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Ecological and Environmental Services

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KwaNobamba Royal Residence

Background Information Document

1 INTRODUCTION

Brousse-James & Associates have been contracted by the Zulu Royal Family to conduct a Basic Assessment for the building of the KwaNobamba Royal Residence in the eMakhosini-Ophathe Heritage Park, approximately 27 km from Ulundi and 85 km from Eshowe (Figures 1&2).

His Royal Highness, King Goodwill Zwelithini kaBekuzulu, the reigning King of the Zulu Nation, wishes to re-establish a Royal Residence in the eMakhosini Valley, where the founder of the Zulu Nation, King Shaka kaSenzangakhona, was born. This residence will be built along the lines of a traditional homestead (*umuzi/Isigodlo*), with the same circular layout.

The significance of the name, kwaNobamba, is that it was the name of the ancestral home of King Jama kaNdaba, who was King Shaka kaSenzangakhona's grandfather, and it was King Shaka's birthplace. When King Dingaan ascended to the throne, he moved back to the eMakhosini Valley, from kwaDukuza near Stanger, and temporarily located his capital at kwaNobamba, whilst building Mgungundlovu. In 1840, after his defeat at the hands of the Boers, who were assisted by his brother, Prince Mpande, Mgungundlovu was razed to the ground. King Mpande then moved the Royal Residence to kwaNodwengu (which is near the present-day Holiday Inn in Ulundi). King Dingaan was therefore the last Zulu king to have a homestead within the eMakhosini Valley.

The building of a Royal Residence within the eMakhosini Valley, with the same layout as a traditional *umuzi/Isigodlo* (as described in Section 4.1 below), will have tremendous cultural and spiritual significance to the Zulu Royal Family which, in a sense, will be "coming home".

2 PROPERTY DESCRIPTION

The proposed site is located in a valley, which shields it visually from all roads and from the reconstructed King Dingane's Royal Residence (Mgundundlovu) and the Mgungundlovu Multi Media Centre.

To get to the site from Ulundi, one would need to drive south-east on the R66 for approximately 15 km and then turn right onto the R34. After 6.1 km, soon after the turnoff to Dingaanstat, turn left onto a gravel road and travel for 3.7 km, before turning left to a farm

gate. Drive along the farm road for 1.5 km, before turning left. The site is 1.5 km along that road, on the left hand side. The route from Eshowe takes one on the R66 for 74.7 km, northwards, until it becomes the R34, and then continue as before (Figures 1&2).

The 3 km access road within the eMakhosini-Ophathe Heritage Park, and the western edge of the proposed development area, is within Northern Zululand Sourveld, whilst the central and eastern portions of the site are within Zululand Lowveld (Mucina & Rutherford, 2006).

The site consists mainly of wooded grassland, with tall grass (Photo 1). Open areas bear scattered trees, mostly acacias, with occasional tree clumps and thickets. There are very few alien weeds.

Wherever possible, buildings will be located in such a way that trees and clumps of trees are not disturbed and all landscaping that takes place will be done with locally indigenous plant species.

3 SCOPE OF DEVELOPMENT

The Royal Residence will cover an area of 20 hectares and will consist of the following (Figure 3):

1. Nine traditional thatched “beehive huts” (rondavels), arranged in a circle, with a central cattle enclosure (*isibaya*) within the arrangement of “huts”. These will be constructed with a steel framework, as opposed to the traditional wooden latticework structure, as they will be much bigger than the traditional huts.
 - a. The main residence (*indlunkulu*), opposite the entrance (Unit A), will cover an area of 241.0 m², with a courtyard of 397.7 m² adjacent to it on the outer perimeter.
 - b. On each side of the main residence, going around the circle, will be two units “B” (four in total). One of them (B2 - *iqadi*) will cover an area of 310.5 m². Three of them (Unit B1) will cover an area of 189 m² each, to give a total “Unit B1” area of 568.8 m². Each will have an outer courtyard, covering 251 m², giving a total “Unit B” courtyard area of 1004.8 m².
 - c. On each side of the entrance will be two units “C” (four in total). Each will cover an area of 104.5 m², to give a total area of 418.0 m².
2. One prayer unit, covering 70.2 m², outside the main circle and between Unit A and one Unit B (the *iqadi*).
3. Two guard houses, covering 13.5 m² each, to give a total area of 27.0 m²
4. On each side of the entrance will be an ablution block, with the male ablution on the right hand side, and the female ablution on the left hand side, as one enters the circle. Each ablution block will cover an area of 44.0 m², to give a total area of 88.0 m². Adjacent to the ablution facilities will be service rooms (kitchen, scullery and domestic laundry facility), covering an area of 21.7 m².
5. There will be covered parking bays and a garage to the left of the entrance and the garage will cover an area of 38.5 m².
6. On each side of the main dwelling, outside the circle, will be two ancillary accommodation units, covering an area of 477.3 m² each, to give a total area of 954.6 m². Each of these units will have a courtyard, covering an area of 302.4 m², to give a total area of 604.8 m².
7. The total area covered by buildings will therefore be 2,739.3 m², and that covered by courtyards will be 2,007.9 m², to give a total development area of 4,747.1 m², spread out within an area of 6.1 ha, which will have a perimeter fence and gates.

8. In addition to the main dwelling area, there will be a guest accommodation facility, covering an area of 5.3 ha, set apart from the main dwelling (Figure 4).
9. A fenced area of natural veld, covering an area of 8.6 ha, will act as a grazing site for Royal cattle.
10. Therefore, the total overall site size, including the residence, guest facility and grazing area, will cover an area of 20 ha.
11. The 3 km access road, from the gate to the Royal Residence, will be upgraded from a track to a gravel road, of the standard of a district road (Class R4 rural local road), with a speed limit of 60 km/h and the road reserve not exceeding 20 m.
12. One or more small dams may be built on the stream below the Royal Residence.

In terms of provision of bulk services, the following will apply:

1. **Electricity:** Initially the system will be designed to work entirely on solar power, with generator backup. At a later stage, an Eskom connection may be considered, but at this stage, the existing Eskom network does not allow for a cost-effective connection to the proposed residence.
2. **Water:** Will be obtained from a borehole and, for this purpose, a Water Use License will need to be applied for. Rainwater harvesting measures will be implemented, wherever possible.
3. **Sewerage:** Will be processed by means of a package plant - Either the Scarab™ or Lilliput® sewage treatment system.

The construction of the Royal Residence will be funded out of private Zulu Royal Family funds and the proposed development has the support of Amafa aKwaZulu-Natali, as it has significance in terms of living heritage and has potential tourism significance as well.

A brief discussion of the historical background follows. This historical background also informs the Need and Desirability.

4 HISTORICAL BACKGROUND

4.1 Significance of the *umuzi/Isigodlo*

Historically, an *umuzi* consisted of a cluster of beehive-shaped huts, constructed in a circle around the cattle kraal (*isibaya*). A Royal Residence would have the same layout as the *umuzi*, but would be referred to as an *Isigodlo*. The proposed KwaNobamba Royal Residence seeks to emulate that traditional layout. Historically, each homestead was a self-contained economic and legal unit, with its own cattle and crops and the homestead head, the *umnumzana*, was essentially a king in his own domain, with powers of life and death over all who lived in it.

Cattle were driven into the *isibaya* every night. They provided food, especially milk, hides for clothing and utensils, and dung for fuel and plaster. Favourite oxen responded to whistled commands and some were even ridden. Animal husbandry, including milking, was solely the domain of males. It was believed that women of child-bearing age were ritually impure (*umlaza*), which was a threat to the health of both man and beast. Cattle were killed for food, with great reluctance; goats and other small stock being used for this purpose. The main occasion for slaughtering cattle was as sacrifices to the ancestors. Milk was consumed in the form of sour milk (*amasi*), which was made by placing milk in calabashes, skin milk sacks or closely woven grass containers and leaving it to stand until fermented. *Amasi* could only be

shared with kinsmen. For a man to eat *amasi* with a woman was to acknowledge her as a relative and ruled her out as a possible sexual partner. This meant that for the first few years of married life, a woman was allocated a special cow. After the birth of her first child, a goat was slaughtered to request that the ancestors allow her to drink milk from her father-in-law's herd.

Each wife had her own hut (*indlu*), in which she lived with her children, plus her own field and one or two cows for milking. Wives of commoners were ranked in order of marriage, but those of chiefs were allocated status to avoid disputes over chiefly succession. The first wife was accorded the status of *inkosikazi* (female chief), and her house, the *indlunkulu* (great house), was situated at the top end of the homestead. The eldest son of the *indlunkulu* was the chief heir. The *indlunkulu* was also the religious centre of the settlement and the ancestral spear was kept on a raised ledge at the back of the hut (*umsamo*). The second wife was accorded the status of right-hand wife (*iqadi*), and her hut was situated to the right of the *indlunkulu*. At the death of an *umnumzane*, his household would break up and each son would establish their own *umuzi*. Marriage within a clan was not permitted and wives had to be taken from other clans, in exchange for cattle or *ilobolo*.

Deep under the accumulated dung within the *isibaya* lay the grain pits of the homestead, each covered with a stone slab and sealed with dung. It was also within the *isibaya* that sacrifices were made to the ancestors. There was a strong link between the head of the homestead and his wives, and a bull and his cows. The family head therefore was careful to rise and pass water each morning before his bull did, in this way ensuring that his authority over his people and cattle was maintained. In terms of authority and sexuality, he was likened to an aggressive and possibly violent bull, whilst, in terms of social responsibility and value to the community, he was likened to an ox.

4.2 Age Group Regiments

The power of the Zulu kingdom rested heavily on the age group 'regiments' or *amabutho* (singular: *ibutho*) that were an integral part of tribal life, even before King Shaka, but were enhanced and refined under his rule. An *ibutho* could number from a few hundred to a few thousand men and was commanded by an *induna* (royal headman / official), a position that carried great power and prestige. Each *ibutho* had a special name and developed a special *esprit de corps* (team spirit). *Amabutho* were originally circumcision schools, which a chief would periodically form by banding together youths of roughly the same age, in order to put them through the rites that marked the transition to manhood. The *amabutho* came to serve as a means of recruiting and training young men for the army. The youths were housed in circular military homesteads (*amakhanda*), in two semi-circles of huts (*uhlangothi*), up to a thousand or more, which surrounded a large parade ground and cattle enclosures. Apart from their military duties, young men herded cattle and worked the fields of the *amakhanda*.

Women were also part of the military system and were primarily engaged in agriculture, producing food for the army. Before King Shaka's time, marriage took place when fathers received *ilobolo* from their daughter's prospective husbands. King Shaka formed girls into *amabutho* for the purpose of marriage. At intervals, he gave members of the female *ibutho* leave to be married, but only men from those male *amabutho*, who had received royal permission to put on the headring (*isicoco*), were allowed to marry, usually after the age of 35 or 40. King Shaka also controlled women through royal establishments of young women (*izigodlo*), who had been presented to him by important men as tribute, had been seized from

men who had been executed, or had been captured in war. They were kept physically excluded in the royal enclosures and a favoured few were kept as concubines. They were considered 'sisters' or 'daughters' of the king and his to dispose of to rich or powerful men who supported the royal house. They were thus used as an important instrument of patronage, but also as a source of wealth because *ilobolo* for these women went to the king and not their real fathers. This *ilobolo* was fixed at ten times the going rate.

The age group regiments, or *amabutho*, thus served as a method of controlling the kingdom, a taxation system and a standing army.

4.3 The Zulu Kings

4.3.1 The Forebears

The early history of the Zulu clan was handed down through the generations by word-of-mouth and very little is remembered of the clan founder, King Zulu kaMalandela (son of Malandela), and his heirs before King Senzangakhona kaJama. All that was remembered was that the early Zulu chiefs lived in the White Umfolozi Valley, near Ulundi, bred cattle and were a peaceful clan, who made no wars. King Zulu kaMalandela was born in approximately 1600. His successors were King Phunga, King Mageba, King Ndaba, King Jama and King Senzangakhona. King Senzangakhona was born in approximately 1757 and led the Zulu until approximately 1816. He was commemorated in praise songs for his personal beauty and was the father of King Shaka, the founder of the Zulu nation. The graves of these early Zulu leaders are to still to be found in the eMakhosini Valley (Valley of the Kings), near Ulundi.

King Shaka and the Rise of Zulu Power

During the first quarter of the 19th Century, there was great violence and disruption in south-east Africa as rival chiefdoms fought for territory and political control. Three major chiefdoms were dominant, the Mabhudu, in what is now southern Mozambique, the Ndwandwe, between the Mkhuzi and Black Umfolozi Rivers, and the Mthethwa, between the lower Umfolozi and Mhlatuze Rivers. Within these chiefdoms, more centralised government was developing around the *amabutho* (age group regiments) system, the most militarised and centralised at the time being the Ndwandwe chiefdom, under Zwide kaLanga.

The Mthethwa, under King Dingiswayo kwaJobe, were less tightly controlled and chiefdoms subject to Dingiswayo were allowed a certain degree of autonomy, including developing their own military capacity. One of these was the Zulu chiefdom, under King Senzangakhona, who ruled the western regions of the Mthethwa territory.

In 1817, the Ndwandwe defeated the Mthethwa army and killed King Dingiswayo. With the Mthethwa vanquished, all that stood between Zwide and complete dominance of the region between the Phongolo and Thukela Rivers was the Zulu chiefdom, under their newly appointed chief, Shaka (who was yet to become a king).

King Shaka kaSenzangakhona was born in about 1787, to King Senzangakhona and Queen Nandi, the daughter of the chief of the Langeni clan. She conceived after she was betrothed to King Senzangakhona, but before she was officially taken as a wife. When notified of the pregnancy, the Zulu tried to refute the claim by insisting that she was swollen as a result of an intestinal beetle – *ishaka*, hence the naming of the baby boy as 'Shaka'. As a result of his 'illegitimate' birth, although he was King Senzangakhona's eldest son, he was not recognised

as his heir. This honour was bestowed on his younger half-brother, Prince Sigujuna, the son of King Senzangakhona's eighth wife, Bhibi, whom he recognised as his 'great wife'.

Queen Nandi became King Senzangakhona's third wife, but was said to be a difficult and aggressive woman. In about 1794, King Senzangakhona drove Queen Nandi and her son, Prince Shaka, into exile after she struck one of his leading advisers on the head with a knobkerrie. She returned to the Langeni clan, where she married a commoner, Ngendeyana of the Qwabe people, with whom she had a son, Ngwadi. Tradition has it that Prince Shaka was an unpopular child among the Langeni and that he had a particularly unhappy childhood there. After Ngwadi's birth, he left and went to live with the Mthethwa, under Jobe.

King Dingiswayo became aware of the young Shaka's military aptitude and courage. When King Senzangakhona died, in 1816, King Dingiswayo supported King Shaka's claim to chieftainship, when he employed his half-brother, Ngwadi, to assassinate King Senzangakhona's heir, Prince Sigujana. However, King Shaka was faced with strong opposition from within the Zulu ruling house and was forced to secure his new position through tight political controls and military victories. Under him, the Zulu soon became a new regional power, but were still subject to King Dingiswayo.

When King Dingiswayo was killed by King Zwide in 1817, the now King, Shaka, gradually extended his influence over the region between the White Umfolozi and the Thukela Rivers. Smaller chiefdoms who submitted to King Shaka gained protection from Ndwandwe raids, in return for providing manpower for the Zulu *amabutho* and yielding cattle as tribute. Although he killed chiefs who were unwilling to submit to his rule, Shaka was careful to cultivate leaders who would have sufficient credibility within their clans and would submit to his authority. In 1819, King Zwide was eventually defeated and retired to the north-west of the Phongolo River, now southern Swaziland.

King Shaka was a man of extraordinary energy, skill and ruthlessness, both as a military leader and a politician. His government depended on his ability to maintain control of the *amabutho* (age group regiment) system. In addition, he established an efficient bureaucracy and strategically placed loyalists in positions of authority. Within the kingdom, patronage and the maintenance of discipline were carefully balanced. It was strongly authoritarian and citizens traded individual rights for security. The Zulu kingdom was seen by other Africans of the time as the centre of civilisation and order, and King Shaka's lasting legacy is the kingdom that he left behind.

King Shaka started off with an army of 500 men, yet in 1879, only sixty-three years later, the Zulu army held off the might of the British Empire for a full six months and, in their first major encounter, defeated them at the Battle of Isandlwana. To eventually conquer Zululand, it required a British Army of 20 000 Imperial foot soldiers and cavalry armed with breech-loading rifles, cannons and rocket batteries, in addition to colonial mounted troops and thousands of Natal native levies, many of them armed with rifles, plus more than 1 000 ox-drawn provision wagons.

In September 1828, King Shaka was assassinated by his two half-brothers, King Dingane and Prince Mhlangana, at his military homestead of kwaDukuza, where the present-day town of Stanger is. His body is thought to be buried under Cooper Street in Stanger. The assassins chose their time well, as most of the *amabutho* were on campaign in the north and discontent

with King Shaka's rule was at an all-time high. After the assassination, King Dingane eliminated Mhlangana and reorganised the regiments that had remained behind.

King Dingane

King Dingane has often been depicted as an unpredictable, untrustworthy and cowardly despot, largely as a result of his interaction with the Voortrekkers. However, he started his reign by allowing several of his *amabutho* to marry, by relaxing military discipline and his control of subordinate chiefs, and promising a more peaceful era. He did get rid of some of King Shaka's allies, but others were placated with gifts of cattle. His lenient approach proved short-lived and, after the Qwabe people revolted, King Dingane dealt harshly with any potential threat. He was not as militarily active as King Shaka and he seldom accompanied his forces on campaign. However, the very nature of the Zulu *amabutho* system, and its continual requirement for additional cattle, meant that the Zulu army had to be involved in frequent military campaigns. King Dingane's army was never as successful as King Shaka's and he started making attempts to acquire firearms from European traders and missionaries.

King Dingane feared the growing white presence on his borders and, justifiably, distrusted white settler motives. During his rule, a permanent trading settlement was established at Port Natal (now Durban), the first white missionaries arrived and Voortrekker wagons came lumbering over the Drakensberg, in search of fertile land and grazing. At first, he tried to accommodate the Voortrekkers, but later tried to annihilate them. In the aftermath of the Battle of Blood River, the Zulu kingdom split when Prince Mpande, King Dingane's brother, sided with the Voortrekkers and drove King Dingane out of Zululand, to his death in the Lebombo Mountains.

King Mpande

King Mpande became king in 1840, after overthrowing King Dingane, at the Battle of Maqongqo, with Boer assistance, and reigned over a reduced kingdom, until his death in 1872. His flight to the Boers has been described as 'the breaking of the rope that held the nation together'.

King Mpande is often portrayed as an unworthy, fat, lazy, ineffectual, peaceable, and even a cowardly successor to King Shaka. This is supposed to explain why he was the only Zulu king to die a natural death after the longest reign. However, he dealt successfully with civil wars, pressure on his borders and attempts of white traders, missionaries and neighbouring governments to undermine his authority. Under his rule, Zululand retained its autonomy and self-sufficiency, long after other African societies collapsed under settler pressure. Whatever his failures, his kingdom, although bruised, was intact when he died. He was buried at the Nodwengu Kraal, where there is a monument to him, close to the present-day Holiday Inn Hotel in Ulundi.

King Cetshwayo

During King Mpande's reign, a succession dispute arose between his sons, Prince Cetshwayo and Prince Mbuyazi, which erupted into full-scale civil war. King Mpande had originally designated Prince Cetshwayo as heir, but changed his mind and supported Mbuyazi. Things finally came to a head in 1856, at the Battle of Ndongakusuka, when Prince Cetshwayo defeated Prince Mbuyazi. As a result, King Mpande was obliged to share power with King Cetshwayo. On King Mpande's death, in 1872, King Cetshwayo, rebuilt the strength of his armies, acquiring firearms and reinforcing the discipline and morale that had been in decline.

King Cetshwayo had to cope with many problems. A land dispute with the Transvaal Boers was the most urgent, and more white settlers were arriving in South Africa. British Imperialists wished to create a Southern African Confederation and a strong, independent Zulu kingdom was considered a dangerous obstacle. As a result, they precipitated the Anglo-Zulu War in 1879, which finally broke the power of the Zulu kingdom as an independent state.

Zululand was divided into 13 districts, under chiefs appointed by the British, according to their 'divide and rule' tactics, but this arrangement proved unsatisfactory. The dethroned King Cetshwayo put his case before Queen Victoria, and was restored as king, subject to certain conditions. However, on his return to Zululand in 1883, civil war between his Usuthu party and anti-royalist rival, Prince Zibhebhu, erupted. The Usuthu were defeated at Ulundi and King Cetshwayo fled to the Nkandla Forest, later moving to Eshowe, where he accepted sanctuary from the British. He died in 1884, after a short illness. The cause of death remains a mystery since his people would not allow a post-mortem, but foul play was suspected. King Cetshwayo, the last king of an independent Zulu empire, was buried in the Nkandla Forest, after a rule of only eight years.

King Dinuzulu

King Cetshwayo's son, Prince Dinuzulu, succeeded him and the struggle between the Usuthu and Prince Zibhebhu continued. Boers living in Natal offered to help King Dinuzulu in exchange for land and, in the Battle of Etshaneni (Ghost Mountain), near Mkhuze, Prince Zibhebhu was defeated. As payment, 800 Boers claimed a farm each and a portion of Northern Zululand was designated an independent republic, called the New Republic. The Boers also demanded that the remaining portion of Zululand be subject to the supervision of the New Republic.

The Zulus were unhappy with these conditions and requested British intervention. The Boers and British agreed on a boundary between the New Republic and Zululand, without the consent of the Zulus. The Governor of Natal was given authority over Zululand and a Zibhebhu faction member was given authority over a section of the territory. Soon there was trouble between him and King Dinuzulu, who now openly defied the British. After a considerable amount of fighting, King Dinuzulu was charged with high treason and banished to St Helena in 1888. In 1898, he was allowed to return to Zululand and was appointed *induna* (senior official) in the Nongoma district of Zululand.

In 1902, parts of Zululand were opened to European settlement and Zulu clans were confined to demarcated Native Reserves. The new territory proved expensive for the Colony of Natal to maintain and, in 1905, a poll tax bill was passed to collect £1 from all unmarried male natives. The country had been peaceful since 1888, but locusts, rinderpest, erosion, shrinking land and a growing population had reduced many of the clans to the verge of destitution and the poll tax was the 'last straw'. Some clans refused to pay and this precipitated the abortive Bambatha Rebellion in 1906. King Dinuzulu was implicated, again charged with treason, and sentenced to four years imprisonment. He died in 1913 and was buried in the eMakhosini area.

Later Kings

King Solomon, one of King Dinuzulu's sons, was born in 1893, on St Helena. He was proclaimed principal heir and appointed Paramount Chief of the Zulus. He died in 1933, as a mere ceremonial figure. He was succeeded by King Cyprian Bhekezulu kaSolomon, a minor

son, who was born in 1924, and served under a regent, until he became Paramount Chief in 1945. He died in 1968 at Nongoma. King Cyprian was succeeded by King Goodwill Zwelithini kaBhekuzulu, who was born in 1948 and inducted in 1971. King Goodwill is still King of the Zulus today and his position is recognised by the constitution of the new South Africa.

The building of the KwaNobamba Royal Residence will serve to commemorate the heritage and traditions of the Zulu people and, with the Zulu Royal Family living once again in the area where the nation began, will serve as a living heritage.

5 NEED AND DESIRABILITY

The building of a Royal Residence within the eMakhosini Valley, with the same layout as a traditional *umuzi/Isogodlo*, will have tremendous cultural and spiritual significance to the Zulu Royal Family which, in a sense, will be “coming home”.

Amafana aKwaZulu-Natali are supportive of the proposal and see it as the creation of a living heritage, because of the traditional layout. This could, ultimately, have significance from a tourist perspective, in that tourists will know that the Zulu Royal Family actually has a residence within the historically important eMhakhosini Valley.

6 LEGAL REQUIREMENTS

The construction of the KwaNobabamba Royal Residence will trigger activities in Listing Notice 1 (Notice R544), issued in terms of the Environmental Impact Assessment Regulations GRN 543, 2010, under the National Environmental Management Act 107 of 1998 (applicable phrases underlined).

Listing Notice 1 (Notice R544 - Basic Assessment Required).

Activity 11: The construction of:

(iv) *dams;*

where such construction occurs within a watercourse or within 32 metres of a watercourse, measured from the edge of a watercourse, excluding where such construction will occur behind the development setback line.

Activity 23: The transformation of undeveloped, vacant or derelict land to:

(i) *residential, retail, commercial, recreational, industrial or institutional use, inside an urban area, and where the total area to be transformed is 5 hectares or more, but less than 20 hectares.*

(ii) *residential, retail, commercial, recreational, industrial or institutional use, outside an urban area, and where the total area to be transformed is bigger than 1 hectare but less than 20 hectares.*

Except where such transformation takes place for linear activities.

Activity 24: the transformation of land bigger than 1000 square metres in size, to residential, retail, commercial, industrial or institutional use, where, at the time of coming into effect of this schedule, such land was zoned open space, conservation or had equivalent zoning.

Listing Notice 3 (Notice R546 - Basic Assessment Required).

Activity 13: The clearance of an area of 1 hectare or more of vegetation where 75 % or more of the vegetative cover constitutes indigenous vegetation, except where such removal of vegetation is required for:

- 1) the undertaking of a process or activity included in the list of waste management activities published in terms of section 19 of the National Environmental Waste Act, 2008 (Act No. 59 of 2008), in which case the activity is regarded to be excluded from this list.
- 2) the undertaking of a linear activity falling below the thresholds mentioned in Listing Notice 1 in terms of GN No.544 of 2010.

(a) Critical biodiversity areas and ecological support areas as identified in systematic biodiversity plans adopted by the competent authority.

(b) National Protected Area Expansion Strategy Focus areas.

(c) In the Eastern Cape, Free State, KwaZulu-Natal, Limpopo, Mpumalanga, Northern Cape and Western Cape.

i. In an estuary;

ii. Outside urban areas, the following:

(aa) A protected area identified in terms of NEMPAA, excluding conservancies;

(bb) National Protected Area Expansion Strategy Focus areas;

(cc) Sensitive areas as identified in an environmental management framework as contemplated in chapter 5 of the Act and as adopted by the competent authority;

(dd) Sites or areas identified in terms of an International Convention;

(ee) Core areas in biosphere reserves;

(ff) Areas within 10 kilometres from national parks or world heritage sites or 5 kilometres from any other protected areas identified in terms of NEMPAA or from the core area of a biosphere reserve;

(gg) Areas seawards of the development setback line or within 1 kilometre from the high-water mark of the sea if no such development setback line is determined.

iii. In urban areas, the following:

(aa) Areas zoned for use as public open space;

(bb) Areas designated for conservation use in Spatial Development Frameworks adopted by the competent authority or zoned for a conservation purpose;

(cc) Areas seawards of the development setback line;

(dd) Areas on the watercourse side of the development setback line or within 100 metres from the edge of a watercourse where no such setback line has been determined.

Activity 19: The widening of a road by more than 4 metres, or the lengthening of a road by more than 1 kilometre.

(a) In Eastern Cape, Free State, KwaZulu-Natal, Limpopo, Mpumalanga and Northern Cape provinces:

i. In an estuary;

- ii. Outside urban areas, in:
- (aa) A protected area identified in terms of NEMPAA, excluding conservancies;
 - (bb) National Protected Area Expansion Strategy Focus areas;
 - (cc) Sensitive areas as identified in an environmental management framework as contemplated in chapter 5 of the Act and as adopted by the competent authority;
 - (dd) Sites or areas identified in terms of an International Convention;
 - (ee) Critical biodiversity areas as identified in systematic biodiversity plans adopted by the competent authority or in bioregional plans;
 - (ff) Core areas in biosphere reserves;
 - (gg) Areas within 10 kilometres from national parks or world heritage sites or 5 kilometres from any other protected area identified in terms of NEMPAA or from the core area of a biosphere reserve;
 - (hh) Areas seawards of the development setback line or within 1 kilometre from the high-water mark of the sea if no such development setback line is determined;
 - (ii) Areas on the watercourse side of the development setback line or within 100 metres from the edge of a watercourse where no such setback line has been determined.
- iii. Inside urban areas:
- (aa) Areas zoned for use as public open space;
 - (bb) Areas designated for conservation use in Spatial Development Frameworks adopted by the competent authority or zoned for a conservation purpose.

Therefore, a Basic Assessment is required for the project and, since the property is a National Heritage Site, the Competent Authority in this instance is the National Department of Environmental Affairs.

7 POSSIBLE IMPACTS

Possible impacts resulting from the project include the following.

Direct Impacts

- Disturbance to surrounding vegetation and destruction of portions of undisturbed Northern Zululand Sourveld and Zululand Lowveld. Removal of some trees.
- Noise during construction and the resultant possibility of temporarily detracting from the experience for visitors to the reconstructed King Dingane's Royal Residence (Mgungundlovu) and the Mgungundlovu Multi Media Centre.
- Possible pollution of groundwater from spillage of fuel or chemicals used in construction.
- Possible contamination of soil and groundwater from incorrect design or installation of septic tanks.
- Short-term impacts associated with construction will include noise, increase in dust and risk of illegal activities by construction staff.
- Construction staff may be inclined to kill snakes, other reptiles and other animals on encountering them or they may be tempted to set snares for animals or take plants or plant parts for *muthi* or other purposes.

Indirect impacts

- Poor management of waste, particularly food waste from workers, may cause problem animal situations to develop.

- Lack of appropriate toilet facilities for construction staff or lack of control over staff using the bush instead of toilets could result in faecal contamination of the site.
- Lack of control over staff movements and littering could result in wind-blown paper, plastic and other waste around the site.
- Possibility that construction staff may be tempted to set snares and/or collect *muthi* plants.

Cumulative impacts

- Poor management of soil during the construction process could result in rapid soil loss if a severe storm were to be experienced during that process and could alter the hydrology in the immediate vicinity.

8 CONSIDERATION OF ALTERNATIVES

The proposed site was specifically chosen because it is within the eMakhosini Valley, which has specific historical, cultural and emotional significance to the Zulu Royal Family. It is sited in an isolated valley, where it will not be visible from roads or from the Mgungundlovu Multi Media Centre and the site of King Dingaan's Historic Mgungundlovu Royal Residence. Although being isolated, it is also easily accessible from existing roads. These criteria severely restricted site selection and meant that there were no reasonable and feasible site alternatives.

CONTACT DETAILS:

Environmental Consultants

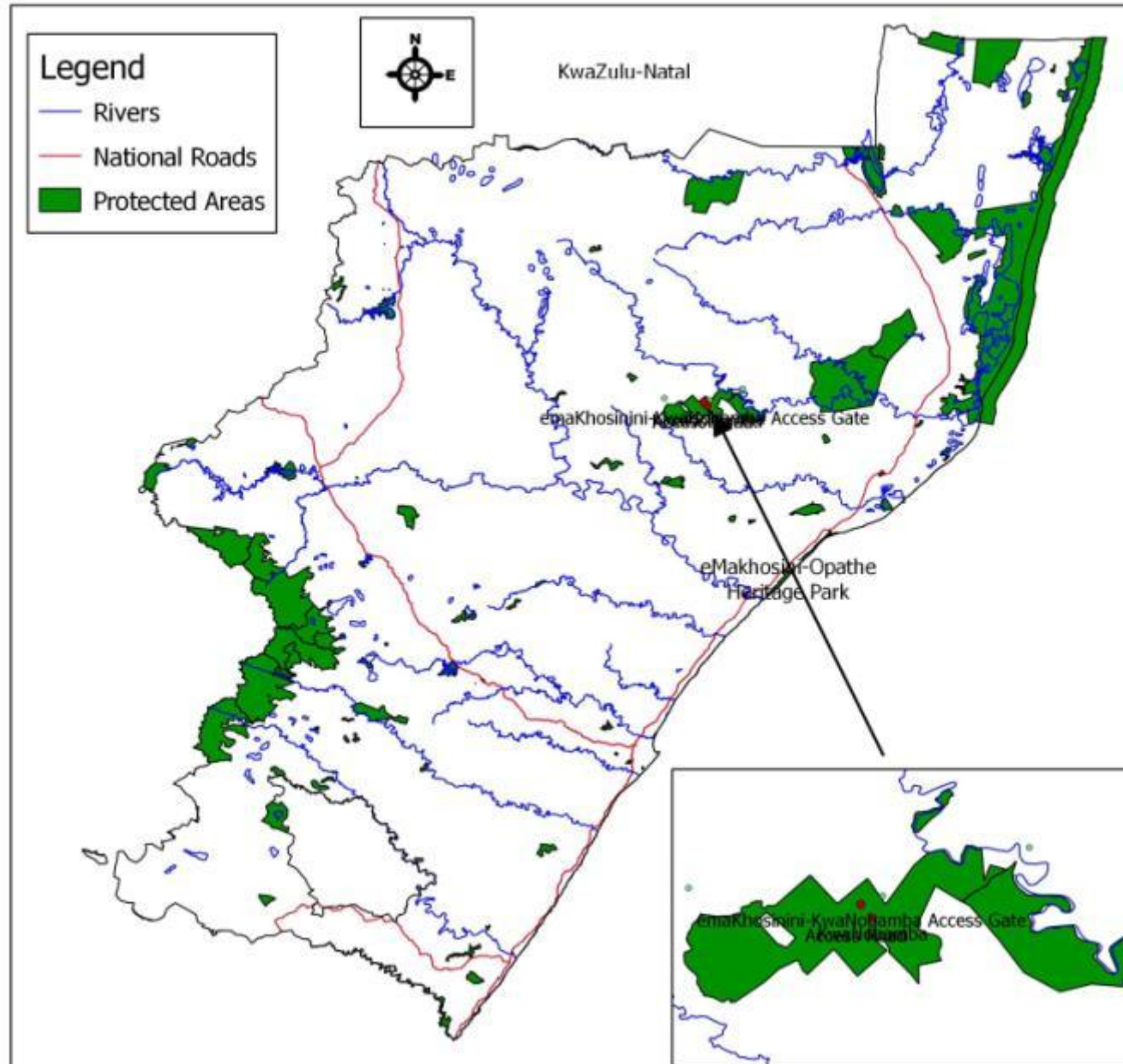
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Please contact the Environmental Consultants if you would like to register as an Interested and Affected Party (I&AP) and be informed when the Draft Basic Assessment Report is available.

Comments received from I&APs on the Draft Basic Assessment Report will be included in the Final Basic Assessment Report, which will be submitted to Department of Environmental Affairs.

Figures 1-3 & Photo 1/...

Location of KwaNobamba Royal Residence in KwaZulu-Natal



Map created by Brousse-James & Associates

Figure 1: Location of proposed KwaNobamba Royal Residence in KwaZulu-Natal

Location of proposed KwaNobamba Royal Residence within the eMakhosini-Opathe Heritage Park

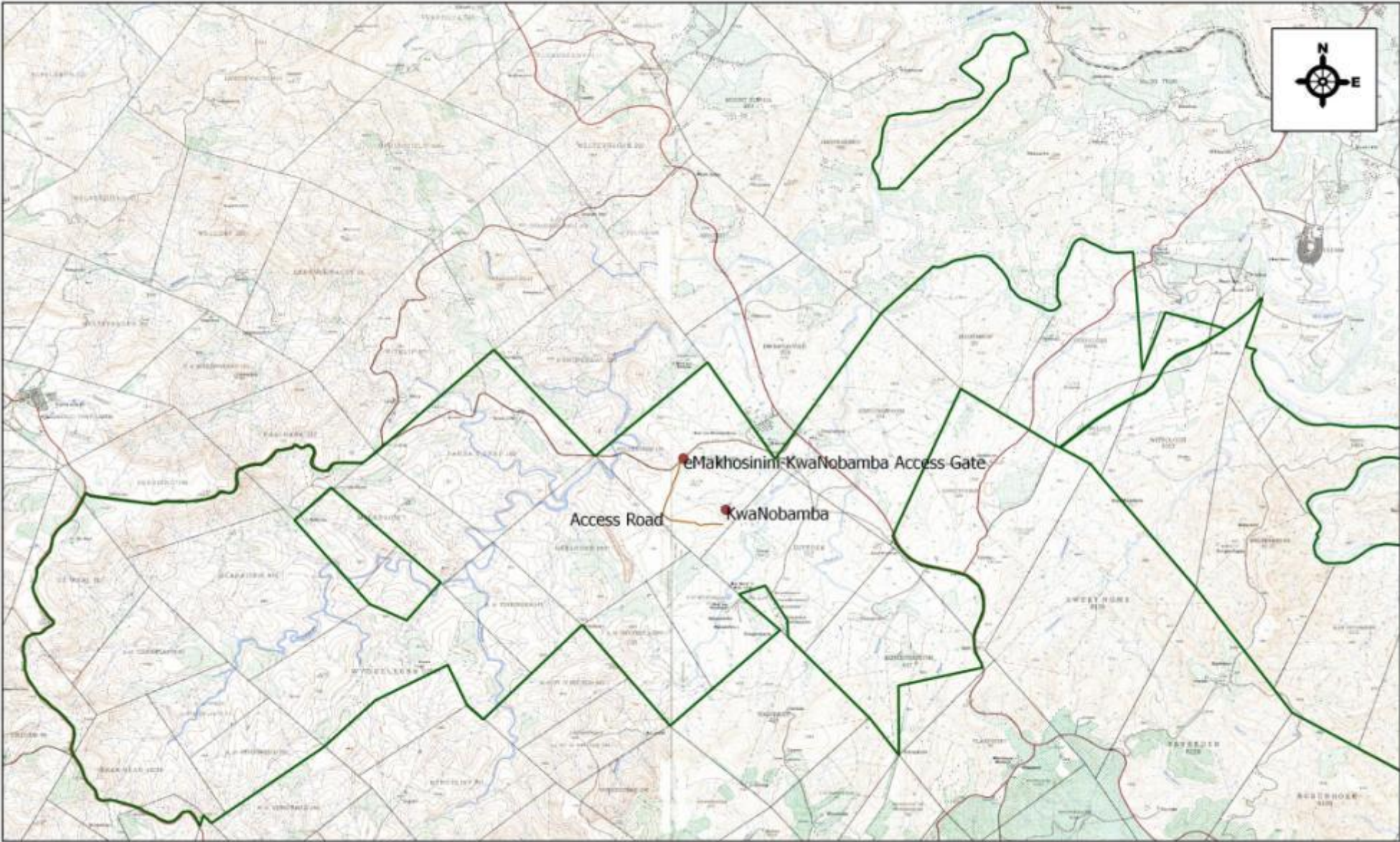


Figure 2: Location of proposed KwaNobamba Royal Residence within the eMakhosini-Opathe Heritage Park



Figure 3: Proposed KwaNobamba Royal Residence Site Layout

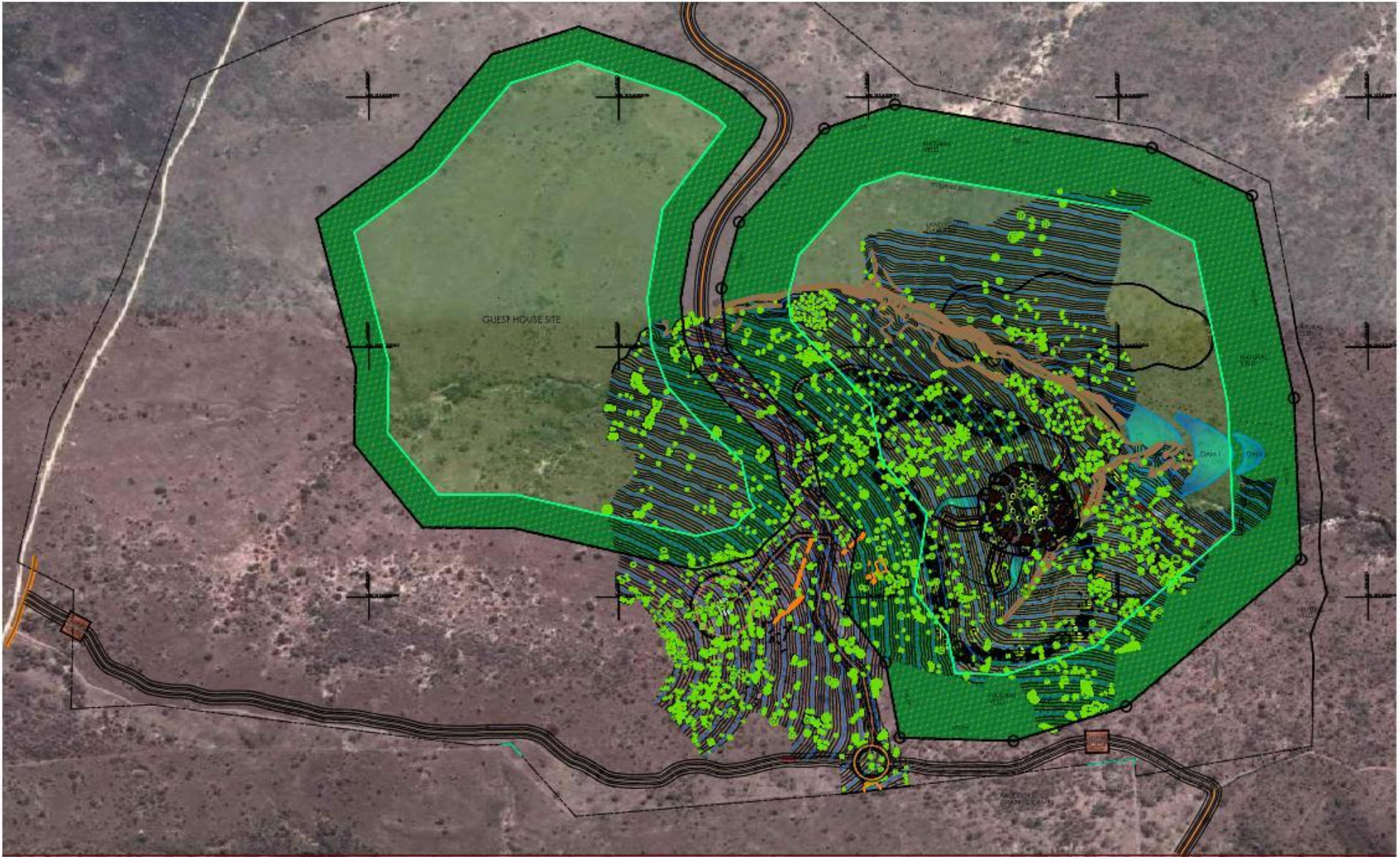


Figure 4: Proposed KwaNobamba Royal Residence Guest House



Photo 1: Panoramic view of proposed KwaNobamba Royal Residence site, looking north-east