

# FINAL DRAFT

## SARAH BARTMANN BURIAL SITE CONSERVATION MANAGEMENT PLAN

### FOREWORD

The National Heritage Resources Act, Act 25 of 1999, requires a draft conservation management plan to be available for comment by interested and affected parties before it is adopted.

The draft Sarah Bartmann Burial Site Conservation Management Plan has been prepared for public comment.

Public comment on this draft is invited by no later than 12 March 2009  
Submissions may be sent to:

Please provide SAHRA's contact person and contact details

Address:

FAX:

E-MAIL:

The document will be designed and layout out once the content has been finalized.

### ACKNOWLEDGEMENTS

This conservation management plan was commissioned by the Department of Arts and Culture.

The Wilderness Foundation was contacted to oversee and co-ordinate the development of the conservation management plan.

Manaka Heritage Solutions was appointed by the Wilderness Foundation to produce the document.

Many people have contributed to the development of the document, either through meetings or through writings.

*"To this day, 186 years after she died, we feel the pain of her intolerable misery because she was of us and we, of her. When we turn away from this grave of a simple African woman, a particle of each one of us will stay with the remains of Sarah Bartmann.*

*We cannot undo the damage that was done to her. But at least we can summon the courage to speak the naked but healing truth that must comfort her wherever she may be.*

*I speak of courage because there are many in our country would urge constantly that we should not speak of the past. They pour scorn on those who speak about who we are and where we come from and why we are where we are today. They make bold to say the past is no longer, and all that remains is a future that will be.*

*But, today, the gods would be angry with us if we did not, on the banks of the Gamtoos River, at the grave of Sarah Bartmann, call out for the restoration of the dignity of Sarah Bartmann, of the Khoi-San, of the millions of Africans who have known centuries of wretchedness."*

*"The story of Sarah Bartmann is the story of the African people of our country in all their echelons. It is a story of the loss of our ancient freedom. It is a story of our dispossession of the land and the means that gave us an independent livelihood.*

*It is a story of our reduction to the status of objects that could be owned, used and disposed of by others, who claimed for themselves a manifest destiny 'to run the empire of the globe'.*

*It is an account of how it came about that we ended up being defined as a people without a past, except a past of barbarism, who had no capacity to think, who had no culture, no value system to speak of, and nothing to contribute to human civilisation - people with no names and no identity, who had to be defined by he who was 'man par excellence', and described by another French thinker, Diderot, as "always vicious mostly inclined to lasciviousness, vengeance, theft and lies."*

*We are South Africans. To understand the meaning of all these things, we do not have to refer to England, Germany, France, or elsewhere in Europe. We do not have to recall a European history that extends to the 19th, the 18th, earlier and later centuries.*

*To understand the meaning of all these things, we need only start here, on the banks of the Gamtoos River and advance to the rest of our country. We need to cast our eyes back to a period less than ten years ago. Then, the state ideology, whatever the garments in which it was clothed, was firmly based on the criminal notion that some had been called upon to enlighten and tame the hordes of barbarians, as Sarah Bartmann was enlightened and tamed.*

*The legacy of those centuries remain with us, both in the way in which our society is structured and in the ideas that many in our country continue to carry in their heads, which inform their actions on important matters.*

*This means that we still have an important task ahead of us - to carry out the historic mission of restoring the human dignity of Sarah Bartmann, of transforming ours into a truly non-racial, non-sexist and prosperous country, providing a better life for all our people."<sup>1</sup>*

Extracts from the address of former President Thabo Mbeki at the reburial of Sarah Bartman, Hankey, Eastern Cape, 9 August 2002

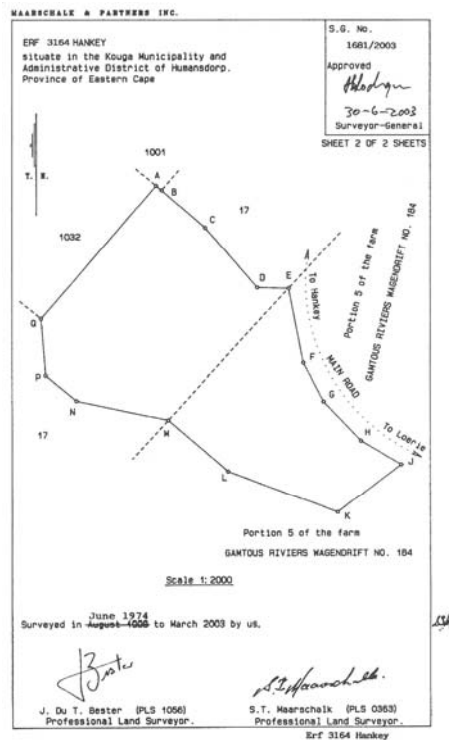
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<sup>1</sup> ADDRESS OF THE PRESIDENT OF SOUTH AFRICA, THABO MBEKI, AT THE REBURIAL OF SARAH BARTMANN, Hankey, Eastern Cape, 9 August 2002

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## SITE INFORMATION

SITE NAME	Burial site of Sarah Bartmann
TOWN	Hankey
ERF NO	3164
OWNER	Kouga Municipality
CONTACT DETAILS	33 Da Gama Road 21, Jeffreys Bay, 6330
CONTACT PERSON	C. Strydom cstrydom@ec108.org.za
PROVINCE	Eastern Cape
LOCATION	S33 50 13.8; E24 53 05.3
1:50000 MAP SHEET	3324DD Hankey
LEGAL STATUS OF PROPERTY	PLEASE CLARIFY
HERITAGE STATUS OF PROPERTY	National heritage site
MANAGEMENT AUTHORITY	Greater Baviaanskloof Conservancy
CONTACT	Kouga Municipality
PREPARED BY	Makana Heritage Solutions



## 1. INTRODUCTION

Sarah Bartmann was born in the Gamtoos Valley, Eastern Cape ca.1789.

On 9 August 2002 her remains were buried on a *koppie* [little hill], at the entrance to the small rural town of Hankey, sited beside the Gamtoos River.

The decision to bury Sarah Bartmann in the Gamtoos Valley was made through a consultation and research process managed by the Department of Arts and Culture. The process determined the site's suitability in terms of Sarah Bartmann's personal history, culture and ancestry.

Communities may be formed through common bonds or a specific geographic location. Burial sites are "*commemorative landscapes*"<sup>2</sup> of a community's memory and history. The Sarah Bartmann grave is such a site - a commemorative landscape, not just for the local community and her Khoekhoe descendants, but also for South Africans and an international community.

Thus Sarah Bartmann's grave is not only the tangible physical environment of earth and stone that enclose her physical remains but also the intangible - the associations that people have of her and the symbolic values she holds for us.

The climb up the *koppie* to the burial site is the final passage of pilgrimage, an opportunity to reflect on Sarah Bartmann's young life - cut short by the gross exploitation and abuse she experienced. Her resting place, the summit of the *koppie*, must provide a serene and contemplative space for the visitor.

The site was declared a national heritage site in March 2008.

This document is a Conservation Management Plan [CMP] for the Sarah Bartmann Burial Site. It is a tool for those who are tasked with all aspects of its care, interpretation, management and maintenance.

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<sup>2</sup> Historic South Australian Graves and Cemeteries, Conservation Guidelines, Prepared by McDougall & Vines Conservation and Heritage Consultants, and Hilary Hamnett and Associates May 2004.

## 1.1 VISION

To conserve and manage the Sarah Bartmann burial site as a place of remembrance and pilgrimage, ensuring that the site's tangible and intangible resources are protected and interpreted for present and future generations.

To conserve and manage the Sarah Bartmann burial site in a manner that affirms marginalized histories, redefines the South African heritage landscape and promotes community participation and development.

### GOALS

- Ensure that the significance of the site is managed within an integrated heritage conservation framework and through appropriate management strategies.
- Instill a sense of respect and reverence for the Sarah Bartmann burial site's cultural and historical value using the concept of 'pilgrimage' as a critical conservation tool.
- Ensure a shared national understanding of the memory of Sarah Bartmann within the context of affirming a human rights culture that upholds the dignity of women. In doing so, promote national reconciliation, social cohesion and the forging of a new South African national identity.
- Ensure that the interpretation of the site reflects the history and culture of the indigenous Khoekhoe communities that inhabited the area.
- Integrate the historical, cultural and socio economic imperatives of the three tiers of government and ensure opportunities for community participation and empowerment.
- Integrate the CMP into provincial and local planning processes, tourism objectives and any development proposals to ensure that it is fully effective.
- Ensure regular review and evaluation of policies, strategies and programmes.

## 1.2 THE PLANNING PROCESS AND STAKEHOLDER CONSULTATION

The planning and consultative process for the Sarah Bartmann site started early 2000, with the negotiations and consultation around the repatriation and reburial of her remains. Those consulted included the Khoisan community and gender rights groupings. In addition, the Department of Arts and Culture established a Reference Group to plan for the Sarah Bartmann project development in Hankey. The proposed '*Sarah Bartmann Centre of Remembrance - A Place of Memory, Healing, Hope and Celebration*,' is the outcome of this process.

However this document is confined to dealing with the designated national heritage site upon which Sarah Bartmann is buried, Erf 316. According to the National Heritage Resources Act<sup>3</sup> communities must be consulted regarding the conservation and use of a heritage site. Stakeholders include the local community and communities of interest. A number of consultative community meetings have taken place since 2005. In 2009, meetings were held with local Khoekhoe representatives, Council members and municipal employees.

Recommendations and analyses emerging from these meetings have informed the plan.

## 1.3 MANAGEMENT AND LEGISLATIVE FRAMEWORK

The primary legislation that applies to the management of the Sarah Bartmann Burial Site is the National Heritage Resources Act [NHRA]. The aim of the Act is to promote effective management of the national estate [all resources given heritage status]. The legislation specifies a heritage management system and acknowledges the importance of both tangible [e.g. building, natural environment] and intangible heritage [e.g. memories, traditional practices, oral histories]. The Act also foregrounds the role of communities in conserving our national estate.

The NHRA makes provision for the establishment of a South Africa Heritage Resources Agency [SAHRA] to ensure implementation of and compliance with the Act. Within the framework of the NHRA, SAHRA's roles, amongst others, are:

- Oversight regarding compliance with legislation
- Site inspection
- Public education regarding site management
- [The issuing of permits for conservation work](#)
- Ensuring public access to the heritage resource
- Coordinate and promote the presentation of heritage resources for public enjoyment and education.

Day-to-day management of a heritage site does not fall within the scope of SAHRA's activities.

### Current management

The Kouga Municipality<sup>4</sup> is the legal owner of the site and thus responsible for its management, maintenance and monitoring. A lack of specification of roles, at national, provincial and local levels, can lead to the implementation of parallel or conflicting initiatives and the complexity of interests in the site has led to a confusion of roles and responsibilities - and the site is vulnerable, vandalised, neglected and falling into disrepair.

### Longer-term site management

According to the Department of Arts and Culture [DAC] the broader Sarah Bartmann development project, the *Sarah Bartmann Centre for Remembrance* will, once established, be declared a cultural institution. In accordance with the Cultural Institutions Act 119 of 1998, DAC will appoint a Council who will be responsible for direction, control and management of the institution.

It is envisioned that the Sarah Bartmann Burial Site will fall under the management of this institution.

However, in the interim SAHRA<sup>5</sup> must take immediate action to assist the Koga Council to manage the site in line with the conservation management plan and in accordance with the NHRA<sup>6</sup>.

### Interim site management

A key recommendation of the consultative meeting held in January 2009 in Hankey was the establishment of a management forum. This forum would comprise representatives from local and relevant structures such as SAHRA, DAC and the Sarah Bartmann Reference Group. The DAC representatives present supported the recommendation. Subsequent consultations including those with representatives of the Khoekhoe confirmed support for the proposal.

The forum would be responsible for the implementation of the CMP and the management and monitoring of the site. The forum will be accountable to the Kouga Municipality.

A heritage agreement<sup>6</sup> between the forum, the municipality and SAHRA would empower the forum [*the guardian*] to implement the CMP within the framework of the NHRA. *See appendix 1 for details [NHRA].*

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<sup>4</sup> 9. (3) Each State department and supported body must—  
(a) maintain and conserve the heritage resources under its control in accordance with standards and procedures set out in regulations by SAHRA in consultation with the Department of Public Works;  
(b) submit annually to SAHRA a report on the maintenance and development of such resources; *Rights, duties and exemptions of State and supported bodies*, NHRA

<sup>5</sup> 25. (1) A heritage resources authority must—make arrangements to ensure the protection and management of all heritage resources and property owned or controlled by it or vested in it.  
(2) A heritage resources authority may— (f) by agreement with the authority or body concerned, co-operate in the management of any heritage resource which is owned or controlled by the State or a supported body; *General powers and duties of heritage resources authorities*, NHRA

<sup>6</sup> 42. (1) (a) SAHRA, or a provincial heritage resources authority may negotiate and agree with a provincial authority, local authority, conservation body, person, or community for the execution of a heritage agreement to provide for the conservation, improvement or

### The broad objectives of the Management Forum:

- Site management and monitoring
- Implement physical conservation actions
- Research
- Public programming [education]
- Interpretation and presentation
- Safety and security
- Marketing

### Composition of the Management Forum:

The Management Forum shall comprise no fewer than ten and no more than fifteen members, and should include representatives from the following structures:

- Kouga Municipality [employees dealing with planning and the natural environment]
- Khoekhoe representatives [cultural custodians]
- Local council
- Local tourism structures
- LED Forum
- SAHRA
- Eastern Cape Provincial Department of Arts, Culture, Sports and Recreation.
- The Sarah Bartmann Reference Group
- Site coordinator/manager [once contracted]

### Management Duties

- The Management Forum shall have the power to implement the CMP and to make representations on all matters relating to the heritage site.
- The Management Forum shall deal with all management issues specified within the CMP within the provisions of the CMP.
- The Forum may refer matters to SAHRA in terms of the provisions of the CMP.
- Management of the site shall be in terms of the policies, principles and guidelines of the CMP.
- The representatives on the Forum must report to their respective organisations on decisions taken by the Forum, in particular those people representing the Kouga Municipality and SAHRA [who have legislative responsibilities regarding the management of the site].
- The representatives on the forum must ensure integration of the CMP into provincial and local planning processes, tourism objectives and any development proposals to ensure that it is fully effective.

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presentation of a clearly defined heritage resource: Provided that the consent of the owner of such resource must be given. Chapter 2, *Part 3: Management, Heritage agreements*, NHRA

## 1.4 PURPOSE OF THE CMP

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

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

The Wilderness Foundation was tasked with the development of the CMP, on behalf of the Department of Arts and Culture. The National Heritage Resources Act (1999) applies to the administration and conservation of the site. SAHRA is responsible for monitoring, compliance with the legislation and providing support as required.

Ownership and accountability of the conservation management plan for the Sarah Bartmann Site lies with the owner, the Koega Municipality, who is responsible for its implementation. Certain responsibilities can be delegated as per a heritage agreement.

The intention of the Conservation Management Plan is to protect and conserve Sarah Bartmann's burial site for present and future generations. Its views, vistas and the intangible memories and associations it holds for people, its significance will be conserved through the application of the principles and practice of cultural resource management as set forth in the laws of the Republic of South Africa.

The key objective of the conservation management plan is to prescribe how this should take place using a cautious approach in order to retain significance : **Do as much as is necessary, as little as possible.**<sup>7</sup>

1. The conservation of the Sarah Bartmann Burial Site.
2. Effective management of the Sarah Bartmann Burial Site.
3. Public awareness of the legacy of Sarah Bartmann and the Khoekhoe community who lived in this area.

The CMP must be reviewed regularly against the achievements, evaluated annually and changed accordingly.

The CMP must establish a framework for the future management, compatible use, conservation and interpretation within the context of broad policy. It must:

- ensure a shared understanding of the significance of the site and the conservation thereof.

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<sup>7</sup> (7) The identification, assessment and management of the heritage resources of South Africa must—(b) take account of material or cultural heritage value and involve the least possible alteration or loss of it; A *General principles for heritage resources management, NHRA, CHAPTER 1, Section 5*

- outline procedures to implement and monitor the CMP.
- identify threats to the site and its significance.
- propose future use of the site and inform day-to-day management thereof.
- ensure that the site and its significance is not exposed to risks or rendered vulnerable.
- propose conservation measures for the site and to establish procedures for future maintenance and repairs
- propose visitor access to the site through an interpretation strategy.
- establish a procedure for proposed interventions or developments on the site.
- Integrate conservation into the national, provincial and local planning processes.
- inform a programme for stabilisation, repair, restoration or maintenance of the site and its context

## 1.5 CONSERVATION PRINCIPLES AND POLICIES

Conservation is defined as *'all processes of looking after a place so as to retain its cultural significance. It includes maintenance and may according to circumstances include preservation, restoration, reconstruction and adaptation and will be commonly a combination of more than one of these'*.<sup>8</sup>

### Key ideas informing the conservation of the site:

- The site is significant because of its tangible fabric and the intangible values and associations that people have with the site. This significance must guide all decisions.
- Record keeping and research is necessary and meanings may shift over time.
- The site's heritage values have relevance to national and global social context.
- The site's heritage values have special relevance to the Khoekhoe community whose history continues to be marginalised within national narratives.
- The site will be managed in accordance with national and international policies and guidelines on the conservation of places of cultural significance, in an accountable and transparent manner. SA legislation will supersede site policy should conflict arise.

Policies are required to make appropriate and consistent decisions when managing the site and motivating for any interventions on the site. The following policy guidelines must frame all planning documents for conservation and management of the site.

### Policy 1: Minimal intervention

The significance of the site will inform site management and determine appropriate physical actions. These may be work to protect fabric, work to explain significance, work which makes the site useful. Any action must be investigated, analysed and motivated - it must be based on evidence. Changes to the existing fabric must be based on a minimal intervention approach so as to retain the serenity and cultural and natural integrity of the site.

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<sup>8</sup> page 21, The Illustrated Burra Charter. Australia ICCOMOS. 1992

### **Policy 2: Conserving the intangibles**

Conservation of intangible significance [values, associations, traditions] requires ongoing research, information gathering and physical action [e.g establishing gardens]. The scope of work must include the historical, cultural and natural environment. Activities will include oral history, personal recollection and archival research - amongst others. Mechanisms for the innovative collation and communication of information gathered is critical to conserve these intangibles for present and future generations and should be linked to public programming. Khoekhoe heritage is a key resource that requires conservation.<sup>9</sup>

### **Policy 3: Authenticity and the maintenance of appropriate visual setting**

Authentic fabric includes the vegetation, the built fabric and views and vistas to and from the site. In the case of the Sarah Bartmann Burial Site this also includes the meanings associated with the site that are considered to be original and true in relation to the significance of the site. Conservation requires the maintenance and monitoring of all the above. The visual setting must be maintained and any intervention in the landscape [seating or signage etc.] will be considered in terms of materials, textures, colour and scale. Any intervention must be reversible.

### **Policy 4: Documentation**

Any intervention requires a documentation work plan. All changes to fabric must be documented in writing and photographically and records must be kept. Documentation does not justify alteration or removal of significant fabric. Any fabric removed from the site must be documented and assessed and if necessary archived and stored.

### **Policy 5: The use of the site**

The Sarah Bartmann heritage site is a burial site. The use of the site must be guided by its spiritual associations and must be compatible and appropriate to its significance. No additional use apart from visits to the grave should be considered. In addition activities that involve public interface including access, marketing and interpretation should be monitored to ensure appropriateness.

### **Policy 6: Maintenance**

Maintenance is the '*continuous protective care of the fabric, contents and setting of the place*'.<sup>10</sup> Regular monitoring will inform maintenance - which will be guided by conservation norms and according to a prescribed maintenance plan.

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<sup>9</sup> (a) take account of all relevant cultural values and indigenous knowledge systems; A *General principles for heritage resources management, NHRA, CHAPTER 1, Section 5*

<sup>10</sup> Guidelines to the Burra Charter: Conservation Policy: The Illustrated Burra Charter. Australia ICCOMOS. 1992

**Policy 7: Layered history and all aspects of cultural significance**

Conservation should take into consideration all aspects of cultural significance within the scope of the heritage site, both those currently known and those that may emerge over time. However heritage resources that are considered of high importance may receive priority above those considered of lesser importance.

**Policy 8: New constructions**

Any new construction must be motivated with reference to *'Policy 1: Minimal intervention'*. New construction can only be considered if it makes the site useful e.g. ablution facilities. Ideally any new construction should be reversible and it must be clearly recognizable as a new layer of fabric. Any new construction can only be considered after an impact assessment has been completed. Any new construction or future developments will be appropriate to its significance, use and setting.

**Policy 9: Interpretation**

*"The conservation policy should identify appropriate ways of making the significance of the place understood consistent with the retention of that significance. This may be a combination of the treatment of the fabric, the use of the place and the use of introduced interpretative material."*<sup>11</sup> The site interpretive strategy must be carefully planned, theme-based and grounded in the concept of pilgrimage - which has inherent principles of respect, deference and introspection that will encourage both visitors and locals to treat the site with respect. The concept will provide an effective conservation management strategy - minimising the potential violation of the site by visitors and determining appropriate use.

**Policy 10: Community and stakeholder participation**

Heritage resources form an important part of the history and beliefs of communities and must be managed in a way that acknowledges the right of affected communities to be consulted and to participate in their management.

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<sup>11</sup> Guidelines to the Burra Charter: Conservation Policy: The Illustrated Burra Charter. Australia ICCOMOS. 1992

<sup>12</sup> General principles for heritage resources management, NHRA, CHAPTER 1, Section 5, [4]

## 2. DESCRIPTION OF THE SARAH BARTMANN BURIAL SITE

### 2.1 LIST OF HERITAGE RESOURCES

#### Tangible

- The Sarah Bartmann grave
- The koppie on which the grave is located
- The surrounding land contained in the Erf.
- The vegetation on the site
- The sundial

#### Intangible

- Symbolic associations with Sarah Bartmann
- Ancestral and traditional associations with Sarah Bartmann
- Memories of and associations with the site and the surrounding areas

### 2.2 HISTORICAL CONTEXT

The themes and cultural/historical background are dealt with extensively in the Nomination Dossier<sup>13</sup>.

The texts below are direct excerpts from the Nomination Dossier:

#### 'A brief overview of KhoiSan history.

The term KhoiSan may be construed to be problematic in that it lumps two distinct cultures, one being hunter gatherer [San] and the other a more pastoralist [Khoe] culture, together into an anomalous mass without distinguishing between the two. Colonists, as well as later museum directors and archaeologists entrenched such thinking. South Africa's original inhabitants were the stone-age hunter gather society of San going back at least 26 000 to 30 000 years ago. Their last small remnants still survive in small groups in the Kalahari/ Kgalagadi straddling South Africa, Namibia and Botswana. The San moved across the land in small kinship bands and interacted closely with their environment. About 2000 years ago a pastoral revolution started when groups began to acquire and rear cattle and sheep in what is now the northern part of Botswana. With the move southwards across the Gariep [Orange] river the pastoralists and hunter gathers increasingly came into conflict and situations of co-operation, absorption and co-option. Another revolution resulted with the expansion of Iron Age farming communities, around AD 200, southwards from eastern and central Africa. Similar situations of conflict, co-operation, absorption and co-option arose between the San, Khoe and these Iron Age communities.

From 1488 onwards these situations of conflict, co-operation, absorption and cooption were exacerbated with the

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<sup>13</sup> FILE REF.: 9/2/ 034/ 0004 SUBMISSION TO SAHRA NOMINATION AND GRADING COMMITTEE: DATE: NOMINATION AS A NATIONAL HERITAGE SITE IN TERMS OF SECTIONS 27[3] AND 27[5] OF THE NATIONAL HERITAGE RESOURCES ACT, 25 OF 1999: THE SITE OF SARAH BARTMANN'S GRAVE, SAHRA.

arrival of Europeans looking for a new route to the eastern spice trade.<sup>14</sup>

### **"6.1.2. The displacing of peoples and resisting displacement.**

Sarah's story is one of displacement from the land of her birth, in the same way her people were displaced from their land by later pastoral and agricultural peoples. The Khoekhoen did to some measure resist this displacement or were incorporated into these later communities.<sup>15</sup>

#### **6.1.7.1. Interaction with powers outside South Africa.**

The site represents Sarah Bartmann's life and death outside of South Africa. The site further represents a modern culmination in the interaction between South Africa and France to return Sarah Bartmann's remains to her home. Sarah Bartmann's story also relates to the power of 18th, 19th and early 20th century European colonial scientific thought embodied in the classifications of Linnaeus, and Darwin, as well as the later contexts of social Darwinism in which humans were placed on a scale ranging from "primitive" to "civilized". In this context British and French imperialism played a major role in defining the "other" as uncivilized, dirty, uncouth, degenerate and very low down on the evolutionary scale. Abrahams refers to this as the "imperial gaze" in which the "other" was dehumanized to defend the "civilizing" influence of colonialism.<sup>16</sup>

The context of Linnaeus' classification of plants from their reproductive organs had a profound influence on thinking about animal and human reproductive organs. It is in this context that Sarah's life was filled with a woeful and shameful act of colonial "science". Scientific racism by a number of European travel writers, such as Francois Le Vaillant, reinforced stereotypes of the Khoekhoe in a gendered and sexually charged manner.<sup>17</sup>

### **8.1. The historical treatment and portrayal of Black Women.**

Early settler commandos raided the Khoekhoe in retaliation for raiding their cattle. They came for the slaughter, not for observing Khoekhoe culture as later travelers would, and occasionally the kind of gruesome trophy more appropriate to serial killers. According to historian Nigel Penn, one group in 1739 cut off the female victims' breasts and turned them into tobacco pouches.<sup>18</sup>

Many images and writings of Europeans in the 18th and 19th centuries about women speak of race and not individuals. White and black women were in a social category that was racialised and gendered. Both were seen as objects, which embodied the viewer's ideas on identity. As Arnold notes: "In the eyes of white males a white woman belonged to a white man and was 'own' whereas a black woman was 'other'." In theoretical terms men are also portrayed as thinking that women are all primarily sexual objects and biologically different from and 'other' to men. History has overwhelmingly reflected the decisions and actions of men,<sup>19</sup>

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<sup>14</sup> Refer to Mountain.

<sup>15</sup> Abrahams; *The life and times of Sarah Bartmann: an educator's Guide*, pp. 8-12.

<sup>16</sup> Abrahams Doctoral Thesis; pp. 87-118

<sup>17</sup> Abrahams Doctoral Thesis; pp 101, 169; Refer also to the two volume travel writings of Le Vaillant

<sup>18</sup> Lauren Beukes; p.23

<sup>19</sup> Marion Arnold; pp. 18-19

However, the following extract from Abrahams (2001) appears to have some consensus among the many published accounts:

**For a detailed 'HISTORICAL OVERVIEW OF SARAH BARTMANN'S LIFE, DEATH, REPATRIATION AND BURIAL' [Nomination Dossier] see APPENDIX 2**

**Abrahams' has summarised Sarah Bartmann's history thus <sup>20</sup>**

'Sarah Bartmann was a Khoekhoe woman, who was born in the southern Cape in 1788. She was taken into exile in November, 1809, by an Englishman named Hendrik Cezar, who first tried to sell her as a freak exhibit and later, when he could not find a willing buyer, exhibited her himself. The exhibition eventually led to a court case in 1810, where ostensibly Cezar was on trial for enslaving Sarah Bartmann but where, ultimately, Sarah Bartmann's character and veracity came to be put on trial, and was condemned. Her exhibition in London during the latter half of 1810, and the trial, caused a media furore, and Mrs Bartmann can without hesitation be called the most famous Khoekhoe of her time. She was later exhibited in the British provinces and in 1814, transferred to a new master in Paris. She became a sensation in Paris, as she had in London, and amongst other things, inspired a new fashion and a play. She was also examined by three scientists in December, 1814. Mrs Bartmann died shortly thereafter, in the early hours of 1815, at the age of twenty eight'.

**Qureshi<sup>21</sup> (2004) provides details of subsequent events:**

'In 1995 a campaign began to "Bring back the Hottentot Venus". The request to repatriate to South Africa the remains of a Khoisan woman held at the Musée de l'Homme in Paris initiated a charged political row between the French and South African governments. President Nelson Mandela himself made personal requests on behalf of the South African people to François Mitterand, and subsequently to Jacques Chirac, for the return of the woman's remains to her ancestors for a humane burial. The request has taken eight years to fulfil. The woman at the centre of this political bargaining is now called Sara Baartman. Unfortunately, no record of her original name exists and she is better known by her epithet, the 'Hottentot Venus', to her contemporaries, present-day historians, and political activists.

'Baartman is, even after nearly two centuries, amongst the most famous human ethnological exhibits. Displayed in England and France in the early nineteenth century as a curiosity, her breasts, buttocks and hypertrophied labia aroused considerable interest, prurient and scientific. After her death the interest continued: Georges Cuvier dissected her corpse in the name of science and immortalized her as a biological specimen. Until as late as the 1970s, a full cast of her body and skeleton was on exhibition at the Musée de

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<sup>20</sup> Abrahams, Y. 2001. Colonialism, disjuncture and dysfunction: Sarah Bartmann's resistance. Paper presented at the AGI informal seminar series 6 November 2001.

<sup>21</sup> Qureshi, S. 2004. Displaying Sara Baartman, the 'Hottentot Venus'. *Hist. Sci.*, xlii: 233-257.

l'Homme, where her remains were subsequently held in storage before finally being repatriated in April 2002...

'Sara Baartman is now explicitly proposed as a symbol of the colonial treatment of Africans, a role exemplified by her repatriation. Her skeleton, preserved organs and body were finally returned to South African custody in April 2002, in a white wooden box draped with an African cloth accompanied by the air of gospel songs. The following August the funeral took place in the town of Hankey, nearly 500 miles east of Cape Town, where she is believed to have been born, and coincided with national Women's Day. Thousands attended the funeral. Before the burial, herbs were set on fire to purify Baartman's remains as part of a traditional ceremony. Her coffin, decorated with aloe wreaths, was then lowered into the ground as a choir sang gently'.

### **History of the general area**

The history of the town of Hankey and its surrounds reveals a rich and diverse heritage. In short, the area was home to hunter-gatherers during the Early, Middle and Later Stone Ages (from about 1.5 million years ago to colonial times), while pastoralists have been present for at least the last 1 500 years (Binneman 1985, 1996, 1999; Deacon 1976). Dutch and Iron Age farmers gradually displaced and assimilated indigenous Khoisan people over the past 300 years.

It is thought that Sarah Bartmann was born near Hankey, hence her burial on the hilltop of Vergaderingskop on the outskirts of the town, a place that has long been an assembly and viewpoint for residents and visitors.

## **2.3 STATEMENT OF SIGNIFICANCE OF THE SARAH BARTMANN BURIAL SITE**

The statement of significance is the basis for all planning and work on the site. It aims to communicate the values of the site in a clear and concise way.

### **ASSESSMENT OF SIGNIFICANCE**

The South African Heritage Resources Agency [SAHRA] declared the Sarah Bartmann burial site a national heritage site in terms of Section 27[7] of South African Heritage Resources Act, No 25 of 1999.

The Preamble to the Act states:

*Our heritage celebrates our achievements and contributes to redressing past inequities. It educates, it deepens our understanding of society and encourages us to empathise with the experience of others. It facilitates healing and material and symbolic restitution and it promotes new and previously neglected research into our rich oral traditions and customs.'*

The Act indicates that heritage resources of significance and special value to communities and future generations become part of the national estate.

The Sarah Bartmann Burial Site fulfills the Act's criteria for nomination<sup>22</sup> in the following ways:

- *'Its importance in the community, or pattern of South Africa's history'*
- *'Its potential to yield information that will contribute to an understanding of South Africa's natural or cultural heritage'*
- *'Its importance in exhibiting particular aesthetic characteristics valued by a community or cultural group'*
- *'Its strong or special association with a particular community or cultural group for social, cultural or spiritual reasons'*
- *'Its strong or special association with the life or work of a person, group or organisation of importance in the history of South Africa'*
- *Sites of significance relating to the history of slavery in South Africa*

In declaring the site a national heritage site, the South African Heritage Resources Agency emphasised the intangible significance of the site - its symbolic values, associations and meanings that Sarah Bartmann represents for South Africans, stating:

*'The site should serve as a symbol to all South Africans and the world to strive towards recognizing past injustices to Khoi-San people, to women and vulnerable communities and to work towards building a nation that shows respect to human life, human rights and human dignity'.*

**The heritage values of the site were identified as follows:**

<i>Values</i>	<i>Value</i>	<i>Justification</i>
<b>Social/Spiritual</b>	High	<p>Sarah Bartmann was abused and dispossessed. Her loss of dignity, culture, community and language echo the experiences of indigenous communities under colonialism and apartheid.</p> <p>In particular, her life experience mirrors the dispossession and marginalisation of her Khoekhoe ancestors.</p> <p>The gross violation of her mind, body and spirit continue to be a reality for many women in Africa and beyond.</p> <p>The return and reburial of Sarah Bartmann's remains in the region of her birth has brought closure to her life and restored dignity to her, her ancestors and living descendants.</p> <p>As such her burial site also symbolises the hope and resilience for South Africans and the world.</p>

<sup>22</sup> The South African Heritage Resources Act, 1999, Chapter 1, *Part 1: General Principles*, National Estate, page 8

<b>Historic</b>	High	<p>The Khoekhoe were the first inhabitants of the Gamtoos valley. Their history of resistance to invasion, relationships with colonial governments and missionaries and the white farmers who ultimately claimed their land mirrors the histories of indigenous peoples throughout the world</p> <p>Sarah Bartmann's personal history speaks to the barbaric practices of '<i>othering</i>' and dispossession inherent in colonialism, slavery and perpetuated by apartheid.</p> <p>Over centuries the Khoekhoe people were stripped of land, culture, community, language and identity. This systematic dispossession continues today, given that these histories are largely omitted from South Africa's public and popular memory. Sarah Bartmann's burial site provides an opportunity to redress this imbalance in the narration of South African history.</p>
<b>Aesthetic / scientific</b>	High	<p>The journey to and views from the site provide vistas of spectacular natural beauty and the rural setting provides opportunities to explore communities' multifaceted relationship with the natural environment.</p> <p>Preliminary studies have shown that there flora and medicinal herbs found only in that area</p>
<b>Educational</b>	High	<p>The memories and associations related to the site are important to our understanding of the past. Sarah Bartmann burial site provides an opportunity to use this past - peoples' inhumanity to one another and their abuse of power - to address past injustices and to explore ways to advance an equitable, non-racist and non-sexist society based on mutual respect.</p> <p>The memorial thus serves as a beacon of learning and respect for the cultural diversity that constitutes our nation.</p>
<b>Economic</b>	High	<p>Sarah Bartmann's burial site will boost the economy of the Kouga area given the potential influx of visitors into the area and associated local economic development and job creation.</p>

## STATEMENT OF SIGNIFICANCE

*It is noted that significance holds the potential to change over time - as new information arises and perspectives and interpretations change.*

The Sarah Bartmann Burial Site is a commemorative landscape, not just for the local community and her Khoekhoe descendants, but also for South Africans and the international community.

Sarah Bartmann, like other individuals whose life experiences have attained iconic status, represents different issues to different people. Her story has the power and complexity to generate countless representations and contains complex symbolic values.

History informs us that Sarah Bartmann, an African woman, a black woman, exiled from the continent of her birth, was subject to gross exploitation by Africa's European colonisers. This exploitation, experienced in her lifetime, in the Cape and then Britain and France - continued in death. Her physical remains were displayed and stored in a French museum until lengthy negotiations with the French government led to her return to South Africa in 2002 and her burial in the Gamtoos Valley, where she was born and grew up.

The Khoekhoe were the first inhabitants of the Gamtoos valley. Their history of resistance to invasion, relationships with colonial governments and missionaries and the white farmers who ultimately claimed their land mirrors the histories of countless communities in South Africa and across Africa who, in the name of colonialism, slavery and apartheid were stripped of land, culture, community, language and identity.

The Sarah Bartmann burial site speaks of the inhumanity of people to one another, of suffering, dispossession and a loss of dignity. The abuse inflicted on Sarah Bartmann represents the conflagration of racist, sexist, sexual and economic exploitive and inhumane practices of her time - and continues to speak to a global context of race, gender and class exploitation and the abuse of power. The gross violation of her mind, body and spirit remains a reality for many women and men in Africa and beyond.

Her burial site is a tangible reminder of the pain of oppression. Yet her return, in death, to the region of her birth also symbolise the liberation of South Africa and our hopes for the future. It calls on "*all South Africans, and the world to strive towards recognizing past injustices to the Khoi-San people, to women and vulnerable communities and to work towards building a nation that shows respect for human life, human rights and human dignity.*"<sup>23</sup>

The site is significant, not only because of its reference to past injustices, but in the 21st century, its relevance globally in the continued struggle against people's inhumanity to one another and the fight for socio-economic justice and equality for all.

The Sarah Bartmann's Burial site provides an opportunity to use the past - peoples' inhumanity to one another and their abuse of power - to address present injustices and to explore ways to advance an equitable society and a human rights culture.

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<sup>23</sup> Declaration of the burial site of Sarah Bartmann as a national heritage site. South African Heritage Resources Agency, Department of Arts and Culture. DATE?

## 2.4 COMPARISON WITH SIMILAR SITES

"After military subjugation, the Khoisan 'were opened to the scientific gaze of the all-powerful coloniser', and their bodies became the centre of the transformation of the museum in South Africa as an institution of order, knowledge and classification. What such accounts make clear is the historical complicity of anthropological and archaeological discipline with the colonising project; indeed their articulation as a project of knowledge."<sup>24</sup>.

- 'El Negro' was the popular name given to man whose body had been stuffed and placed on display in a small provincial museum in Spain since 1916. The body had been stolen from Africa by French natural scientists in the Cape colony in c.1831. In October 2000, after eight years of campaigning for his return, his bare bones were finally flown to Botswana in a small box. This led to great public outcry. While various controversies accompanied the burial, research conducted just prior to the arrival of his remains, indicated that 'El Negro' was born in an area close to the Orange River, in South Africa.<sup>25</sup> Given that South Africa showed little interest in the fact, it was said that 'El Negro' was "*mandated by a resolve of the African Union a 'Bushman from Botswana'*. He was laid to rest in a public park, Tsholofelo Park, in Gaborone. The site subsequently became a national monument and falls under the Botswana National Museums.
- The Griekwa 's are one of South Africa's indigenous communities. Cornelius Kok 11, a Griqua leader, died in c.1858 and was buried in an early historic cemetery in Campbell in what is now known as the Northern Cape. Professor Philip Tobias excavated his grave in 1961 after the farmer who owned the land threatened to destroy the graves. His remains were held in secrecy at the Anatomy Department of the University of the Witwatersrand until his descendant campaigned for their release. In 2007 the remains of Cornelius Kok and 34 other Griekwa community members were reclaimed from the University of the Witwatersrand for reburial at gravesites in Campbell. It may be the first repatriation of human remains in South Africa - from an institution.

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<sup>24</sup> The Silence of the Dead: Ethical and Juridical Significances of the Exhumations at Prestwich Place, Cape Town, 2003-2005, Julian Jonker, MPhil, Faculty of Law, UNIVERSITY OF CAPE TOWN, 2005.

<sup>25</sup> The Dead and Their Possessions: Repatriation in Principle, Policy and Practice By Cressida Fforde, Jane Hubert, Paul Turnbull, Routledge, 2004

## 2.5 CURRENT USE OF THE SITE

### Recreation

- Community including illicit youth activity at night.
- Local lookout point.
- Interest in sundial.

### Pilgrimage

- Visits by community and outside visitors to the Sarah Bartmann grave.

### Cultural

- Harvesting of medicinal plants.
- Traditional Khoekhoe ceremonies.

### Thoroughfare

- Local pedestrian short-cut access across town.

## 2.6 PROPOSED USE OF THE SITE

- ERF 3164 is the burial site of Sarah Bartmann.
- Therefore its primary functions are memorial, protective and to ensure access for people wishing to pay respect to Sarah Bartmann and her ancestors.
- Memorial sites form part of local and international tourist routes.
- The site will continue to be used for existing cultural and recreational purposes by local and broader communities. However all activities on the site must be in keeping with its function as a burial site.
- The consumption of alcohol, loud music and night-time visits to the site will not be allowed.
- Given the current degraded state of the site, the harvesting of medicinal plants will not be allowed. Conservation work and interpretive resources must enhance the dignity of the site and facilitate visitor access.

## 2.7 SITE DESCRIPTION

### 2.7.1 Environmental setting

The description below<sup>26</sup> describes the site of the broader project within which the Sarah Bartmann burial site is located:

*The site is underlain by sandstones and mudstones attributed to the Enon Formation of the (Cretaceous) Uitenhage Group. .... Based on long-term records from nearby Hankey, rainfall is about 430 mm per annum. While heavy rains may be experienced at any time of the year, spring and autumn are the most reliable rainy seasons. The mean annual temperature is 18°C.*

*The vegetation at the site falls within the Gamtoos biogeographical region of the Albany Thicket biome. The vegetation is subtropical thicket ..... The site includes species-rich and representative examples of Gamtoos Valley Thicket and Gamtoos Bontveld, amongst the best in the entire Gamtoos region. Plant diversity is exceptionally high and included in the species list are many Albany Thicket endemics.*

*Gamtoos Valley Thicket and Gamtoos Bontveld [is] found where there are outcrops of the underlying Enon rocks, mainly in the west, but also along the ridge south of the R332, and on the koppie on the north-east boundary.*

Sarah Bartmann's burial site is located on the summit of the koppie described above, at the gateway to Hankey, a small town in the Kouga Municipality, Cacadu District, Eastern Cape Province. The Koppie is surrounded by the town of Hankey to the north and northwest; agricultural lands of the Gamtoos Valley to the west; and to the south and east, dense indigenous vegetation.

The *koppie* provides spectacular, 180-degree views of this landscape - the distant Cape mountains and the dense thicket vegetation and farmlands of the Gamtoos Valley and the small rural town. The site has therefore been a popular destination for locals and visitors over time.

According to the recent environmental site sensitivity analysis<sup>27</sup> the koppie and its immediate surrounds demonstrate "*an area of degraded Gamtoos Valley Thicket .... Intensive and prolonged impacts by domestic livestock, and perhaps clearing for firewood, has thinned the thicket and resulted in the loss of many species, including Albany Thicket endemics.*" It is therefore regarded as an area of low environmental sensitivity, The western [check] slope of the *koppie*, is noted as a sensitive area for development<sup>28</sup> due to its steep incline.

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<sup>26</sup> Environmental site sensitivity analysis for the proposed Sarah Bartmann Project, Hanakey, Kouga Municipality, Eastern Province, prepared for the Department of Arts and Culture, Wilderness Foundation, 2008

<sup>27</sup> Environmental site sensitivity analysis for the proposed Sarah Bartmann Project, Hanakey, Kouga Municipality, Eastern Province, prepared for the Department of Arts and Culture, Wilderness Foundation, 2008

<sup>28</sup> Environmental site sensitivity analysis for the proposed Sarah Bartmann Project, Hanakey, Kouga Municipality, Eastern Province., page 10, Prepared for: Department of Arts and Culture, Wilderness Foundation, 2008

### 2.7.2 Current state of the Sarah Bartmann Burial Site

Sarah Bartmann's burial site is paved with river stones. Similar stonework surrounds the grave and has been used to construct pathways on the southern slope of the koppie. It is clear that storm water drainage was not taken into consideration during construction. The hard structure effectively directs storm water down the southern slope and increases the velocity of the running water, thus heightening the erosive impact on the slope.

Steps have also been carved into the sandstone. These paths provide access to the site by foot.

In recent years the grave has been enclosed by a metal palisade fence. Loose river stones onto which an artist's impression of Sarah Bartmann has been pasted have been placed on the grave. The area surrounding the burial site on the top of the koppie has been stripped of the indigenous Gamtoos Valley Thicket that covers the slopes surrounding the gravesite.

The name '*Hankey*', constructed from whitewashed river stones has been set into the eastern slope of the koppie, facing the R331 that runs from Loerie through Hankey to Patensie and the Baviaanskloof Mega-Reserve. This provincial road provides the primary access for visitors from outside the area.

Over the years, the *koppie's* prominence in the landscape provided an ideal site for public infrastructure. The communication tower, reservoir, cabling and brick structures were removed in 2005 but remnants are visible. However the cement road running from the foot to the summit of the *koppie* enabling vehicle access to the site is still in place.







A small cave is located on the southern slope of the *koppie*. Graffiti is visible here too.








Over time, the *koppie* has been used as a gathering point for local communities - hence its current naming as '*Vergaderingskop*'. The huge Schleringhout's<sup>29</sup> sundial built at the foot of the koppie and the adjacent 'picnic' area demonstrate the area's recreational function. They also form part of the designated national heritage site.







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<sup>29</sup> 'Situated beside the road at the foot of Vergaderingskop [at S33 50 15.4; E24 53 10.7] is an enormous sundial. It was erected by the late Dirk Schleringhout who arrived in the Gamtoos valley from Holland together with his family after the Second World War. He worked as a farm manager and after retiring settled in Hankey.... He was 73 when he began the job of setting up what is reputed to be the largest sundial in southern Africa' (Logie, August 2008.).

## 2.8 CONDITION REPORT

CURRENT STATE		REMEDIAL ACTION see details in section below	
1.	The vegetation around the grave on the top of the koppie has been stripped of vegetation and is barren and degraded.		Rehabilitate
2.	The palisade fencing around the grave creates a sense of 'imprisonment' and alienation.		Remove
3a.	The stones cemented to form a platform around the burial site and leading to pathways have resulted in severe erosion, particularly of the southern slope of the site.		Reconstruct
3b.	It is clear that storm water drainage was not taken into consideration during construction. The hard structure effectively directs storm water down the southern slope and increases the velocity of the running water, thus heightening the erosive impact on the slope.	 	Reconstruct and replant
3c.	There are large areas where all topsoil and vegetation have been washed away during storm events. See appended report and images		Rehabilitate

4.	The signboard has been vandalised and lies next to the grave.		Redesign Security
5.	The remains of the communication tower have not been removed.		Remove
6.	In places graffiti is visible, carved into stone. 		Rehabilitate Secure the site
7.	There is broken glass on the paths and surrounding vegetation		Maintenance Security
8.	A cement road is a recent construction, leading to the grave at the top of the koppie. This encourages vehicle access and further degradation.		Remove Replace with footpath
9.	Bollards to prevent vehicle access to footpath are not in keeping with dignity of site.		Remove.

10.	The remains of a second older 'road' are visible from the top of the site.		Rehabilitate vegetation
11.	The word, Hankey, created from whitewashed stones is a recent intervention and does not enhance the dignity of the site.		Remove
12.	Invasive alien vegetation such as sisal, prickly pear and rooikrans are prominent.		Remove
13.	The grassy areas below the koppie are degraded and vehicles have access to all areas.		Remove road. Indigenous garden.
14.	The cave at the foot of the koppie appears to be fairly deep. Unfortunately the initial narrow chamber is littered with broken glass bottles and other debris.		Maintenance Further exploration
15.	The metal supports are badly rusted. Signage badly located. General state of neglect.		Maintenance. Assess safety.

## 2.9 SITE SENSITIVITIES

### STRENGTHS, WEAKNESSES, THREATS AND OPPORTUNITIES

Compiled from stakeholder meetings, site visits, documents provided and desktop research.

STRENGTHS	WEAKNESSES
<ul style="list-style-type: none"> <li>• Sarah Bartmann's is a national/ international icon.</li> <li>• Her grave has national/ international significance.</li> <li>• Her history speaks to global context of abuse.<sup>30</sup></li> <li>• Khoekhoe history of persecution in Southern Africa is mirrored in her life experience.</li> <li>• The unique position provides fantastic views.</li> <li>• Indigenous vegetation is species rich and plant diversity is high.</li> <li>• Many plants have cultural and medicinal value.</li> <li>• Accessible on existing tourism routes.</li> <li>• Site has public ownership [state land].</li> <li>• The site is easy to secure and maintain.</li> <li>• Toposcope</li> </ul>	<ul style="list-style-type: none"> <li>• Lack of commitment and respect from community</li> <li>• Lack of awareness and community education.</li> <li>• Lack of effective management.</li> <li>• Limited maintenance and no protection of site.</li> <li>• Vegetation is degraded</li> <li>• Fencing of grave creates sense of imprisonment and impacts on the dignity of the site.</li> <li>• Infrastructure has been removed - water and electricity</li> <li>• Lack of amenities and supervision</li> <li>• Lack of interpretation such as signage or guides.</li> <li>• Lack of marketing and promotion.</li> <li>• Heritage status limits development possibilities</li> <li>• Government slow progress</li> </ul>
OPPORTUNITIES	THREATS
<ul style="list-style-type: none"> <li>• Foreground the history of the South Africa in general and the Khoekhoe in particular.</li> <li>• Highlight international issues regarding abuse of women and other vulnerable communities.</li> <li>• Ongoing research into local history.</li> <li>• Rehabilitation of indigenous vegetation, the recording thereof and the creation of indigenous gardens.</li> <li>• A desire for active local participation in the conservation and interpretation of the site. Burial site has lead to a secondary development for the area. [<i>The Sarah Bartman Centre of Remembrance is in an advanced planning stage.</i>]</li> <li>• Puts Hankey on the map. Site's tourism value can</li> </ul>	<ul style="list-style-type: none"> <li>• A lack of respect for the site resulting in vandalism.</li> <li>• Lack of clarity around decision-making.</li> <li>• No management structure, strategies and plan may result in inappropriate and incompatible use.</li> <li>• Action without adequate planning</li> <li>• Lack of common vision/goal - community does not speak with one voice.</li> <li>• Delay in completion of project resulting in apathy of many of the stakeholders.</li> <li>• Lack of maintenance leading to site degradation.</li> <li>• Without interpretation and promotion the site could become a 'white elephant' [under-utilised].</li> <li>• No access for disabled.</li> <li>• Degradation of the indigenous thicket and the</li> </ul>

<sup>30</sup> Many artists and activist in Africa and beyond, continue to create work and memorials in her name. Women's Centres are named in her honour.

<p>contribute to economic development in the area.  <i>[Requires integration into the Kouga Municipality's Tourism Planning and LED framework.]</i></p> <ul style="list-style-type: none"> <li>• Job creation e.g. tour guides, security, maintenance.</li> <li>• Other historical and natural sites in the area are an added visitor attraction.</li> <li>• To use the site to educate learners and others about their history.</li> <li>• To use the site to promote social cohesion and develop a human rights culture.</li> </ul>	<p>growth of invasive vegetation.</p> <ul style="list-style-type: none"> <li>• Tourism impact in the absence of a visitor management plan e.g. vehicle access to the gravesite.</li> <li>• Lack of site security</li> <li>• No disaster management plan</li> </ul>
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### 3. PROPOSED SITE DEVELOPMENT

#### 3.1 MANAGEMENT GOALS

- Ensure that the significance of the site is managed within an integrated heritage conservation framework and through appropriate management strategies.
- Instill a sense of respect and reverence for the Sarah Bartmann burial site's cultural and historical value using the concept of 'pilgrimage' as a critical conservation tool.
- Ensure a shared national understanding of the memory of Sarah Bartmann within the context of affirming a human rights culture that upholds the dignity of women. In doing so, promote national reconciliation, social cohesion and the forging of a new South African national identity.
- Ensure that the interpretation of the site reflects the history and culture of the indigenous Khoekhoe communities that inhabited the area.
- Integrate the historical, cultural and socio economic imperatives of the three tiers of government and ensures opportunities for community participation and empowerment.
- Integrate the CMP into provincial and local planning processes, tourism objectives and any development proposals to ensure that it is fully effective.
- Ensure regular review and evaluation of policies, strategies and programmes.

#### MANAGEMENT OBJECTIVES

- Site management and monitoring
- Implement physical conservations actions
- Research
- Public programming [education]
- Interpretation and presentation
- Safety and security
- Marketing

## 3.2 PROPOSED CONSERVATION WORK

### VISION FOR THE SITE

The Sarah Bartmann site is distinct. While the Gamtoos valley area has a rich Khoekhoe history, the *koppie* itself does not hold particular historic or historical significance. Its significance is derived from the burial of Sarah Bartmann upon it.

Therefore certain measures were taken prior to and after the burial to create an appropriate environment for her grave. Extraneous elements such as the communications pole were removed from the site in 2005. However the process was not completed and the area at the top of the koppie is barren, unprotected and subjected to inclement weather.

Critically, the stone platform around the grave was badly designed and does not accommodate rainwater run off. It has lead to substantial soil erosion on the sensitive western and southern slopes that can render the grave vulnerable in the longer-term. *See appendix 4 for report.*

In addition, given the absence of conservation management, emergency measures were taken to protect the grave - and a metal palisade fence surrounds the grave, effectively 'imprisoning' it.

Given the above, certain restorative conservation actions are required to conserve and protect the significance of the site. These actions have been discussed at length during stakeholder meetings and common agreement has been established.

### 3.2.1 PHASE 1 - SITE DEVELOPMENT PLAN

- The dense vegetation that covered the *koppie* will be reinstated, creating a bower to shelter the grave.
- The fencing around the grave will be removed.
- The areas of the stone platform will be removed and replanted with vegetation to avoid erosion.
- A large circular area of stone will remain intact to mark and protect the grave.
- A large river stone cairn, traditionally used by the Khoi-khoi to commemorate burial sites<sup>31</sup>, will be constructed on the grave. This will serve to protect it.<sup>32</sup>
- The 'headstone' [upright stone] must be moved to indicate the position of her head on the western side of the grave.<sup>33</sup>
- The grave will be surrounded by a '*bed*' of indigenous plants as indicated in Diana Ferrus' poem:

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<sup>32</sup> Summary of 18th and 19th century burial Khoekhoe and San Burial Practices, compiled by Janette Deacon, edited by Yvette Abrahams for the Reference group convened by DAC, July 2002.

<sup>33</sup> Sarah Baartman - Site Development, Khoisan input - Conceptual approach, the Khoisan Cultural Development Council, Eastern Cape, undated

*I have come to take you home  
Where the ancient mountains shout your name.  
I have made your bed at the foot of the hill,  
Your blankets are covered in buchu and mint,  
The proteas stand in yellow and white*

- The cement car tracks will be removed.
- Footpaths will be created from the foot of the hill through the thicket.
- Interpretive boards will be installed at the foot of the koppie at the footpath entry points.
- The white stones forming the word 'Hankey' will be removed.
- Vantage points [large boulder for seating] will be installed on the hilltop to enable contemplation.
- Electricity must be reinstated on the site [lighting/security cameras?]
- Water must be reinstated on the site.
- A low stonewall will be constructed on the perimeter of the site facing the road.
- Fencing around the rest of the site is not a necessity as the dense vegetation forms a natural barrier and the municipality has agreed to 24/7 security. However if fencing is decided upon, it should not run along the perimeter of the site facing the road, as this will be an intrusive visual intervention.
- All alien vegetation will be removed from the site.
- Indigenous vegetation will be reinstated in the area surrounding the *koppie*
- An indigenous flower and medicinal garden and trees will be established in the grassy area below the koppie. Pathways and interpretive signage will be installed.
- The sundial will be maintained.
- An interim parking area will be defined.

These restorative conservation measures, based on a minimal intervention approach, will ensure a serene resting place for Sarah Bartmann and those who visit her grave.

### 3.2.2 PHASE 2 - SITE DEVELOPMENT PLAN

These conservation interventions are not restorative but are necessary to ensure the protection of the site's significance and its fabric. These interventions will be situated on the broader site, not the koppie itself.

- A facility must be constructed at the entrance to the site:
  - To house security and other site staff
  - To provide storage for maintenance and other equipment.
  - To provide ablution facilities for staff and visitors
  - To provide site interpretation.
  - To manage access to the site.
- A parking area must be established outside the entrance to the site.

### 3.3 INTERPRETATION AND VISITOR MANAGEMENT

Without interpretation, the full significance of a site may not be apparent to the average site visitor.<sup>34</sup>

*“Interpretation is a communication process that forges emotional and intellectual connections between the interest of the audience, and the inherent meanings in the resource.”<sup>35</sup>*

*“Interpretation at a historic site is foremost an educational activity that works to promote civic engagement and significant understanding about culture, both past and present.”<sup>36</sup>*

While interpretation is based on factual information it encompasses more than the facts. Interpretation constructs the meanings that management would like the visitor to remember when leaving the site. Interpretation is thus subjective. It is therefore critical to refer back to the statement of significance when planning and to develop clear interpretive themes to guide interpretive work.

#### Interpretation definition<sup>37</sup>

- **Interpretation** is considered to be the carefully planned public explanation or discussion of a cultural heritage site, encompassing its full significance, multiple meanings and values.
- **Interpretive infrastructure** refers to all physical installations, publications (guidebooks, videotapes, digital applications, etc.) and communications media devised for the purposes of interpretation, as well as the personnel assigned to this task.
- Interpretation of cultural heritage sites can be contentious and should acknowledge conflicting perspectives.

#### Visitor management

Interpretation and visitor management are closely related. While both can be regarded as separate functions, integrated planning can ensure maximum effectiveness.

Visitor management will comprise a number of issues including access, visitor numbers, guided or self-guided experiences, basic or complex interpretative resources. The decisions made in the planning process must be informed by visitor research and formative evaluation.

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<sup>34</sup> 44. (1) Heritage resources authorities and local authorities must, wherever appropriate, co-ordinate and promote the presentation and use of places of cultural significance and heritage resources which form part of the national estate and for which they are responsible in terms of section 5 for public enjoyment, education, research and tourism, including—  
(a) the erection of explanatory plaques and interpretive facilities, including interpretive centres and visitor facilities;  
(b) the training and provision of guides;  
(c) the mounting of exhibitions;  
(d) the erection of memorials; and  
(e) any other means necessary for the effective presentation of the national estate.

*Presentation of protected resources CHAPTER 2 PROTECTION AND MANAGEMENT OF HERITAGE RESOURCES, NHRA*

<sup>35</sup> National Association for Interpretation. Germany. 2001.

<sup>36</sup> Lower East Side Tenement Museum - New York. ND

<sup>37</sup> Preamble, ICOMOS Ename Charter for the interpretation of cultural heritage sites

Visitor management on a heritage site aims to minimize the risk of damage to the site while enhancing the visitor's experience of the site.

### Broad principles

- The concept of *pilgrimage*, a religious journey or trip to a special place will guide the interpretation and visitor management plan for the Sarah Bartmann site burial site. Pilgrimage has inherent principles of respect, deference and introspection - encouraging both visitors and locals to treat the site with respect.
- The site interpretation shall be a planned process involving stakeholders, guided by a person knowledgeable in the field.
- The plan will include:
  - Guiding principles for a provocative and inspirational visitor experience
  - Interpretative theme statement and sub-themes
  - Key interpretative objectives
  - A site interpretation and presentation strategy
  - Narrative development and staff training
  - Monitoring and evaluation
  - Public participation
  - Visitor research and management
  - Specialised interpretation for target groups e.g. learners
  - Access including disabled and access
- SAHRA will be consulted once the plan has been drafted.<sup>38</sup>

The plan should be guided by the objectives of the ICOMOS Ename Charter<sup>39</sup>

See Appendix 4

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<sup>38</sup> (2) Where a heritage resource which is formally protected in terms of Part 1 of this Chapter is to be presented, the person wishing to undertake such presentation must, at least 60 days prior to the institution of interpretive measures or manufacture of associated material, consult with the heritage resources authority which is responsible for the protection of such heritage resource regarding the contents of interpretive material or programmes.

(3) A person may only erect a plaque or other permanent display or structure associated with such presentation in the vicinity of a place protected in terms of this Act in consultation with the heritage resources authority responsible for the protection of the place. *Presentation of protected resources CHAPTER 2 PROTECTION AND MANAGEMENT OF HERITAGE RESOURCES, NHRA*

<sup>39</sup> "Interpretation of the meaning of sites is an integral part of the conservation process and fundamental to positive conservation outcomes .....[it] seeks to encourage a wide public appreciation of cultural heritage sites as places and sources of learning and reflection about the past, as well as valuable resources for sustainable community development and intercultural and intergenerational dialogue. ICOMOS Ename Charter for the interpretation of cultural heritage sites.

### 3.4 MAINTENANCE AND MONITORING

Maintenance is the most effective, practical and cost-effective strategy to ensure long-term conservation of the site. Ongoing maintenance plays an important part in minimizing the need for further interventions. Maintenance is a preventative conservation measure.

There is an urgent need for the Kouga Municipality [in collaboration with SAHRA] to develop a maintenance plan<sup>40</sup>. This plan should be disseminated to all that are involved in the site. All Departments/Units/organisations who do any work on the site must be part of the Management Forum meetings in order to understand the conservation requirements when working on a National Heritage Site.

The relationships between all parties involved in the site should be articulated and clear communication channels established to allow for information sharing, particularly on conservation matters.

#### **Maintaining the intangibles**

The maintenance of the spiritual elements of a site are equally as important as maintaining the physical elements. Given that the site is a burial site, it is proposed that the descendants of Sarah Bartmann are regarded as the traditional custodians of the site. Maintenance may include traditional ceremonies and visits to the site.

Given the Khoekhoe history of dispossession - the gathering of oral narratives, further research into the history of the area and innovative methods for documenting and record keeping will also contribute to the maintenance of intangible resources.

#### **Monitoring the physical site**

- Monitoring aims to assess the site on a regular basis.
- Ongoing monitoring is a basic conservation tool.
- Monitoring measures and records the implementation of systems/processes against the principles and actions spelt out in the CMP.
- It provides information needed for management decisions.
- Monitoring must cover both environmental [natural and cultural] and social [visitor interpretation and experience] issues.
- Regular site inspection of an integrated nature [the built and natural environment, systems, programmes and visitor impact] must be implemented by the management structure.
- A site report sheet will enable daily monitoring.

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<sup>40</sup> 9. (3) Each State department and supported body must— (a) maintain and conserve the heritage resources under its control in accordance with standards and procedures set out in regulations by SAHRA in consultation with the Department of Public Works; *Rights, duties and exemptions of State and supported bodies, General principles for heritage resources management, NHRA, CHAPTER 1, Section 9*

- The task must be built into the job description of a site employee. In the interim volunteers must be identified to undertake task.
- Issues identified will be forwarded to the Management Forum or site manager.
- SAHRA or the Management Forum, once established, must conduct monthly physical condition assessments.
- The Management Forum must assess the implementation of the CMP quarterly and make the necessary adjustments.

### **Monitoring activities**

#### Municipality staff and volunteers

- Daily site checklist
- Indicators identified, measured and data gathered.
- Physical inspection of the site documenting changes
- Brief written reports on progress/changes
- Provide written condition statements and visitor impact/management reports to the Management Forum.
- Minutes of the Management Forum meetings
- Create and update data base of all information gathered

### **3.5 MONITORING, EVALUATION AND REVIEW**

The present plan has been developed to address the pressing need to conserve and interpret the site. However as changes occur and capacities are built through implementation and with the development of the Sarah Bartmann Remembrance Centre, it is envisioned that changes to the plan will be required.

Thus the CMP is a working document, subject to review and adjustment within the Kouga Municipalities regular strategic evaluation processes.

Monitoring of objectives, goals and indicators shall take place at regular monthly meetings of the Management Forum.

Quarterly evaluations of the plan should take the following into consideration:

- Changes within the site
- The evolution of key indicators
- Efficiency of the relevant municipal departments
- State of conservation of the site
- Lessons learned
- New opportunities

- Implication of emerging research on the site's significance

An Annual Review will evaluate progress and make the necessary adjustments.

### Procedure

All relevant municipal departments/units and other stakeholders such as SAHRA must provide written reports on their areas of activity related to the site and collectively assess the ongoing implementation of the CMP through the Management Forum.

As key issues are identified, activities and systems may be re-defined together with associated responsibilities, actions and working groups.

The Management Forum on behalf of the Kouga Municipality must draft an annual report on the implementation of the CMP.<sup>41</sup> Given that a CMP is a working document, these procedures will define the longer-term development of the CMP.

Records must be kept of all the above processes.

## 3.6 MECHANISMS FOR THE CONTROL OF PHYSICAL INTERVENTIONS

Any intervention on the site must be motivated as a conservation requirement within the framework of the CMP.

Noting that noting outlined in the CMP can limit SAHRA's power in terms of the NHRA:

- The Management Committee has the authority to implement conservation interventions outlined in the CMP.
- If necessary, the Management Committee may refer to specific matters to SAHRA.
- Upon adoption of the CMP, SAHRA shall identify any specific interventions outlined in the CMP that require a specific application for SAHRA's approval.
- If any additional physical conservation actions are identified, outside the scope of the CMP, an application must be made to SAHRA.
- All physical conservation actions must be fully researched and then recorded prior to, during and post the conservation work.
- Records must be kept of all conservation activity on the heritage site.

**NOTE:** This applied to the conservation of the site's tangible and the intangible resources and includes record-keeping of research undertaken, recording of oral histories, traditional ceremonies etc.

The application procedure for SAHRA's approval shall be:

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<sup>41</sup> (3) Each State department and supported body must— ..... (b) submit annually to SAHRA a report on the maintenance and development of such resources; *Rights, duties and exemptions of State and supported bodies, General principles for heritage resources management, NHRA, CHAPTER 1, Section 9*

- A written application, including plans and motivation must be submitted to the Kouga Municipality who will forward the documentation to SAHRA, on behalf of the Management Forum.
- SAHRA will consider the application
- The Management Forum/Kouga Municipality can request a hearing with SAHRA, if necessary.
- SAHRA shall deliver its decision in writing to the Management Forum and the Kouga Municipality within X days.
- The Management Forum shall determine the extent and nature of public participation required given the scope and nature of the proposed conservation work - unless otherwise specified by legislation.

These guidelines apply in addition to any other legal provisions or requirements.

## IMPLEMENTATION OF CMP 2009 - 2011: ACTION PLAN

GOALS 1 AND 2					
<ul style="list-style-type: none"> <li>• Ensure that the significance of the site is managed within an integrated heritage conservation framework and through appropriate management strategies.</li> <li>• Instill a sense of respect and reverence for the Sarah Bartmann burial site's cultural and historical values.</li> </ul>					
OBJECTIVE	ACTION/MANAGEMENT MEASURE	RESPONSIBILITY	COST	TIMEFRAME	INDICATORS [monitoring]
1. Site management and monitoring	Establish management structure, known as the Sarah Bartmann Management Forum - SB Man Forum	Kouga Municipality SAHRA E.C		April 2009	Regular meetings Implementation of CMP
	Develop and source capacity to manage site. [Site manager/researchers]	Kouga Municipality, SB Man Forum	R1000000.00	2009	Staff employed
	Record all conservation activities and establish information management system.	SB site manager SB Man Forum	R500000.00		Records Accessible data base
	Establish heritage agreement with SAHRA.	SAHRA National office		June 2009	MOU
	Design and implement maintenance plan.	Kouga Municipality SB Man Forum	R200000.00	Ongoing	Records
	Maintain site and monitor all work on site	Kouga Municipality SB Man Forum	R100000.00 per year		Records
	Ensure regular evaluation of CMP.	Kouga Municipality SB Man Forum SAHRA	R20000.00		Minutes of meetings Amended CMP
	2. Conservation work	Apply to SAHRA for a permit to proceed with conservation work. <sup>42</sup>	Kouga Municipality SB Man Forum	R10000.00	March 2009
Implement remedial conservation actions. <b>PHASE 1</b> <sup>43</sup> <ul style="list-style-type: none"> <li>• Design &amp; build new stone platform around grave</li> <li>• Commission and implement rehabilitation plan<sup>44</sup></li> </ul>		Kouga Municipality SB Man Forum Professional services: Botanist	R150000.00	2009/10	Phase 1 completed Phase 2 completed

<sup>42</sup> (18) No person may destroy, damage, deface, excavate, alter, remove from its original position, subdivide or change the planning status of any heritage site without a permit issued by the heritage resources authority responsible for the protection of such site. **Part 1: Formal protections, National heritage sites and provincial heritage sites** CHAPTER 2 **PROTECTION AND MANAGEMENT OF HERITAGE RESOURCES**

<sup>43</sup> Consultation with Municipality staff indicates that the bulk of the Phase 1 work can be done by the Kouga Municipality provided additional funds are made available. Where possible local government job creation initiatives will be supported.



	Commission historical research	SB Man Forum in collaboration with SB Reference Group [DAC] Universities		Ongoing	Collection and archiving of material related to site significance. Database of above.
<b>4. Safety and security</b>	Ensure employment of staff [24/7] and security strategy in accordance with agreement with current service provider. Will require temporary structure to shelter personnel and lighting at night.	Kouga Municipality	<b>R5000000.00</b>	March 2009	No further vandalism.
	Signage indicating visitor responsibilities and requirements of burial site.	Kouga Municipality Designer		March 2009	Informed visitor.
	Phase 2 architectural design must consider access control and use of security cameras and secure and adequate parking facilities.	Architect	<b>R120000.00</b>	2010	Documented plan Site secured

#### GOAL 2,3 AND 4

- Instill a sense of respect and reverence for the Sarah Bartmann burial site's cultural and historical values.
- Ensure a shared national understanding of the memory of Sarah Bartmann within the context of affirming a human rights culture that upholds the dignity of women. In doing so, promote national reconciliation, social cohesion and the forging of a new South African national identity.
- Ensure that the interpretation of the site reflects the history and culture of the indigenous KhoeKhoe communities that inhabited the area.

OBJECTIVE	ACTION/MANAGEMENT MEASURE	RESPONSIBILITY	COST	TIMEFRAME	INDICATORS [monitoring]
<b>1. Interpretation and presentation</b>	<b>PHASE 1</b> Design and install signage and interpretive boards.	Kouga Municipality SB Man Forum Designer	<b>R120000.00</b>	April 2009	Information explaining the significance of the site and natural vegetation installed.
	Train local guides <sup>46</sup> .	Local Tourism Forum	<b>R250000.00</b>	December 2009	Accredited & knowledgeable

<sup>46</sup> (2) To ensure that heritage resources are effectively managed—(a) the skills and capacities of persons and communities involved in heritage resources management must be developed; and (b) provision must be made for the ongoing education and training of existing and new heritage resources management workers.  
*General principles for heritage resources management, NHRA, CHAPTER 1, Section 5*

		Provincial Department of Sports, Recreation, Arts and Culture			local people who are able to narrate the significance of the site to visitors.
	Conduct awareness programme for Hankey residents <sup>47</sup>	SAHRA Prov. Dept. of Sports, Recreation, Arts and Culture	R150000.00	2009	Increased respect for and understanding of heritage amongst local community.
	Commission an interpretation/visitor management plan, designed in consultation with stakeholders. Develop tour narratives and relevant interpretive resources.	Kouga Municipality SB Man Forum Heritage consultancy	R50000.00	Dec 2009	Implementation of plan.
	Implement plan including signage, interpretive boards and an exhibition in the completed multi-purpose structure.	Kouga Municipality SB Man Forum Heritage consultancy	R50000.00	2010	Comprehensive on-site visitor experience. Evocative communication of site significance.
	Liaise with the National and Provincial Education Departments to implement school tours and ensure inclusion in the school curriculum.	Kouga Municipality SB Man Forum SB Ref Group [DAC]		2009	School visits to site. Knowledge about and respect for site amongst learners, nationally.
<b>2. Visitor management</b>	<b>PHASE 1</b> Develop a short-term visitor management plan, in consultation with stakeholders, establishing the following: Access control Visiting times	Kouga Municipality SB Man Forum SAHRA	R50000.00	May 2009	Minutes recording decisions taken.
	Appoint and train local people to control access, maintain and guard the site.	Kouga Municipality SB Man Forum	R96000.00 /2 people	May 2009	On-site personnel
	Commission an interpretation/visitor management plan, designed in consultation with stakeholders.	Kouga Municipality SB Man Forum Heritage consultancy	R120000.00	Dec 2009	

<sup>47</sup> As above

	<b>PHASE 2</b> Implement plan.			2010	Protected site. Positive visitor experience.
<b>3. Marketing</b>	Develop a marketing plan and conduct tourism research in consultation with stakeholders <sup>48</sup> and:	Kouga Municipality SB Man Forum LED Forum Local Tourism structures.	<b>R120000.00</b>	2009	Implementation of plan.
	Market the heritage site nationally and internationally: <ul style="list-style-type: none"> <li>• Develop web site</li> <li>• Produce and distribute brochures.</li> <li>• Ensure TV radio newspaper coverage</li> <li>• Establish links with heritage/tourism initiatives in province and nationally</li> </ul>	Kouga Municipality SB Man Forum LED Forum Local Tourism structures. Designers	<b>R250000.00</b>	Dec 2009	Increased number of visitors to the site. Knowledge about and respect for site nationally and internationally.

#### GOALS 5 AND 6

- Integrate the historical, cultural and socio economic imperatives of the three tiers of government and ensures opportunities for community participation and empowerment.
- Integrate the CMP into provincial and local planning processes, tourism objectives and any development proposals to ensure that it is fully effective.

OBJECTIVE	ACTION/MANAGEMENT MEASURE	RESPONSIBILITY	COST	TIMEFRAME	INDICATORS [monitoring]
<b>1. Coordination and communication</b>	Implement management system that coordinates communication between all local, provincial and national structures.	Kouga Municipality SAHRA		April 2009	Establishment of SB Man Forum
	Ensure that SB Man Forum members report to constituencies.	Kouga Municipality		Ongoing	Informed public.
	Investigate inclusion with the broader Sarah Bartmann Remembrance Centre project.	Kouga Municipality SB Man Forum SAHRA DAC	<b>R120000.00</b>	2011	Integrated heritage site and centre.
<b>2. Local participation &amp; empowerment</b>	Ensure regular meetings with local and provincial stakeholders. <sup>49</sup>	SB Man Forum	<b>R24000.00</b>	Ongoing	Community participation and empowerment

<sup>48</sup> (5) Heritage resources contribute significantly to research, education and tourism and they must be developed and presented for these purposes in a way that ensures dignity and respect for cultural values. *General principles for heritage resources management, NHRA, CHAPTER 1, Section 5*

3. Impact and effect	Ensure that the heritage site is represented on local and regional LED structures and tourism development structures <sup>50</sup>	SB Man Forum	R24000.00	Ongoing	Build awareness of conservation requirements. Explore economic opportunities locally.
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<sup>49</sup> (4) Heritage resources form an important part of the history and beliefs of communities and must be managed in a way that acknowledges the right of affected communities to be consulted and to participate in their management. *General principles for heritage resources management, NHRA, CHAPTER 1, Section 5*

<sup>50</sup> (6) Policy, administrative practice and legislation must promote the integration of heritage resources conservation in urban and rural planning and social and economic development. *General principles for heritage resources management, NHRA, CHAPTER 1, Section 5*

## APPENDIX 1

A heritage agreement<sup>51</sup> between the forum, the municipality and SAHRA would empower the forum [*the guardian*] to implement the CMP within the framework of the NHRA.

(9) *The heritage agreement referred to in subsection (7) or (8) may provide for—*

- (a) the maintenance and management of the place;*
- (b) the custody of the place and the duties of any person who may be employed in connection therewith;*
- (c) the occupation or use of the place by the owner or otherwise;*
- (d) the restriction of the right of the owner or occupier to do certain acts or things on or near the place;*
- (e) the facilities of access to be permitted to the public and to persons deputed by the guardian to inspect or maintain the place;*
- (f) the presentation of the place;*
- (g) the notice to be given to the guardian in case the owner intends to offer the land on which the place is situated for sale, lease or other disposal, and the right to be reserved to the guardian to have first refusal of such sale, lease or other disposal;*
- (h) the payment of any expenses incurred by the owner or by the guardian in connection with the maintenance of the place;*
- (i) any other matter connected with the protection or management of the place which is agreed to by the owner and the guardian;*
- (j) the duration of the agreement, with provision for the earlier termination thereof by any party thereto; and*
- (k) the procedure for the resolution of any dispute arising out of the agreement.*

(10) *The owner of a place which is under guardianship shall, except as expressly provided by this Act, continue to have the same estate, right, title and interest in and to the place as before.*

(11) *Every heritage agreement has effect according to its tenor but subject to the provisions of this Act: Provided that—*

- (a) the execution of a heritage resources agreement in respect of a heritage resource must not prevent the heritage authority responsible for its protection from exercising any powers in this Act in relation to that resources;*
- and*
- (b) nothing in terms of any heritage agreement shall permit or allow any person to carry out any act contrary to this Act.*

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<sup>51</sup> 42. (1) (a) SAHRA, or a provincial heritage resources authority may negotiate and agree with a provincial authority, local authority, conservation body, person, or community for the execution of a heritage agreement to provide for the conservation, improvement or presentation of a clearly defined heritage resource: Provided that the consent of the owner of such resource must be given. Chapter 2, Part 3: Management, Heritage agreements, NHRA

## APPENDIX 2

The information below is drawn exclusively from South African Heritage Resource Agency's Nomination Dossier for the site: '8.2. Historical overview of Sarah Bartmann's life, death, repatriation and burial', dated 26 January 2006, pgs. 16 to 21.

"Writing the story of Sarah is not without its problems. As Abrahams succinctly puts it:

'Researching the story of Sarah Bartmann within the context of the white male meta-narrative meant reversing the positions which were regarded as proper within our native narrative.'<sup>52</sup>

In this care should be taken to not again objectify Sarah as she was in the past. Her story told by white European males, even in the infamous court case of the philanthropists to set her free from her misery, treats her as an object. Her social being is not placed on record.

On 1 May 2002 the remains of Sarah Bartmann finally returned to South Africa after an absence of 187 years. A number of commemorative events were arranged for her return to ensure that her remains were treated with dignity. A traditional KhoiSan "dressing" ceremony was held on Sunday, 4 August 2002 in Cape Town. A process started to decide on a proper place for her to be laid to rest. Different communities and stakeholders in the Eastern, Western and Northern Cape were consulted regarding her final resting place. After much deliberation it was decided to bury her near the small rural town of Hankey on the banks of the Gamtoos River in the Eastern Cape where it is thought she was born. The site on Vergaderingskop chosen for the burial place overlooks a section the fertile Gamtoos Valley and is situated within the Greater Baviaanskloof Nature Reserve.

Women's Day on 9 August 2002 was chosen as the date for the burial. Numerous South African dignitaries, including President Thabo Mbeki attended the proceedings. The struggle to get her remains back to South Africa started in 1995 when the South African and French Governments started discussing the issue. On 21 February 2002 the French National Assembly unanimously voted in favour of her return to the land of her birth by the enactment of a special law.

Very little is known about the early years of this Khoekhoe girl. She was born around 1789 in the Eastern Cape, somewhere in the vicinity of the Gamtoos River. By 1806 she had moved to the Western Cape and stayed in rural Maitland. Her life changed in 1810 when she was working as a maid on the farm of Peter Cezar. Sarah was not in the sense a free employee, but rather, according to Abrahams an *inboekseling*. A system of indentured labour not far removed from slavery. It may also be disputed as to whether she was actually persuaded by Alexander Dunlop to take such a long and arduous journey to a strange place.<sup>53</sup> Dunlop, a ship surgeon, is traditionally

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<sup>52</sup> Abrahams Doctoral Thesis; p. 195

<sup>53</sup> Abrahams Doctoral Thesis; pp. 138- 142, 157

portrayed as having “persuaded” her to embark on a ship for England.<sup>54</sup> But the *inboekseling* system required payment for the person who was indentured to be free of their “contract”.

Little did Sarah know that she would never again see her birth place. The then Governor of the Cape, Caledon, ostensibly gave permission that she could be taken to England. Caledon would later vehemently dispute this after falling from grace with the British Colonial Office. Abrahams infers from this that it would be reasonable to assume that she was in fact abducted by Cezar and had not traveled of her own free will.<sup>55</sup> On her arrival the young Sarah was exhibited as the “Hottentot Venus” in Piccadilly Circus, London.<sup>56</sup>

The advertisement that first appeared in the city's *Morning Post* on 20 September 1810, read:

*'The Hottentot Venus - Just arrived (and may be seen between the hours of One and Five o'clock in the evening at No. 225 Piccadilly) from the Banks of the River Gamtoos, on the Borders of Korari, in the interior of South Africa, a most correct and perfect Specimen of that race of people. From this extraordinary phenomenon of nature, the Public will have an opportunity of judging how far she exceeds any description given by historians of that tribe of the human species. She is habited in the dress of her country, with all the rude ornaments usually worn by those people. She has been seen by the principal Literati in this Metropolis, who were all greatly astonished as well as highly gratified with the sight of so wonderful a specimen of the human race. She has been brought to this country at a considerable expense, by Hendrie Cezar, and their stay will be but of short duration.'*<sup>57</sup>

Some of the European public and scientists were obscenely fascinated by her posterior and private parts at a time when European prudery would not even show their women's ankles for fear it would be seen as lascivious. She was also put into a cage and described as ‘a wild animal’. Amused onlookers paid an admission fee and poked at her with their umbrellas when she was paraded half naked in a cage. This inhumane treatment of the young KhoiSan girl forced the African Association in London into action and Dunlop was taken to court. The case was dismissed, however, as a document was produced that indicated that she had agreed to come to London “of her own free will”.<sup>58</sup>

Abrahams analyses the court case within the context of European colonialism, race, gender and slavery. She comes to the conclusion that: “Further we may be certain that she wore the ‘mask that grins and lies’ in court not because she had no desire to be free, but because she considered it to be necessary for the sake of survival. It would have been highly unreasonable to expect her to accept the goodwill and sincerity of strangers who looked like slave masters at home. Between the legalization of KhoeKhoe slavery under the Caledon code in the Cape and the excesses of her audience in London, Sarah Bartmann's experience with the British could not have been

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<sup>54</sup> SAHRA archive file ref.; 9/2/034/0004

<sup>55</sup> 26 Abrahams Doctoral Thesis; p. 164.

<sup>56</sup> SAHRA archive file ref.; 9/2/034/0004

<sup>57</sup> Lauren Beukes; p. 26.

<sup>58</sup> SAHRA archive file ref.; 9/2/034/0004

a happy one.”<sup>59</sup>

Little is known of the rest of her life in England, but it is documented that she was baptised in an Anglican Church in Manchester, England on 1 December 1811. There is some indication that she married a West Indian by whom she had two children.<sup>60</sup>

In 1814 Hendrik Cezar, brother of her former employer, took her to Paris where he sold her to a showman, Reaux, who exhibited her in the Rue Neuve des Petits. She was, once more, the object of amusement and derision. In March of 1815 she was examined by a commission of zoologists and physiologists and was also painted in the nude. Her health declined and she died during the next year at the age of 27, possibly of pneumonia. A mould was made of her body so that a positive image could be created. This is still on show at the Musée de l'Homme in Paris.<sup>61</sup>

Within hours of her death, prominent French scientist, Georges Cuvier, was granted permission to dissect her. Her disembodied bits and pieces were deemed crucial for “scientific” research. Her humanity went unrecognised as she was seen as a mere object for enquiry. The reasoning behind Cuvier’s disregard for her person was to prove the primitiveness of her and her people and to place her within a specific category of a “Higher” form of animal but not yet human. Cuvier paid special attention to her buttocks, private parts and brain. The obsession with the sexual organs of the “other” had a long history of so called scientific enquiry spurred on by the Linnaeus classification, travelers and dubious travel writers, whose “gaze” had developed an obsession to prove certain strange theories.<sup>62</sup> The tragic saga of Sarah and the graphic visuals, both scientific and satirical, of her appearance and her private parts are evidence that the sexual nature of blacks was of great interest to nineteenth-century Europeans. In 1819 J. J. Virey, basing his case on the studies which the anatomist Georges Cuvier had made of Sarah argued that black female ‘voluptuousness’ was ‘developed to a degree of lascivity unknown in our climate, for their sexual organs are much more developed than those of whites’.<sup>63</sup> Images and portrayals of Sarah was but a later manifestation of more than 150 years of such similiar images and portrayals of earlier travel writers as discussed in the previous section.

After the dissection, her skeleton, together with her brain and external private parts, were preserved and mounted on a stand for display at the museum. In 1974 her remains were removed and placed in storage.<sup>64</sup> Sarah’s approximate height was 1,3m. The upright caste of her body has been described as looking ghoulish, trapping her face in a perpetual death mask, with her arms sticking straight out at an awkward angle and painted an odd brown.<sup>65</sup>

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<sup>59</sup> Abrahams Doctoral Thesis; p.64

<sup>60</sup> SAHRA archive file ref.; 9/2/034/0004, Abrahams, p.85

<sup>61</sup> SAHRA archive file ref.; 9/2/034/0004

<sup>62</sup> Abrahams Doctoral Thesis; pp.99-118.

<sup>63</sup> Marion Arnold; p. 25

<sup>64</sup> SAHRA archive file ref.; 9/2/034/0004

<sup>65</sup> SAHRA archive file ref.; 9/2/034/0004

The process of transporting her remains was intricate and involved a great deal of careful measuring and marking to ensure that the precise shape of her skeleton and the bottles were cut out of the sheets of foam that would protect them from damage. The packers were employed by a company that has been dealing in the packaging of human remains for hundreds of years. Meticulous care was taken to lift her delicate skeleton off the stand on which it had been exhibited for decades, gently laying her in the foam-lined box to ensure that each bone was inserted carefully and didn't snag on the foam.<sup>66</sup>

In Zola Maseko's 1998 documentary "The Life & Times of Sarah Bartmann", Andre Langenay, director of the Musée, denied that Sarah's brain and private parts were in bottles in the collection. Sarah's remains, even after many decades had passed, could still be seen as the embodiment of scientific racism. Sarah could bring her private parts and brain back to life to force the modern-day representatives of the men who dissected her into a shame-faced apology at being caught out in a very public lie. No one could, or would, identify where the myth of the missing brain and private parts originated. Everyone at the museum agreed that someone higher up had instructed them to stonewall, lie or evade the issue as to what happened to the bottle.<sup>67</sup>

Cuvier first saw Sarah when his mentor and eventual arch-rival Etienne Geoffrey Saint-Hilaire exhibited her to a group of painters and scientists. Cuvier was acknowledged by his contemporaries as the father of comparative anatomy and held many prestigious positions. Yet here this well educated man, a product of French enlightenment, who treated Sarah, not as a human, but as an object to be studied.<sup>68</sup> Dissection and doing autopsies has also, however, a long history with the first recorded one in Italy in ca 1530. During the late 1700's and early 1800's the demand for human bodies was at an all time high and extensive grave robbing took place. Surgeons would pay the sick and indigent before their deaths to acquire bodies. Burke and Hare in Edinburgh operated around the 1800's and were put on trial for body snatching in 1832. A phrase was coined called Burking in which burke and Hare would smother people and present the bodies for sale.<sup>69</sup>

Sarah, as with many others, was unfortunate in not have a choice after death. Very little is known of Sarah's actual experience of Paris. No one can say for sure where she lived, if she had friends, what she took for menstrual cramps, what she thought of French food, or of the cold. Sarah was displayed naked or semi-clothed in the Jardin that today, along with the Museum of Natural History, is one of the many tourist sites in Paris, and still houses a menagerie and zoo filled with exotic animals.<sup>70</sup>

Sarah's misery can only be imagined in such hostile environs, with no warm clothes, surrounded by men so obsessed with the sexuality and sexual organs of the "other" that was assumed to be so closely related to an

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<sup>66</sup> SAHRA archive file ref.; 9/2/034/0004

<sup>67</sup> SAHRA archive file ref.; 9/2/034/0004

<sup>68</sup> SAHRA archive file ref.; 9/2/034/0004

<sup>69</sup> Correspondence by e-mail with Professor Di Lawrence –Watt, 13 august 2007, in SAHRA file ref 9/2/034/0004.

<sup>70</sup> SAHRA archive file ref.; 9/2/034/0004

animal that they were constantly trying to persuade her to drop the remaining garments she wore.<sup>71</sup>

The French appeared to be bemused by the fuss over the repatriation. Bartmann had an indomitable spirit. She cried out repeatedly to be taken home, and her cries have reverberated through the centuries and over continents.<sup>72</sup>

Bartmann's remains lived in case No. 33 in the Musée, and later in the parts of the museum still dedicated to anthropology and research, which millions of tourists never see.<sup>73</sup>

The fascination of Cuvier for "scientific" purposes with Sarah was one born of a long history of European discourse on the classification of all of life into primitive and higher forms. This discourse ranged from the very complex classifications of plants started by Linnaeus to the eventual formulation of social Darwinism and later racist ideologies. Sarah Bartmann has now been acknowledged in many ways by South Africans. Marine and coastal Management under the Department of Environmental Affairs and Tourism named a ship after her. Dianne Ferris wrote a poem for her. State President Thabo Mbeki honoured her in a speech. A community center was named after her. Forever immortalized as a symbol for the freedom from exploitation of black women.

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<sup>71</sup> SAHRA archive file ref.; 9/2/034/0004

<sup>72</sup> SAHRA archive file ref.; 9/2/034/0004

<sup>73</sup> SAHRA archive file ref.; 9/2/034/0004

## **APPENDIX 3**

### **SITE VISIT TO THE SARAH BAARTMAN BURIAL SITE: RECOMMENDATIONS REGARDING REHABILITATION**

COMPILED BY: L. EGAN (KOUGA MUNICIPALITY) AND G. FERREIRA (DEPARTMENT OF ECONOMIC DEVELOPMENT AND ENVIRONMENTAL AFFAIRS)

#### **1. EROSION**

The stones cemented to form a platform around the burial site and leading to pathways have resulted in severe erosion, particularly of the southern slope of the site. It is clear that storm water drainage was not taken into consideration during construction. The hard structure effectively directs storm water down the southern slope and increases the velocity of the running water, thus heightening the erosive impact on the slope. There are large areas where all topsoil and vegetation have been washed away during storm events.

Aerial photographs on google earth show that there may be other disturbed area on the north-western side of the property that we could not see from our position during the site visit. The photo will be forwarded to you.

The cause of the erosion has to be addressed before any rehabilitation of the vegetation can be considered.

It is recommended that the stone and cement platform (and steps on the southern slope at least) be removed except for a small circular area immediately surrounding the grave. Steps and pathways should be made from natural material as far as possible.

It is not deemed necessary to remove all stone/cement pathways as not all of these are problematic in terms of erosion or aesthetics.

#### **2. ALIEN VEGETATION**

Removal of invasive alien vegetation should be a priority. Sisal, Prickly Pear and Rooikrans are prominent.

#### **3. HARVESTING OF VEGETATION:**

The area has been over-harvested, particularly in relation to popular medicinal plants. It is recommended that no further harvesting of vegetation occurs on the site, including after rehabilitation has taken place. The proposed indigenous nursery associated with phase 2 of the S. Baartman development should provide for the requirement for traditional medicinal plants by both tourists and locals.

#### **5. FENCING**

It is not deemed necessary to fence the entire area as the vegetation surrounding the burial site forms a natural barrier. During the time of the site visit, a pathway was found providing access from the western side, via the town. If this entrance is traditionally used by the local community, it cannot be closed without due consultation. The use of a low natural rock wall to restrict vehicular access at the front of the site is preferable to heavy metal fencing. Fencing of the entire area is deemed to be a waste of money and aesthetically unappealing.

#### **6. ROAD**

It is recommended that the road presently allowing vehicular access to the grave should be removed. The area should be re-vegetated and a narrow pathway (not cemented) retained to allow pedestrian access only.

#### **7. CAVE**

The cave at the foot of the koppie appears to be fairly deep. Unfortunately the initial narrow chamber is littered with broken glass bottles and other debris. Cleaning out of and further exploration of the cave is essential. The

origin of the cave needs clarification, as it may add to the history of the area. Information about the cave can be obtained from MR.NEELS SCHELLINGERHOUT - 083 270 9003.

## **8. PROFESSIONAL SERVICES & ESTIMATED TIME**

It is envisaged that much of the manual labour (planting, alien removal etc.) and heavy machine work removal of concrete and stones) could be carried out by the municipality. However, professional services are required when it comes to compilation and implementation of a rehabilitation plan (including aftercare specifications). It is recommended that a high level of supervision by a capable botanist be maintained throughout the rehabilitation process. MR. ANTON SCHELLINGERHOUT is a qualified horticulturist and has indicated that he will be interested to assist. His telephone number is 042 284 0979. MIRIAM MULLER, 072 463 7244, of JUBILLE, is interested in supplying plants for the rehabilitation from their indigenous nursery in JEFFREYS BAY. Unfortunately, CARYL LOGIE and ALISON KUHL, both respected botanists in Kouga, are not able to assist directly with the rehabilitation due to heavy work load. However, Caryl has highly recommended JOHN HAYE of Cape St. Francis (084 513 4913) who has indicated that he would be interested in contributing to the project.

Costing and time are outstanding at present but will be provided as soon as available.

## **9. SUNDIAL:**

The metal supports are badly rusted and safety of the structure should be assessed. G. Ferreira will provide contact details of the family involved in the original construction of the dial so that the original colour of the structure can be confirmed. The current yellow is visually offensive. See details above for MR. NEELS SCHELLINGERHOUT.

Bartyl Logie, a respected local historian, has, however indicated that the sundial has always been bright yellow as far as he knows.

## **10. LOWER GARDEN AREA:**

It is recommended that initially this area be left as a grassed garden area. More indigenous trees could be planted for shade and rockeries and flower beds could be landscaped using the multitude of beautiful and colourful plants indigenous to the area. Longer term development into a botanical garden with interpretive signage and proper plant identification could be considered.

## APPENDIX 4

THE PLAN SHOULD BE GUIDED BY THE OBJECTIVES OF THE ICOMOS ENAME CHARTER<sup>74</sup> STATED BELOW:

Facilitate understanding and appreciation of cultural heritage sites and foster public awareness of the need for their conservation. The effective interpretation of heritage sites across the world can be an important medium for intercultural and intergenerational exchange and mutual understanding.

Communicate the meaning of cultural heritage sites through careful, documented recognition of their significance, including their tangible and intangible values, natural and cultural setting, social context, and physical fabric.

Respect the authenticity of cultural heritage sites, by protecting their natural and cultural values and significant fabric from the adverse impact of physical alterations or intrusive interpretive infrastructure.

Contribute to the sustainable conservation of cultural heritage sites, through effective financial planning and/or the encouragement of economic activities that safeguard conservation efforts, enhance the quality of life of the host community, and ensure long-term maintenance and updating of the interpretive infrastructure.

Ensure inclusiveness in the interpretation of cultural heritage sites, by fostering the productive involvement of all stakeholders and associated communities in the development and implementation of interpretive programmes.

Develop technical and professional standards for heritage interpretation, including technologies, research, and training. These standards must be appropriate and sustainable in their social contexts.

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<sup>74</sup> "Interpretation of the meaning of sites is an integral part of the conservation process and fundamental to positive conservation outcomes .....[it] seeks to encourage a wide public appreciation of cultural heritage sites as places and sources of learning and reflection about the past, as well as valuable resources for sustainable community development and intercultural and intergenerational dialogue. ICOMOS Ename Charter for the interpretation of cultural heritage sites.

## APPENDIX 5

Photographs of the site  
Will be included in final layout

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