



MIDLANDS STATE UNIVERSITY

FACULTY OF ARTS

**DEPARTMENT OF ARCHAEOLOGY, CULTURAL HERITAGE AND
MUSEUM STUDIES**

*The archaeology of pre-colonial Mukaro community: a preliminary
documentation.*

BY

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*A dissertation submitted in partial fulfilment of the requirements for the Bachelor of Arts
Honours Degree in Archaeology, Cultural Heritage and Museum Studies.*

JUNE 2015

Approval form

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Declaration form

I **MushweshweTawanda** declare that; *The archaeology of pre-colonial Mukaro community: a preliminary documentation*; is my own work that has not been submitted for an award of a similar or any other degree in any other institution of higher learning.

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Dedication

This work is dedicated to God and my family. Thank you for your support.

Acknowledgements

This work would not have been a success had it not been to various individuals and families. I want to express my gratitude first *The Lord of the Sabbath*, Christ Jesus for granting me Your grace. You stood by me at all times and led me in academic studies; truly you are awesome Lord Jesus.

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Abstract

This research focused on introductory documentation of archaeological heritage, specifically dry-stone walls and grain bins found in the settlement of Mukaro, Gutu, showing how the heritage is linked to the people of Mukaro specifically the MoyoNyakuvengwa. The most important part of this study was to give a record of the type of heritage found in Mukaro through documentation processes like conditional survey, geo mapping among others. The other aspect of this research highlights how and why the people of the MoyoNyakuvengwa are linked to the ancient settlements found in hills namely Mbwarume, Mhusha, Makachura and other small kopjes. It should be noted that since this is a preliminary documentation of the archaeological heritage of the settlement of Mukaro, there has been inclusion of the origin of the people of Mukaro, their original area of ruling, how and why they were dispossessed of their area. This helps in getting to know why the study is important since there is an outcry by the MoyoNyakuvengwa people who claim that they need to monitor and safeguard above mentioned sites as they used to do before colonization.

Definition of terms

Archaeological site: an area or place in which manifestations of past human activities are evident on structures and remains of all kinds and for which archaeological methods provide primary information.

Authenticity: the originality of a place of cultural significance including all the traditional, historical setting, meanings and its fabric (Nara Document, 1994).

Cultural heritage: individual and collectively defined memories and out workings of culture, products of deliberate socio-political processes (Ndoro, 2005).

Documentation: The already existing stock of information. As an activity, it stands for the systematic collection and archiving of records in order to preserve them for future reference.

Research and investigation: Used to describe in general a variety of activities aimed at the acquisition of information pertinent to increasing knowledge of a cultural heritage place.

Values: certain aspects such as intangible or tangible aspects attached or associated with a place of cultural significance (ICOMOS, 2002).

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CHAPTER 1

1.1 INTRODUCTION

As Ngoro, Mumma and Abungu (2008) have described it; Africa is a continent where heritage is embedded in movable and immovable, tangible and intangible. The multifaceted heritage of Africa is therefore not only admired and appreciated, but also a lived and usable heritage (Mawere et al, 2013). Zimbabwe is blessed with thousands of sites of interest – rock art sites, stone ruins/ monuments, historical buildings, and natural heritage which include grooves, mountains forests among others. Moreover, one must not forget the intangible cultural heritage such as language, music, dance, craft technique and ritual and festive events and such cultural heritage is the emblem of the spiritual culture of the many different peoples of the world, and at the same time, is an important legacy shared by all of mankind.

In order to ensure the continuity of a common identity that evolves over time and this guarantees that there is preservation of such an identity and such uniqueness makes one feel proud (Barillet et al, 2006). Some years ago an initiative was started to publicize Zimbabwe's varied cultural and historical resources and it is because of such above sentiments that this research came to be conducted in a bid to make a preliminary documentation of the archaeological property found in the area of Mukaro. This would help in defining who the Mukaro people (MoyoNyakuvengwa) are and their link to the archaeological property found in the area they claim was once theirs until they were deprived of it by white settlers who took a large portion of the original area once designated to by the Chief Mukaro.

1.2 Background of the Mukaro people

1.2.1 Origin

The chieftainship of Mukaro originated from chief Ngorima in Chipinge in the year 1772 when chief Ngorima was attacked and chased away during the tribal wars which are said to have ravished the landscape of Chipinge by then. Chief Ngorima came to Gutu and was accepted by chief Gutu whose real name was Rwodzi. It was at that time when Ngorima arrived in Gutu, there was war between Gutu and Shiri people.

Gutu took advantage of the arrival of the stranger (Ngorima) and he was helped in fighting against the Shiri people. Ngorima used what was known as *asbome* (a special type of spell which was used in warfare). Victory meant that the two became friends to the extent that Ngorima was given an area to settle at Chikato now S.U Mpandawana's Farm with his 200 sons and daughters. Ngorima in turn became chief Gutu's subordinate and ally. (For more on the original area designated to Mukaro, please consult the map attached in the appendix section, Appendix 3, where the bolded section is the original area).

Pwiti and Ngoro (1999) note that from 1890, when Zimbabwe was colonised the colonial system tried all possible ways to tread upon the identity of indigenous people and the intolerance of colonialists to African virtues resulted in an end in some communities to traditional practices and values. The Zimbabwean population was displaced as a result of land policies like the Land apportionment Act of 1930 and the Land Tenure Act of 1969 and shrines in European areas were left unattended as colonial property rights could not allow entry into areas now under private ownership (Pwiti and Ngoro, 1999). This was an experience of the people of Mukaro who lost both their land and claim on their shrines and heritage.

After colonization, white men demarcated the area under chief Mukaro. All this was done during the reign of the chief named Kanda whose reign was from 01 July 1941 to 10 November 1941. The chieftainship was abolished leaving Kanda as a headman under chief Gutu. The reason being was that Kanda, like his predecessors, was stubborn and resistant to foreign rule. So as a way of deducing his influence, his area was taken by white settlers. This meant that the privileges once enjoyed by the people under chief Mukaro were abolished leaving them marginalized in the area south of Chimwamombe river (see the map for reference).

Because the people of Mukaro were moved from their areas of origin, it became an outcry amongst them because they were dispossessed of their area and were moved from ancestors land. Worse still they were not allowed to enter such areas. To make matters worse, after independency the land reform program saw people from other areas with, no attachment to areas of great significance of the Mukaro, were meant to settle there. This meant that there was desecration of many places which were of value to Mukaro people. Many of the resettled people are said to have destroyed a lot of cultural and archaeological heritage property in their diversity during and after their settlement.

1.2.2 Structure of chieftainship

The first chief Mukaro (Sarwara, son of Ngorima) had three sons namely, in order of age, Chimedza, Risingazivi and Charuka. These three sons are the ones who formed and shared the area of Mukaro in harmony. The table 1 presents people were installed as chief Mukaro in the order of reign:

Table 1 People installed as chief Mukaro in the order of reign

Name of Chief	Time period	Additional information
Sarwara	???	????
Chimedza	???	????
Risingazivi	???	????
Nemasiyamwa	???	????
ChipatiseMavhudzi	1929	????
Chino	???	????
Nhomboka	05/05/1933- 07/01/1940	Nhomboka was the first chief to earn money from the government
Kanda	01/07/1941-10/ 11/ 1941	The chieftainship was abolished during Kanda's reign because the white men wanted to create farms in Mukaro's area. He became a headman of chief Gutu.
Chivasa	04/06/ 1952-15/01/1958	?????
Gomba	01/07/1961- 22/15/1968	?????
Madya	???	?????
?????	???	?????
MasochaWatsuka	1984-1987	?????
NhongoManyanga	29/12/1988-16/11/1995	?????
K. Charuka	13/08/1998-14/02/2000	?????
P. Chimedza	31/10/2004-01/08/2006	?????
Mashandu/Mazhandu	21/10/2009- up to now	he is the substantive headman Mukaro

1.3 Statement of the problem

Colonization brought a lot of injustice to the indigenous people of Zimbabwe because they were displaced from their ancestral lands hence losing claim of their places of cultural or spiritual significance. Archaeological and cultural heritage studies of such displacements have only been addressed particularly on traditional owners of places like Manyanga and Great Zimbabwe; hence there is neglect or little research in terms of similar researches on traditional owners as those in Mukaro. Thus this study intends to do an introductory documentation of archaeological sites at Mukaro hence helping in identifying the cultural property of the people of Mukaro.

1.4 Aim

The issue of land distribution since the colonial period has resulted in displacement of indigenous people from their ancestral lands and this was to make sure that the all areas of great value to them are put under private property of white settlers. Unfortunately, land redistribution after independency in 1980 has only concentrated on land issues rather than other aspects lost in the colonial era like loss of identity, loss of cultural and natural property by indigenous Zimbabweans. Because of such issues at hand, it has become an out-cry by most minority ethnic groups to keep administering the area which their forefathers used to have hence appeasing their ancestors. These traditional leaders point out that they would be very happy if the current government consider to urgently give back their chieftainship they once enjoyed before 1941.

It is against this background that the researcher had to document the archaeological heritage found in the area of Mukaro. In other words, the researcher had to document this archaeological heritage in a bid to give an insight to the archaeological information the sites and their importance to the people of the MoyoNyakuvengwa. Therefore there is capturing the forgotten past of Mukaro settlement.

1.5 Objectives

The main objectives of this research were:

- i. To assess and map all the archaeological sites
- ii. To assess the significance of these sites to the people of Mukaro.

1.6 Research questions

1. What are the sites?
2. What is the physical character of these sites?

1.7 Justification of the study

This research is of great importance because it would help in preserving the legacy of the Mukaro people. Important to note is the fact that this research would also give information concerning the culture of Iron Age in Zimbabwe thereby covering archaeological literature gaps of the Southern Region of National Museums and Monuments of Zimbabwe (NMMZ). Thus by giving this information, this research would pave way for further researches by experts both in the field of archaeology and cultural heritage management.

1.8 Physiography of the area under study

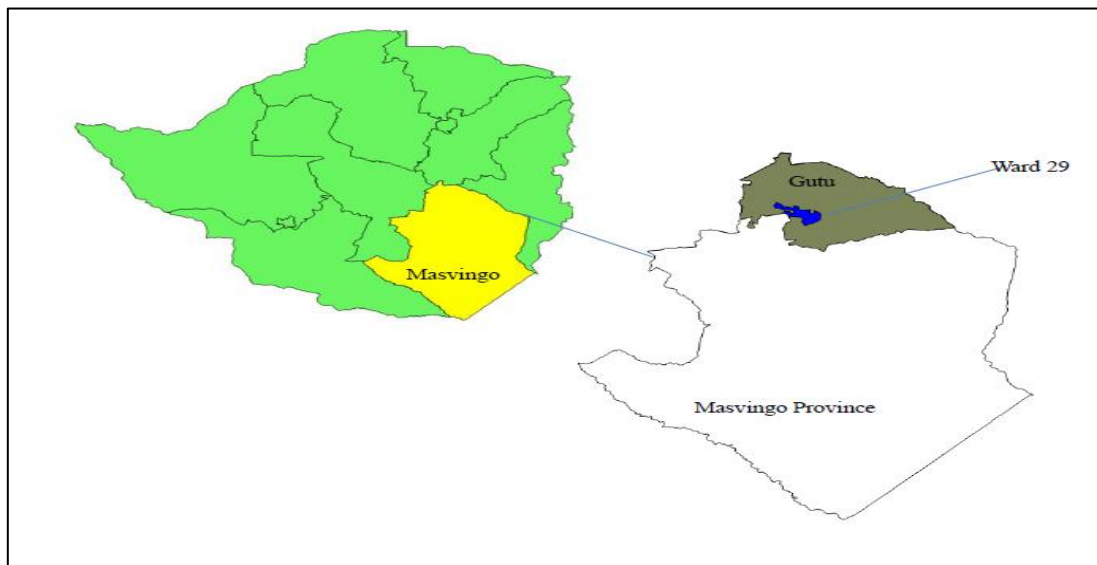


Figure 1 Location of Masvingo Province, Gutu district and Ward 29 of Gutu

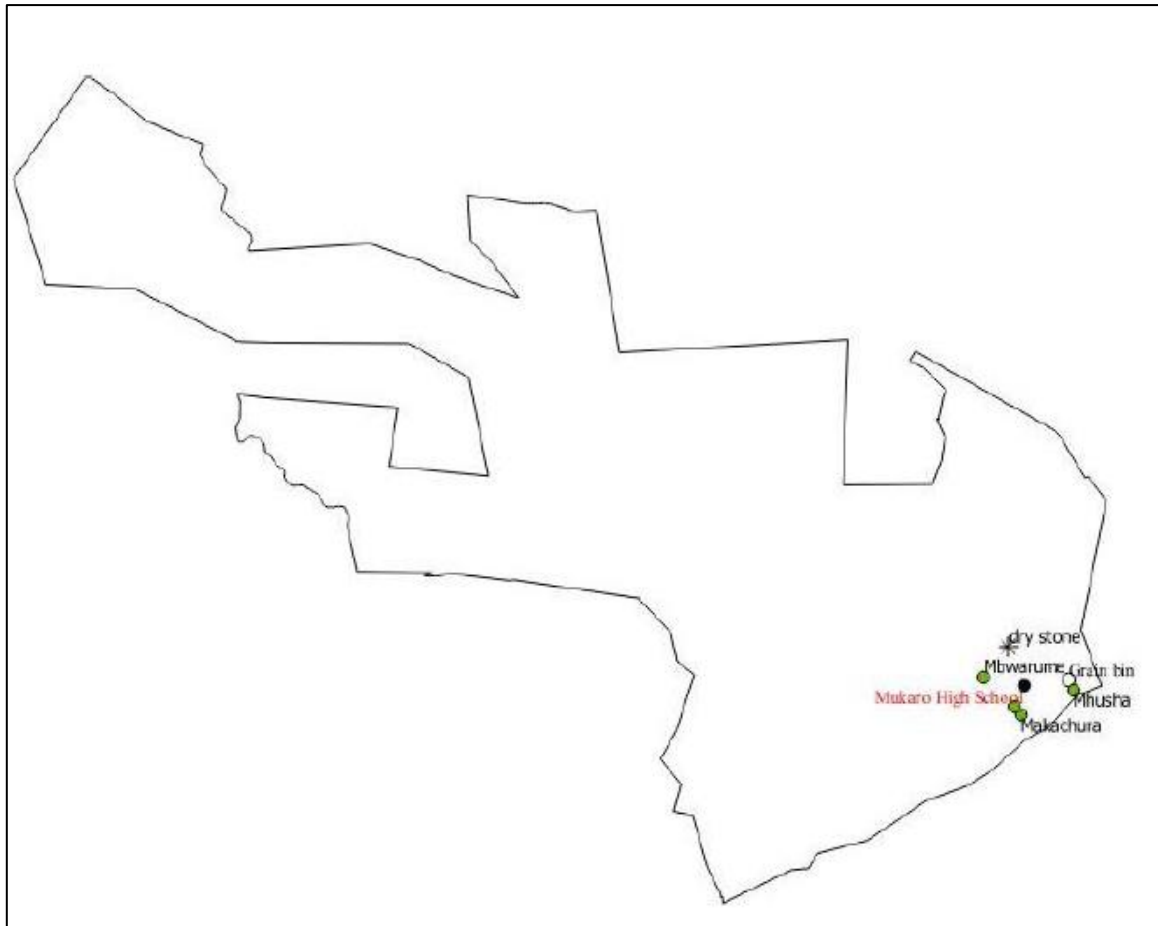


Figure 2 Spatial distribution of study points around Mukaro High School.

The current area of Mukaro lies in the southern part of Gutu district specifically around 20km south of Mpandawana growth point, which is part of Masvingo Province of Zimbabwe. Geographically, the area of Mukaro is in Region 3 and 4 of Zimbabwe's Agro-ecological Five Regions, meaning the major part is in Region 3 and the smaller part is in Region 4. It is in this area where this research focused on preliminary documentation of the archaeological heritage specifically dry stone structures and grain bins which are located within the vicinity of 2 or 3 km from Mukaro Catholic Mission.

Rainfall patterns vary and they are not specific, the area receive its summer rain currently between late November upto March. In other words, the area is exposed to long winters from late April to mid-August and sometime the winter extents to mid-September. From late September to late November, it will be a period of dryness.

The geology of the area comprised mostly granite rocks with few metamorphic rocks and has many outcrops and castle walls which are haphazardly positioned in the area. The granite rocks are probably responsible for producing much of the sand and loam soils which dominates a larger area of Mukaro settlement. Metamorphic rocks are found in a clay belt which runs across the southern part of Mukaro Mission. This belt stretches from as far as Bikita Minerals extending to Ndahwi area. There are two perennial rivers which demarcate the current area headman Mukaro rules. The first river is Chimwamombe which provides the border of the communal lands of Mukaro and the Catholic mission. The other river, Mazare, provides the border of the area of Mukaro and headman Chikwanda. These two rivers are tributaries of Mutirikwi River.

1.9 Limitations

The researcher faced a lot of challenges in acquiring the data which would make the research ongoing. The first limitation was that not all of the chief's subordinates were well versed with the meaning of the heritage to them so getting enough information about values attached to the sites was a challenge. Access to all sites was difficult due to thick foliage which surrounds them; the researcher even did not reach some one site due to the same reason. Another limitation was that of inadequate equipment as well as lack of financial resources since the researcher was self-funded.

1.10 Summary

This chapter looked at the Introduction, Background of Study, and Statement of the Problem, Objectives, and Research Questions, Justification of the study, Limitations of the research. Definition of terms and Organization of work are at the last section of this chapter.

1.11 Organization of work

Chapter 1 introduces the reader to what the research is all about and there is background of the study which focuses on mainly the identity of the Mukaro people specifically the MoyoNyakuvengwa. Research objectives and aim of the study are clearly stated in this chapter. It is also here where definition of terms is.

In chapter 2, there is focus on the literature which is related to this study in a wide manner and great detail and this helps the reader to understand the topic in discussion better. Chapter 3 provides the methodology through outlining systematically the research design and

instruments that were used to acquire data in the field through observations at sites, conditional surveys and interviews done by the researcher. Ethics used in the research are also presented in this chapter. Here, there is presentation of targeted population and sampling techniques on sites and on the population to be interviewed.

Chapter four present figures, tables and plates used to analyze the data obtained from the field and on the response rate on aspects of the objectives especially that of values attached to the sites. In this chapter, there are presentations of graphics like photographs/images of the sites showing current conditions on them. There are also maps which locate the positions of the sites on the Zimbabwean plateau.

Conclusions and recommendations are in the last chapter (Chapter 5). The researcher urges the local communities to respect heritage sites in their area and to promote the aspect of intergenerational equity. This will reduce impact of human activities on the sites hence awareness on the importance of this legacy which identifies the origins or roots of the people of Mukaro

CHAPTER 2

LITERATURE REVIEW

2.0 Introduction

This chapter serves as a platform to present various views by different authors on the aspect of documentation of archaeological heritage property. The chapter outlines views on other aspects like issues pertaining how heritage is valued and what to consider when valuing it. Other subjects like how to document archaeological sites and how to do conditional survey on dry stone structures will be discussed. A little history on how dry stone structures came to being on the Zimbabwean plateau and also categories of stone walls will be also highlighted in this chapter.

2.1. Diversity of Cultural Heritage in Zimbabwe

As Ndoro, Mumma and Abungu (2008) have described it; Africa is a continent where heritage is embedded in movable and immovable, tangible and intangible. The multifaceted heritage of Africa is therefore not only admired and appreciated, but also a lived and usable heritage (Mawere et al, 2013). Some years ago an initiative was started to publicize Zimbabwe's varied cultural and historical resources. The country is indeed blessed with thousands of sites of interest – rock art sites, stone ruins/ monuments, historical buildings, and natural heritage which include grooves, mountains forests among others not to mention the vibrant arts sector and rich and diverse cultural traditions. Intangible cultural heritage such as language, music, dance, craft technique and ritual and festive events must not be forgotten and such cultural heritage is the emblem of the spiritual culture of the many different peoples of the world, and at the same time, is an important legacy shared by all of mankind.

2.2 Views on Documentation of Cultural Heritage

Barillet et al, (2006) note that people have always had the need to refer to their history in order to ensure the continuity of a common identity that evolves over time. This guarantees that there is preservation of such an identity and such uniqueness makes one feel proud. Heritage is a collective property which tells the history of a people, a city, or a territory, and is transmitted from one generation to the next. This makes it possible for the present generations to understand their place in history and to better cope with the constant changes in society (Barillet et al, 2006).

The same scholars go on to say that this legacy is an element of stability in a rapidly changing world and an essential element that makes it possible for a people to show its uniqueness and it helps to manifest its own way of perceiving the world and to express its capacity for cultural creativity. The culture of a community is an original creation, which manifests itself in every dimension of life (Barillet et al, 2006). It is because of the above reason that the researcher found it worthy to document the archaeological heritage of the people. More on their history is presented in Chapter 1 (this document).

Cunliffe, (1998) states that a comprehensive documentation strategy is crucial to the conservation and management process of cultural heritage. In the same document, Cunliffe, (1998) argues that documentation can be divided into three types: Preparatory documentation: the collection of descriptive information. The second is Analytical documentation. It is the synthesis, analysis and interpolation of descriptive data and their translation into statements of significance and conservation policy. The third archival documentation: the storage of the results of conservation planning actions for future use. This study combined two methods of documentation that is preparatory and analytical documentation so that a broad and in-depth documentation of archaeological heritage at Mukaro is produced.

A good documentation of the monument, site or geographical information system of landscape is a fundamental tool of recording and producing data base not only for the future but also for today and it should be noted that there is need for good cultural management through documentation (Brizard et al, 2007). Making cultural heritage sites accessible and understandable both to scholars and the general public is dependent above all upon data, on the kind of information that has been collected through architectural studies, archaeological excavations, archival research, and materials analysis and the way in which that data has been structured, (Brizard et al, 2007). This research managed to inventory and map archaeological sites in the area of Mukaro.

ICOMOS (1996) states that recording of cultural heritage enhances understanding of the heritage and it promotes the involvement of the public and also it improves the quality of management decision making affecting cultural heritage at all levels, including decisions concerning appropriate use. Recording helps ensure that planned interventions respect the defined qualities and characteristics of heritage places and documentation provides a

permanent record of cultural heritage prior to change, planned or unplanned (ICOMOS, 1996).

Arias et al (unpublished) have the view that the need of efficient documentation which is essential in the race against site destruction due to development, erosion and excavation. For one to be in a position to have a good documentation of cultural heritage property, there are 5 basic steps which must be followed. The specific steps involve consideration of:

A – Area and Environmental Context

B – Boundaries

C – Cultural patterns and historical development

D – Distribution of Elements

E – Elements

(Adapted from Heritage Victoria Landscape Assessment Guidelines: July 2002).

Documentation of assessment should include use of graphics to support the material and they include photographs, maps and site plans or diagrams, (UNESCO World Heritage Convention). The same document goes on to say that these are all useful tools. For landscape assessment specifically, a detailed site plan showing relevant characteristics is especially important. Assessment for most of the steps below can be readily presented in visual format through the use of simple annotations on a plan. Views represented in photographs should also be located on the map/diagram(UNESCO World Heritage Convention).

The first criteria focus on area, and environment or site context. When documenting cultural heritage property, its appraisal should reflect on the following as they contribute to the cultural significance of the place. Geography of topography both natural and human made relevant natural features, such as subways, recognition of natural of pre-existing vegetation or ecosystem(Heritage Victoria Landscape Assessment Guidelines, 2002). The second criterion is that of boundaries. According to UNESCO World Heritage Convention, boundaries determine the practical limits of the landscape site and its heritage protection hence a delimiting line must be drawn around the area being drawn. Views and vistas which form part of the experience of the landscape must be clearly seen. Still on criteria, cultural patterns relating to historical development must be included. This factor includes land use and history

of land use including changing patterns of use over time and their physical traces; cultural traditions; recognition of periods of development, and if a particular period of development is more significant than others, (Heritage Victoria Landscape Assessment Guidelines, 2002).

Parallel to the above is the notion that documentation of assessment should include use of graphics to support the material and they include photographs, maps and site plans or diagrams and these are all useful tools (UNESCO World Heritage Convention). For landscape assessment specifically, a detailed site plan showing relevant characteristics is especially important and assessment for most of the steps can be readily presented in visual format through the use of simple annotations on a plan and views represented in photographs should also be located on the map/diagram (UNESCO World Heritage Convention).

2.2. Concepts of Condition Assessment

Conditional assessment is known as conservation program and it involves evaluation and measurement of a site starting with site survey. Site survey involves the inspection of an area for the purpose of locating and documenting archaeological sites (Walton, 2002). The objects are to:

- Determine the presence or absence of sites in areas where there are few or no surface indications of archaeological remains;
- Investigate and describe the extent and character of archaeological remains ;
- Evaluate the potential of identified sites to provide further information. (Adapted from Walton, (2002).

Site surveys collect information on the pattern of past human activity within the area of interest. Areas covered vary depending on the purpose of the survey. Walton, (2002) points out that methods and techniques used will vary with the amount of information already known about the sites and the landscape, the information required by the client, and the kinds of data to be collected.

Ndoro, (2005) notes that Whitty's description, (of 1961); on wall styles are important in the documentation process of cultural property (dry-stone structures). It is by such classification of wall styles that the researcher used in categorizing dry-stone walls of the sites in Mukaro. These descriptions are important in the debate about the chronology and development of a site. Whitty (1960) proposed a four part system of the classification of wall styles basing on

observation of the shape and size of the face blocks, quality of workmanship and general aesthetic appearance (Ndoro, 2005). The following are the descriptions on wall styles (according to Whitty, 1961):

a). Class P walling. This consists of structures in which blocks forming the wall face are irregular in shape and size. The majority of the building stones show no sign of systematic dressing to shape, presenting sometimes a smooth unfaceted surface to view but often enough having an edge or corner knocked off to make a better fit. This class is generally sited on sloping rocky terrain amongst boulders; walls are battered inconstantly and irregular. Foundations structures follow topography and there is no trenching; and they are retaining and free-standing walls.

b).Class Q walling. This is easily recognized as the better-class and neater work. Walls of this type are built of approximately rectangular blocks laid in relatively even and level courses. The blocks laid relatively and level courses and are confined to a more consistent size than in class P walls and most of these blocks show evidence of having been roughly dressed to shape. Q styles are generally sited on low-lying ground without boulders and are fully consistent batter, rounded wall ends, frequently trenched, levelling of trench. They are predominantly free-standing enclosure walls with few retaining.

c.) Class R walling. The walls of this class are composed usually of a mixture of blocks typical of P and Q together with triangular and other irregular-shaped lumps of stone. They are poorly fitted together, needing the frequent use of small wedges, and often use of small wedges, and holes in the facing, which varies considerably in appearance. There is sometimes what looks like half-hearted attempts to lay blocks in courses, but the results fail to achieve standard of class Q walls. There is no systematic batter on the walls, whose facing is so rough, irregular and craggy.

d.) class PQ walling. This is in appearance a style intermediate between P and Q, having some characteristics of each.

2.3. Factors considered in Interpreting Archaeological Heritage

Interpretation of archaeological material should show the range of oral and written information, material remains, traditions, and meanings attributed to a site. The sources of this information should be documented, archived, and made accessible to the public, (ICOMOS Ename Charter principle). For this reason, it is best to give some literature

concerning how to document each archaeological material goods on its own since there are several archaeological materials but the major focus was on dry stone structures since they dominate the landscape of Mukaro.

One should note that almost all the archaeological heritage is found in a cultural landscape. According to Wagner and Mikesell, (1962), a cultural landscape is a concrete and a characteristic product of the interplay between a given human community, embodying certain cultural preferences and potentials, and a particular set of natural circumstances. It is a heritage of many eras of natural evolution and many generations of human effort. Within the landscape of Mukaro are dry stone structures and remains of *dhaka*plastered houses in one of the hilltops.

Interpretation of archaeological material should show the range of oral and written information, material remains, traditions, and meanings attributed to a site (ICOMOS, 1996). The sources of this information should be documented, archived, and made accessible to the public. It is best to give some literature concerning how to document archaeological material goods.

The Getty Conservation Institute Newsletter of 2001 states that in most African societies, there is no distinction between nature and creator and no sharp separation between humanity and nature, with trees, mountains, rocks, forests, and animals treated as part of human life. These groves and forests are protected through a system of taboos and customs provided by the local communities. Thus it becomes difficult to separate nature from culture.

Ndoro (2005) observed that the dry-stone walls, synonymous with the *madzimbabwe*tradition, may be described as the skeleton of the prehistoric monuments; and the flesh is the dwelling structures built with Africa's most indigenous building material, *dhaka*(a puddle clay soil, binding together naturally weathered granite gravel aggregate. However, he goes on to argue that most features of such structures are today difficult to identify due to natural processes like erosion and biological degradation from plants and animal activities. Ndoro (2005) further argues that unlike dry-stone structures, very few *dhaka* structures remain above ground and most structures are concealed by vegetation, soil and rubble deposits. As a further compliment of the just mentioned point, Ndoro(2005) points out that the structures were designed to last, and were more complex than the single compartment dwelling houses more recently synonymous with *dhaka* material.

2.4. Values and assessment of significance of archaeological heritage

The Heritage Branch, Department of Environment and Heritage Protection, Queensland, (2013), states that cultural heritage significance, of a place or feature of a place, means its aesthetic, architectural, historical, scientific, social or other significance to the present generation or past or future generations. The same document goes on to point out that cultural heritage significance relates to and is embodied in place – in the fabric, setting, use, associations, meanings, records, related places and related artefacts.; and heritage significance of a place may vary for different stakeholders. The cultural heritage significance of a place may change as the history of the place evolves as seen in the issue of sites in the area of Mukaro.

The criteria used in an assessment of significance must be clearly stated and where no specific guidance is provided on assessing archaeological values, any established method may be employed (Walton, 2002). Walton goes on to argue that eight useful non-statutory criteria for assessing archaeological significance are: period, rarity, documentation, group value, survival/condition, fragility/vulnerability, diversity, and potential. The criteria are versatile and potentially have wide application in the assessment of archaeological values and they can be used to address issues of potential to provide evidence and of the representativeness of the resource(Walton, 2002).

In order to know why a building or site is valuable, we need to first understand it, you can understand what is important by talking to people in the local communities and experts and one can also understand what is important by looking at historical sources, maps and images, and literature(Clark, unpublished). Clark (unpublished)notes that historic sites, buildings, and monuments contain within them a story it is the story of how they were constructed, used, and altered overtime and it is a story that may not ever have been put down in writing.

Mawere et al, (2012) argue that in Zimbabwe like elsewhere, heritage sites are outstanding landmarks in the cultural evolution of the country that were abandoned by their technocrats due to various factors such as exhaustion of resources, succession disputes and search for greener pastures. However, it is worth noting that most of these ancient ‘African cities’ were never totally abandoned, the ‘indigenous’ people always had some spiritual values attached to them and this made them continue using the sites for religious purposes even some time after their vacation(Mawere et al, 2012). In as much as the sites at Mukaro look abandoned, the locals claim that they have a spiritual attachment to them.

In The Burra Charter, (1999), it is stated that the assessment of cultural significance and the preparation of a statement of cultural significance are essential pre requisites to making decisions about the future of a place. This publication goes on to state that the assessment of cultural significance do not involve or take account of such issues as the necessity for conservation action, legal constraints, possible uses, structural stability or costs and returns. In establishing the cultural significance of a place it is necessary to assess all the information relevant to an understanding of the place and its fabric and the task includes a report comprising written material and graphic material, (The Burra Charter, 1999).

Intangible values are regulated and transmitted through taboos on age, sex and even gender restrictions and these restrictions are inculcated into society as secrets and myths by elder members of society and spirit mediums (Katsamudanga, unpublished). The preservation of intangible heritage in monuments and sites is best left to traditional leadership and the communities utilising these values and they are the ones who know what is important to them from the vast cultural past bequeathed to them by their ancestors(Katsamudanga, unpublished).

Munjeri(in Ndoro and Pwiti, 2009) note that immovable heritage can only be preserved through conservation and the decision as to what to conserve depends on values attached to that heritage. It follows, therefore, that every conservation decision is based on values though the problem presents itself, however, due to nature of these values. Cultural heritage is valued in a number of ways and driven by different motives, principally economic, political, cultural, social, spiritual and aesthetic each of these values has varied ideals, ethics and epistemologies (Munjeri in Ndoro and Pwiti, 2009). That is why the research has opted to inquire on values attached to the sites to be studied on.

Pwiti and Ndoro (1999) note that from 1890, when Zimbabwe was colonised the colonial system tried all possible ways to tread upon the identity of indigenous people and the intolerance of colonialists to African virtues resulted in an end in some communities to traditional practices and values. The Zimbabwean population was displaced as a result of land policies like the Land apportionment Act of 1930 and the Land Tenure Act of 1969 and shrines in European areas were left unattended as colonial property rights could not allow entry into areas now under private ownership(Pwiti and Ndoro, 1999).

Ndoro (2001) further argues that the pioneering legislation was not founded on an objective approach to preserve the diverse African cultural landscape but rather on protecting a few sites which served the interest of white settlers. (A case in point is the controversy at Great Zimbabwe, which initiated the movement towards heritage management. The mystery of the stone built sites led to the proclamation as national monuments in the hope that they would reinforce the idea of a vanished, but superior and foreign civilization.) Most sites proclaimed in the colonial period were either archaeological sites or colonial memorials that had to do with the process of colonization hence valuing of heritage sites was distorted and one sided(Ndoro, 2001).

2.5. Arguments on origins of dry stone structures

Dry stone structures have been closely linked to the people of Late Iron Age (LIA) or Late Farming Communities (LFCs) and are also an evidence of social complexity. Usually all stone structures are located in hilltops and this has been of major concern to archaeologists who have forwarded various reasons why the builders chose such locations. In almost all cases, these locations are not a function of one variable, but of several related variables which tend to reflect on the people's perception of their environment, ecology, and culture (Tavuyanago and Mbeneni, 2008).

Various scholars have the notion that dry stone settlements in Zimbabwe can be traced back from the people of The Leopard's Kopje Tradition who in particular included the Shona speaking people who then spread this type of culture to various parts of the Zimbabwean plateau. One such community which had this type of settlement is the one which initially settled at Bambandyanalo hill but later at Mapungubwe at the confluence of the Shashe and Limpopo rivers in the border area of modern Zimbabwe and South Africa (Tavuyanago and Mbeneni, 2008).

Mapungubwe settlement represented the first expression of the Great Zimbabwe phase of Shona stone buildings in the hills in which the Shona soon established more settlements in the vicinity and further north. In this regard, Matenga (1998) has noted that there were up to 250 other such settlements built on the plateau by the 17th century. Other hill settlements which had the expression of Great Zimbabwe phase included Mapela and Mmamgwa, and to the north of Mapungubwe were Mateke, Malumba, Chivowa, Gumanye and Great Zimbabwe which later became the most notable by the 13th century Africa (Tavuyanago and Mbeneni, 2008).

The fall of Great Zimbabwe during the 15th century, a new phase of hill settlements known as the Khami phase (A.D. 1450-1640) came into being. In the west of the plateau, it was mainly represented by hill settlements at Khami, Danamombe (Dhlovhlo), Nhandare (Naletale) and Manyanga (Ntabazikamambo) (Bhila, 1982). Archaeologists have linked these settlements with the Torwa state and its successor, Rozvi state. In the north and north-eastern plateau of Zimbabwe, the Khami phase was represented by hill settlements at Chesvingo, Nhunguza, Ruanga, Zvengombe and Tsindi (Bhila, unpublished). These hill sites were closely associated with the Mutapa state. And additionally, the Nyanga hill settlement and its associated terraces appear to have been initially settled by Sena speaking people who were later conquered by the Manyika (Shona) in the 18th century and as a result, the tradition of hill settlements continued until the subjugation of the Shona by the Europeans in 1890 (Bhila, 1982).

According to Tavuyanago and Mbeneni, (2008), hill settlements however, marked a transition in the historical development of the Shona people in the sense that hill settlements marks the emergence of a new complex dimension in the political and economic organization of the Shona people. This transition can only be attributed to LFCs which built their settlements of stone structures (only found on hill tops in particular).

Pwiti (1996) points out that the dry - stone structures synonymous in sub-Saharan region have been defined into two traditions or cultures: the Great Zimbabwe tradition and the Khami phase. The major difference is that the former had many of the free standing walls constructed with outer faces of regular coursed stone blocks, the core material consisting of less regular stacked blocks generally created enclosures while the latter has large concentration of retaining walls that formulates platforms on hill slopes (Pwiti 1996). These stone were a symbolic expression of power and status and were built between eleven and nineteenth centuries AD (Pwiti, 1997).

Scholars divide the stone-building tradition of Zimbabwe Culture into three phases. These are Mapungubwe (AD 1050-1200), Zimbabwe (AD 1200-1450) and Khami (AD 1450-1700) and the division is based on the architectural styles of the walls, their chronology as well as ceramic style through space and time (Pwiti, et al). Thus, there is need to determine the phase in which the stone structures dotted throughout the settlement of Mukaro can fit into.

Usually all stone structures are located on hilltops and this has been of major concern to archaeologists who have forwarded various reasons why the builders chose such locations. In almost all cases, these locations are not a function of one variable but of several related

variables which tend to reflect on the people's perception of their environment, ecology, and culture, (Tavuyanago and Mbenene, 2008). But as for the case of Mukaro, we can assume that all dry stone structures and wall are the result of Shona people who shared a close relationship with the people who practiced the *dzimbabwetradition* (since there are no publications done concerning the research about them).

2.6. Arguments on grain bins

Siege warfare raised the question of storage of food resources that would sustain the people until the siege was over (Mazarire, 2000) and as a result, the presence of grain bins in caves has been attributed to such warfare. Mazarire (2000) notes that there is very little research that has been done on the nature of storage among the Shona especially regarding the use of the various grain-bins found in caves all over the country, even in Matabeleland. He goes on to argue that although some research has so far confirmed that the Shona could preserve their grain for up to five years under normal circumstances, these bins, although numerous, seem to be too small to sustain large families for a long time.

Bent (1892) in Mazarire (2000) observed the interior of Mugabe's stronghold to be full of granaries "well filled with grain in case of accidents." Gale (1980) identified such structures at Vukutu in Nyanga but said nothing about them save for the fact that their location in defensible situations indicated that the inhabitants were living under stress. In Chivi several of these grain-bins are found in the most impregnable areas although none that have been identified so far may exceed a capacity above 5500 to 6000 cubic centimeters (Mazarire, 2000). In the case of an emergency, people fled into the caves or hills in which grain and water were already stored.

In some instances, grain bins are not located in hilltop settlements but a few hundred meters from these fairly well protected settlements. This is the case of grain bins found in Mukaro in the hill called Mhusha.

CHAPTER THREE

RESEARCH DESIGN AND METHODOLOGY

3.0 Introduction

In this chapter, the researcher discusses the methods he used in collecting the data. In case of dry stone structures themselves, the researcher carried observations on the physical condition (did conditional survey) and on material evidence found there. In terms of values attached to this cultural property, interviews carried out with the chief, his subordinates and village headmen in order to acquire their contributions. The research chose the above mentioned research methods in order to get quality results; and in this chapter, the researcher will also highlight why he chose the methods of data gathering.

3.1 Research design

The researcher had to use phenomenology as part of his research since it deals with the appearance or occurrence of archaeological/cultural material in a cultural landscape or in the archaeological record. It is science of phenomena (i.e. anything that can be apprehended via the senses), a philosophical approach formulated by Edmund Husserl (1931). This entails that the researcher needed to understand the archaeological sites through observations which had to include conditional survey. Such a concept has been used mainly in Europe to understand Mesolithic and the Bronze Age. Mark Edmonds (1999) used practical observations and first-hand experience of the monuments in an attempt to appreciate their impact on the individuals who built them. By walking through and around the site and experiencing at first hand the spatial constraints and visual particularities of the archaeological and natural features, Julian Thomas (1993) gained a sense of Avebury in north Wiltshire as a complex in which the various elements were arranged in such a way as to reflect different individuals' access to power and knowledge.

The research was carried out through the use of desk top survey whereby consultation of published and unpublished literature which includes text books, journals, reports, newspapers, handbooks, files as well as other dissertations which concern documentation of archaeological sites in the region. Thus the overall aim was to document so as to understand the relationship between cultural property found within the landscape of Mukaro and the local people.

The research was mainly using qualitative method (guided interviews) since it was concerned with developing explanations for a social phenomenon through discovering the underlying motives and desires which motivate people to adopt a way of life in the manner they and exploring their feelings about that phenomenon (in this case values of sites). Quantitative research method which is in this investigation, observation, is basically concerned with numbers, statistics and facts of the sites in Mukaro.

The researcher also visited The NMMZ Offices situated at Great Zimbabwe in Masvingo to inquire, if possible, all documents pertaining researches done cultural heritage sites of the region so as to be well equipped with approaches on how to handle the research. In addition, the researcher asked permission for researching at local and relevant authorities like the headman of the area and the Priest-in-Charge of the Mission.

3.2 Theoretical framework

The researcher was mainly basing on one framework which is Value driven approach. This framework focuses on assessment of heritage values and according to the Getty Conservation Institute, (2002), this approach has three steps. The first is having aims which include site description and documentation. Here, there is also identification of stakeholders of the site. The second is assessment and analysis which include physical condition assessment and management context assessment. The last stage is response which include which encompasses establishing policies, setting objectives on how to uphold such values and develop strategies on how to properly manage the site in focus.

3.3 Target population

Population is a large pool of cases of elements from which the researcher draws a sample and results generalized from the drawn population (Duff, 2002). In this research, the targeted population was the chief and his subordinates since they have the knowledge about the area (how and why there is much archaeological heritage in the area) passed on to them by their fathers who also got it from their fathers. Because of that, the researcher was able to get to know the values attached to the archaeological property in the area, be they current or old ones.

Another targeted group was that which includes local secondary students. This group helped in finding out if they have any clue about significance of the heritage in their vicinity. Thus the results which came out of this group gave the researcher a clue of the future of the

archaeological legacy in Mukaro. The aim of including high school students was to find out if they know the importance of cultural heritage in their area since they are the ones who are part of the future generation.

3.4 Research subjects

The researcher gathered data from local school students who are doing their high school education at Mukaro High School. Many students however did not have vast information on the significance of the heritage sites even though they know they are there.

The chief and the headmen together with his subordinates gave information about how and why the sites came to being and why the names of prominent hills, where sites are, came to be included in the totem of the MoyoNyakuvangwa. Interestingly, the majority of the people under HeadmanMukaro are of the MoyoNyakuvengwa totem.

3.5 Ethical considerations

Ethical issues were considered by the researcher in his research they gave him direction and guidance on how to handle all the people who assisted him in his research and also in observations of sites. Ethics are a branch of philosophy which defines the ways of life which are worth following and actions which are right and wrong. Honesty and transparency with the participants (chief and his headmen) was one of the ethics considered in this research. This was seen in addressing the purpose for conducting this research and participants well informed about how their contributions would be used for the purposes of the research. Moreover, participants were notified about the benefits this research would bring to them.

3.6 Sampling techniques

Purposive or judgmental sampling was used by the researcher. Barbie (2001) defines purposive sampling as when a researcher chooses the sample basing on who they think would be appropriate for the study and is used primarily when there are a limited number of people who have little expertise on the area being researched. In this research, purposive sampling was used in interviewing the headman of Mukaro and his subordinates.

Another sampling technique the researcher used was random sampling. Random sampling, according to Saunders et al (2003), allows all elements in the population to have an equal

chance of being selected to the sample. To clarify further, simple random sampling was used by the researcher to do conditional survey on the archaeological sites.

3.7 Methods of data collection

The data was collected in several ways which are interviews and observations. Under observations is conditional survey which encompasses taking of photographs of the sites and material remains, mapping of the sites using geoinformation techniques, measurements among others. The purpose of using these instruments was to acquire detailed information on the sites since ruins and archaeological sites, more than any other form of cultural property, are notoriously hard to understand just by looking at them; they require additional information to make them intelligible (Price 1988).

3.7.1 Desktop survey

The researcher relied on sources of information like diaries and reports of early white settlers who resided in the area before selling the farm to the Catholic Church. Such documents are housed at Mukaro Mission many concern property and maps of the mission itself since almost all sites which were visited are in paddocks of the mission. The researcher also had to consult traditional records possessed by Headman Mukaro so as to enhance information found during interviews.

3.7.2 Interviews

It is a type of an ethnographic enquiry where a researcher gathers information by asking the targeted population their personal opinions concerning the issues at hand in this case of values attached to the archaeological property in the area of Mukaro. The researcher was guided by some interview guide questions (found in the Appendix section) which were designed for the purpose of guiding the course of events as well as creating uniformity in approaches.

The main objective was to collect data that would assist in verifying and understanding values which the local communities attach to the sites. Moreover, the data to be collected was also to know the link between the sites in the area as well as why names of prominent hills where the sites are, are included in the MoyoNyakuvengwa totem. It was through interviews that the researcher had acquired the history of the people of Mukaro.

Palys (1997) points out that interviews play a useful role in getting the story behind the interviewee's experience on the subject-matter. This was mainly done through follow-up questions to make sure that the questions and responses were really understood. Interviewees were 4 of the headmen, four of the eldest people who are said to be rich in the oral tradition of the Moyo people. The chief was also one of the participants in these interviews. Another sect of the population which the researcher interviewed was the local student and they had a different set of questions which were mainly on how they view the heritage in the area and interesting results were produced. Documentation of these interviews was mostly done through voice recording, photographing and note taking.

The advantage of using interviews to gather the data was that there is reduction in bias. The researcher opted to use interviews in the sense that they are a unique tool that involves data collection through direct verbal interpretation between individuals and because of that, an insight into the feelings and opinions of the respondents which could be derived from the non-verbal cues were noticed during the interaction with the respondents. It also gave the researcher an opportunity to interact with the participants and the platform to understand more on the subject of research, in this case aspects on values attached to the sites and in assessment of significance of the sites on the people of Mukaro.

3.7.3 Observations

The researcher carried out observations on the physical condition and on material evidence found at dry stone structures, caves and ancient settlements (remains of *dhaka* structured houses). It was when the researcher managed to capture photographs of the dry stone structures to show quality of walls, physical condition of the sites and evidence of deterioration. Besides taking photographs of walls, the researcher had to also take some photographs of material remains found on these sites which include grain bins, pot sheds, and remains of *dhaka* houses.

Observation gave a close look at immovable cultural property of Mukaro. This technique allowed the researcher to do extra activities like taking of photos, to enhance the quality of data found in the research. Through observations, the researcher had a chance to have a direct contact with the tangible heritage of the area thus it was easy to acquire data concerning the current condition of the heritage. Observations were used to support or rectify data collected from interviews thus improving the quality of data.

It was also during observations that the researcher managed to do conditional assessment. Conditional assessment was enhanced by mapping. Mapping has visual component and the researcher used Geoinformation technology especially Google Earth to spatially locate and map the remnants of the sites, geographically locate the remaining materials and also determine the area occupied by the dry area structures in Mukaro area. Maps were produced to show the locations of the sites and materials. The advantage of using these tools is that accuracy would be provided; coordinates for where archaeological materials are found, area occupied by the heritage sites and materials.

3.8 Chapter summary

This chapter looked at the research design, targeted population, sampling techniques and the data gathering tools all that were used by the researcher to fulfil his objectives. Lastly the chapter also looked at how the data which was collected and how it will be presented and analyzed.

CHAPTER 4

DATA PRESENTATION AND ANALYSIS

4.0 Introduction

This chapter focuses on the presentation of information found by the researcher during data collection. In this chapter, there will be presentation of graphics like photographs/images of the sites showing current conditions on dry stone walls and grain bins. There are also maps which locate the positions of the sites using Google Earth. Data collected was analyzed using manual methods and statistical tools such as tables, maps. The descriptive narrative method was used to describe patterns and statistics that merge with the data collected. This was analyzed by comparing and matching the information given by the elders and headmen and also that from high school students. Of conditional survey and its related components, the researcher managed to attach conditional survey sheet and photographs of the sites and visible material evidence. Maps were also put in order to show where the sites are located.

4.1 Results of conditional survey

One can understand the importance of why a building or site is valuable by looking at historical sources, maps and images, and literature (Clark, unpublished). Because of that notion by Clark, the researcher had to make some observation through conditional survey or conditional inspection and images were captured and are presented in this chapter. The following information was from observations of the sites through conditional inspection. The data is presented in tables (curtesy of dry stone structures inventory form found in the appendix section).

4.1.1. Identification of the sites

Table 2 Identification of the sites

Name of Site	Location (latitude and longitude in decimal degrees)	Status	Position
Mhusha 1	Lat -19.746051 Lon 31.170910	Dry-stone	Hilltop
Mhusha 2		Dry-stone	Hilltop
Makachura	Lat -19.756199 Lon 31.158010	Dry-stone	Hilltop
Mazhindu	Lat -19.735441 Lon 31.154115	Dry-stone	Hilltop
Mbwarumbwana	Lat -19.739722 Lon 31.151912	Dry-stone	Hilltop

4.1.1.1. Distribution of sites and sacred places in the landscape of Mukaro



Figure 3 Distribution of sites in relation to Mukaro High School.

4.1.2 Structural, Architectural and Statistical information of the sites

Ndoro, (2005) notes that Whitty's description, (of 1961); on wall styles are important in the documentation process of cultural property (dry-stone structures). It is by such classification of wall styles that the researcher used in categorizing dry-stone walls of the sites in Mukaro. Whitty (1960) proposed a four part system of the classification of wall styles basing on observation of the shape and size of the face blocks, quality of workmanship and general aesthetic appearance (Ndoro, 2005). These classes are P, Q, R, PQ (see Chapter 2 of this document for more information on classification of walls).

i. Mhusha 1



Photo 1 Part of the collapsed eastern walls

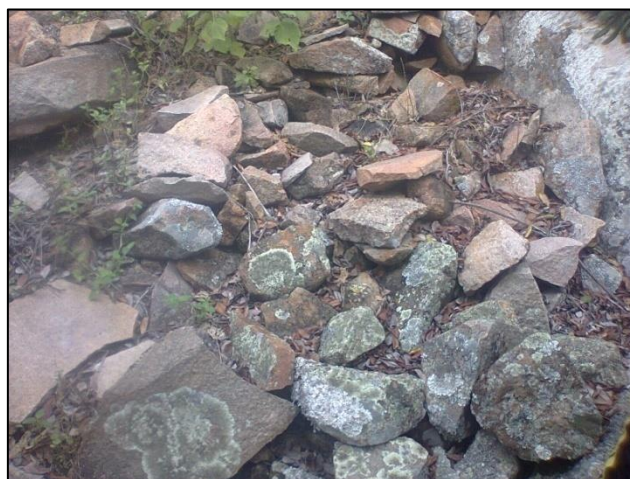


Photo 2 Part of the collapsed northern walls.



Photo 3 Place where the watchman would be when watching for danger

This site was named after the hill where it is located (Mhusha). The site has many collapsed walls especially in the northern part of the site. Eastern walls are still in good shape though the other part has collapsed. Both walls are founded on rock foundation and are Class P and R. The southern part of the site has large boulders and on the western part is a cliff. One outstanding thing about this site is that on the highest point of the hill is what the locals say *chisvingo/chirindo* used *bynharirire* to look and warn the dangers coming especially *madzviti* (tribes which fled from Tshaka especially the Ndebele). Because of its position, the researcher failed to inspect it though he managed to take photos of its western part.

This site show sign of occupation due to evidence of potsherds found mixed with rubbles and inside the eastern walls. Like the other two sites, Mazhindu and Mbwarumbwana, Mhusha 1 has evidence of *dhaka* structured houses right inside the eastern wall. The entire hill has many caves which are said to be the burial places of the people who used to reside there hence it is considered sacred.

Table 3 Structural information of Mhusha 1

Type of construction	Wall styles	Decorated	Construction detail	Entrances
retaining	Indeterminate, poorly coursed, roughly coursed	No decoration	Buttress	Not defined

Table 4 Architectural and statistical information of Mhusha 1

Wall name	Length (in metres)	Height (in metres)
Eastern walls	7.3	0.9
Northern walls	8.2	Wall collapsed

Figure 4 is a sketch map of the site of Mhusha. The map is not drawn to scale and it shows main features of the site excluding vegetation.

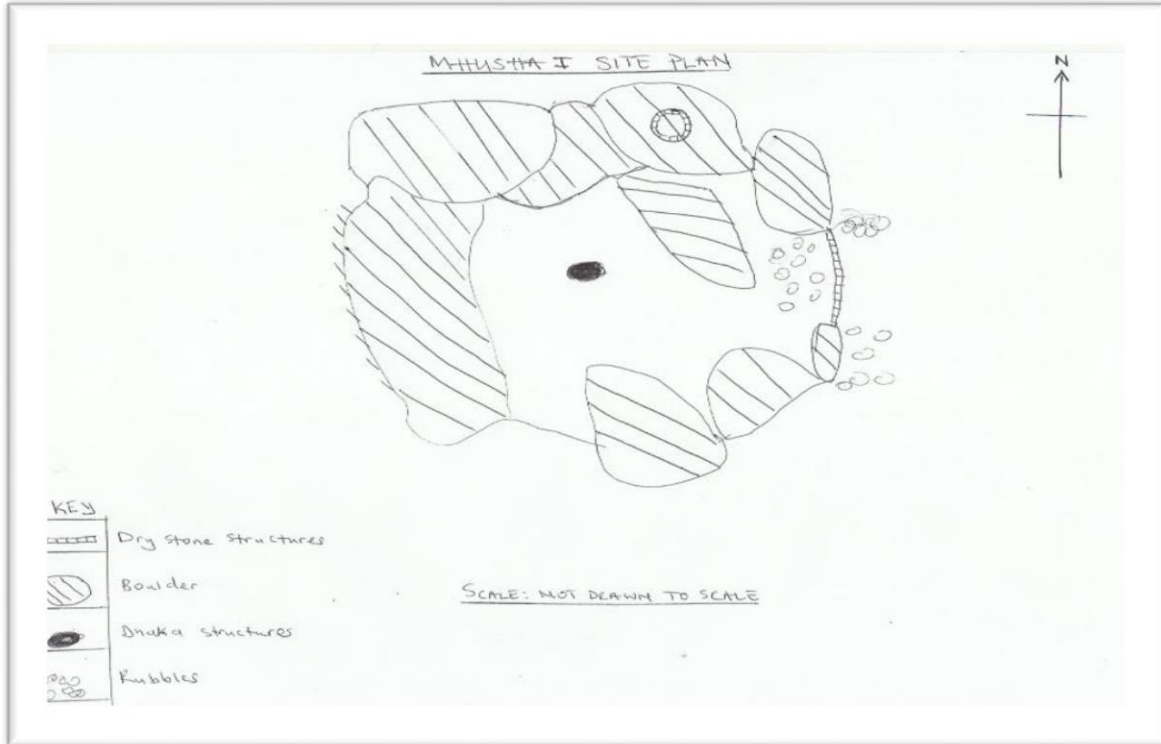


Figure 4 Site plan of Mhusha 1

ii. Mhusha 2



Photo 4 Inside of the chisvingo of Mhusha 2



Photo 5 Part of northern wall 1 showing a void



Photo 6 Part of northern wall 2

This site consists of *chisvingo* on top of the largest boulder and northern walls which are below *chisvingo*. The walls of both sections of this site are founded on rock foundation and are Class P and R. On the western and southern part of the site especially of *chirindo* are cliffs. The northern parts of *chisvingo* are boulders. Below the boulders are two northern walls adjacent to each other. The first wall (northern wall 1) has a void and the other part is collapsed. The other wall (northern wall 2) is a continuous collapsed and a very small section standing with just a few courses.

There is no visible material evidence on or around the site. Perhaps this is due to much covering of dead leaves and twigs and also due to human activities in collecting manure which would have destroyed much of the archaeological materials.

Table 5 Structural information of Mhusha 2

Type of construction	Wall styles	Decorated	Construction detail	Entrances
Retaining, free standing	Indeterminate, poorly coursed, roughly coursed	No decoration	Buttress	Not found

Table 6 Architectural and statistical information of Mhusha 2.

Wall name (<i>chisvingo</i>)	Length (in metres)	Height (in metres)
Eastern walls	9.9	1.6

Wall name	Length (in metres)	Height (in metres)
Northern wall 1	6.7	1.46
Northern wall 2	45	1.23 (part of the remaining standing walls)

The Figure 5 presents a sketch of the site of Mhusha 2 and is not drawn to scale. Major components which make up the site have been shown and they include boulders, rubbles, and stone walls among others.

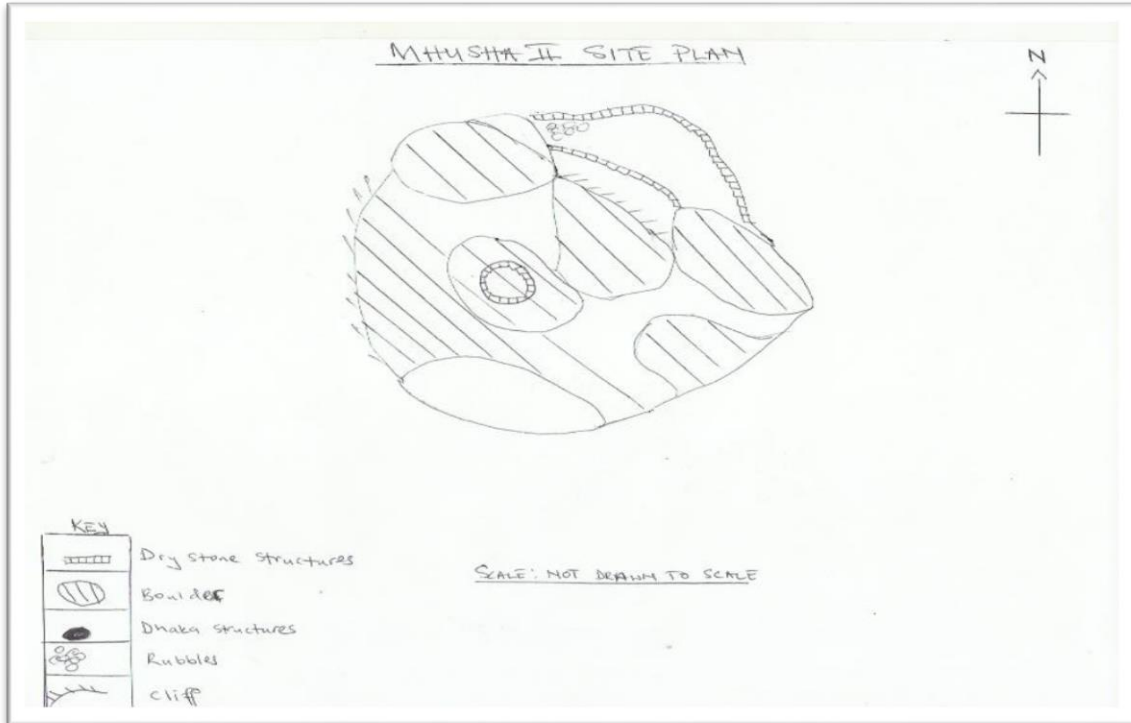


Figure 5 Sketch of the site of Mhusha 2

iii. Makachura

Table 7 Structural information of Makachura

Type of construction	Wall styles	Decorated	Construction detail	Entrances
Not seen	???	???	???	???

This site is located on hilltop and the hill is covered by thick foliage and because of that, the researcher could not get access to it to do conditional survey. But from interviews, the site has *chisvingo/chirindo*. Also from a distant view, one can clearly see where the site is

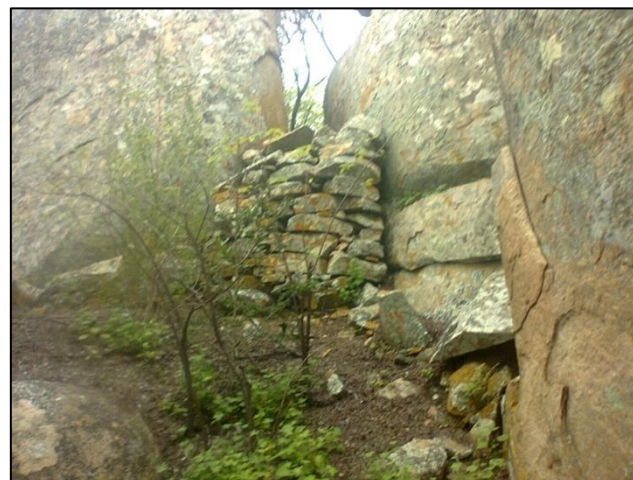
located. The look-out post is built on a large boulder which from oral tradition was only reached its top using a ladder.

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iv. Mazhindu



Photo 7 Eastern walls of Mazhindu



Southern wall between two large boulders

Photo 8



Photo 9 Western wall where the entrance is



Photo 10 Remains of *dhaka* structured houses.

This site is found about 1km in the north-western side of Mukaro Mission in the hills near the border fence of the mission and resettled farmers who now live in the farm once belonged to a white settler nicknamed “Mazhindu” hence the name of the site. This site is the only one with three distinctive walls namely Eastern, Southern and South-western Walls. The entrance is found on the western part of the site. The southern walls’ courses are visible hence it is in PQ class. The large part of this site has large boulders which complement the use of walls. The northern part of the site has a cliff.

Ndoro (2005) argues that unlike dry-stone structures, very few *dhaka* structures remain above ground and most structures are concealed by vegetation, soil and rubble deposits. This is the same notion as the *Dhaka* structured houses found in and near the stone walls. There are remains of *dhaka* structured houses inside the site and just below the hill in the south- west

are remains of *dhaka* plastered houses, of which they are completely destroyed by weathering agents.

Besides that, there is a cave right inside the stone walls with a grave in it clearly visible with remains of a dead person supposedly buried there. Fragments of clay pots are scattered all over the area where there is evidence of houses. All walls with the exception of southern wall are experiencing toppling which was most probably caused by human and animal action as evidenced clothes and animal waste found on the site respectively. Bulging- this could be as a result of root action from the trees.

Table 8 Structural information of Mazhindu

Type of construction	Wall styles	Decorated	Construction detail	Entrances
Free standing, retaining	Indeterminate, poorly coursed, roughly coursed	No decoration	Buttress	Entrance in the western part

Table 9 Architectural and statistical information of Mazhindu

Wall name	Length (in metres)	Height (in metres)
Eastern wall	8.6	1.3
Southern wall	1.4	1.5
Western wall	2.1	1.1
South-western wall	4.4	0.84

Figure 6 is a sketch map of the site of Mazhindu showing the basic components which make up the physical structures of the site. Such components include dry stone walls, *dhaka* structures, boulders, rubbles among others.

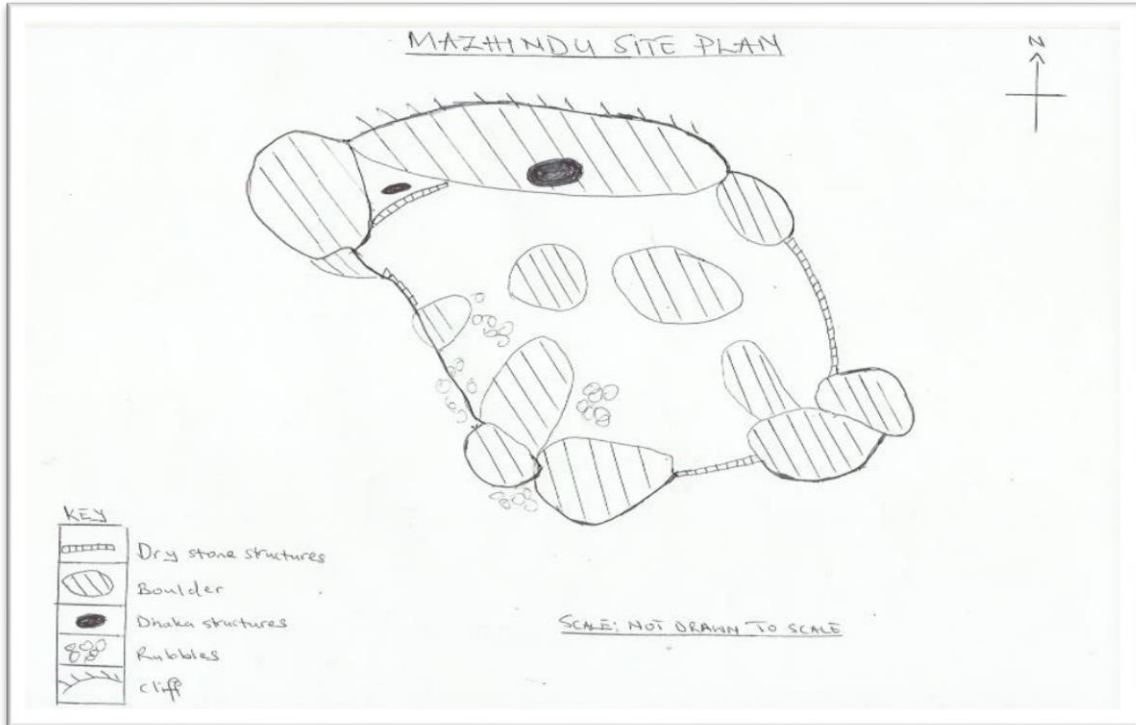


Figure 6 Sketch map of the site of Mazhindu

v. Mbwarumbwana



Photo 11 Toppled rocks around the site



Photo 12 Part of the western walls.



Photo 13 Remains of *dhaka* houses

This site was named Mbwarumbwana due to the fact that it is smaller than and is near the prominent hill, Mbwarume and is in the western part of Mukaro Mission. It is unique in the sense that it is the only one wall with free standing walls and is the smallest of the four visited sites. The foundation of the Western wall is unstable but on rock, no decoration at all, it is free standing in nature and it of poor quality meaning that some of and not all the courses on the wall are visible; hence all the walls are in P and R class. The other part of the site has a large concentration of toppled rocks.

Part of the site has large boulders which complement the wall. The western and northern part of the site is a cliff; but interestingly, there is a wall just near the northern cliff which is visible from a distance. There is a cave which makes up part of the site though much of the

site is made up of large boulders. Toppling was most probably caused by human and animal action as evidenced by the waste found on the site.

In this site, there are potsherds with comp-stamped decorations and there is a grinding stone in the cave. Like the site of Mazhindu, Mbwarumbwana has remains of *dhaka* structured house on top of a rock out-crop just a few meters in the eastern side of the site. There are small pieces of clay pots visible around the area where the foundation of the *dhaka* houses. Such evidence shows occupation of the site a given time.

Table 10 Structural information of Mbwarumbwana.

Type of construction	Wall styles	Decorated	Construction detail	Entrances
Free standing, retaining	Indeterminate, poorly coursed, roughly coursed	No decoration	Buttress	Not found

Table 11 Architectural and statistical information of Mbwarumbwana

Wall name	Length (in metres)	Height (in metres)
Western wall	9.21	1.3

The basic physical components which make up the site of Mbwarumbwana are portrayed on the sketch map in Figure 7. This map is not drawn to scale.

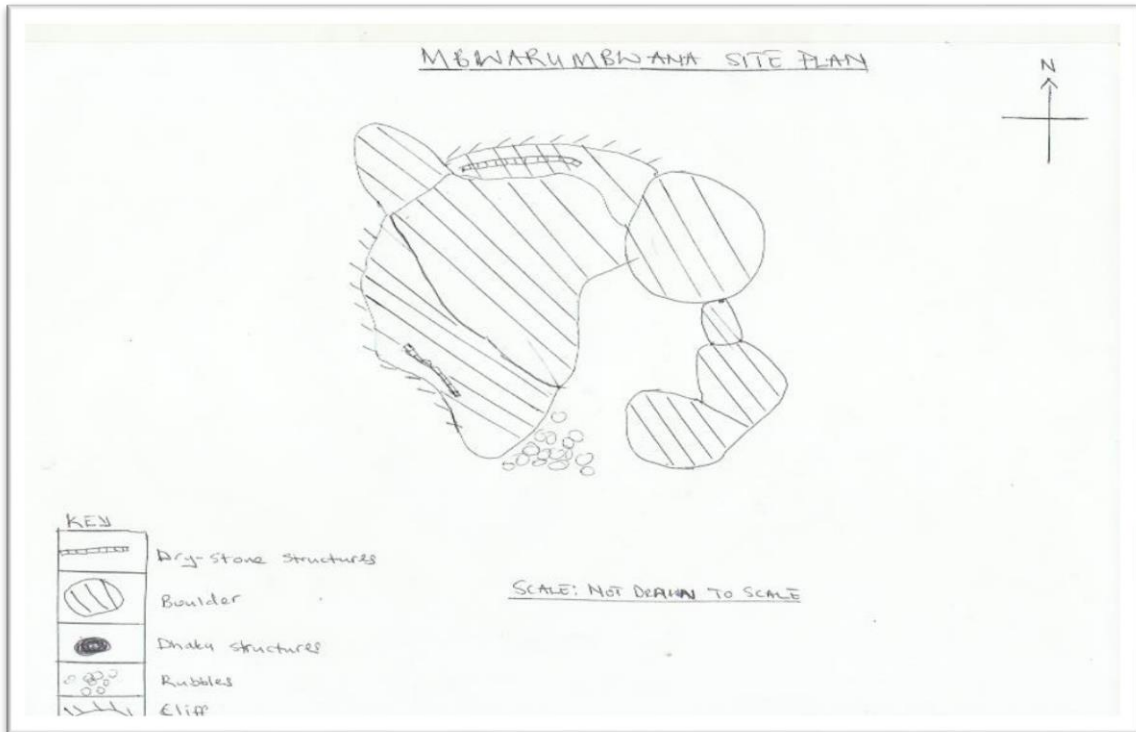


Figure 7 Sketch map of site Mbwarumbwana

4.1.3 Information of Grain bins



Photo 14 Front view of the grain bin



Photo 15 Back of the grain bin

These grain bins are found in the north-eastern side of Mhusha 2 about 1 km from the site in the same hill where sites are. Mazarire, (2000) argues that siege warfare raised the question of storage of food resources that would sustain the people until the siege was over and in case of an emergency, people fled into the caves or hills in which grain and water were already stored. Tradition has it that when the *madzviti* would attack the people of Mukaro, people would have enough food storage in these grain bins.

The destruction of the area is owed to some local people in search of manure from the droppings of rock rabbits as well as from dead leaves and twigs. Hunters have contributed to the destruction of these bins because they trap rock rabbits which stay in caves above the bins. The other grain bin has been completely destroyed.

Table 12 Architectural and statistical information of Grain bins of Mukaro

1. Quantity	Two
2. Size: a. height b. diameter c. circumference	0.86m 0.61m 2.43m
3. Colour	Baked clay which is brownish
4. Position	Middle of a cave
5. Decorations	None except small twigs covering the top.
6. State of conservation	Bad, one has totally been destroyed. The other one has its half ruined.
7. Residues	None because of weathering agents
8. Associated materials	500m south west of them are clay pots' remains. Further south are some stone walls.

4.2. Chapter summary

This chapter looked at the presentation of data gathered during research. Analysis was also done of the structural information of such sites. Another aspect presented in this chapter was conditional survey results and this was done statistically and in form of graphics like photographs captured during the survey. Included in this chapter is the distribution of sites and sacred hills in relation to Mukaro Mission.

CHAPTER 5

DISCUSSION AND CONCLUSION

5.0 Introduction

This chapter is provides the discussion and conclusion of the research carried out. It is in this chapter where the researcher gives conclusion of how he managed to address several issues highlighted in the objectives and also how he managed to address and answer research questions. The chapter ends by highlighting possible areas which need to be researched concerning the people of Mukaro and their heritage.

5.1 Examination of significance and use of sites

Clark, (unpublished) argues that in order to know why a building or site is valuable, we need to first understand it by talking to people in the local communities. In establishing the cultural significance of a place it is necessary to assess all the information relevant to an understanding of the place and its fabric and the task includes a report comprising written material and graphic material, (The Burra Charter, 1999). The researcher managed to interview elders of the area specifically the headman's subordinates. From interviews, it was found out that most heritage sites are no longer looked upon as much valuable especially the rain-making shrines reasons towards that are presented.

Rituals were performed like this on sacred hills and some ancient settlement: firstly elders would rebuild and thatch a very small house of about 1,5m in Chikomo Chavakuru, and then they would go to Mbwarume and perform ritual ceremonies there in honour of their ancestral spirits. The place they would go after Mbwarume was Makachura where they will perform certain rituals there (*kupira*); and would go where the rest of the people would be waiting for beer drinking, dancing and meat eating. All these were done to appease ancestors, ask for rain and guidance of the chief and protection of the land.

Mbwarume is important to the people of Mukaro because it is where Sarwara son of chief Ngorima stayed. After the death of Sarwara, Risingazivi had to continue living in Mbwarume whilst Chimedza moved to Mhusha. All ancient settlements in the landscape of Mukaro are where the families of Chimedza and Risingazivi stayed till the land was occupied by white settlers leading to their removal from the ancestral land.

Tavuyanago and Mbenene, (2008) have the notion that typically all stone structures are located on hilltops and these locations are not a function of one variable but of several related variables which tend to reflect on the people's perception of their environment, ecology, and culture. According to Tavuyanago and Mbeneni, (2008), hill settlements however, marked a transition in the historical development of the Shona people in the sense that hill settlements marks the emergence of a new complex dimension in the political and economic organization of the Shona people.

From the interviews it was found out that the reason why these people living in such hills was for protection purposes. Mbwarume offered an elevation which allowed a better view of as far as Chatsworth to the northwest of the hill. Because of that, the hill offered great protection of the family of Risingazivi also because of it has many caves and grooves where people would find refuge or hide their cattle in times of raids. A *nharirire* (watchman) would always stay on top of a large boulder at the peak of the hill and when danger comes, he would summon others of it through blowing of a trumpet (*hwamanda*). This would also help their cousins in Mhusha who could also prepare themselves either to hide or fight *madzviti*.

One of the reasons why most heritage sites are no longer looked upon as much valuable is that of politics of the country since 2002. Many people of Mukaro were scared of being involved in ceremonies like *mapa* because those who wanted to be voted would take

advantage of using such gatherings for their political needs and many turned away from such traditional gatherings.

When drought stroke the area of Mukaro, many of the people had to move from the area in search of greener pastures and had to be involved in various economic activities and could no longer have time to recognize the importance of their heritage. Some had to enter scared hills and forests hunting animals like rock-rabbits and in that process, dry-stone structures were destroyed by hunters. Some even had to collect manure for their gardens in such areas thereby destroying valuable archaeological materials and destroying dry-stone walls.

Christianity has infiltrated the area of Mukaro at a very high rate especially Pentecostal and Apostolic churches. Such churches de-motivate people of following their traditions and view such traditions as pagan, demonic among other stereotype. One of the headman's subordinates (name withdrawn) that was interviewed, had this statement, "*Hazvina umwari kuti munhu ange achitevedza zvekupira izvi nguva yatave iyi*" yet he is one of the people who should teach the younger generation on the spiritual importance of heritage places of the area. Such views are common on church pulpits. Interestingly, on top of Mbwarume is a Catholic cross signifying that "Christianity has conquered indigenous religion" according to one of the headman's subordinates.

The young generation of the area also have the same notion like that of *jinda rashe*. All the young people (high school students) interviewed had the same point of view on how the value heritage. Their view is that times have changed and it is no longer useless for one to still follow traditional ceremonies, and they see it as debasing.

Land-reform programmes, especially that of 2002, led to migration, in this case of the Moyo Nyakuvengwa people, from Mukaro to new settlements. Such people moved with their knowledge about the area and of conducting rituals and ceremonies. Besides that, resettlement programmes soon after independency saw the coming in of people who did not have any spiritual value to heritage sites found in the area. This led to destruction of various sites without any consent from the headman. Moreover, some of the shrines of the Mukaro are no longer considered sacred by the newcomers are entering sacred hills and forests at will and wearing indecent clothing. Recently, new village settlements have been built and unfortunately, most of the houses are built on sacred grounds and forests of the Moyo Nyakuvengwa; and this has led to an out-cry by traditionalists who are totally against that

especially given that they have not been consulted about. Up to now, people are clearing sacred forests for agricultural purposes and for settlement.

Because of the above views, on valuing of archaeological heritage in the area of Mukaro, the headman and the most elders interviewed, concluded that unless all the people who resided in the area had to respect the heritage, there will be severe droughts because ancestors have turned their backs on us due to offensive activities.

5.2 Management of heritage sites of Mukaro

The management of archaeological sites at Mukaro long back has been informal one. Major focus by the Moyo Nyakuvengwa people has been on management of rain-making shrines like the one found in the hill called *Chikomo Chavakuru*. This hill has a very small hut made of small logs and grass where the traditionalists of the area used to thatch each year as a way of appeasing ancestors. In turn, the ancestors would let the rain to fall. This was complimented by what is known as *mukwerera* a ceremony which involves beer brewing by elderly women who have passed menopause, drinking, singing rain making songs, pouring down/spilling the beer on the ground.

Dry-stone structures have been left out in traditional monitoring and several walls on all sites have collapsed and vegetation has grown on them. Though the Moyo Nyakuvengwa people have a direct link and identify themselves with these ancient settlements, the state of the sites is in bad shape. Moreover *dhaka* structured houses have collapsed to the foundations. What is left are just remains of clay. The same has happened to grain-bins found in Mhusha. It is only that some of the people do not enter such places since they are associated with myths and taboos thus at least this has ensured survival of the sites.

There is no formal management of these heritage sites directly since the sites are not in the register of NMMZ and they are in Class 3. Though the sites have are protected on paper by the NMMZ Act 22/11, it seems that on ground, the Act has lost its grip since people have been vandalizing them.

5.3 Conclusion

It was the purpose of this research to document the archaeological heritage found in the area of Mukaro. The settlement of Mukaro comprises the tangible archaeological heritage of small dry stone structures, sacred forests and hills, grain bins among others which are located

within the vicinity Mukaro Mission which is about 20km south of Mpandawana growth point. By documenting the archaeology of the area first, one will be in a position to pave way for proper management of these sites thus being able to look into the activities of these past societies.

For the objectives to be reached and done, several research tools were used by the researcher. Such tools include desktop survey in which the researcher also had to consult traditional records possessed by Headman Mukaro so as to enhance information found during interviews. It was through interviews that the researcher had acquired the history of the people of Mukaro. Besides that, interviews provided a better platform for collecting data that would assist in verifying and understanding values which the local communities attach to the sites; and also to know the link between the sites in the area as well as why names of prominent hills where the sites are, are included in the Moyo Nyakuvengwa totem.

Observation, and its components, was another tool which the researcher made use of. This gave a close look at immovable cultural property of Mukaro. This technique allowed the researcher to do extra activities like taking of photos, to enhance the quality of data found in the research. Through observations, the researcher had a chance to have a direct contact with the tangible heritage of the area thus it was easy to acquire data concerning the current condition of the heritage. Observations were used to support or rectify data collected from interviews thus improving the quality of data.

The researcher managed to do conditional assessment. Conditional assessment was enhanced by mapping. Mapping has visual component and the researcher used Google Earth to spatially locate and map the remnants of the sites, geographically locate the remaining materials and also determine the area occupied by the dry area structures in Mukaro area.

This research managed to present the origin of the people of Mukaro, their original area of ruling, how and why they were dispossessed of their area. It was also highlighted in this research why the people of the Moyo Nyakuvengwa are linked to the ancient settlements found in hills namely Mbwarume, Mhusha, Makachura and other small kopjes. Examination of the use and significance of sites in the area of Mukaro was also done.

Presentation and analysis of the nature of sites themselves was also done. This includes identification of the sites, distribution of the sites and sacred hills on the earth in relation to

Mukaro mission, as well as structural information of the sites. Architectural and statistical information of the sites and grain bins was also provided. This was complimented by photographs showing nature and types of walls on dry stone structures; and also on grain bins.

The traditional leaders feel that they have been degraded during the colonial era and they have lost their rights of chieftainship. Because of that, the Moyo Nyakuvengwa people lost control of their original area of rule and it is their will to keep administering the area which their forefathers used to have hence appeasing their ancestors. These traditional leaders point out that they would be very happy if the current government consider urgently to give back their chieftainship they once enjoyed before 1941.

As said by Pwiti and Chirikure, (2008) NMMZ has no course of action which allows local communities to take or have full mandate in heritage management. Thus it is against this background that heritage institutions, especially the legal body NMMZ, are supposed to give local communities full mandate on management and preservation of the archaeological heritage of Mukaro.

It is an appeal from the researcher that the youth should be educated be if formally or informally on how cultural heritage is important not only to them but to future generations as well. For that to happen, the Heritage Education Officer of NMMZ should start or open up culture clubs in schools. This will ensure that both primary and secondary students can discuss information about their cultures and ways of ensuring that this resource could help the current and future generation, hence a sense of identity through valuing cultural heritage will be planted in them.

The area of Mukaro is still a fresh hunting ground for further studies to be done in both the archaeological and cultural heritage disciplines. Therefore the researcher's wish is for the scholarly world to take note of such an area which is rich in the archaeological heritage and tackle many questions of their desires.

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APPENDICES

Appendix 1 Interview guide

My name is Tawanda Mushweshwe and I want to thank you for sacrificing your time to meet with me today I am a final year student doing a Bachelor of Arts Honours Degree in Archaeology, Cultural Heritage and Museum Studies at Midlands State University (MSU). I am carrying out a research: *The archaeology of pre-colonial Mukaro community: a preliminary documentation* in partial fulfilment of the degree requirement.

I would like to interview you about your knowledge as the traditional leader of the whole area of Mukaro specifically about how your clan came to be in this area and your relations with ancient settlements which are found in the hills of Mbwarume, Mhusha, Chikomo Chavakuru, Makachura and other kopjes.

My wish is not to take much of your time therefore will you allow me to digitally record the session since it is faster and I do not want to miss any one word from you and at the same time I cannot possibly write fast enough to get everything on paper. Please may you speak up as I record so as to get quality recording.

I will make sure that all the information I will get from you will be treated as confidential. This means that your interview responses will only be shared within the research members and if necessary will ensure that any information included in my report does not identify you as the respondent. Remember you do not have to talk about anything you do not want to and it is your right to end the interview at any time you feel.

1. Who are the Mukaro and what is their origin?
2. Can you tell me about the link between the Mukaro clan and ancient settlements found in several hills and kopjes in your area?
3. Can you tell me what other types of heritage found in these places?

4. What kind of values do you attach to that heritage? (In your own view why do you think this place is important?)

5. Who manage the sites?

6. Who has access to the sites and why?

NB: Is there any information you feel you might want to add on to what you have said?

Thank you for your time.

Appendix 2 Dry Stone Structure Inventory Form

DRY STONE STRUCTURES INVENTORY FORM

IDENTIFICATION:

Name of Country

Name of Site

Site Number

Cultural Affinity date

Hominid	<input type="checkbox"/>
Stone Age	<input type="checkbox"/>
Iron Age	<input type="checkbox"/>
Recent	<input type="checkbox"/>
Others specify	<input type="text"/>

STATUS OF SITE

Local	<input type="checkbox"/>
Provincial	<input type="checkbox"/>
National	<input type="checkbox"/>
World Heritage	<input type="checkbox"/>
Other	<input type="text"/>

Gazettement

Gazette No.

Listed

Act/Protecting the Site

Other specify

LOCATION OF SITE

Longitude

Latitude

UTM

Other specify

Position

Hilltop

Lowland

Plain

Others specify

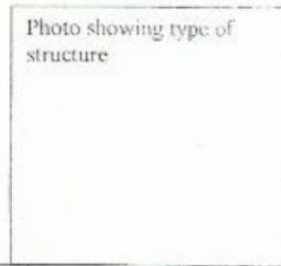
General area photo showing the position of site

STRUCTURAL INFORMATION:

Type of construction:

- Retaining
- Free Standing
- Terracing
- Platform
- Others specify

Photo showing type of structure



Wall styles:

- Indeterminate
- Poorly coursed
- Roughly coursed
- Quality coursed
- Others specify

Photo showing coursing



Decorated walls:

- Chevron
- cheque
- herringbone etc
- Others specify

Construction detail:

- Buttress
- Tower
- Terrets
- Lintels
- Drains
- Others specify

Photo showing decoration or other detailing



Entrances:

- Square
- Round
- Raised
- Stepped
- Others specify

Appendix 3 Original area of Mukaro before demarcations by white settlers

