
ARCHAEOLOGICAL SITE INSPECTION

**TWO GRAVE SITES ALONG THE QUNU-ZIMBANE POWER LINE,
MTHATHA, EASTERN CAPE, SOUTH AFRICA**

DATE: 2013-08-02



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SPECIALIST DECLARATION OF INTEREST

I, Karen van Ryneveld (Company – ArchaeoMaps; Qualification – MSc Archaeology), declare that:

- I am suitably qualified and accredited to act as independent specialist in this application;
- I do not have any financial or personal interest in the application, its' proponent or any subsidiaries, aside from fair remuneration for specialist services rendered; and
- That work conducted has been done in an objective manner – and that any circumstances that may have compromised objectivity have been reported on transparently.



SIGNATURE –

DATE – 2013-08-02

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EXECUTIVE SUMMARY

TERMS OF REFERENCE –

Gibb has been appointed by the project proponent, Eskom, to advise on environmental requirements pertaining to the proposed *Qunu-Zimbane Power Line*, near Mthatha, Eastern Cape. Amongst identified environmental concerns 2 grave sites, a cemetery and a solitary grave, have been identified by Eskom during initial project planning. ArchaeoMaps was appointed by Gibb to conduct an ASI of the 2 identified heritage resources with the purpose of the ASI recommendations to further advise the routing plan of the Power Line alignment.

THE PHASE 1 ARCHAEOLOGICAL IMPACT ASSESSMENT –

PROJECT AREA: Approximate 27km *Qunu-Zimbane Power Line* from Amendu in the north (S31°37'22.3; E28°47'06.1") to Qunu in the south (S31°48'13.3"; E28°37'07.8"), near Mthatha, Eastern Cape [1:50,000 map ref – 3128DA, 3128DB and 3128DC].

COVERAGE & GAP ANALYSIS: Site inspection at identified sites:

- Q-Z.S1 – Cemetery; Eskom Ref – Structure 38; S31°42'04.5"; E28°43'55.0" and
- Q-Z.S2 – Solitary Grave; Eskom Ref – Structure 65; S31°44'51.3"; E28°40'43.5".

FIELD METHODOLOGY: One day field assessment; GPS co-ordinates – Garmin Oregon 550; Photographic documentation – Pentax K20D. Site significance assessment – SAHRA 2007 system.

SUMMARY:

Map Code	Site	Co-ordinates	Recommendations
The Q-Z.S1 – Cemetery Area			
QZ-C/G1	Contemporary (Colonial) Period Cemetery	S31°42'04.5"; E28°43'55.0"	Formal cemetery conservation (sign-posting, permanent fence & vehicle access gate) [Formal conservation to be negotiated with the community prior to implementation]; Realignment of the <i>Qunu-Zimbane Power Line</i> to the north-west of the QZ-C/G1 conservation area
QZ-C/G2	Contemporary (Colonial) Period Cemetery	S31°42'05.1"; E28°44'04.8"	N/A (Formal conservation may be considered by the developer)
QZ-C/G3	Contemporary (Colonial) Period Cemetery	S31°42'27.2"; E28°44'26.7"	N/A (Formal conservation may be considered by the developer)
QZ-C/G4	Contemporary (Colonial) Period Cemetery	S31°42'17.5"; E28°43'32.2"	Formal cemetery conservation (sign-posting, permanent fence & vehicle access gate) [Formal conservation to be negotiated with the community prior to implementation]
QZ-C/G4.1	Contemporary (Colonial) Period Cemetery	S31°42'16.3"; E28°43'36.4"	
The Q-Z.S2 – Solitary Grave Area			
QZ-C/G5	Contemporary Grave	S31°44'51.8"; E28°40'44.0"	Formalization of homestead yard to accommodate burial (permanent fence & vehicle access gate) Formal grave conservation (sign-posting, permanent fence & pedestrian access gate) [Formal conservation to be negotiated with the landowner prior to implementation];

RECOMMENDATIONS –

With reference to archaeological and cultural heritage compliance, for purposes of EIA, with a specific focus on the principle of IEM, it is recommended that planning of the *Qunu-Zimbane Power Line*, near Mthatha, continue as close as possible to the current alignment with cognizance to heritage conservation requirements as summarized in the above table.

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1) TERMS OF REFERENCE

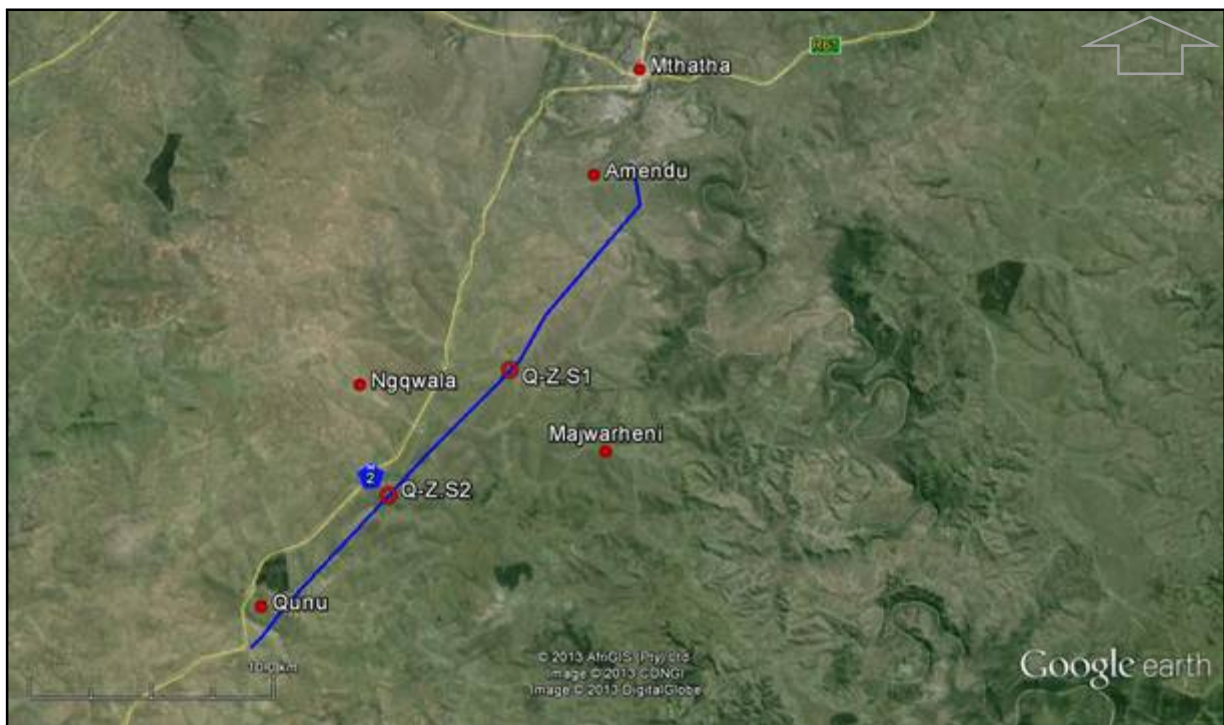
Gibb Engineering & Science (Gibb) have been appointed by the project proponent, Eskom, to advise on environmental requirements pertaining to the proposed *Qunu-Zimbane Power Line* near Mthatha, Eastern Cape. Amongst identified environmental concerns 2 grave sites, a cemetery and a solitary grave, have been identified by Eskom during initial project planning. ArchaeoMaps was appointed by Gibb to conduct an Archaeological Site Inspection (ASI) of the 2 identified heritage resources with the purpose of the ASI recommendations to further advice the routing plan of the Power Line alignment.

❖ Development Location, Details and Impact

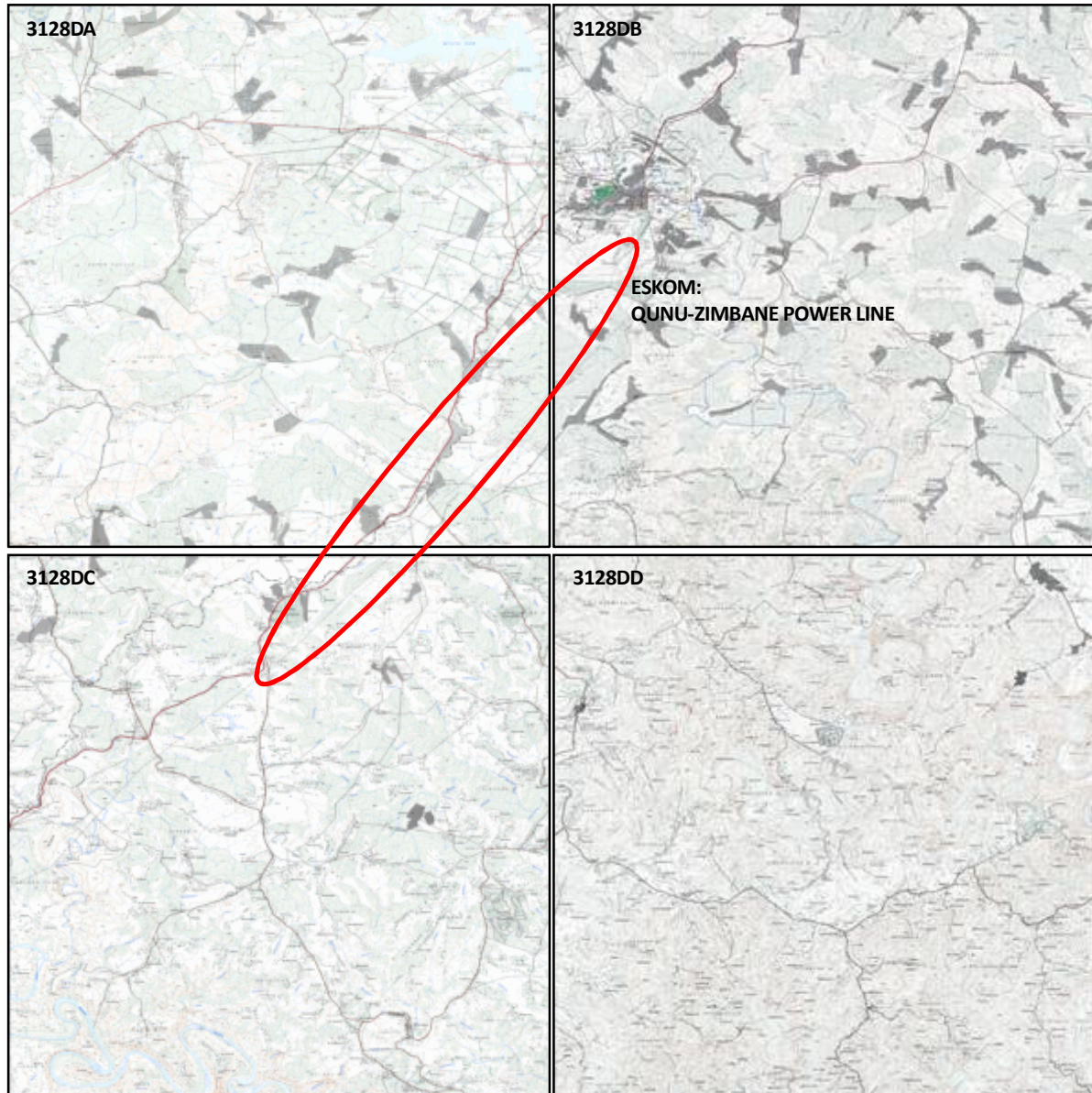
The proposed *Qunu-Zimbane Power Line*, near Mthatha, Eastern Cape, will comprise of an approximate 27km Power Line, from its northern extremity just south of Mthatha at Amendu (S31°37'22.3; E28°47'06.1") to Qunu (S31°48'13.3"; E28°37'07.8") in the south [1:50,000 map ref – 3128DA, 3128DB and 3128DC]. During initial project planning Eskom identified 2 grave sites along the line route, preliminary summarized as:

- Q-Z.S1 – Cemetery; Eskom Ref – Structure 38; S31°42'04.5"; E28°43'55.0" and
- Q-Z.S2 – Solitary Grave; Eskom Ref – Structure 65; S31°44'51.3"; E28°40'43.5".

The purpose of the ASI is to make recommendations regarding the 2 grave sites to further advice the routing plan of the Power Line alignment for purposes of environmental compliance.



Map 1: General locality of the proposed *Qunu-Zimbane Power Line* indicating the localities of the 2 grave sites, the Q-Z.S1 cemetery and the Q-Z.S2 solitary grave



Map 2: Eskom – *Qunu-Zimbane Power Line* study site – 1:50,000 map ref: 3128DA, 3128DB and 3128DC

2) THE ARCHAEOLOGICAL SITE INSPECTION

❖ Archaeological Legislative Compliance

The Archaeological Site Inspection (ASI) of the 2 identified grave sites along the *Qunu-Zimbane Power Line* near Mthatha, Eastern Cape, was done with the purpose of the ASI recommendations to further advice the routing plan of the Power Line alignment with specific reference to requirements of the National Heritage Resources Act, No 25 of 1999 (NHRA 1999).

❖ Methodology and Gap Analysis

The ASI includes a basic pre-feasibility study and field assessment:

- The pre-feasibility assessment is based on the Appendix 1 introductory archaeological literature. In addition the SAHRA 2009 Mapping Project Database and the SAHRA Built Environment Database on Declared Provincial Heritage Sites (buildings older than 60 years) of the Eastern Cape were consulted. The study excludes consultation of the Albany Museum, the SAHRA accredited Data Recording Centre (DRC) for the Eastern Cape region's database.
- The field assessment was done on 2013-07-18, with fieldwork assisted by Thabisa Fikizolo. The assessment was done by foot and off-road vehicle and limited to a surface survey. GPS co-ordinates were taken with a Garmin Oregon 550 (Datum: WGS84). Photographic documentation was done with a Pentax K20D camera. A combination of Garmap and Google Earth software was used in the display of spatial information.

Archaeological and cultural heritage site significance assessment and associated mitigation recommendations were done according to the system prescribed by SAHRA (2007).

SAHRA ARCHAEOLOGICAL AND CULTURAL HERITAGE SITE SIGNIFICANCE ASSESSMENT			
Site Significance	Field Rating	Grade	Recommended Mitigation
High Significance	National Significance	Grade I	Site conservation / Site development
High Significance	Provincial Significance	Grade II	Site conservation / Site development
High Significance	Local Significance	Grade III-A	Site conservation or extensive mitigation prior to development / destruction
High Significance	Local Significance	Grade III-B	Site conservation or extensive mitigation prior to development / destruction
High / Medium Significance	Generally Protected A	Grade IV-A	Site conservation or mitigation prior to development / destruction
Medium Significance	Generally Protected B	Grade IV-B	Site conservation or mitigation / test excavation / systematic sampling / monitoring prior to or during development / destruction
Low Significance	Generally Protected C	Grade IV-C	On-site sampling, monitoring or no archaeological mitigation required prior to or during development / destruction

Table 1: SAHRA archaeological and cultural heritage site significance assessment

❖ Assessor Accreditation

The assessment was done by Karen van Ryneveld (ArchaeoMaps):

- Qualification: MSc Archaeology (2003) WITS University.
- Accreditation:
 1. 2004 – Association of Southern African Professional Archaeologists (ASAPA) – Professional Member.
 2. 2005 – ASAPA CRM Section: Accreditation – Field Director (Stone Age, Iron Age, Colonial Period).
 3. 2010 – ASAPA CRM Section: Accreditation – Principle Investigator (Stone Age).

Karen van Ryneveld is a SAHRA / AMAFA / EC PHRA listed CRM archaeologist.

2.1) PRE-FEASIBILITY ASSESSMENT

Based on the basic introductory literature assessment of South African archaeology (see Appendix – A) the probability of archaeological and cultural heritage sites within the proposed *Qunu-Zimbane Power Line* study site, near Mthatha, Eastern Cape, can briefly be described as:

1. Early Hominin : Probability – *None*

2. Stone Age
 - a. ESA : Probability – *Low*
 - b. MSA : Probability – *Low*
 - c. LSA : Probability – *Low* (Human remains may be expected; if identified of both scientific and social significance)
 - i. Rock Art : Probability – *Low*
 - ii. Shell Middens : Probability – *None*

3. Iron Age
 - a. Early Iron Age : Probability – *None*
 - b. Middle Iron Age : Probability – *None*
 - c. Later Iron Age : Probability – *Medium*

4. Colonial Period
 - a. Colonial Period : Probability – *Low* (Human remains expected to be primarily associated with formal cemeteries)
 - b. Iron Age / Colonial Period Contact : Probability – *Low*
 - c. Industrial Revolution : Probability – *None*

❖ The SAHRA 2009 Database

Only 1 archaeological Cultural Resources Management (CRM) project is recorded in the SAHRA 2009 Mapping Project Database situated within an approximate 20km radius from the *Qunu-Zimbane Power Line* study site, referenced as:

- Van Schalkwyk, L. (eThembeni). 2008. *Heritage Impact Assessment of the proposed N2 Wild Coast Toll Highway, Eastern Cape Province.*

A number of archaeological CRM studies have been done post compilation of the SAHRA 2009 Mapping Project Database and available on SAHRIS including, but not limited to:

- Anderson, G. (Umlando) 2013. *Heritage Survey of the Upgrade of the R61 National Route from Mthatha to Umngazi, Eastern Cape;*
- Bennie, J. (Private). 2013. *Heritage Impact Assessment (Historical Component) – Sidwadeni River, Mthatha and Mngazi River Access Roads and Bridges;*

- Prins, F. (Active Heritage). 2013. *Cultural Heritage Impact Assessment of the Proposed Quarry, Access Road and Borrow Pits on the R61 Section 8, Eastern Cape*;
- Seliane, M (Private). 2012. *Mthatha Mall Project – Phase 1 Cultural Heritage Impact Assessment*;
- Van Ryneveld, K. (ArchaeoMaps). 2010. *Phase 1 Archaeological Impact Assessment: Upgrade and Realignment of the N2, Sitebe Komkhulu to Viedgesville, near Mthatha, Eastern Cape, South Africa*;
- Van Schalkwyk, L. & Wahl, B. (eThembeni). 2009. *Heritage Impact Assessment of Eskom Network Strengthening, Mthatha, Eastern Cape Province, South Africa*; and
- Van Schalkwyk, L. & Wahl, B. (eThembeni). 2011. *Heritage Impact Assessment of Vialiti Road Upgrades, Mthatha, Eastern Cape Province, South Africa*.

❖ SAHRA Built Environment Database – Eastern Cape

No Provincial Heritage Sites (buildings older than 60 years) recorded in the SAHRA Built Environment – Eastern Cape database are situated in the vicinity of the proposed *Qunu-Zimbane Power Line* study site.

❖ General Discussion

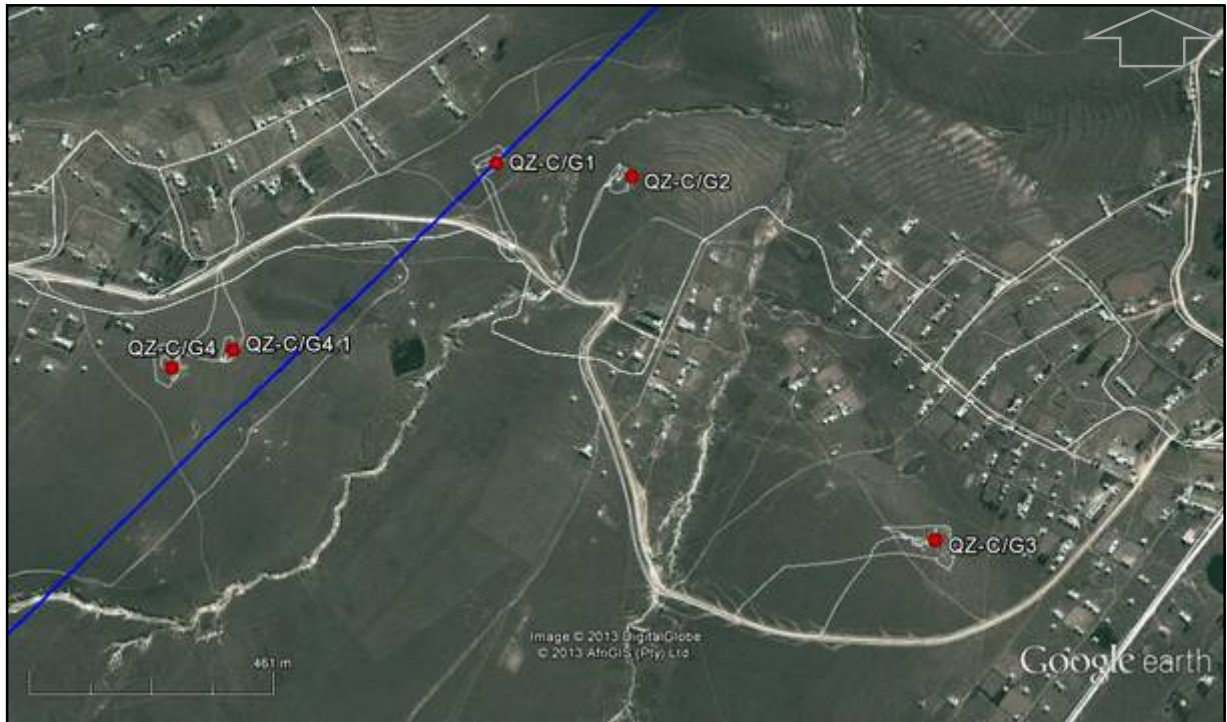
A Colonial Period settlement developed at Umtata / Mthatha in the 1870's, primarily as response to tensions between the Pondo and neighboring Xhosa groups. In 1875 a Magistrates office opened and in 1882 the town became a military post for British forces. The town itself was founded in 1883, situated along the banks of the Mthatha River and soon grew into a leading administrative area, housing both Anglican and Catholic cathedrals. It also became the seat of traditional authorities and a parliament building for this purpose, the *Bunga*, was constructed. From 1976 to 1994 Umtata served as the capital of the *Transkei Bantustan*. Umtata was officially renamed Mthatha in 2004 (http://en.wikipedia.org/wiki/Mthatha,_Eastern_Cape).

Many a prominent black Struggle leader came from this area, including amongst others, Walter Sisulu, Bantu Holomisa and Nelson Mandela, with *Madiba's* home village Qunu being situated along the southern periphery of the proposed *Qunu-Zimbane Power Line* study site (http://en.wikipedia.org/wiki/Mthatha,_Eastern_Cape).

Very few archaeological and cultural heritage resources have been reported on in CRM reports consulted, but including an Iron Age circular stone structure (van Ryneveld 2010), a number of shelter sites of San and Khoe ancestry as well as Xhosa ancestral graves (Van Schalkwyk 2008), giving the impression of a culturally varied archaeological record though fairly trivial in nature. This interpreted as the result of the limited number of archaeological CRM studies done in the greater Mthatha area rather than a true reflection of the heritage significance thereof.

2.2) FIELD ASSESSMENT

2.2.1) THE Q-Z.S1 CEMETERY AREA



Map 3: The Q-Z.S1 Cemetery Area in relation to the proposed *Qunu-Zimbane Power Line* (blue)

Four Cemetery / Grave sites are located in direct or fair proximity to the proposed *Qunu-Zimbane Power Line*, Q-Z.S1 – Cemetery; Eskom Ref – Structure 38, including the Eskom identified cemetery Site Q-Z.S1, here labeled QZ-C/G1 and Sites QZ-C/G2, QZ-C/G3 and QZ-C/G4, with its associated eastern extension labeled QZ-CG4.1. All cemeteries comprise essentially of Contemporary Period cemeteries, with the majority of the graves dating to the post 60 year period, but in all cases lesser number of demarcated graves pre-dating 60 years or unmarked graves most probably older than 60 years are present. All 4 identified cemeteries can thus be described as cemeteries formally protected under the NHRA 1999.

The current proposed *Qunu-Zimbane Power Line* alignment follows an existing Eskom development corridor. Though options for rerouting of the alignment were investigated, both landscape (specifically proximity to the Zimbane River) and village development pose significant concerns and any whichever reroute through the affected villages will not necessarily avoid impact on or proximity to graves, with specific reference to burial within homestead yards as a traditional and legal burial practice and customary across the former Transkei region. It is not recommended that any large scale reroute of the alignment be considered – development within the development corridor in the Q-Z.S1 Cemetery Area remain preferable, despite its spatial association with preferred cemetery locations, in close proximity to water and on the immediate outskirts of villages.

Of the 4 identified cemeteries, 2 will be affected by the *Qunu-Zimbane Power Line* development, namely QZ-C/G1 and QZ-C/G4. Site QZ-C/G1 will be directly affected. Proximity to the Power Line remains the only concern relating to QZ-C/G4.

Slight rerouting, ensuring an approximate 10-15m conservation buffer around QZ-C/G1 should suffice to ensure no development impact on the cemetery allowing some space for future economic development within the development corridor without impacting on adjacent village infrastructure and ensuring continued use of the site. Formal heritage conservation measures should preferably be implemented at both Sites QZ-C/G1 and QZ-C/G4: These sites should be permanently fenced with vehicle access gates. Permanent sign posts (English & Xhosa) should indicate that the cemeteries are formally protected under the NHRA 1999. Formal conservation measures should be negotiated with the communities before implementation. Should formal conservation measures not be approved, the developer should ensure that the sites be temporarily conserved (temporary fences) during the construction period, but permanently sign-posted for purposes of heritage conservation and future development planning.

2.2.1.1) QZ-C/G1 – Cemetery / Grave Site – $S31^{\circ}42'04.5''$; $E28^{\circ}43'55.0''$ 

Map 4: Locality of the QZ-C/G1 cemetery site in relation to the proposed *Qunu-Zimbane Power Line* (blue) and the proposed realignment of the line route for conservation purposes (yellow)

The QZ-C/G1 site is situated at $S31^{\circ}42'04.5''$; $E28^{\circ}43'55.0''$ (also the locality of the Eskom recorded Q-Z.S1 cemetery). The cemetery comprises an approximate 70x35m area containing more or less 80 graves. Grave styles vary quite radically from modern style graves with inscribed headstones to clearly demarcated graves, both modern, stone cairn and earth-mound, without headstones. A number of traditional style graves may be of significant age, but without headstone inscriptions date estimations are impossible. The cemetery is evidently still in use, with the majority of the graves dating to recent years – from the 1990's onwards, with the oldest marked grave being the grave of a child dating from 1914 (DoB) – 1919 (DoD). Selected graves at the site (graves older than 60 years) thus receive formal protection under the NHRA 1999.

Existing power lines cross through the site towards its south-eastern perimeter, with the proposed *Qunu-Zimbane Power Line* running just north-west of the existing lines. Both a south-eastern and north-western realignment was considered for purposes of conservation: A south-eastern realignment is not recommended with specific reference to proximity of the Zimbane River. Towards the north-west realignment options are limited by Mandlovini Village infrastructure. It is recommended that the site be formally conserved, providing for an approximate 10-15m conservation buffer towards the south-east and north-west but allowing significantly larger areas towards the north-east and south-west to ensure continued use of the site. The site should be permanently fenced with a vehicle access gate. A permanent sign board should indicate that the cemetery is formally protected under the NHRA 1999. With reference to the fact that permanent heritage conservation of cemetery / grave sites can easily be confused as cemetery establishment, a development type subject in itself to environmental requirements Eskom should ensure that the site be reported to the municipality for consideration of formalization. It is

recommended that the *Qunu-Zimbane Power Line* be realigned in the vicinity of QZ-C/G1 to north-west of the proposed 10-15m conservation buffer.

- **RECOMMENDATIONS:** The Site QZ-C/G1 cemetery is ascribed a SAHRA *High Significance* and a *Generally Protected A Field Rating*. It is recommended that the site be conserved implying realignment of the proposed *Qunu-Zimbane Power Line* in the vicinity of the site. Existing landscape (Zimbane River) and Mandlovini Village infrastructure pose significant constraints on standard conservation requirements with specific reference to conservation buffer zones. At present it is recommended that a 10-15m conservation buffer be maintained towards the south-east and north-west of the cemetery with larger areas towards the north-east and south-west to ensure continued use of the site. The site should be permanently sign-posted and fenced with a vehicle access gate. The *Qunu-Zimbane Power Line* should preferably be realigned towards the north-west of the Site QZ-C/G1 cemetery conservation area.



Plate 1: General view of Site QZ-C/G1 from the village access road



Plate 3: Selected graves at QZ-C/G1 with Mandlovini Village residences in the background

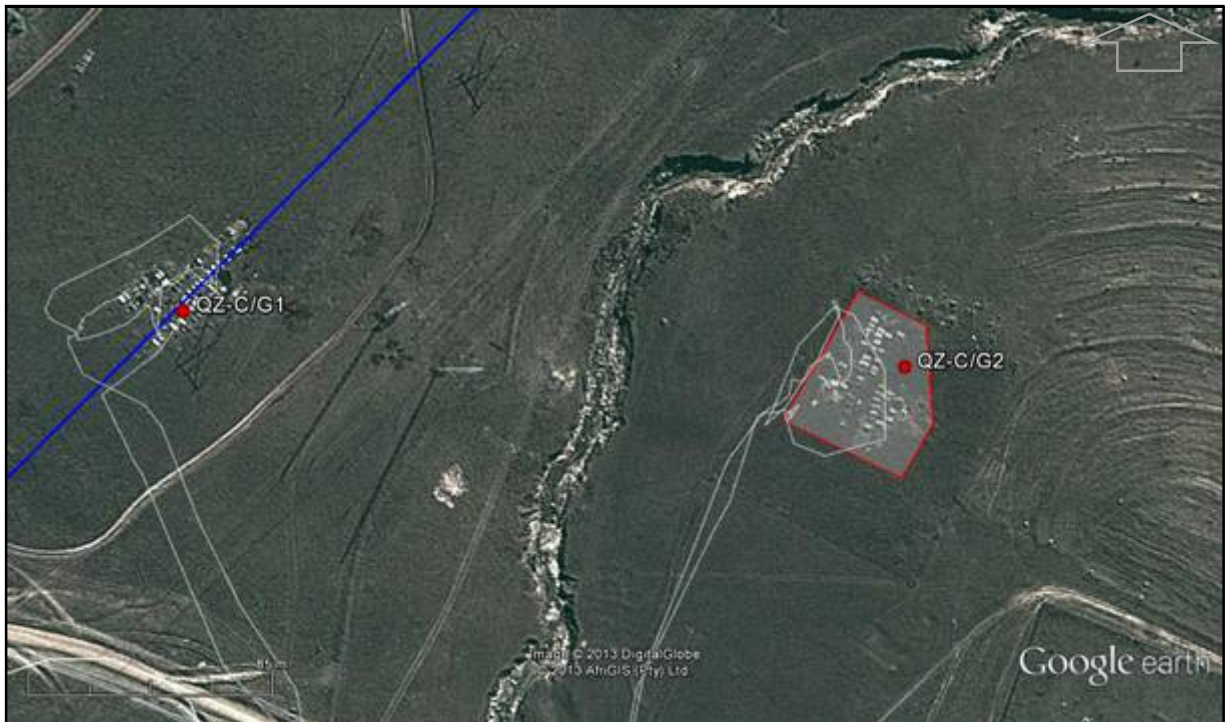


Plate 2: Selected graves at QZ-C/G1



Plate 4: General view of the QZ-C/G1 cemetery

2.2.1.2) QZ-C/G2 – Cemetery / Grave Site – $S31^{\circ}42'05.1''$; $E28^{\circ}44'04.8''$



Map 5: General locality of Site QZ-C/G2 in relation to the QZ-C/G1 cemetery and the proposed *Qunu-Zimbane Power Line*

The approximate 80 graves comprising the Site QZ-CG2 cemetery ($S31^{\circ}42'05.1''$; $E28^{\circ}44'04.8''$) are clustered within a rough 60x50m area. The cemetery has been subjected to conservation measures, providing for an approximate 90x80m area, but the fence has not been maintained. The site, situated to the east of the Zimbane River is located just over 180m from the proposed *Qunu-Zimbane Power Line*, to the immediate north-west, and 260m from Site QZ-C/G2. Graves at the site comprise of a variety of styles including both modern and traditional style graves, with traditional style graves lacking inscribed headstones making any estimation of age impossible. Extremely weathered traditional style graves with ephemeral stone demarcations may however be indicative of significant age. The majority of inscriptions on modern grave headstones indicate fairly contemporary age, dating from the rough 1970's onwards.

- **RECOMMENDATIONS:** The Site QZ-C/G2 cemetery is ascribed a SAHRA *High Significance* and a *Generally Protected A Field Rating*. The site is situated at least 180m from the proposed *Qunu-Zimbane Power Line* and will not be affected by development – additional conservation measures are not required with specific reference to the *Qunu-Zimbane Power Line* development. It is however suggested that Eskom considers re-fencing of the site with reference to proximity of the number of Eskom Power Lines in the vicinity.



Plate 5: General view of the Site QZ-C/G2 cemetery



Plate 7: Selected graves from Site QZ-C/G2 [2]



Plate 6: Selected graves from Site QZ-C/G2 [1]



Plate 8: An ephemeral stone grave demarcation at the QZ-C/G2 cemetery

2.2.1.3) QZ-C/G3 – Cemetery / Grave Site – S31°42'27.2"; E28°44'26.7"



Map 6: General locality of Site QZ-C/G3

The Site QZ-C/G3 cemetery, situated at S31°42'27.2"; E28°44'26.7", comprise of approximately 150 graves clustered in a rough 100x70m area, with the area fenced towards the north and east. Again a variety of grave types are present: Modern style graves with inscribed headstones date primarily to the contemporary period, roughly from the 1970's onwards, but a large number of traditional style stone headstone, stone cairn, earth-mound and stone outlined graves may be significantly older. It was noted that a number of the graves are damaged; but with damage and breakage patterns not consistent with vandalism. Damage to grave platforms and complete headstones having fallen over are more consistent with livestock (cattle) impact on the site. The site is situated approximately 1km from the proposed *Qunu-Zimbane Power Line* alignment and will not be impacted on by development.

- **RECOMMENDATIONS:** The Site QZ-C/G3 cemetery is ascribed a SAHRA *High Significance* and a *Generally Protected A Field Rating*. The site is situated approximately 1km from the proposed *Qunu-Zimbane Power Line* and will not be affected by development. It is suggested that Eskom considers fencing of the site with reference to proximity of the number of Eskom Power Lines in the vicinity and recorded impact on the site.



Plate 9: General view of Site QZ-C/G3



Plate 11: A traditional style grave marked with a stone headstone



Plate 10: Close-up of selected graves at the Site QZ-C/G3 cemetery



Plate 12: Remains of a stone outlined traditional grave

2.2.1.4) QZ-C/G4 – Cemetery / Grave Site – S31°42'17.5"; E28°43'32.2"



Map 7: General locality of Site QZ-C/G4 (in relation to the proposed *Qunu-Zimbane Power Line* and the QZ-CG1 cemetery)

The QZ-C/G4 cemetery (S31°42'17.5"; E28°43'32.2") comprises of an approximate 160x70m area, with graves clustered towards the east and the west of the indicated site extent. Towards the east, at QZ-C/G4 (Site co-ordinate – S31°42'17.5"; E28°43'32.2") approximately 80 graves including both modern and traditional style graves are found. An individually fenced area houses a number of traditional style earth-mound graves. Inscribed headstone marked graves all date to the Contemporary Period, primarily from the 1990's onwards, but unmarked traditional style graves, including primarily stone cairn, earth-mound and a few stone outlined graves may well be significantly older. Towards the east of the site, at QZ-C/G4.1 (S31°42'16.3"; E28°43'36.4") 9 clearly identifiable graves are present, including both modern and traditional stone cairn style graves. However, a number of undulations and extremely ephemeral stone demarcations may well indicate additional graves providing for approximately 15 graves in this area and with grave indicators signaling this portion of the cemetery as the older part of the burial grounds, inferred to be well beyond the 60 year formal protection status. The site is thus formally protected by the NHRA 1999. It was noted that some of the graves are damaged – again breakage patterns are ascribed to livestock impact rather than vandalism.

The eastern extent of the QZ-C/G4 cemetery is situated roughly 60m from the proposed *Qunu-Zimbane Power Line*. It is recommended that with reference to proximity to the Power Line the site be formally conserved (permanent fence with a vehicle access gate). A conservation fence should allow for an approximate 10-15m conservation buffer around the eastern graves, while further space can be allowed around the western graves to accommodate continued use of the site. The site should be permanently sign-posted, indicating that the cemetery is formally protected under the NHRA 1999. With reference to the fact that permanent heritage conservation of cemetery /

grave sites can easily be confused as cemetery establishment, a development type subject to environmental requirements, Eskom should ensure that the site be reported to the municipality for consideration of formalization.

- **RECOMMENDATIONS:** The Site QZ-C/G4 cemetery is ascribed a SAHRA *High Significance* and a *Generally Protected A Field Rating*. It is recommended that the site be formally conserved (permanent fence with vehicle access gate) with reference to proximity to the proposed *Qunu-Zimbane Power Line*. A 10-15m conservation buffer should be maintained around the eastern graves. Larger conservation areas can be accommodated around the western graves to ensure continued use of the site. The site should be permanently sign-posted and fenced with an access gate.



Plate 13: General view of the QZ-C/G4 cemetery – western portion



Plate 15: Selected graves from the western portion of Site QZ-C/G4 [2]



Plate 14: Selected graves from the western portion of Site QZ-C/G4 [1]



Plate 16: Individually fenced earth-mound graves



Plate 17: Selected graves from the eastern portion of Site QZ-C/G4 [1]



Plate 19: Selected graves from the eastern portion of Site QZ-C/G4 [3]

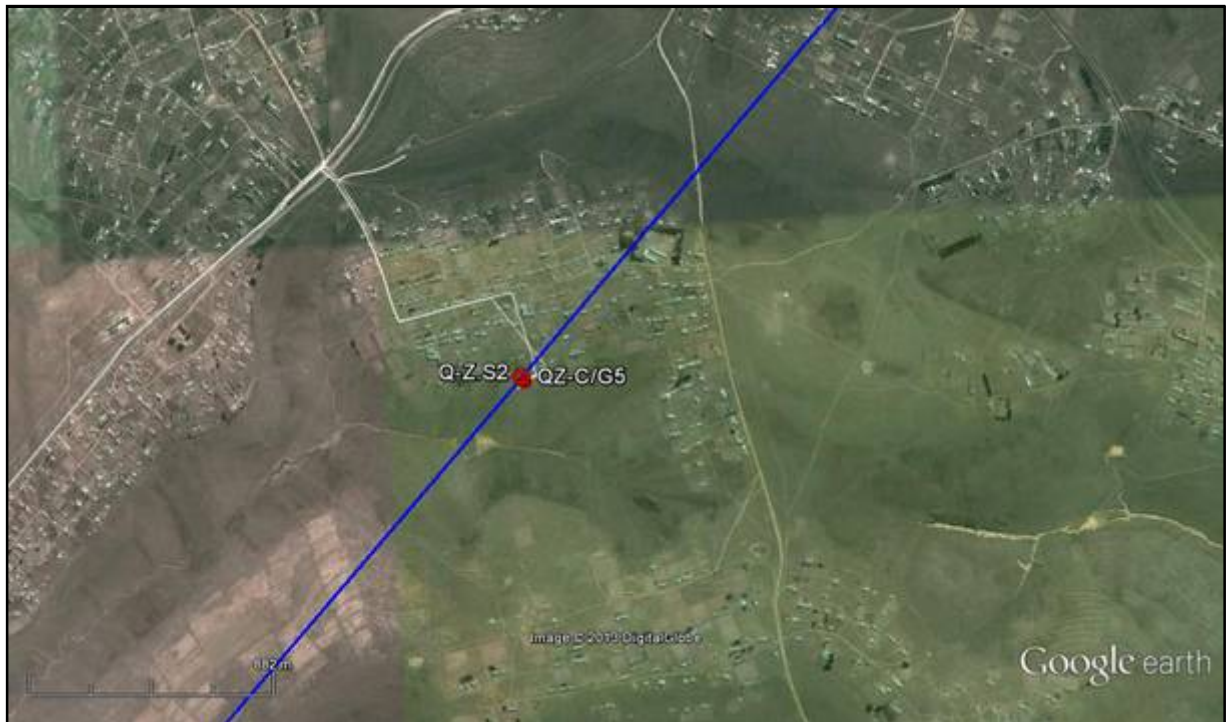


Plate 18: Selected graves from the eastern portion of Site QZ-C/G4 [2]



Plate 20: A stone headstone and mound grave at QZ-C/G4.1

2.2.2) THE Q-Z.S2 SOLITARY GRAVE AREA



Map 8: The Q-Z.S1 Cemetery Area in relation to the proposed *Qunu-Zimbane Power Line* (blue)

The QZ-C/G5 contemporary solitary grave constitutes to date the only identified heritage concern with respect to the Q-Z.S2 – Solitary Grave; Eskom Ref – Structure 65 area. With the *Qunu-Zimbane Power Line* planned within an existing Eskom Power Line development corridor, the grave site, dating to 1999 and post-dating construction of the existing Power Line pose a number of concerns with regards to village expansion, where Kothishini Village has evidently expanded to an extent where it in turn affects the existing development corridor. Reasonably speaking village expansion, not limited to Kothishini Village, need to be considered with reference to burial within a homestead yard as legal and traditional burial practice, customary across the former Transkei region. Relocation or excessive realignment does not necessarily pose a solution in general to the proposed *Qunu-Zimbane Power Line* with reference to grave sites situated within homestead yards, not within Kothishini Village, or in the case of realignment, neighboring villages.

Consultation with Mrs. Leve, owner of the applicable homestead and widow of the late Mr. Mbeki (Grave Site QZ-C/G5), indicated that relocation of the grave for purposes of development is unacceptable at this stage within the framework of cultural practice, though she is not opposed to development in proximity to the site. Leve's requirements included that Eskom ensures that the grave be safeguarded and that access be controlled during the construction and maintenance phases of development. Consultation with Leve however highlighted a significant point namely that lower income families, granted land in close or direct proximity to current or future developments, with property sizes not necessarily accommodating standard SAHRA / EC PHRA heritage conservation buffer zones around grave or cemetery sites situated within homestead yards are effectively denied their Constitutional Right to traditional burial practice within homestead yards; a cultural custom with its roots in the Iron Age past and a reality not routinely accommodated in heritage compliance requirements for purposes of development.

With reference to archaeological and cultural heritage requirements pertaining to Site QZ-C/G5 it is recommended that landowner preference and cultural custom take precedence over standard SAHRA / EC PHRA heritage requirements pertaining to conservation buffer zones, but that fencing and safeguarding of the site be emphasized through the developer ensuring that both the homestead yard and the grave site be formally fenced, ensuring both formalization of burial within a homestead yard and individual grave site protection.

2.2.2.1) QZ-C/G5 – Grave Site – $S31^{\circ}44'51.8''$; $E28^{\circ}40'44.0''$ 

Map 9: Locality of the QZ-C/G5 grave site in relation to the proposed *Qunu-Zimbane Power Line* (blue) and the proposed homestead yard formalized fencing to the east and south of the property (yellow)

The QZ-C/G5 solitary grave is situated at $S31^{\circ}44'51.8''$; $E28^{\circ}40'44.0''$ approximately 10-15m from an existing Eskom pole, with the grave post-dating erection of the Eskom pole. The grave was reported on by Mrs. Nokwanda Leve, widow of the late Mr. Tatana Mbeki, buried in 1999.

The proposed *Qunu-Zimbane Power Line* will be constructed within 10-15m from the grave of Mr. Mbeki. It is necessary to consider both standard SAHRA / EC PHRA heritage conservation requirements as well as Integrated Environmental Management (IEM) principles with reference to development projects. Firstly it needs to be noted that the grave post-dates the existing Eskom pole with the new proposed *Qunu-Zimbane Power Line* following an existing Eskom development corridor alongside the existing Power Line. Secondly burial within a homestead yard remain a legal burial practice in South Africa. Rerouting of the alignment through or around Kotishini Village will not necessarily avoid impact or proximity of grave sites to development, with respect to both present and future graves, specifically considering village expansion. With reference to standard SAHRA / EC PHRA heritage conservation requirements pertaining to cemeteries or grave sites: An approximate 20m conservation buffer zone within the homestead yard would not be possible. Realignment to a neighboring homestead yard does not serve as feasible solution to grave site conservation, again with reference to burial within a homestead yard as legal burial practice and consultation with Mrs. Leve indicated that relocation of the grave is not an option; she would prefer the grave of her husband to remain, within customary practice, within the homestead yard. Her main concerns raised pertained to conservation of the site during construction and controlled access during both the construction and maintenance periods of the development. It is thus recommended that in the case of the QZ-C/G5 grave the heritage conservation buffer be compromised for more stringent fencing requirements, including:

1. The eastern and southern boundary of the Leve homestead yard is at present not fenced – It is recommended that the developer ensures that permanent boundary fences be erected to formalize burial within a homestead yard. A permanent vehicle access gate would allow access for both the Leve family and Eskom during construction and future maintenance;
 2. The grave of Mr. Mbeki should be permanently fenced with a pedestrian access gate. A heritage conservation buffer of at least 2m around the grave should be maintained. The grave should be permanently sign posted indicating that the site is formally protected under the NHRA 1999. Heritage conservation recommendations should be reconfirmed with Mrs. Leve before implementation.
- **RECOMMENDATIONS:** The Site QZ-C/G5 contemporary solitary grave is ascribed a SAHRA *High Significance* and a *Generally Protected A Field Rating*. It is recommended that the site be formally conserved including:
1. Permanent fences around the homestead yard (eastern and southern boundary fences) to formalize burial within the homestead yard, including a vehicle access gate; and
 2. Permanent fence and pedestrian access gate with an approximate 2m conservation buffer around the grave of Mr. Mbeki. The grave site should be permanently sign posted. Conservation measures should be reconfirmed with Mrs. Leve prior to implementation.



Plate 21: View of the QZ-C/G5 grave [1]



Plate 23: Proximity of the grave to the residence (left-hand side structure)



Plate 22: View of the QZ-SG5 grave [2]



Plate 24: Locality of the grave in relation to neighboring fenced homestead yards

3) RECOMMENDATIONS

With reference to archaeological and cultural heritage compliance, for purposes of Environmental Impact Assessment (EIA), with a specific focus on the principle of Integrated Environmental Management (IEM), it is recommended that the proposed *Qunu-Zimbane Power Line*, near Mthatha, Eastern Cape, continue as close as possible to the current alignment with cognizance to heritage conservation requirements as summarized in the table below.

2 GRAVE SITES ALONG THE QUNU-ZIMBANE POWER LINE				
NEAR MTHATHA, EASTERN CAPE				
Map Code	Type / Period	Description	Co-ordinates	Recommendations
The Q-Z.S1 – Cemetery Area				
QZ-C/G1	Contemporary / Colonial Period	Cemetery	S31°42'04.5"; E28°43'55.0"	Formal cemetery conservation (sign-posting, permanent fence & vehicle access gate) [Formal conservation to be negotiated with the community prior to implementation]; Realignment of the <i>Qunu-Zimbane Power Line</i> to the north-west of the QZ-C/G1 conservation area
QZ-C/G2	Contemporary / Colonial Period	Cemetery	S31°42'05.1"; E28°44'04.8"	N/A (Formal conservation may be considered by the developer)
QZ-C/G3	Contemporary / Colonial Period	Cemetery	S31°42'27.2"; E28°44'26.7"	N/A (Formal conservation may be considered by the developer)
QZ-C/G4	Contemporary / Colonial Period	Cemetery	S31°42'17.5"; E28°43'32.2"	Formal cemetery conservation (sign-posting, permanent fence & vehicle access gate) [Formal conservation to be negotiated with the community prior to implementation]
QZ-C/G4.1			S31°42'16.3"; E28°43'36.4"	
The Q-Z.S2 – Solitary Grave Area				
QZ-C/G5	Contemporary Period	Solitary Grave	S31°44'51.8"; E28°40'44.0"	Formalization of homestead yard to accommodate burial (permanent fence & vehicle access gate) Formal grave conservation (sign-posting, permanent fence & pedestrian access gate) [Formal conservation to be negotiated with the landowner prior to implementation];

Table 2: Development and Phase 1 AIA findings – co-ordinate details

NOTES:

- Should any archaeological or cultural heritage resources, including human remains / graves, as defined and protected by the NHRA 1999, and not reported on in this report be identified during the course of development the developer should immediately cease operation in the vicinity of the find and report the site to the EC PHRA and an ASAPA accredited CRM archaeologist. Human remains confirmed younger than 60 years are to be reported directly to the nearest police station.
- Should any registered Interested & Affected Party (I&AP) wish to be consulted in terms of Section 38(3)(e) of the NHRA 1999 (Socio-cultural consultation / SAHRA SIA) it is recommended that the developer / EAP ensures that the consultation be prioritized within the timeframe of the Environmental Impact Assessment (EIA).

4) REFERENCES

1. http://en.wikipedia.org/wiki/Mthatha,_Eastern_Cape
2. South African Government. (No. 25 of) 1999. *National Heritage Resources Act*.
3. Van Ryneveld, K. (ArchaeoMaps). 2010. *Phase 1 Archaeological Impact Assessment: Upgrade and Realignment of the N2, Sitebe Komkhulu to Viedgesville, near Mthatha, Eastern Cape, South Africa*.
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INTRODUCTION TO THE ARCHAEOLOGY OF SOUTH AFRICA

Archaeologically the southern African cultural environment is roughly divided into the Stone Age, the Iron Age and the Colonial Period, including its subsequent Industrial component. This cultural division has a rough temporal association beginning with the Stone Age, followed by the Iron Age and the Colonial Period. The division is based on the identified primary technology used. The hunter-gatherer lifestyle of the Stone Age is identified in the archaeological record through stone being the primary raw material used to produce tools. Iron Age people, known for their skill to work iron and other metal, also practiced agriculture and animal husbandry. Kingdoms and civilizations associated with the Iron Age are indicative of a complex social hierarchy. The Colonial Period is marked by the advent of writing, in southern Africa primarily associated with the first European travelers (Mitchell 2002).

During the latter part of the Later Stone Age (LSA) hunter-gatherers shared their cultural landscape with both pastoralists and Iron Age people, while the advent of the Colonial Period in South Africa is marked by a complex cultural mosaic of people; including LSA hunter-gatherers, pastoralists, Later Iron Age farming communities and Colonial occupation.

1) EARLY HOMININ EVOLUTION

DNA studies indicate that humans and chimpanzees shared a common ancestor between 6-8Mya (Sibley & Ahlquist 1984). By 4Mya, based on fossil evidence from Ethiopia and Kenya, hominins (humans and their immediate fossil ancestors and relatives) had already evolved. The earliest fossils are ascribed to *Ardipithecus ramidus* (4.4Mya), succeeded by *Australopithecus anamensis* (4.2-3.9Mya). These fossils are inferred to lie at the base from which all other hominins evolved (Leakey *et al.* 1995; White *et al.* 1994).

In South Africa the later hominins are classed into 3 groups or distinct genera; *Australopithecus* (gracile australopithecines), *Paranthropus* (robust australopithecines) and *Homo*. South Africa has 3 major hominin sites: Taung in the North-West Province, where Raymond Dart identified the first *Australopithecus* fossil in 1924 (Dart 1925); The Cradle of Humankind (Sterkfontein Valley) sites in Gauteng, the most prolific hominin locality in the world for the period dating 3.5-1.5Mya which have yielded numerous *Australopithecus*, *Paranthropus* and limited *Homo* fossils (Keyser *et al.* 2000; Tobias 2000); and Makapansgat in the Limpopo Province, where several more specimens believed to be older than most of the Cradle specimens were discovered (Klein 1999).

A. africanus, represented at all 3 sites are believed to have been present on the South African landscape from about 3Mya. From approximately 2.8Mya they shared, at least in the Cradle area, the landscape with *P. robustus* and from roughly 2.3Mya with early forms of *Homo* (Clarke 1999). Global climatic cooling around 2.5Mya may have stimulated a burst of species turnover amongst hominins (Vrba 1992); the approximate contemporary appearance of the first stone tools suggests that this was a critical stage in human evolution. But exactly which early hominin population is to be accredited as the ancestor of *Homo* remains elusive.

H. ergaster is present in the African palaeo-anthropological record from around 1.8Mya and shortly thereafter the first exodus from Africa is evidenced by *H. erectus* specimens from China, Indonesia and even Europe (Klein 1999).

2) THE STONE AGE

2.1) The Earlier Stone Age

In South Africa the only Earlier Stone Age (ESA) Oldowan lithic assemblage comes from Sterkfontein Cave. The predominant quartz assemblage is technologically very simple, highly informal and inferred to comprise exclusively of multi-purpose tools (Kuman *et al.* 1997). The latter part of the ESA is characterized by the Acheulean Industrial Complex, present in the archaeological record from at least 1.5Mya. Both *H. ergaster* and *P. robustus* may be accredited with the production of these tools. The association between stone tools and increased access to meat and marrow supporting the greater dietary breadth of *Homo* may have been vital to *Homo's* evolutionary success; and the eventual extinction of the robust australopithecines (Klein 1999).

Probably the longest lasting artefact tradition ever created by hominins, the Acheulean is found from Cape Town to north-western Europe and India, occurring widely in South Africa. Despite the many sites it is still considered a 'prehistoric dark age' by many archaeologists, encompassing one of the most critical periods in human evolution; the transition from *H. ergaster* to archaic forms of *H. Sapiens* (Klein 1999).

The Acheulean industry is characterized by handaxes and cleavers as *fosilles directeurs* (signature artefact types), in association with cores and flakes. Handaxes and cleavers were multi-purpose tools used to work both meat and plant matter (Binneman & Beaumont 1992). Later Acheulean flaking techniques involved a degree of core preparation that allowed a single large flake of predetermined shape and size to be produced. This

Victoria West technique indicates an origin within the Acheulean for the *Levallois technique* of the Middle Stone Age (Noble & Davidson 1966). The lithic artefact component was supplemented by wood and other organic material (Deacon 1970).

2.2) The Middle Stone Age

The Middle Stone Age (MSA), dating from approximately 500kya to 40-27/23kya is interpreted as an intermediate technology between the Acheulean and the Later Stone Age (LSA) (Goodwin & van Riet Lowe 1929). The MSA is typologically characterized by the absence of handaxes and cleavers, the use of prepared core techniques and the production of blades, triangular and convergent flakes, with convergent dorsal scars and faceted striking platforms, often produced by means of the *Levallois technique* (Volman 1984). The widespread occurrence of MSA technology across Africa and its spread into much of Eurasia in Oxygen Isotope Stage (OIS) 7 is viewed as part of a process of population dispersal associated with both the ancestors of the later Neanderthals in Europe and anatomically modern humans in Africa (Foley & Lahr 1997).

After the riches offered by the Cradle sites and Makapansgat, southern Africa's Middle Pleistocene fossil record is comparatively poor. Early Middle Pleistocene fossil evidence suggests an archaic appearance and fossils are often assigned to *H. heidelbergensis* and *H. sapiens rhodesiensis* (Rightmire 1976). Modern looking remains, primarily from Border Cave (KwaZulu-Natal) and Klasies River Mouth (Eastern Cape) raised the possibility that anatomically modern humans had, by 120kya, originated south of the Sahara before spreading to other parts of the world (Brauer 1982; Stringer 1985). Subsequent studies of modern DNA indicated that African populations are genetically more diverse and probably older than those elsewhere (Cann *et al.* 1994). Combined, the fossil and genetic evidence underpins the so-called *Out of Africa 2* model (arguing that gene flow and natural selection led regional hominin populations along distinct evolutionary trajectories after *Homo's* expansion from Africa in the Lower Pleistocene *Out of Africa 1* model) of modern human origins and the continuing debate as to whether it should be preferred to its *Multiregional* alternative (arguing that modern humans evolved more or less simultaneously right across the Old World) (Mellars & Stringer 1989; Aitken *et al.* 1993; Nitecki & Nitecki 1994).

Persuasive evidence of ritual activity or bodily decoration is evidenced by the widespread presence of red ochre at particularly MSA 2 sites (after Volman's 1984 MSA 1-4 model; Hensilwood & Sealy 1997), while evidence from Lion Cave, Swaziland, indicates that specularite may have been mined as early as 100kya (Beaumont 1973). Evidence for symbolic behavioral activity is largely absent; no evidence for rock art or formal burial practices exists.

2.3) The Later Stone Age

Artefacts characteristic of the Later Stone Age (LSA) appear in the archaeological record from 40/27-23kya and incorporates microlithic as well as macrolithic assemblages. Artefacts were produced by modern *H. sapien* or *H. sapien sapien*, who subsisted on a hunter-gatherer way of life (Deacon 1984; Mitchell 2002).

According to Deacon (1984) the LSA can temporally be divided into 4 broad units directly associated with climatic, technological and subsistence changes:

1. Late Pleistocene microlithic assemblages (40-12kya);
2. Terminal Pleistocene / early Holocene non-microlithic assemblages (12-8kya);
3. Holocene microlithic assemblages (8kya to the Historic Period); and
4. Holocene assemblages with pottery (2kya to the Historic Period) closely associated with the influx of pastoralist communities into South Africa (Mitchell 2002).

Elements of material culture characteristic of the LSA reflect modern behavior. Deacon (1984) summarizes these as:

1. Symbolic and representational art (paintings and engravings);
2. Items of personal adornment such as decorated ostrich eggshell, decorated bone tools and beads, pendants and amulets of ostrich eggshell, marine and freshwater shells;
3. Specialized hunting and fishing equipment in the form of bows and arrows, fish hooks and sinkers;
4. A greater variety of specialized tools including bone needles and awls and bone skin-working tools;
5. Specialized food gathering tools and containers such as bored stone digging stick weights, carrying bags of leather and netting, ostrich eggshell water containers, tortoiseshell bowls and scoops and later pottery and stone bowls;
6. Formal burial of the dead in graves (sometimes covered with painted stones or grindstones and accompanied by grave goods);
7. The miniaturization of selected stone tools linked to the practice of hafting for composite tools production; and
8. A characteristic range of specialized tools designed for making some of the items listed above.

➤ Rock Art

Rock Art is one of the most visible and informative components of South Africa's archaeological record. Research into LSA ethnography (as KhoiSan history) has revolutionized our understanding of both painted and engraved (petroglyph) images, resulting in a paradigm shift in Stone Age archaeology (Deacon & Dowson 2001). Paintings are concentrated in the Drakensberg / Maluti mountains, the eastern Free State, the Cape Fold Mountains, the Waterberg Plateau and the Soutpansberg mountains. Engravings on the other hand are found throughout the Karoo, the western Free State and North-West Province (Mitchell 2002). Both forms of LSA art drew upon a common stock of motifs, derived from widely shared beliefs and include a restricted range of naturalistically depicted animals, geometric imagery, human body postures and non-realistic combinations of human and animal figures (anthropomorphic figurines). LSA Rock Art is closely associated with spiritual or magical significance (Lewis-Williams & Dowson 1999).

Aside from LSA or KhoiSan Rock Art, thus art produced by both hunter-gatherer and pastoralist and agro-pastoralist groups, Rock Art produced by Iron Age populations are known to be present towards the north of the country.

➤ Shell Middens ('Strandloper' Cultures)

South Africa's nearly 3,000km coastline is dotted by thousands of shell middens, situated between the high water mark and approximately 5km inland, bearing witness to long-term exploitation of shellfish mainly over the past 12,000 years. These LSA shell middens are easily distinguishable from natural accumulations of shells and deposits can include bones of animals eaten such as shellfish, turtles and seabirds, crustaceans like crabs and crayfish and marine mammal remains of seals, dolphins and occasionally whales. Artefacts and hearth and cooking remains are often found in shell midden deposits. Evidence exist that fish were speared, collected by hand, reed baskets and by means of stone fish traps in tidal pools (Mitchell 2002).

Shell midden remains were in the past erroneously assigned to 'Strandloper cultures'. Deacon & Deacon (1999) explain that '*no biological or cultural group had exclusive rights to coastal resources.*' Some LSA groups visited the coast periodically while others stayed year round and it is misleading to call them all by the same name. Two primary sources of archaeological enquiry serves to shed more light on the lifestyles of people who accumulated shell middens, one being the analysis of food remains in the middens itself and the other being the analysis of LSA human skeletal remains of people buried either in shell middens or within reasonable proximity to the coast.

Shell middens vary in character ranging from large sites tens of meters in extent and with considerable depositional depth to fairly small ephemeral collections, easily exposed and destroyed by shifting dune action. Shell middens are also found inland, along rivers where fresh water mussels occur. These middens are often fairly small and less common; in the Eastern Cape often dated to within the past 3,000 years (Deacon & Deacon 1999).

In addition shell middens are not exclusively assigned to LSA cultures; shellfish were exploited during the Last Interglacial, indicating that the practice was most probably continuous for the past 120,000 years (MSA shell middens). Along the coast of KwaZulu-Natal evidence exist for the exploitation of marine food resources by Iron Age communities. These shell middens are easily distinguished from Stone Age middens by particularly rich, often decorated ceramic artefact content. Colonial Period shell middens are quite rare and extremely ephemeral in character; primarily the result of European shipwreck survivors and reported on along the coast of KwaZulu-Natal and the Transkei, Eastern Cape.

3) THE IRON AGE

For close to 2 millennia people combining cereal agriculture with stock keeping have occupied most of southern Africa's summer rainfall zone. The rapid spread of farming, distinctive ceramics and metallurgy is understood as the expansion of a Bantu-speaking population, in archaeological terms referred to as the Iron Age.

3.1) The Early Iron Age

Ceramic typology is central to current discussions of the expansion of iron using farming communities. The most widely used approach is that of Huffman (1980), who employs a multidimensional analysis (vessel profile, decoration layout and motif) to reconstruct different ceramic types. Huffman (1998) argues that ceramics can be used to trace the movements of people, though not necessarily of specific social or political groupings. Huffman's Urewe Tradition coincides largely with Phillipson's (1977) Eastern Stream. A combined Urewe Tradition / Eastern Stream model for the Early Iron Age can be summarized as:

1. The Kwale branch (extending along the coast from Kenya to KwaZulu-Natal);
2. The Nkope branch (located inland and reaching from southern Tanzania through Malawi and eastern Zambia into Zimbabwe); and
3. The Kalundu branch (stretching from Angola through western Zambia, Botswana and Zimbabwe into South Africa).

In southern Africa, recent work distinguishes two phases of the Kwale branch: The earlier Silver Leaves facies (250-430AD) occurring as far south as the Northern Province. The later expression or Mzonjani facies (420-580AD) occurs in the Northern Province as well as along the KwaZulu-Natal coastal belt (Huffman 1998). Since the Silver Leaves facies is only slightly younger than the Kwale type site in Kenya, very rapid movement along the coast, perhaps partly by boat, is inferred (Klapwijk 1974). Subsequently (550-650AD) people making Mzonjani derived ceramics settled more widely in the interior of South Africa.

Assemblages attributable to the Nkope branch appear south of the Zambezi but north of South Africa from the 5th Century. Ziwa represents an early facies, with Gokomere deriving jointly from Ziwa and Bambata. A subsequent phase is represented by the Zhizo facies of the Shashe-Limpopo basin, and by Taukome (Huffman 1994). Related sites occur in the Kruger National Park (Meyer 1988). Zhizo (7th – 10th Century) is ancestral to the Toutswe tradition which persisted in eastern Botswana into the 13th Century.

Kalundu origins need further investigation; its subsequent development is however better understood. A post Bambata phase is represented by the 5th – 7th Century sites of Happy Rest, Klein Africa and Maunatlana in the Northern Province and Mpumalanga (Prinsloo 1974, 1989). Later phases are present at the Lydenburg Heads site (Whitelaw & Moon 1996) and by the succession of Mzuluzi, Ndondonwane and Ntshekane in KwaZulu-Natal (7th – 10th Centuries) (Prins & Grainger 1993). Later Kalundu facies include Klingbeil and Eiland in the northern part of the country (Evers 1980) with Kgopolwe being a lowveld variant in Mpumalanga (10th – 12th Century). Broadhurst and other sites indicate a still later survival in Botswana (Campbell 1991).

Despite the importance accorded to iron agricultural implements in expanding the spread of farming and frequent finds of production debris, metal objects are rare. Metal techniques were simple, with no particular sign of casting, wire drawing or hot working. Jewelry (bangles, beads, pendants etc.) constitute by far the largest number of finds but arrows, adzes, chisels, points and spatulae are known (Miller 1996).

Early Iron Age people were limited to the Miombo and Savannah biomes; excluded from much of the continent's western half by aridity and confined in the south during the 1st millennium to bushveld areas of the old Transvaal. Declining summer rainfall restricted occupation to a diminishing belt close to the East Coast and north of S33° (Maggs 1994); sites such as Canasta Place (800AD), Eastern Cape, mark the southern-most limit of Early Iron Age settlement (Nogwaza 1994).

➤ The Central Cattle Pattern

The Central Cattle Pattern (CCP) was the main cognitive pattern since the Early Iron Age (Huffman 1986). The system can be summarized as opposition between male pastoralism and female agriculture; ancestors and descendants; rulers and subjects; and men and women. Cattle served as the primary means of transaction; they represented symbols exchanged for the fertility of wives, legitimacy of children and appeasement of ancestors. Cattle were also used as tribute to rulers confirming sub-ordination and redistribution as loan cattle by the ruler to gain political support. Cattle represented healing and fertilizing qualities (Huffman 1998; Kuper 1980).

This cognitive and conceptual structure underlies all cultural behavior, including the placement of features in a settlement. The oppositions of male and female, pastoralism and agriculture, ancestors and descendants, rulers and subjects, cool and hot are represented in spatial oppositions, either concentric or diametric (Huffman 1986).

A typical CCP village comprises of a central cattle enclosure (byre) where men are buried. The *Kgotla* (men's meeting place / court) is situated adjacent to the cattle enclosure. Surrounding the enclosure is an arc of houses, occupied according to seniority. Around the outer perimeter of the houses is an arc of granaries where women keep their pots and grinding stones (Huffman 1986). The model varies per ethnic group which helps to distinguish ethnicity throughout the Iron Age, but more studies are required to recognize the patterns.

3.2) The Middle Iron Age

The hiatus of South African Middle Iron Age activity was centered in the Shashe-Limpopo Valley and characterized by the 5-tier hierarchical Mapungubwe State spanning some 30,000km². By the 1st millennium ivory and skins were already exported overseas, with sites like Sofala and Chibueni, Mozambique, interfacing between interior and transoceanic traders. Exotic glass beads, cloth and Middle Eastern ceramics present at southern African sites mark the beginning of the region's incorporation into the expanding economic system that, partly tied together with maritime trading links across the Indian Ocean, increasingly united Africa, Asia and Europe long before Da Gama or Columbus (Eloff & Meyer 1981; Meyer 1998).

Occupation was initially focused at Bambandanyalo and K2. The Bambandanyalo main midden (1030-1220AD) stands out above the surrounding area, reaching more than 6m in places and covering more than 8ha the site may have housed as many as 2,000 people (Meyer 1998). The CCP was not strictly followed; whether this is ideologically significant or merely a reflection of local topography remains unclear. The midden, the size of which may reflect the status of the settlement's ruler, engulfed the byre around 1060-1080AD, necessitating relocation of

the cattle previously kept there. The re-organization of space and worldview implied suggests profound social changes even before the sites' abandonment in the early 13th century, when the focus of occupation moved to Mapungubwe Hill, 1 km away (Huffman 1998).

Excavations at Mapungubwe Hill, though only occupied for a few decades (1220-1290AD), yielded a deep succession of gravel floors and house debris (Eloff & Meyer 1981). Huffman (1998) suggests that the suddenness with which Mapungubwe was occupied may imply a deliberate decision to give spatial expression to a new social order in which leaders physically removed themselves from ordinary people by moving onto more inaccessible, higher elevations behind the stone walls demarcating elite residential areas. Social and settlement changes speak of considerable centralization of power and perhaps the elaboration of new ways of linking leaders and subjects.

At Bambandanyalo and Mapungubwe elite burial grave goods include copper, bone, ivory and golden ornaments and beads. Social significance of cattle is reinforced by their importance among the many human and animal ceramic figurines and at least 6 'beast burials' (Meyer 1998).

Today the drought prone Shashe-Limpopo Valley receives less than 350mm of rainfall per annum, making cereal cultivation virtually impossible. The shift to drier conditions in the late 1200's across the Shashe-Limpopo basin and the eastern Kalahari may have been pivotal in the break-up of the Mapungubwe polity, the collapse of Botswana's Toutswe tradition and the emergence of Great Zimbabwe (1220-1550AD), southern Africa's best known and largest (720ha) archaeological site (Meyer 1998).

South of the Limpopo and north of the Soutpansberg, Mapungubwe derived communities survived into the 14th Century, contemporary with the establishment of Sotho-speaking makers of Maloko pottery.

3.3) The Later Iron Age

South African farming communities of the 2nd millennium experienced increased specialization of production and exchange, the development of more nucleated settlement patterns and growing political centralization, albeit not to the same extent as those participating in the Zimbabwe tradition. However, together they form the background to the cataclysmic events of the late 18th / early 19th Century *Mfecane* (Mitchell 2002).

Archaeological evidence of settlement pattern, social organization and ritual practice often differ from those recorded ethnographically. The Moloko ceramic tradition seems to be ancestral to modern Sotho-Tswana speakers (Evers 1980) and from about 1,100AD a second tradition, the Blackburn tradition, appears along South Africa's eastern coastline. Blackburn produced mostly undecorated pottery (Davies 1971), while Mpambanyoni assemblages, reaching as far south as Transkei, includes examples of rim notching, incised lines and burnished ochre slip (Robey 1980). At present, no contemporary farming sites are known further inland in KwaZulu-Natal or the Eastern Cape.

Huffman (1989) argues that similarities between Blackburn and early Maloko wares imply a related origin, presumably in the Chifumbaze of Zambia or the Ivuna of Tanzania, which contains a range of ceramic attributes important in the Blackburn as well as beehive grass huts similar to those made by the Nguni. This is one of the few suggestions of contact between Sotho-Tswana and Nguni speakers on the one hand and farming communities who, if Huffman is correct, were already long established south of the Limpopo. Both ethnographic and archaeological data demonstrate that Sotho-Tswana and Nguni are patrilineal and organize their settlements according to the CCP (Kuper 1980).

From 1,300AD there is increasing evidence for the beginning of agro-pastoralist expansion considerably beyond the area of previous occupation. It is also to this time that the genealogies of several contemporary Bantu speaking groups can be traced (Wilson & Thompson 1969). Associated with this expansion was the regular employment of stone, rather than wood, as building material, an adaptation that has greatly facilitated the discovery and identification of settlements. Maggs (1976) describes 4 basic settlement types all characterized by the use of semi weathered dolomite to produce hard binding *daga* for house floors and a wall building tradition employing larger more regular stones for the inner and outer faces and smaller rubble for the infill. As with the more dispersed homesteads of KwaZulu-Natal and the Eastern Cape, sites tend to be in locally elevated situations, reflecting a deep seated Sotho and Nguni preference for benign higher places rather than supernaturally dangerous riverside localities; another important contrast to both 1st millennium (Maggs 1976) and later Zulu Kingdom settlement patterns (Hall & Maggs 1979).

The lack of evidence for iron production in the interior and eastern part of South Africa emphasize exchange relationships between various groups and associated more centralized polities. By the 19th Century iron production in KwaZulu-Natal was concentrated in particular clans and lineages and associated with a range of social and religious taboos (Maggs 1992). South of Durban comparatively few smelting sites are known (Whitelaw 1991), a trend even more apparent in Transkei (Feely 1987). However, metal remained the most important and archaeologically evident item traded between later farming communities. (Other recorded trade items include glass and ostrich eggshell beads; Indian Ocean seashells; siltstone pipes; *dagga*, and later on tobacco; pigments including ochre, graphite and specularite; hides and salt.) Rising polity settlements are particularly evident in the north of the country and dated to the 17th Century, including Molokwane, capital of the Bakwena chiefdom (Pistorius 1994) and Kaditshwene, capital of a major section of the Hurutshe, whose population of 20,000 in 1820 almost

equals contemporary Cape Town in size (Boeyens 2000). The agglomeration of Tswana settlements in the north of the country was fuelled by both population growth and conflict over access to elephant herds for ivory and long distance trade with the East Coast. During this period ceramic decoration became blander and more standardized than the earlier elaborate decoration that included red ochre and graphite coloring.

The *Mfecane* refers to the wars and population movements of the early 19th Century which culminated in the establishment of the Zulu Kingdom and came to affect much of the interior, even beyond the Zambezi: The late 18th Century was marked by increasing demands for ivory (and slaves) on the part of European traders at Delagoa Bay; as many as 50 tones of ivory were exported annually from 1750-1790. As elephant populations declined, competition increased both for them and for the post 1790 supply of food to European and American whalers calling at Delagoa Bay (Smith 1970). Cattle raiding, conflict over land and changes in climatic and subsistence strategies characterized much of the cultural landscape of the time.

Competition for access to overseas trade encouraged some leaders to replace locally organized circumcision schools and age-sets with more permanently maintained military regiments. These were now used to gain access through warfare to land, cattle and stored food. By 1810 three groups, the Mthethwa, Ndwandwe and Ngwane dominated northern KwaZulu-Natal (Wright 1995). The Mthethwa paramountcy was undermined by the killing of its leader Dingiswayo in *circa* 1818, which led to a brief period of Ndwandwe dominance. In consequence one of Dingiswayo's former tributaries, Shaka, established often forceful alliances with chiefdoms further south. Shaka's Zulu dominated coalition resisted the Ndwandwe who in return fled to Mozambique. As the Zulu polity expanded it consolidated its control over large areas, incorporating many communities into it. Others sought refuge from political instability by moving south of the Thukela River, precipitating a further *domino effect* as far as the Cape Colony's eastern border (Wright 1995).

4) THE COLONIAL PERIOD

In the 15th Century Admiral Zheng He and his subordinates impressed the power of the Ming Dynasty rulers in a series of voyages as far afield as Java, Sri Lanka, southern Arabia and along the East African coast, collecting exotic animals *en route*. But nothing more came of his expeditions and China never pursued opportunities for trade or colonization (Mote 1991).

Portuguese maritime expansion began around the time of Zheng He's voyages; motivated by a desire to establish a sea route to the riches of the Far East. By 1485 Diogo Cao had reached Cape Cross, 3 years later Bartolomeu Dias rounded the Cape of Good Hope and less than a decade later Vasco da Gama called at several places along South Africa's coast, trading with Khoekhoen (Khoi) at Mossel Bay before reaching Mozambique and crossing the ocean to India. His voyage initiated subsequent Portuguese bases from China to Iraq. In Africa interest was focused on seizing important coastal trading towns such as Sofala and gaining access to the gold of Zimbabwe. Following the 1510 Portuguese-Khoekhoen battle at Table Bay, in which the viceroy of India was killed, Portuguese ships ceased to call along the South African coast (Elphick 1985).

A number of shipwrecks, primarily along the eastern coast attest to Portuguese activity including the Sao Joao, wrecked in 1552 near Port Edward and the Sao Bento, destroyed in 1554 off the Transkei coast. Survivors' accounts provided the 1st detailed information on Africa's inhabitants (Auret & Maggs 1982).

By the late 1500's Portuguese supremacy of the Indian Ocean was threatened. From 1591 numerous Dutch and English ships called at Table Bay and in 1652 the Dutch East Indian Company (VOC) established a permanent base, with the intent to provide fresh food and water to VOC ships. In an attempt to improve the food supply a few settlers (free burghers) were allowed to establish farms. The establishment of an intensive mixed farming economy failed due to shortages of capital and labor, and free burghers turned to wheat cultivation and livestock farming. While the population grew slowly the area of settlement expanded rapidly with new administrative centers established at Stellenbosch (1676), Swellendam (1743) and Graaf-Reinet (1785). By the 1960's the Colony's frontier was too long to be effectively policed by VOC officials (Elphick 1985).

From the 1700's many settlers expanded inland over the Cape Fold Mountain Belt. The high cost of overland transport constrained the ability to sell their produce while settlement of the interior was increasingly made difficult by resident KhoiSan groups, contributing due to a lack of VOC military support to growing Company opposition in the years before British control of the Cape (1795 / 1806) (Davenport & Saunders 2000).

In 1820 a major British settlement was implanted on the eastern frontier of the Cape Colony, resulting in large numbers of the community moving into the interior, initially to KwaZulu-Natal, and then after Britain annexed Natal (1843), further into the interior to beyond the Vaal River. Disruptions of the *Mfecane* eased their takeover of African lands and the *Boers* (farmers) established several Republics. A few years later the 2nd South African War saw both the South African and Orange Free State Republics annexed by Britain, a move largely motivated by British desire to control the goldfields of the Witwatersrand. With adjacent regions of the sub-continent also falling, directly or indirectly, under British rule and German colonization of Namibia, European control of the whole of southern Africa was firmly established before the 1st World War (Davenport & Saunders 2000).

➤ Xhosa Iron Age Cultures meets Colonists in the Eastern Cape

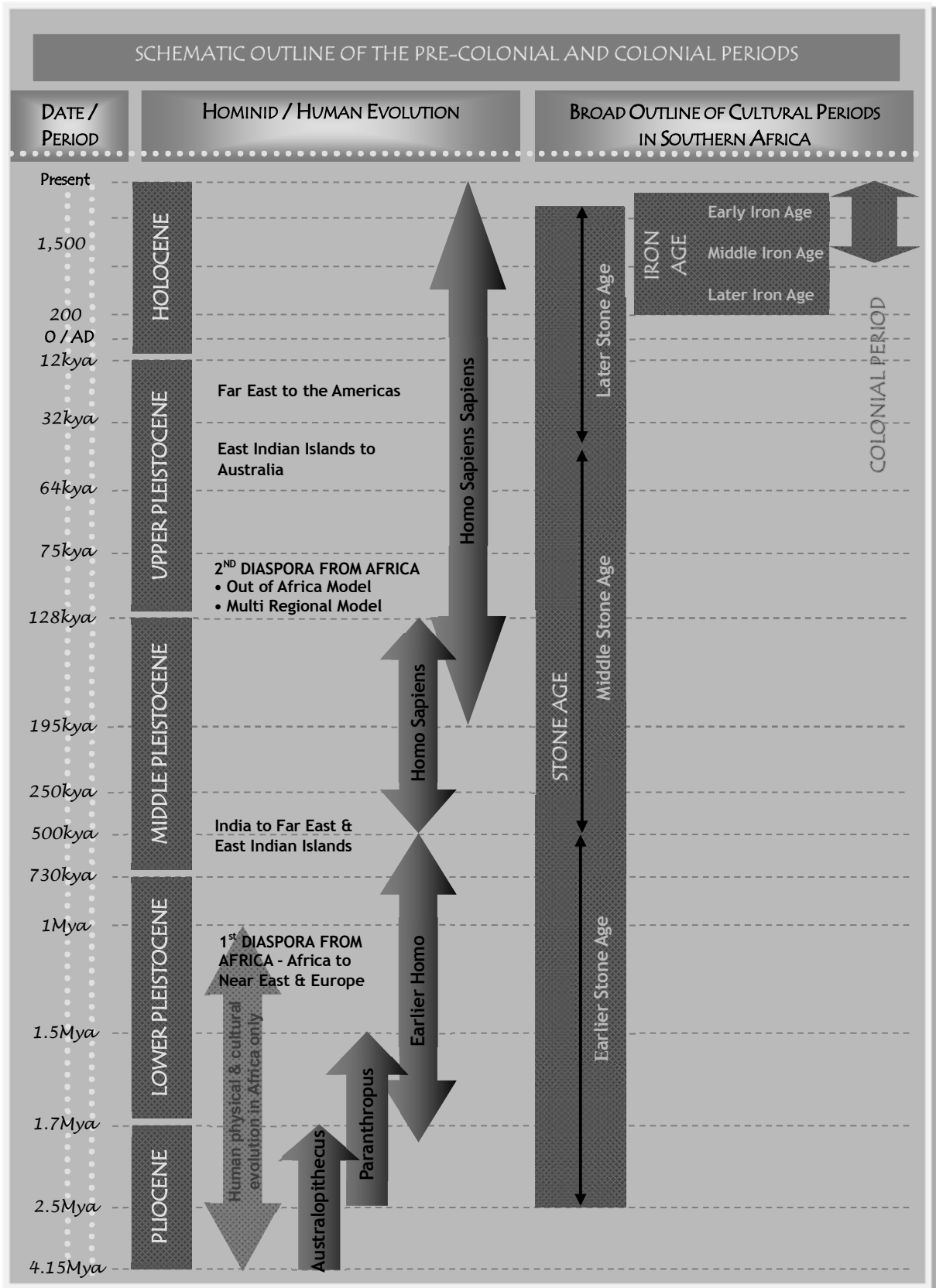
From the late 1600's conflict between migrants from the Cape (predominantly Boers) and Xhosa people in the region of the Fish River were strife, ultimately resulting in a series of 9 Frontier Wars (1702-1878) (Milton 1983). Both cultures were heavily based and reliant on agriculture and cattle farming. As more Cape migrants, and later settlers from Britain (1820) and elsewhere arrived, population pressures and competition over land, cattle and good grazing became intense. Cattle raiding became endemic on all sides, with retaliatory raids launched in response. As missionaries arrived with evangelical messages, confrontations with hostile chiefs who saw them as undermining traditional Xhosa ways of life resulted in conflicts which flared into wars.

As pressures between the European settlers and the Xhosa grew, settlers organized themselves into local militia, counteracted by Xhosa warring skills: But both sides were limited by the demands of seasonal farming and the need for labor during harvest. Wars between the Boers and the Xhosa resulted in shifting borders, from the Fish to the Sundays River, but it was only after the British annexed the Cape in 1806 that authorities turned their attention to the Eastern regions and petitions by the settlers about Xhosa raids. British expeditions, in particular under Colonel John Graham in 1811 and later Harry Smith in 1834, were sent not only to secure the frontier against the Xhosa, but also to impose British authority on the settlers, with the aim to establish a permanent British presence. Military forts were built and permanently manned. Over time the British came to dominate the area both militarily and through occupation with the introduction of British settlers. The imposition of British authority led to confrontations not only with the Xhosa but also with disaffected Boers and other settlers, and other native groups such as the Khoikhoi, the Griqua and the Mpondo. The frontier wars continued over a period of about 150 years; from the 1st arrival of the Cape settlers, and with the intervention of the British military ultimately ending in the subjugation of the Xhosa people. Fighting ended on the Eastern Cape frontier in June 1878 with the annexation of the western areas of the Transkei and administration under the authority of the Cape Colony (Milton 1983).

➤ The Industrial Revolution

The Industrial Revolution refers roughly to the period between the 18th - 19th Centuries, typified by major changes in agriculture, manufacturing, mining, transport, and technology. Changing industry had a profound effect on socio-economic and socio-cultural conditions across the world: The Industrial Revolution marks a major turning point in human history; almost every aspect of daily life was eventually influenced in some way. Average income and population size began to exhibit unprecedented growth; in the two centuries following 1800 the world's population increased over 6-fold, associated with increasing urbanization and demand of resources. Starting in the latter part of the 18th century, the transition from manual labor towards machine-based manufacturing changed the face of economic activity; including the mechanization of the textile industries, the development of iron-making techniques and the increased use of refined coal. Trade expansion was enabled by the introduction of canals, improved roads and railways. The introduction of steam power fuelled primarily by coal and powered machinery was underpinned by dramatic increases in production capacity. The development of all-metal machine tools in the first two decades of the 19th century facilitated the manufacture of more production machines in other industries (More 2000).

Effects of the Industrial Revolution were widespread across the world, with its enormous impact of change on society, a process that continues today as 'industrialization'.



TWO GRAVE SITES SITUATED ALONG THE QUNU-ZIMBANE POWER LINE, MTHATHA, EC

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EXTRACTS FROM THE NATIONAL HERITAGE RESOURCES ACT, NO 25 OF 1999

DEFINITIONS

Section 2

In this Act, unless the context requires otherwise:

- ii. *“Archaeological”* means –
 - a) material remains resulting from human activity which are in a state of disuse and are in or on land and which are older than 100 years, including artefacts, human and hominid remains and artificial features and structures;
 - b) rock art, being any form of painting, engraving or other graphic representation on a fixed rock surface or loose rock or stone, which was executed by human agency and which is older than 100 years, including any area within 10 m of such representation;
 - c) wrecks, being any vessel or aircraft, or any part thereof, which was wrecked in South Africa, whether on land, in the internal waters, the territorial waters or in the maritime culture zone of the Republic,... and any cargo, debris, or artefacts found or associated therewith, which is older than 60 years or which SAHRA considers to be worthy of conservation.
- viii. *“Development”* means any physical intervention, excavation or action, other than those caused by natural forces, which may in the opinion of a heritage authority in any way result in a change to the nature, appearance or physical nature of a place, or influence its stability and future well-being, including –
 - a) construction, alteration, demolition, removal or change of use of a place or structure at a place;
 - b) carrying out any works on or over or under a place;
 - c) subdivision or consolidation of land comprising, a place, including the structures or airspace of a place;
 - d) constructing or putting up for display signs or hoardings;
 - e) any change to the natural or existing condition or topography of land; and
 - f) any removal or destruction of trees, or removal of vegetation or topsoil;
- xiii. *“Grave”* means a place of interment and includes the contents, headstone or other marker of such a place, and any other structure on or associated with such place;
- xxi. *“Living heritage”* means the intangible aspects of inherited culture, and may include –
 - a) cultural tradition;
 - b) oral history;
 - c) performance;
 - d) ritual;
 - e) popular memory;
 - f) skills and techniques;
 - g) indigenous knowledge systems; and
 - h) the holistic approach to nature, society and social relationships.
- xxxi. *“Palaeontological”* means any fossilised remains or fossil trace of animals or plants which lived in the geological past, other than fossil fuels or fossiliferous rock intended for industrial use, and any site which contains such fossilised remains or trace;
- xli. *“Site”* means any area of land, including land covered by water, and including any structures or objects thereon;
- xliv. *“Structure”* means any building, works, device or other facility made by people and which is fixed to land, and includes any fixtures, fittings and equipment associated therewith;

NATIONAL ESTATE

Section 3

- 1) For the purposes of this Act, those heritage resources of South Africa which are of cultural significance or other special value for the present community and for future generations must be considered part of the national estate and fall within the sphere of operations of heritage resources authorities.
- 2) Without limiting the generality of subsection 1), the national estate may include –
 - a) places, buildings, structures and equipment of cultural significance;
 - b) places to which oral traditions are attached or which are associated with living heritage;
 - c) historical settlements and townscapes;
 - d) landscapes and natural features of cultural significance;
 - e) geological sites of scientific or cultural importance;
 - f) archaeological and palaeontological sites;
 - g) graves and burial grounds, including –
 - i. ancestral graves;
 - ii. royal graves and graves of traditional leaders;
 - iii. graves of victims of conflict;
 - iv. graves of individuals designated by the Minister by notice in the Gazette;
 - v. historical graves and cemeteries; and
 - vi. other human remains which are not covered in terms of the Human Tissue Act, 1983 (Act No 65 of 1983)
 - h) sites of significance relating to the history of slavery in South Africa;
 - i) movable objects, including –

- i. objects recovered from the soil or waters of South Africa, including archaeological and palaeontological objects and material, meteorites and rare geological specimens;
- ii. objects to which oral traditions are attached or which are associated with living heritage;
- iii. ethnographic art and objects;
- iv. military objects;
- v. objects of decorative or fine art;
- vi. objects of scientific or technological interest; and
- vii. books, records, documents, photographic positives and negatives, graphic, film or video material or sound recordings, excluding those that are public records as defined in section 1 xiv) of the National Archives of South Africa Act, 1996 (Act No 43 of 1996).

STRUCTURES

Section 34

- 1) No person may alter or demolish any structure or part of a structure which is older than 60 years without a permit issued by the relevant provincial heritage resources authority.

ARCHAEOLOGY, PALAEOLOGY AND METEORITES

Section 35

- 3) Any person who discovers archaeological or palaeontological objects or material or a meteorite in the course of development or agricultural activity must immediately report the find to the responsible heritage resources authority, or to the nearest local authority offices or museum, which must immediately notify such heritage resources authority.
- 4) No person may, without a permit issued by the responsible heritage resources authority –
 - a) destroy, damage, excavate, alter, deface or otherwise disturb any archaeological or palaeontological site or any meteorite;
 - b) destroy, damage, excavate, remove from its original position, collect or own any archaeological or palaeontological material or object or any meteorite;
 - c) trade in, sell for private gain, export or attempt to export from the Republic any category of archaeological or palaeontological material or object, or any meteorite; or
 - d) bring onto or use at an archaeological or palaeontological site any excavation equipment or any equipment which assists in the detection or recovery of metals or archaeological and palaeontological material or objects, or use such equipment for the recovery of meteorites.
- 5) When the responsible heritage resources authority has reasonable cause to believe that any activity or development which will destroy, damage or alter any archaeological or palaeontological site is under way, and where no application for a permit has been submitted and no heritage resources management procedure in terms of section 38 has been followed, it may –
 - a) serve on the owner or occupier of the site or on the person undertaking such development an order for the development to cease immediately for such period as is specified in the order;
 - b) carry out an investigation for the purpose of obtaining information on whether or not an archaeological or palaeontological site exists and whether mitigation is necessary;
 - c) if mitigation is deemed by the heritage resources authority to be necessary, assist the person on whom the order has been served under paragraph a) to apply for a permit as required in subsection 4); and
 - d) recover the costs of such investigation from the owner or occupier of the land on which it is believed an archaeological or palaeontological site is located or from the person proposing to undertake the development if no application for a permit is received within two weeks of the order being served.
- 6) The responsible heritage resources authority may, after consultation with the owner of the land on which an archaeological or palaeontological site or meteorite is situated, serve a notice on the owner or any other controlling authority, to prevent activities within a specified distance from such site or meteorite.

BURIAL GROUNDS AND GRAVES

Section 36

- 3) No person may, without a permit issued by SAHRA or a provincial heritage resources authority –
 - a) destroy, damage, alter, exhume or remove from its original position or otherwise disturb the grave of a victim of conflict, or any burial ground or part thereof which contains such graves;
 - b) destroy, damage, alter, exhume, remove from its original position or otherwise disturb any grave or burial ground older than 60 years which is situated outside a formal cemetery administered by a local authority; or
 - c) bring onto or use at a burial ground or grave referred to in paragraph a) or b) any excavation equipment, or any equipment which assists in the detection or recovery of metals.
- 4) SAHRA or a provincial heritage resources authority may not issue a permit for the destruction of any burial ground or grave referred to in subsection 3a) unless it is satisfied that the applicant has made satisfactory arrangements for the exhumation and re-interment of the contents of such graves, at the cost of the applicant and in accordance with any regulations made by the responsible heritage resources authority.
- 5) SAHRA or a provincial heritage resources authority may not issue a permit for any activity under subsection 3b) unless it is satisfied that the applicant has, in accordance with regulations made by the responsible heritage resources authority –
 - a) made a concerted effort to contact and consult communities and individuals who by tradition have an interest in such grave or burial ground; and
 - b) reached agreements with such communities and individuals regarding the future of such grave or burial ground.

- 6) Subject to the provision of any other law, any person who in the course of development or any other activity discovers the location of a grave, the existence of which was previously unknown, must immediately cease such activity and report the discovery to the responsible heritage resources authority which must, in co-operation with the South African Police Service and in accordance with regulations of the responsible heritage resources authority –
- carry out an investigation for the purpose of obtaining information on whether or not such grave is protected in terms of this Act or is of significance to any community; and
 - if such grave is protected or is of significance, assist any person who or community which is a direct descendant to make arrangements for the exhumation and re-internment of the contents of such grave or, in the absence of such person or community, make any such arrangements as it deems fit.

HERITAGE RESOURCES MANAGEMENT

Section 38

- Subject to the provisions of subsections 7), 8) and 9), any person who intends to undertake a development categorised as –
 - the construction of a road, wall, powerline, pipeline, canal or other similar form of linear development or barrier exceeding 300 m in length;
 - the construction of a bridge or similar structure exceeding 50 m in length;
 - any development or other activity which will change the character of a site –
 - exceeding 5 000 m² in extent; or
 - involving three or more existing erven or subdivisions thereof; or
 - involving three or more erven or subdivisions thereof which have been consolidated within the past five years; or
 - the costs which will exceed a sum set in terms of regulations by SAHRA or a provincial heritage resources authority;
 - the rezoning of a site exceeding 10 000 m² in extent; or
 - any other category of development provided for in regulations by SAHRA or a provincial heritage resources authority,
 must at the very earliest stages of initiating such a development, notify the responsible heritage resources authority and furnish it with details regarding the location, nature and extent of the proposed development.
- The responsible heritage resources authority must, within 14 days of receipt of a notification in terms of subsection 1) –
 - if there is reason to believe that heritage resources will be affected by such development, notify the person who intends to undertake the development to submit an impact assessment report. Such report must be compiled at the cost of the person proposing the development, by a person or persons approved by the responsible heritage resources authority with relevant qualifications and experience and professional standing in heritage resources management; or
 - notify the person concerned that this section does not apply.
- The responsible heritage resources authority must specify the information to be provided in a report required in terms of subsection 2a) ...
- The report must be considered timeously by the responsible heritage resources authority which must, after consultation with the person proposing the development decide –
 - whether or not the development may proceed;
 - any limitations or conditions to be applied to the development;
 - what general protections in terms of this Act apply, and what formal protections may be applied, to such heritage resources;
 - whether compensatory action is required in respect of any heritage resources damaged or destroyed as a result of the development; and
 - whether the appointment of specialists is required as a condition of approval of the proposal.

APPOINTMENT AND POWERS OF HERITAGE INSPECTORS

Section 50

- Subject to the provision of any other law, a heritage inspector or any other person authorised by a heritage resources authority in writing, may at all reasonable times enter upon any land or premises for the purpose of inspecting any heritage resource protected in terms of the provisions of this Act, or any other property in respect of which the heritage resources authority is exercising its functions and powers in terms of this Act, and may take photographs, make measurements and sketches and use any other means of recording information necessary for the purposes of this Act.
- A heritage inspector may at any time inspect work being done under a permit issued in terms of this Act and may for that purpose at all reasonable times enter any place protected in terms of this Act.
- Where a heritage inspector has reasonable grounds to suspect that an offence in terms of this Act has been, is being, or is about to be committed, the heritage inspector may with such assistance as he or she thinks necessary –
 - enter and search any place, premises, vehicle, vessel or craft, and for that purpose stop and detain any vehicle, vessel or craft, in or on which the heritage inspector believes, on reasonable grounds, there is evidence related to that offence;
 - confiscate and detain any heritage resource or evidence concerned with the commission of the offence pending any further order from the responsible heritage resources authority; and
 - take such action as is reasonably necessary to prevent the commission of an offence in terms of this Act.
- A heritage inspector may, if there is reason to believe that any work is being done or any action is being taken in contravention of this Act or the conditions of a permit issued in terms of this Act, order the immediate cessation of such work or action pending any further order from the responsible heritage resources authority.