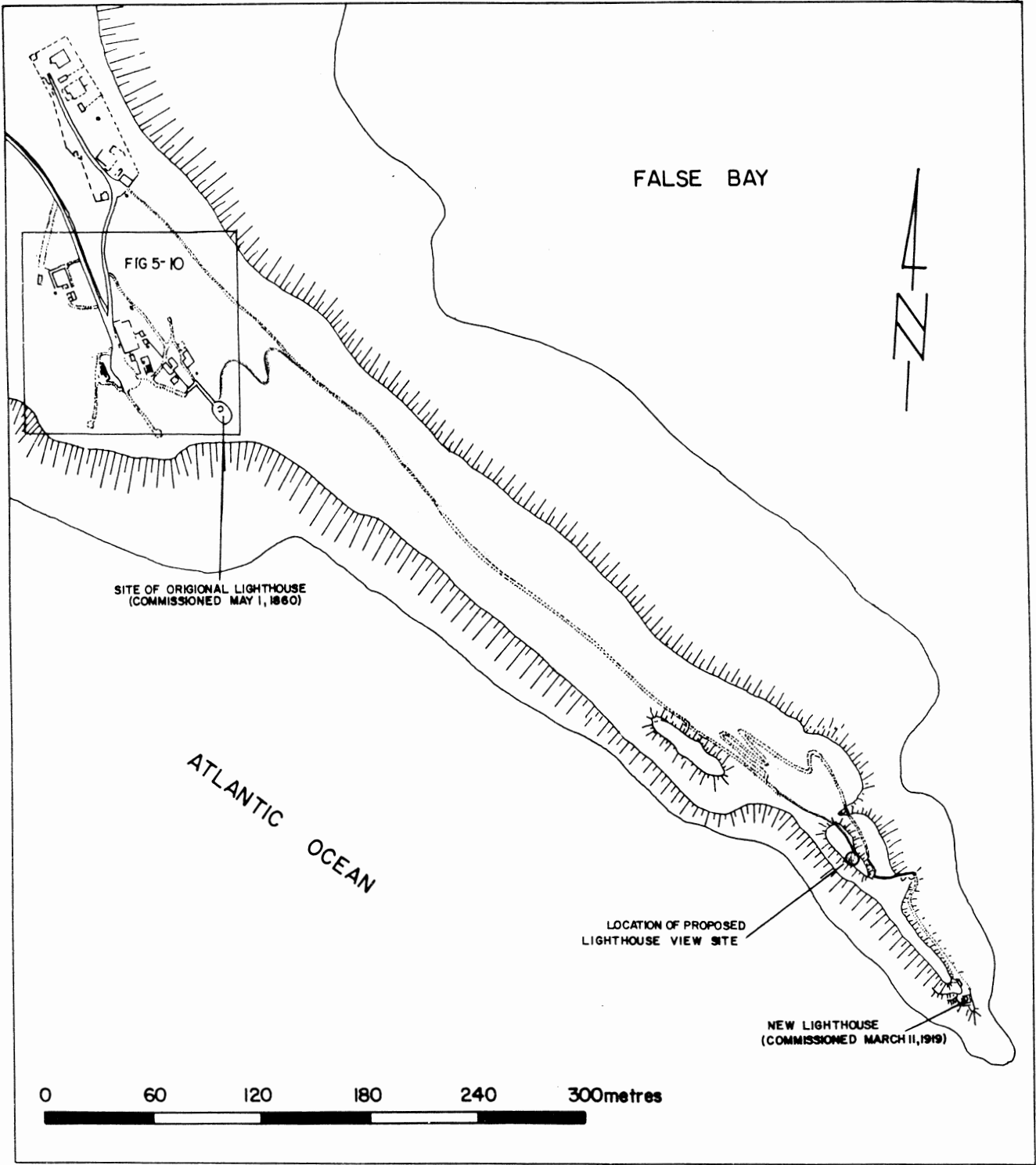


FIG 5-9 PROPOSED CAPE POINT INTERPRETIVE TRAIL

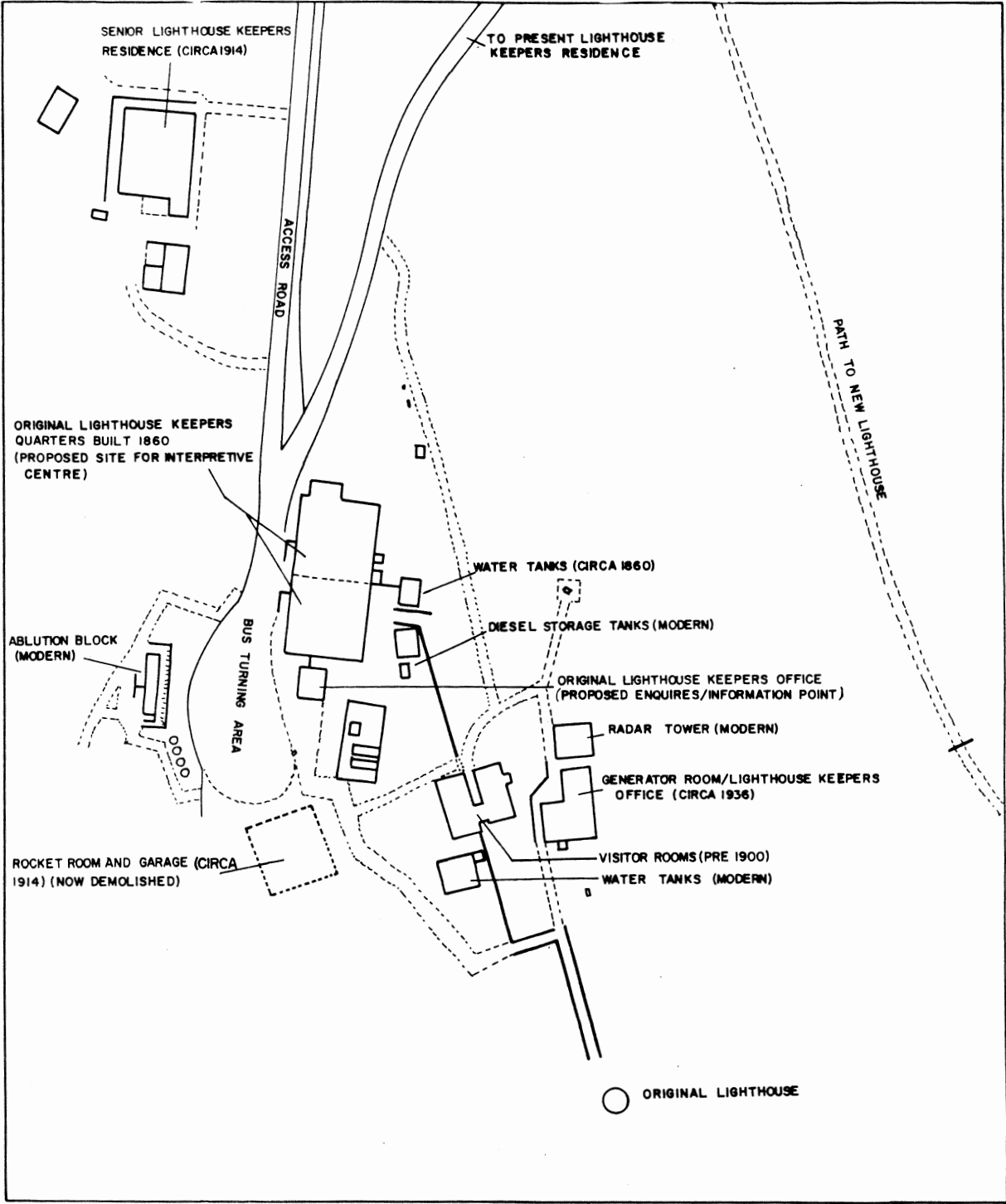


FIG 5-10 HISTORICAL LIGHTHOUSE BUILDINGS AND ANCILLARY STRUCTURES

On the 18th of April 1911 at 11.50 pm. the Portuguese liner "Lusitania", with 744 passengers and crew on board struck Bellows Rock off Cape Point (Burman 1977:172-173). An inquiry followed in which it was determined that at the time of the accident the lighthouse had been hidden in clouds. Had it not been for the fact that the ship remained fast on Bellows Rock for four days after, it was concluded that many more than the four people who did drown, would likely have perished. Faced with what could have been one of the worst shipping disasters in history the authorities at last took action. It was decided that a new lighthouse would be built on the very end of the Cape Point promontory and at an elevation (87m above sea level) below the level of frequent cloud obscuration (Fig 5.9).

Due to the precipitous nature of the site selected and the route to it, a great deal of difficulty was experienced in the construction of this new lighthouse. A path had to be cut out along the narrow ridge that connects the area of Cape Point Peak with the extreme end of the peninsula. Over this an 18 in gauge, tramway track was laid for a trolley to transport materials. At one place the incline was so steep that a crane had to be employed to lower the trolley 55 m to a second trolley line that ran out to the site of construction (Cooper 1914:373).

During this period of construction, along with the new lighthouse, a building was also erected at the southern end of the bus turning area to serve as a garage and storage shelter for rocket carriages and flares (South African Railways, 1913:571). This structure was demolished in the early 1970's (Mr G. Wright - Former Warden, Cape of Good Hope Nature Reserve: personal communication). Also built at this time was another lighthouse-keepers' residence to accommodate the increased number of staff this new light now called for. The building is to be found today on the Cape of Good Hope side of the access road to the lighthouse complex.

A problem which arose in moving the lighthouse to its new location was that the light from Cape Point would no longer shine over the Atlantic seaboard. Before the old light could be taken out of service, therefore, it was necessary to build another lighthouse on the west coast to work in tandem with the new light at Cape Point (Cooper 1914:373). This light was erected at Slangkop Point, near Kommetjie, and completed in 1919 when both this lighthouse and the new one at Cape Point were put into operation.

Lastly, in 1936 the new Cape Point lighthouse was electrified to become the most powerful in the Union - equal to 19 million candle-power (South African Railways and Harbour Magazine 1949:163). At the same time a new building was erected above the old visitors quarters, on the crest of the ridge, to house

the battery of generators needed to power this light. An annexure became the new office for the lighthouse-keepers while the old office was converted into an oil-store. Also at this time, on the ridge approximately 100 metres north, the three houses and ancillary buildings which make up the present residential complex of the lighthouse-keepers, were erected.

5.4.1 RECOMMENDATIONS FOR INTERPRETING THE HISTORY OF THE CAPE POINT LIGHTHOUSES

If, as proposed, the original lighthouse-keepers' residence at Cape Point can be developed as an interpretive centre then obviously this would be the best location from which to interpret the history of the Cape Point lighthouses. Not only is this structure central to all the heritage resources associated with the lighthouses but by its authenticity as one of the original lighthouse buildings, it affords opportunities for infusing elements of living history into displays developed to present this facet of the reserve's cultural history.

By way of displays a presentation is called for, firstly, to highlight the efforts on the part of the Colonial Government which led up to the actions that were eventually taken to provide a lighthouse at Cape Point. In turn the origin of the lighthouse - its design and manufacture should be explained as well as the rationale behind its siting. Also included should

be an explanation of the efforts that went into shipping the structure to Cape Point and its construction.

As far as the design and workings of the lighthouse, discussion with the curator of the South African Transport Services Museum, in Johannesburg, has revealed that a collection of lantern works and allied pieces of equipment from early lighthouses in South Africa is being kept in storage by the South African Transport Services. It is quite likely that a "first order catoptric light", such as was in service in the original lighthouse, (Cooper, 1914:373), could be obtained for display purposes by the reserve along with no doubt many other interesting pieces of lighthouse equipment from this period.

Following on from the first lighthouse, a display would be needed to explain the reasons and events behind the decision taken in 1911 to relocate the light. This should feature prominently the wreck of the Lusitania which graphically illustrates the very real danger the Cape of Good Hope holds for shipping as the turning point in a journey around Africa and where ships, to keep to a minimum the distance of their voyage or else to call in at either Simon's Town or Cape Town, come close to the coast. Here rises again an opportunity to relate what is being interpreted to the international audience which Cape Point attracts by highlighting the great service to international maritime trade the lighthouses of South Africa have made in reducing such disasters. This can be reinforced

by emphasizing the volume of world shipping which rounds the Cape annually.

Lastly, before leaving the interpretation centre, another theme that could be followed very effectively here (given the fact that this building was the original residence for the lighthouse keepers) is one which would interpret for visitors the daily life of lighthouse keepers and their families at this isolated and windblown outpost. To this end one of the rooms, perhaps most suitably the kitchen, could be used to recreate a typical domestic scene with artefacts of the day to convey a sense of some of the joys and rigours that would have been a part of life here.

Towards providing visitors with a firsthand experience of the lighthouses, by walking up the steps to the main view site overlooking Cape Point visitors can see what remains of the original lighthouse. In its present condition this structure looks like a water tower and does very little to convey an impression of how it appeared when in operation. To address this it is proposed that the lighthouse should be restored (at least in appearance) to its original state. Once restored this feature could serve as an interpretive station but the practicality of this option will need to be weighed before resources are invested. Firstly, the area inside this structure is not great and therefore could not accommodate many displays or visitors. Secondly, in addition to the

interpretive officer (s) manning the interpretive centre and enquiries office below, another officer would need to be on duty at this site to ensure displays were not vandalized. One need only see the outside of the existing tower and the amount of graffiti that decorates it to appreciate the extent of this problem. By way of providing a firsthand experience of this feature for visitors, therefore, it may simply prove most effective to allow visitors to visit this sight and experience this structure from the outside but not provide entry unless a guided tour could be arranged on a perhaps regular basis.

Turning to the second lighthouse, in providing a firsthand experience of this feature a problem arises in that at present visitors are allowed no closer to the actual end of the peninsula than the site of the old lighthouse. In fact, it is only from two of the lower view sites at Cape Point that visitors can gain even a glimpse of the present lighthouse. Towards improving this situation it is proposed that an interpretive trail should be developed from the old lighthouse, down to the path that follows the ridge below and then out to a site overlooking the new lighthouse and the outermost point of the peninsula (Fig 5.9). To take visitors any closer to the lighthouse it is concluded would be both dangerous and impractical. Access to the lower level of the lighthouse is via a flight of over 175 steps which it can be expected would overtax and prove treacherous for many visitors.

As it is, extensive protective barriers will be called for along the proposed trail and around the final vantage point to ensure the safety of visitors. Also, it must be remembered that this is a fully operational lighthouse and the wishes of any visitors for a closer inspection cannot be allowed to interfere with its service.

To interpret this feature, in addition to any information available at the interpretive centre, it is recommended that display boards be placed along this trail to provide on site interpretation at specific points of interest. These displays would need to be discreetly placed so not to intrude on any scenic views and at the same time beyond the protective barriers (out of arms reach) to discourage vandalism. In this way it could be explained how materials were transported to the building site and the ingenious techniques that were employed to achieve the engineering feat of erecting a lighthouse on this precipitous point of land.

Last, at the final view site displays would be needed to explain the operation of the lighthouse and create an awareness in visitors of the important service it has rendered in the past and continues to provide international maritime traffic which rounds the Cape of Good Hope each year.

5.5 SHIPWRECKS AROUND THE CAPE OF GOOD HOPE NATURE RESERVE

It was Sir Francis Drake who in rounding the Cape in 1580 is ascribed to have noted the Cape of Good Hope to be;

"A most stately thing and the fairest Cape
in the whole circumference of the earth".

While Drake took a rather benign view of the Cape of Good Hope to sailors throughout the centuries this Cape has come to be known as the Cape of Storms as much as the Cape of Good Hope, and as such has claimed its share of ships, lives and cargo.

As figure, 5.11, displays there have been 26 recorded shipwrecks around the coast of the Cape of Good Hope Nature Reserve. By far the greatest concentration is to be found around the jutland of Olifantsbosch Point. Here the notorious Albatross Rock stands approximately a kilometer and a half offshore and so close to the surface, water can sometimes be seen breaking over it. To date this obstruction has claimed at least eight victims (Turner 1988:164-166) - possibly as many as ten (Green 1981:20-31) and as Green (1981:31) points out; "has caused more shipwrecks than any other off-lying dangers in Cape waters."

Since the stories of the wrecks to be found around the reserve have been researched at length by others before (Rawe and Crabtree 1978; Green 1981; Turner 1988) it is concluded that

for the purposes of this report discussion can be confined to those wrecks which, in particular, hold potential for interpretation and towards providing firsthand interpretive experiences for visitors to the reserve.

5.5.1 RECOMMENDATIONS FOR INTERPRETING THE SHIPWRECKS OF
THE CAPE OF GOOD HOPE NATURE RESERVE

In considering the history and pattern of shipwrecks that have occurred around the reserve, as well as the way it has been revealed visitors interact with the reserve, it is concluded that each of the proposed interpretive centres has a role to play in presenting this subject. As far as the main interpretive effort, however, it is proposed that the Homestead interpretive centre would be the best location primarily because it is more central to the many wreck sites. This is particularly so for those, the remains of which are still to be seen along the coast of the reserve and which visitors could be encouraged to visit and experience actively for themselves.

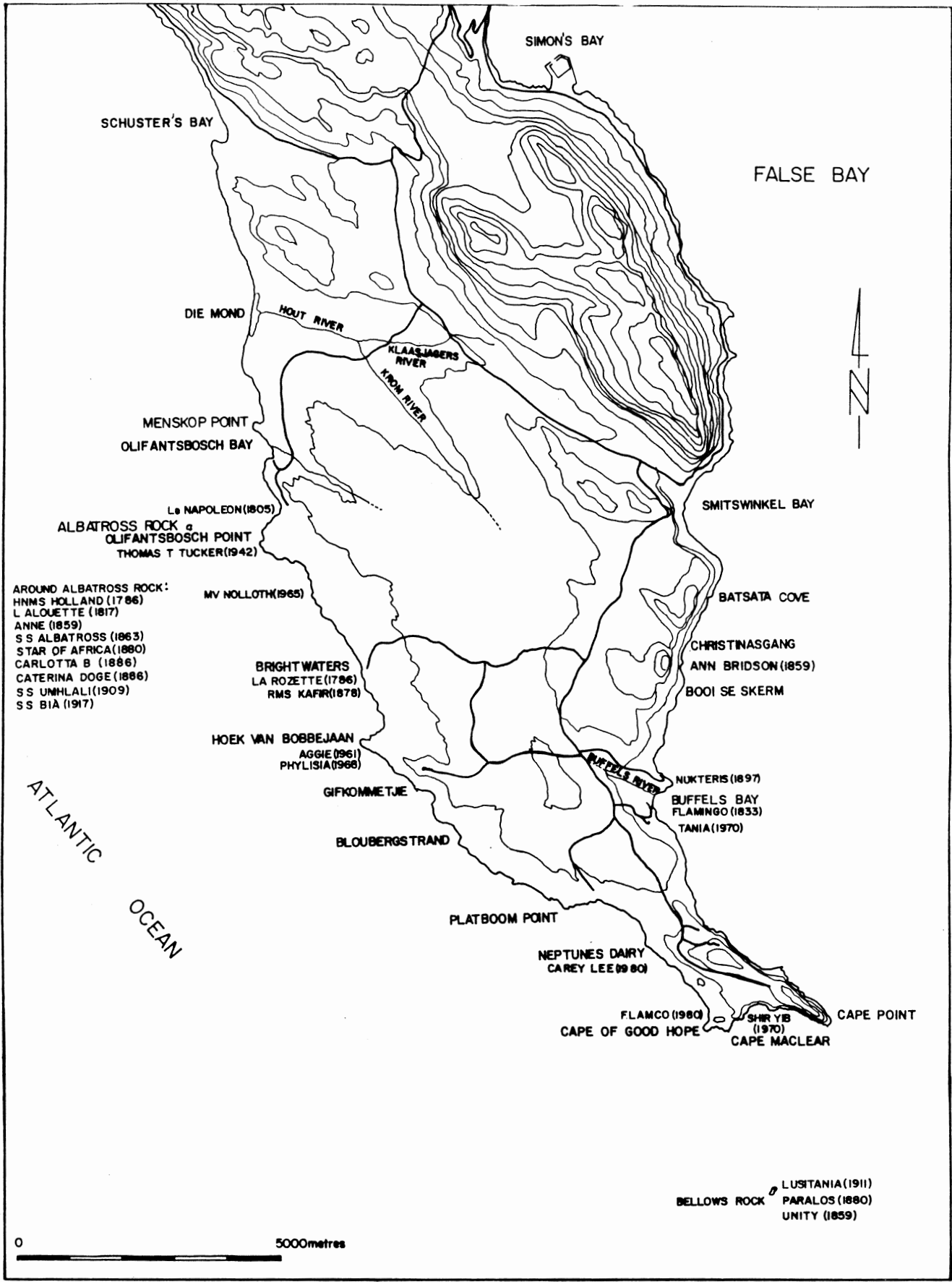


FIG 5-11 SHIPWRECKS FOUND OFF THE CAPE OF GOOD HOPE NATURE RESERVE

At the information centre a display should be developed that includes the story of each wreck (however brief based on available information) that has occurred around the reserve. Each story should be accompanied with a sketch of the vessel under discussion to scale with all the others. This will enable visitors to appreciate the difference in size and design between, for example, a Dutch frigate such as the H.N.M.S. *Holland*, which ran aground at Olifantsbosch in 1786 and a French brig, *La Rozette*, which in the same year drifted ashore south of Brightwaters after being abandoned by her mutinous crew (Turner 1988:164-165). With some of the more recent shipwrecks it would also be possible to include photographs taken during their years of service and at the time they met with tragedy.

In some cases it is possible to provide tangible links between visitors and these resources. Apart from the remains of seven wrecks still to be found along the coast of the reserve in recent years salvage operations have been undertaken on a number of wrecks offshore sanctioned by the National Monuments Council. At present work is being allowed on the *S.S. Umhlali*, a 3,388 ton steamer which struck Albatross Rock on September 5, 1909 and sank off Olifantsbosch Point as well as the *R.M.S. Kafir*, a 982 ton Union Company iron, "steam-coaster", which struck Albatross Rock on February 13, 1878 and was beached off Brightwaters (Dr J. Deacon - National Monuments Council: personal communication; Turner 1988:164-166).

Part of the arrangement with the salvors is that half of all that is recovered will be donated to a local museum. Discussion with the curator of the Simon's Town Museum has revealed that any number of remains from these wrecks are available and could be loaned to the reserve for display purposes (Mrs E. Biggs: personal communication). Lastly, although work is at present confined to the, Unhlali, and the Kafir, there is no reason, given the permission of the National Monuments Council, that remains could not be salvaged from other wrecks around the reserve for display purposes (Mr M. Turner - Professor Salvor: personal communication).

Turning to the area of Cape Point there have been a number of shipwrecks in this vicinity which hold special significance for this area and aspects of the reserve's cultural history that, it has been recommended, should be covered in an interpretive centre established here. Apart from the before mentioned *S.S.Lusitania*, in 1911, Bellows Rock claimed two other victims prior to this the stories of which (besides being covered in the main interpretive effort at the Homestead interpretive centre) should be part of presentations designed to interpret the history of the Cape Point lighthouses.

The first was a British, wooden brig of 190 tons, *Unity*, which struck Bellows Rocks on September 15, 1859 (Turner 1988:166). It is of note that this event took place as the original

lighthouse was under construction. Next came the *Paralos*, a French barque of 362 tons which sank, two hours after being holed on Bellows Rock, on January 18, 1880. In each case the need that existed for a lighthouse at Cape Point is highlighted and in the examples of the *Paralos* and the *Lusitania*, the reason why it eventually became imperative to relocate the light at a level below frequent cloud cover.

For any visitors who express an interest to visit the site of a wreck, the remains of six are still to be found along the coast which visitors can be invited to experience for themselves. Starting at Cape Point, below the site of the original lighthouse at the eastern end of Dias Beach, lie the remains of the *Shir Yib*. This was a floating crane weighing 100 tons and 42 metres in length. On June 29, 1970, while being towed around the Cape by the British tug, *Britania*, its cables parted in a storm and this structure drifted ashore (Boyle 1970:30-35). Its twisted iron work is still visible and visitors can reach this site by following an established trail down from the Cape Point car-park to Dias Beach.

Moving northward, on the west coast of the reserve at Hoek van Bobbejaan, the remains of the *Phylisia* are found. This was a fishing trawler of 452 tons which ran aground on this point of land on May 3, 1968 (Rawe and Crabtree 1978: wreck no. 634).

Turning to the east coast, a section of the wooden fishing trawler, *Tania*, is to be found high on the rocks at Buffels Bay. This vessel ran aground here on February 12, 1970 (Cape Times 13-2, 1970). It is proposed that this site could be developed as an interpretive station from which visitors to the picnic area here, could be made aware of not only this wreck but others in the reserve and encouraged to utilize interpretive services.

Lastly, as previously mentioned, in the vicinity of Olifantsbosch Point lies by far the greatest concentration of shipwrecks found around the reserve. No less than 13 vessels came to grief here between Menskop Point and Brightwaters, most of them having run foul of Albatross Rock. It is proposed that this area offers great potential for a self-guided interpretive trail concentrating on the dangers of Albatross Rock and the tragic events which surround it.

From the final car park at Olifantsbosch Bay a walk along the beach south to Olifantsbosch Point (return) can be accomplished in under an hour. Through a brochure, supplied to visitors at the Homestead interpretive centre, points of interest along the way could be interpreted. Also, along the shore the remains of three shipwrecks are to be found to highlight this experience.

Just north of Olifantsbosch Point lies some timber and planking from a ship believed to be the *Le Napoléon*. This was a French privateer which was run aground, after being chased by the English frigate *Narcissus* on the 25 of December 1805 (Theal 1915 Vol 5:191). Normally beams from this ship are to be seen here with much more of the ribs and planking exposed after winter storms.

Further south on Olifantsbosch Point itself is found the rusted hull of the *S.S. Thomas T. Tucker*. This was an American "Liberty Ship", carrying a cargo of war materials and tanks to the Middle East when it struck Albatross Rock on November 27, 1942 and was run aground to avoid sinking (Turner 1988:166).

Finally, just south of Olifantsbosch Point lie the remains of the *M.V. Nolloth*, a Dutch coaster of 347 tons which was wrecked here on April 30, 1965 (Turner 1988:165). The *Nolloth* was the latest victim of Albatross Rock and it can be expected will not be the last.

5.6 THE HISTORY OF MILITARY ACTIVITY AND SITES IN THE CAPE OF GOOD HOPE NATURE RESERVE

The Cape of Good Hope has long been recognized for its strategic importance. In 1881 the British Royal Commission on Colonial Defence was led to conclude that the "safety of the whole empire might hang one day upon control of the naval base at Simon's Bay and the South African shores" (Bisset 1987:114). Theal (1964A:203) writes further of the Cape of Good Hope as holding "the most commanding point on the surface of the earth". A long history of military activity in this part of the world is therefore not surprising nor, given the salient importance of the naval station at Simon's Bay during the age of sea power, that this activity would have extended into the area now encompassed by the Cape of Good Hope Nature Reserve.

The earliest relic of military activity in the reserve is accepted to be an old signal cannon, found on a ridge of high ground overlooking False Bay, appropriately named Kanonkop (Fig 5.12). This site is approximately 230 m above sea level and provides a sweeping panorama of False Bay to Cape Point and over much of the west coast of the reserve as well. Most significantly it affords a commanding view of Buffels Bay which, can be expected, would have been recognized as a likely landing point for any possible overland attack on the Cape, launched from False Bay.

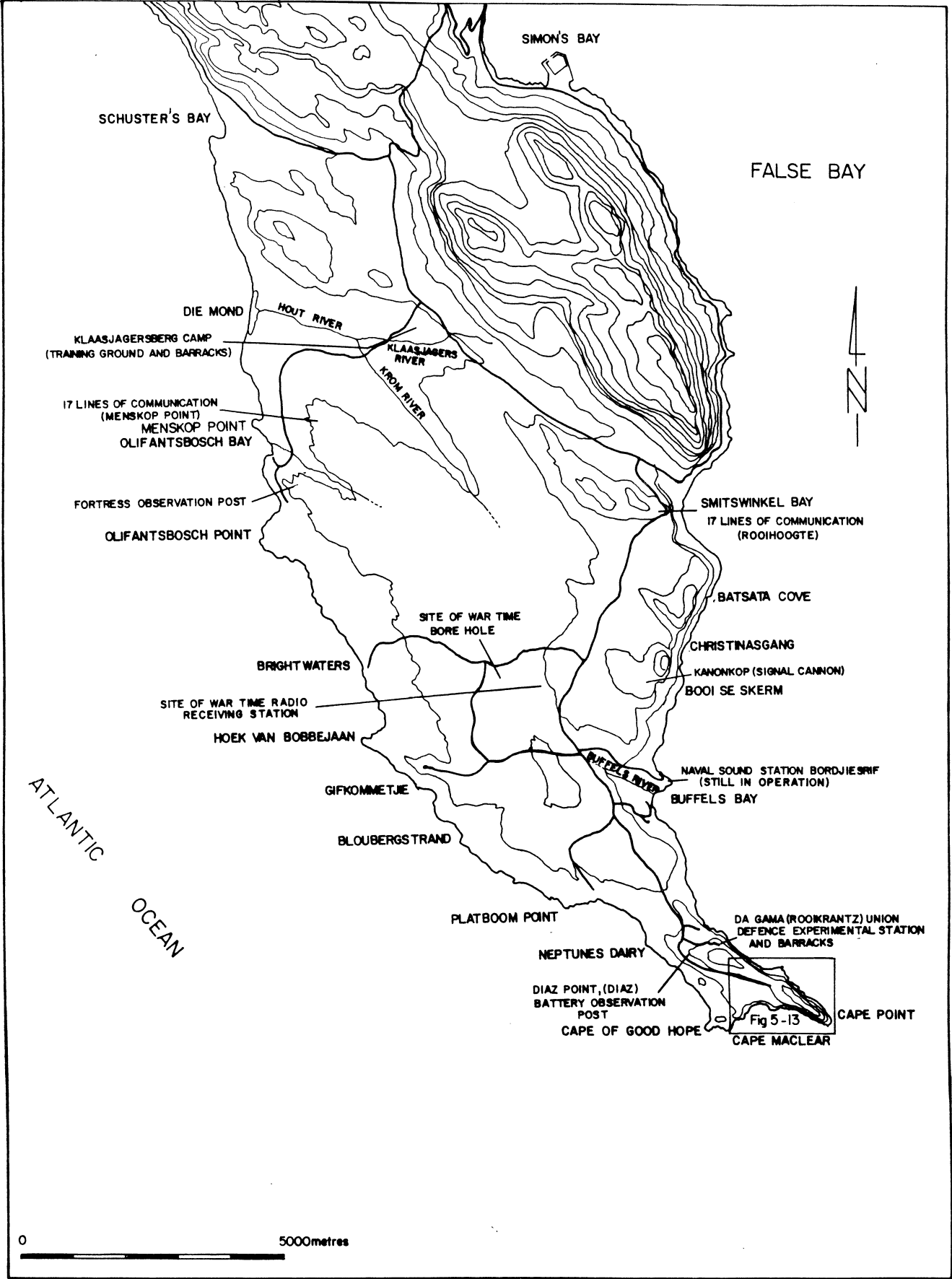


FIG 5-12 MILITARY SITES IN THE CAPE OF GOOD HOPE NATURE RESERVE

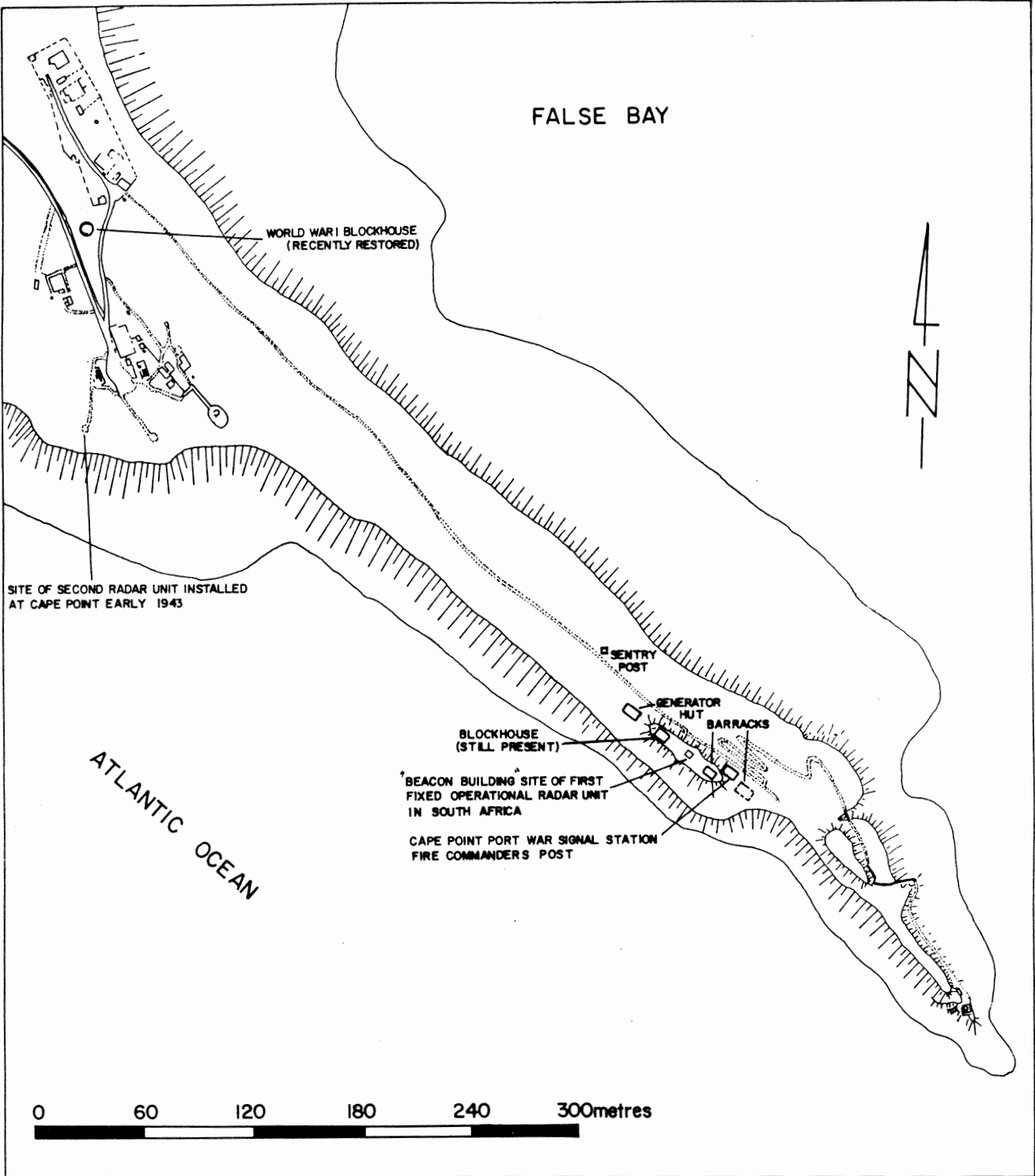


FIG5-13 MILITARY SITES IN THE AREA OF CAPE POINT

The first evidence of a signal post near Cape Point appears in the early years of the second British occupation. In a series of letters between the Deputy Fiscal of Simon's Town P.S. Buissinne and the office of the Colonial Secretary from March to May 1809 (Cape Archives CO 4826/244; CO 4826/333; CO 19/7; 19/8; CO 19/9) it is revealed that there existed a signal hut at the "*Uiterstehoek*" (an early name for Cape Point) located on the "*Paulsberg*". The Kanonkop ridge is just to the south of Paulsberg and could be said to be part of the same. Here a signal man lived with his wife and "eight or nine children". The signal hut had fallen into a bad state of repairs and the letters discuss how best to address this situation. In them it is highlighted that this was the "foremost signal post" and that there were others along the peninsula also with huts to accommodate the signalmen. How long the signal post had been in operation or thereafter remained in use, is not known.

During the early years of the Second World War, the Warden of the Cape of Good Hope Nature Reserve at that time, C.H. "Chippie" Baynes, found on Kanonkop the barrel of the cannon which is in place there today. The original wooden carriage or sledge had long since disappeared, either through natural decay or as a result of a veld fire. The next warden of the reserve, Ernest Middlemiss arranged for a new sledge to be built and the cannon mounted on the site where it is found today (Mr E. Middlemiss: personal communication).

No further military activity is known to have occurred in the area of what would become the future Cape of Good Hope Nature Reserve until the First World War. During this period units of the Cape Mounted Rifles were on permanent duty at Cape Point and Buffelsfontein under the overall command of Colonel E.S. Cooper - Officer Commanding Gunners and Simon's Town Command (Cape Archives - PAN 120/B/61).

Mobilization exercises (war games) prior to this period had served to alert the admiralty to how vulnerable the fixed defences of Simon's Town were to possible overland attack. In response to this it was decided to build blockhouses on the landward side of strategic installations and thereby provide protection from this direction (Bisset 1987:100). It is believed to have been at this time that one such blockhouse was erected to protect the Cape Point lighthouse - very likely by the men of the Cape Mounted Rifles based there. This structure overlooks the access road up to the lighthouse. It is made of dressed stone with metal gun ports placed at intervals in the circular wall. It has recently been partially restored by reserve management and is now a very prominent feature to anyone visiting Cape Point (Fig 5.13).

Between the world Wars regular military training exercises were held in the area of the present reserve. These included artillery practices in which the South African Permanent Garrison Artillery (SAPGA) employed a battery of mobile MARK 1

60-pounder medium "guns", as part of a yearly inter-unit shooting competition for the prized "Carruther's Cup" (De Villiers, 1953).

During these exercises temporary camps were at first established near Red Hill on the farm Wildschutsbrand. Over the years, however, a preference developed for the area between Theeberg and the Klaasjagers River on the farm Klaasjagers. This site was also utilized during the inter-war period as a training camp by the Duke of Edinburgh's Own Rifles and the Cape Town Highlanders (Orpen 1984, 1986). This is commemorated by the letters "C.T.H." spelt out in stones on the south facing slope of the Klaasjagersberg and still to be seen today.

Whether or not the imminent outbreak of World War II was anticipated is not known but on June 27, 1939 a deed of servitude was issued in which J.F. Minicki granted the Union Defence Force the right to use 3.3285 morgan of his farm Klaasjagers for the purpose of erecting a permanent training camp (Notorial Deed of Servitude No.166/1939).

The Cape of Good Hope Nature Reserve was barely nine weeks old when on September 6, 1939 South Africa followed England and declared war on Germany. It would appear that at this time there were no permanent military installations in the reserve although this would soon change.

Instructions had been issued as early as 1932 to the then Commander-in-Chief of the African Station, Simon's Town, that in the event of emergency Port War Signal Stations were to be established (in order of priority) at Cape Point, Cape Agulhas, Robben Island, Cape Recife and Walvis Bay (Defence Force Archives, Pretoria - Cape Command (BOX) 7 (FILE) C (6) 18). The post at Cape Point was known as the PORT WAR SIGNAL STATION, CAPE POINT and manned by units of the South African Naval Forces (Bisset, 1988:78). It is believed to have been in operation early in 1940, if not late 1939.

By the middle of 1941 Fortress Observation Posts were in operation at Cape Point and above Olifantsbosch (Defence Force Archives, Pretoria - History of 2nd Heavy Battery: Coastal Artillery Brigade (Group) 1 (BOX) 25 (file) CAB-18). The Cape Point installation doubled as a Fire Commander's Post where fall of shot from the batteries in Simon's Town was directed to targets in False Bay. The outposts were known as the, FIRE COMMANDER'S POST, CAPE POINT and the OLIFANTSBOSCH or "BOSCH" FORTRESS OBSERVATION POST. Both were manned by units of the 2nd Heavy Battery, Simon's Town Command (Bisset 1988:78).

Also at Cape Point in 1941 the first, "fixed", operational radar unit in the Union was installed. This was a South Africa built set known as a JB (short for Johannesburg). It was housed in a structure behind (that is to the north of) the Fire Commander's Post, called the BEACON BUILDING. This

installation was named the DIAZ POINT, UNION DEFENCE EXPERIMENTAL STATION and staffed by members of the Special Signal Services of the 61 Coast Defence Corps (Dr F. Hewitt - Former Engineer and Major, Special Signal Services: personal communication). Lastly at this outer end of Cape Point, to serve the installations here and provide a measure of protection from the narrow landward side; a sentry post, a blockhouse and a building to house a generator were added at this time (Fig 5.13).

After the war these structures gradually fell into a state of disrepair until the mid-1970's when most of what remained was demolished by reserve management (Western Cape Regional Services Council, Records Department: File No. 374/204). Today except for the shell of the bunker that was the Fire Commander's Post and the blockhouse to the north, little more than the foundations remain as evidence of the buildings that were here.

Throughout 1941 and 1942 efforts were ongoing to upgrade the temporary tented camp at Klaasjagersberg into a more permanent facility. This became known as the KLAASJAGERSBERG TRAINING GROUND AND BARRACKS and was manned by the 2nd Cape Peninsula Rifles. The buildings of this camp were destroyed by fire in 1963 (Defence Force Archives, Pretoria: Western Province Command (Group) 1 (BOX) 52 (file) CQ430) but a large concrete reservoir and a number of building foundations are still to be

seen as one passes over the Klaasjagers River, travelling along Plateau Road, towards the reserve's main gate.

In early 1943 the anti-surface vessel role of the JB radar unit at Cape Point was largely taken over by a second radar set - Type No. NT2735. This unit was sited on a point to the west and just below the old Cape Point lighthouse. This location can be identified by an octagonal cement base on which the structure which housed this set was built and today serves as the foundation of one of the view sites at Cape Point (Dr. F. Hewitt: personal communication).

By early 1944 even this second radar set was superseded by an improved British shortwave unit. This was a CD (Coastal Defence) No. 1MKV. A new installation was built for this set on the heights of Da Gama Peak. This proved to be a most remarkable location from which a 3300 coverage over False Bay could be achieved (Dr F. Hewitt: personal communication). With barracks built on the north-facing slope below, this installation came to be known as the DA GAMA (Rooikrantz) UNION DEFENCE EXPERIMENTAL STATION. As before at Cape Point this station was served by members of the Special Signal Services of the 61 Coastal Defence Corps (Bisset 1988:78). Until 1985 this installation remained under lease to the South African Defence Force and therefore was maintained in a good state of repair. Today, the barracks site has been converted into the Goldfields Environmental Education Centre (Fig 5.12).

Also on Da Gama Peak, another Fortress Observation Post was built during the war overlooking the west coast. This was known as the DIAZ POINT or "DIAZ", BATTERY OBSERVATION POST (Rooikrantz) and as with the other Fortress Observation Posts in the reserve was manned by units of the 2nd Heavy Battery. This outpost is relatively well preserved having, until recently also remained under the maintenance of the South African Defence Force.

Lastly, there are several anomalous features in the reserve from the years of the Second World War which deserve mention. Above Menskop Point, on the west coast of the reserve north of Olifantsbosch and also at Rooihoogte, overlooking the east coast, foundations to buildings are to be found where it is reported units of the "17 Lines of Communication", were based. The purpose of these installations as well as the role of the 17 Lines of Communication remain a mystery (Commander M.E. Bisset - Curator, Fort Wynyard Naval Museum: personal communication). It is suspected these were forward guard posts attached to the training camp at Klaasjagersberg.

Within the confines of Circular Drive, there are two other curious features which appear prominently on aerial photographs taken of the reserve during and just after the war. The most northerly appears as a circular area cleared of bush. Here the Defence Force attempted to sink a borehole to provide a more

efficient supply of fresh water to the installation around Cape Point. This apparently was unsuccessful (Mr V. Hare - Co-owner of the Brightwaters enclave, Cape of Good Hope Nature Reserve: personal communication). The second feature is reported to have been a radio receiving station and generator housing from which radio messages were monitored. This installation was manned by employees of the Postal Services from Fish Hoek on behalf of the Defence Force, during and for a number of years after the Second World War (Mr M. Colburn - local historian and authority on military history: personal communication). Only the access road and foundations of this station remain today.

At present there is only one remaining military installation in operation in the Cape of Good Hope Nature Reserve. This is a NAVAL SOUND STATION of Bordjiesrif, maintained by the South African navy.

5.6.1 RECOMMENDATIONS FOR INTERPRETING THE HISTORY OF MILITARY ACTIVITY AND SITES IN THE CAPE OF GOOD HOPE NATURE RESERVE

It can be shown that the history of military activity in the area of the Cape of Good Hope Nature Reserve developed as a direct result of the increasing commercial importance the Cape of Good Hope was seen to hold due to its commanding position along the Cape sea route. For this reason it is recommended

that it would be most effective if this subject was interpreted from the interpretive centre proposed for Cape Point. Here it could be presented *inter alia* with other aspects of the reserve's cultural history which in some ways reflect the growing international importance of the Cape sea route and thus reinforce the reasons why the Cape of Good Hope was seen to be of such strategic value. Another reason for interpreting this subject from Cape Point is that while historic military sites, with potential for providing firsthand interpretive experiences, are to be found throughout the reserve (Fig 5.12) it is only in the vicinity of Cape Point that a range of such sites exist in close proximity and also sites from both the First and Second World Wars (Fig 5.13).

Beginning at the interpretive centre a display will be called for, firstly, to make clear why control of the Cape of Good Hope held such crucial importance during the age of sea power. Presented against the backdrop of changing historical circumstances it should also be shown how measures for the defence of the Cape developed over time to eventually include the southern peninsula to Cape Point. In this way both the origin of the sites to be found in the reserve as well as the role they were seen to play in the overall defence of the Cape will be explained.

With the aim of highlighting specific aspects of the reserve's military history, discussion with former members of the Special Signal Services has revealed that a great deal of interest exists towards commemorating in some way the contribution this unit and the development of radar surveillance in South Africa made to the Second World War effort. To this end it has come to light that photographs, uniforms and other memorabilia from this period could be collected from former Special Signal Services members and donated to the reserve for display purposes (Mrs P. Stevens - former Special Signal Services member: personal communication). There has also arisen the possibility that a radar set such as was in operation at Cape Point could be reconstructed for display purposes from components still in existence (Mr W. Penberthy - former engineer, Special Signal Services: personal communication). Assuming this unit could be put in working order it may prove possible to involve visitors in demonstrating its operation at the interpretive centre and thereby introduce an element of active participation to the interpretation of this subject.

Coastal watch was another important military activity carried out in the reserve from the Fortress Observation Posts. As far as equipment employed in this work, however, it would appear that very little remains that could be acquired by the reserve to demonstrate for visitors how coastal surveillance was conducted (Commander M.E. Bisset - Curator, Fort Wyngard Naval Museum: personal communication).

Turning to actual military sites that visitors could be invited to visit and experience firsthand, at Cape Point, as throughout the reserve, most of the historic military installations remain as little more than ruins today. Only the First World War blockhouse located above the access road to the lighthouse complex has been partially restored. While the possibility exists that other sites in the vicinity of Cape Point could be restored and developed for the purposes of interpretation the practicality of this needs to be appreciated. Firstly will the facility need to be staffed and can the reserve afford this. Secondly what visual impact will reconstructing one or more of these installations have on the natural scenic attraction of Cape Point. In considering these questions it is concluded that the most practical option for interpreting the military sites in this area would be to concentrate the interpretive effort at the interpretive centre. For visitors who may then wish to visit the location of one or more of the former installations they could be directed to take the interpretive trail it has been proposed should be developed to a view site overlooking the new Cape Point Lighthouse (Fig. 5.9). Along the way display boards, identical in design to those proposed for the lighthouse trail, could be employed to identify site locations and give a brief explanation of the purpose these installations served.

Lastly, at the interpretive centre should an interest be shown visitors can be provided with additional information and directed to points of military interest which are to be found elsewhere in the reserve.

CHAPTER 6

SUMMARY AND CONCLUSIONS

6.1 SYNOPSIS OF THE HERITAGE RESOURCES OF THE CAPE OF GOOD HOPE NATURE RESERVE

In his fifth principle of interpretation Tilden asserts that;

"Interpretation should aim to present a whole rather than a part and must address itself to the whole man rather than any phase".

Tilden (1977:41) goes on further to explain;

"It is far better that the visitor to a preserved area, natural, historic or prehistoric should leave with one or more whole pictures in his mind, than a mélange of information that leaves him in doubt as to the essence of the place and even in doubt as to why the area has been preserved at all."

Relating this to the Cape of Good Hope Nature Reserve, from Chapter 5 it can be seen that this area has a rich and varied cultural history comprising a number of what may at first appear to be disparate areas of interest. Assuming a broader perspective, however, it becomes evident that there are at least two common elements present that could be employed as themes to weave together the diverse strands of the reserve's

cultural history and project a more holistic picture for interpretation.

On a regional level a theme could be developed around the importance of the southern Cape Peninsula and the physical resources found here. This could serve to explain the pattern of occupation as well as the land-uses that have been practiced here over time, through an appreciation of the subsistence opportunities this area has afforded. During the Early and Middle Stone Age for example, the archaeological evidence suggests that this area was attractive for settlement only during periodic events of high environmental productivity, brought about by oscillating palaeoenvironmental conditions. In the Later Stone Age by contrast improved technology and a greater adaptability on the part of people led them to perceive this area as attractive for settlement. The low agricultural potential of the southern peninsula resulted in this area not being highly regarded by the early European occupants at the Cape. It was only with the development of Simon's Town and the business opportunities this gave rise to, that colonists were prompted to settle in this part of the Cape Peninsula and attempt wresting a living from the land. The difficulties they experienced serve to explain why this area remained in a relatively undeveloped state up the founding of the nature reserve in 1939.

On an international level a theme could be developed around the commercial and strategic importance the Cape of Good Hope holds by virtue of its geographical location in relation to the Cape sea route. Beginning with the discovery of the Cape by Bartolomeu Dias and an appreciation of the significance this event held, it can be shown that the importance of the Cape of Good Hope rose along with the volume of maritime traffic that plied the Cape sea route. While the Cape was notorious for its treacherous coastline and capricious weather conditions, ships were drawn in close to shore here either to keep the distance of their journey around Africa to a minimum or else through necessity, to call in at Cape Town or Simon's Town. This can serve to explain why it became imperative to establish a lighthouse at Cape Point and also the remarkable number of shipwrecks that are to be found around the reserve. The growing commercial importance of the Cape of Good Hope also increased its strategic value. This led to efforts on the part of first the Dutch and later the British authorities, to see to its defence. With the establishment of the permanent British Naval Station at Simon's Town these activities were extended to include the area as far as Cape Point and so the history of military activity in the area of the future reserve began.

Moving to the present day there is acceptance that the wisest use for the area of the Cape of Good Hope Nature Reserve is a tripartite function of conservation area, outdoor recreation venue and international tourist destination. It can be seen,

for the reasons outlined in Chapter 1, that this currently prevailing perception is the result of changing historical circumstances both regional and international. A question which needs to be considered by those concerned with the conservation of the Cape of Good Hope Nature Reserve is; as surely as changing circumstances have influenced the perceptions of this area as a resource in the past and thus the use it has been put to, how could changing circumstances in the future effect the reserve and possibly alter its conservation status?

6.2 THE ROLE OF INTERPRETATION CAN PLAY IN THE FUTURE CONSERVATION OF THE CAPE OF GOOD HOPE NATURE RESERVE

Sir Winston Churchill is ascribed with having said, "those who will not learn from history are doomed to repeat it." In reviewing the history of human activity in the area of the Cape of Good Hope Nature Reserve a salient point which emerges is that it has been the perception of this area as a resource, largely determined by changing historical circumstances, that has ultimately decided the land-uses it has been put to. As true as this has been in the past it would be naive to assume it would not be so in the future.

Until recently the Cape of Good Hope Nature Reserve has been virtually without interpretive/information services to either enhance the visitor experience or else merge the often

conflicting demands of more than 350,000 visitors per year with the aims and objectives of conservation.

It is proposed that the greatest loss from this shortcoming has been that literally millions of people have visited the Cape of Good Hope Nature Reserve since its founding in 1939 with little effort taken to help them appreciate (to paraphrase Tilden (1977:41)), "the essence of the place" or, "why the area has been preserved at all".

In no way minimising the contributions that natural history interpretation can make to visitors' appreciation of resource management, it is suggested that it will be by influencing the perceptions of visitors to the cultural and historical importance of conservation areas, that interpretation will be able to make its greatest contribution. For the Cape of Good Hope Nature Reserve this will call for an integrated and effectively targeted network of interpretive facilities and services.

To conclude, this study has shown the need for sound interpretive planning directed at specific target groups. For regional visitors to the Cape of Good Hope Nature Reserve, heritage interpretation should be based on the resources of this area, especially showing how changing perceptions of these have influenced the pattern of occupation and land-uses practiced in this area historically. For international

visitors, interpretation should utilize the theme of the Cape of Good Hope and the strategic importance it has held for world commerce with the growth in importance of the Cape sea route.

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APPENDIX A

MAIN GATE (VISITORS PROFILE) QUESTIONNAIRE



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UNIVERSITY OF CAPE TOWN

HONOURS PROJECT (GATE QUESTIONNAIRE)

CONDUCTED BY JAMES HALLINAN

SUPERVISOR DR. ROY BALLANTYNE

1) Where do you live?

Cape Town and Peninsula

Rest of Cape

Orange Free State

Natal

Transvaal

Rest of Africa

Overseas

2) What is your main reason for visiting Cape Point today?

1) As part of a scenic drive around the Cape Peninsula / to see Cape Point.

2) To spend a day at the beach / braaing

3) Diving or fishing

4) To study nature / go for a walk

5) Other _____

3) How long do you expect your visit to the reserve to be today?

0 - 1 hour / 1 - 3 hours / 3 - 5 hours / 5 - 8 hours / + 8 hours/

4) Profession: _____ Or highest educational qualification _____

5) Number of persons in party: Adults _____ Children _____
(Over 18) (Under 18)

6) Population group: A _____ B _____ C _____ D _____

7) Home language: English _____ Afrikaans _____

APPENDIX B

INFORMATION CENTRE QUESTIONNAIRE



Department of Environmental and
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UNIVERSITY OF CAPE TOWN

HONOURS PROJECT QUESTIONNAIRE

CONDUCTED BY JAMES HALLINAN

SUPERVISOR DR. ROY BALLANTYNE

Dear Visitor,

This project is being undertaken in association with the Western Cape Regional Services Council to decide how best to provide for your needs as visitors to the Cape of Good Hope Nature Reserve.

Could you please take a few moments and help us by filling in this questionnaire?

All information provided is strictly confidential.

1) What is your main reason for coming to Cape Point today?

1) As part of a scenic drive around the Cape Peninsula/to see the Cape of Good Hope

☐

2) To spend a day at the beach / braaing

☐

3) Diving or fishing

☐

4) To study nature / go for a walk

☐

5) Other _____

2) How/....

A _____ B _____ C _____ D _____ (For office use only).

- 2) How often have you visited Cape Point during 1988?
- Never ☐
- Once ☐
- Twice ☐
- Approx. once every three months ☐
- Approx. once every two months ☐
- Monthly ☐
- Other _____
- 3) Approximately how long do you expect your stay in the reserve to be today?
- 0 - 1 hour ☐
- 1 - 3 hours ☐
- 3 - 5 hours ☐
- 5 - 8 hours ☐
- +8 hours ☐
- 4) You are now at the Owen Field Museum and Information Centre.
- Did you stop at this centre as you came into the reserve - A ☐
- or
- did you first spend your day in the reserve and stop by the museum on your way out? - B ☐
- 5) Were you aware that the reserve offered information services?
- | | |
|-----|--------------------------|
| YES | ☐ |
| NO | ☐ |
- 6) Had/.....

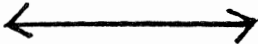
- 6) Had you been aware that information services were offered by the reserve would you have planned to spend longer in the reserve today?

YES	
NO	

- 7) Do you feel this information centre fulfills your information needs regarding the reserve?

YES	
NO	

- 8) Please number in order of preference the following additional information and/or interpretive activities you would most like to see offered by the reserve:

Most preferred  Least preferred
1 - 2 - 3 - 4 - 5 - 6

Self guided walks with information pamphlets

Conducted trails with rangers

Self guided motor car tours with information pamphlets

Displays at view spots

Lectures / film shows

Literature on the reserve

PART B

1) Did you know before your visit today that the Cape of Good Hope Nature Reserve is primarily a floral reserve?

YES	
NO	

2) Did you know that the natural vegetation is comparatively low in food value to animals and that this is the reason so few grazing animals can be supported within the reserve?

YES	
NO	

3) In order to see more animals would you favour clearing natural vegetation in order to plant more nutritious fodder grasses?

YES	
NO	

4) In order to see more animals would you be prepared to pay a higher entrance fee from which feed could be purchased to supplement their diet?

YES	
NO	

5) Would you be in favour of seeing animals in the reserve that did not occur here naturally in the past?

YES	
NO	

6) What is fynbos?

a) The common name for the natural vegetation of the south western Cape Province?

b) The common name for the natural vegetation of the Table Mountain chain and Cape Peninsula only?

c) The common name for members of the Proteaceae (protea) family that are found widely within the reserve?

7) At present the Cape of Good Hope Nature Reserve hosts more than 300,000 visitors a year. Do you feel that the development of amenities within the reserve should keep pace with the increasing demand for public recreation in the Cape Peninsula

A

or

Do you feel that the emphasis should be to keep the reserve as natural as possible even if this means limiting the number of visitors each year?

B

PART C VISITOR PROFILE

Finally, may we ask you a few questions of a more personal nature?

- 1) Where do you live?
- a) Cape Town and Peninsula ☐
- b) Rest of the Cape ☐
- c) Orange Free State ☐
- d) Natal ☐
- e) Transvaal ☐
- f) Rest of Africa ☐
- g) Overseas ☐

- 2) What is your age? (Please check one):

Under 25 26 - 45 46 - 65 65+

- 3) Highest educational qualification:

Primary school
Some High school
Completed High school
Trade Qualification
Some University
Completed University

- 4) Present occupation: _____

- 5) Home language: _____ 6) Sex: Male ☐ Female ☐

- 7) How many persons are in your party today? Children (under 18) Adults (over 18)

- 8) Are you a member of a Wildlife Society, Natural History or nature conservation organization?

YES
NO

Thank you for your assistance.