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*CULTURAL HERITAGE IMPACT ASSESSMENT*

**NOABARA ECOTOURISM AND VOLUNTEER CENTER,  
MBASHE MUNICIPAL DISTRICT,  
EASTERN CAPE, SOUTH AFRICA**

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## 1) TERMS OF REFERENCE

The Cultural Heritage Impact Assessment (CHIA) was commissioned as specialist sub-section to the Basic Impact Assessment (BIA) by the environmental consultant, Indwe Environmental Consulting, for the proposed *Nqabara Ecotourism and Volunteer Center*, a project spearheaded by the Nqabara Community Development Trust and situated within the Mbashe Municipal district of the Eastern Cape. The CHIA comprises of a basic Pre-feasibility (desktop) study, a Phase 1 Archaeological Impact Assessment (AIA) and a Socio-cultural Impact Assessment (SCIA).

## 2) INTRODUCTION AND EXECUTIVE SUMMARY

The proposed *Nqabara Ecotourism and Volunteer Center* (Nqabara lodge) will be situated at approximately S32°20'13.4"; E28°46'59.9" in the Mbashe Municipal district of the Eastern Cape, approximately 30km east of Willowvale and 13km south-west of the Dwesa-Cwebe Nature Reserve. The proposed Nqabara lodge study site is located on the headland above the confluence of the Nqabara and Nqabarana Rivers, approximately 1 km inland from the coast [1:50,000 map reference – 3228BD]. The designated land parcel falls under unregistered state land. The Department of Rural Development and Land Reform (the former Department of Land Affairs) have been working in consultation with the affected communities, and have obtained a community resolution for the rights to utilize the land for the project (Indwe 2011).

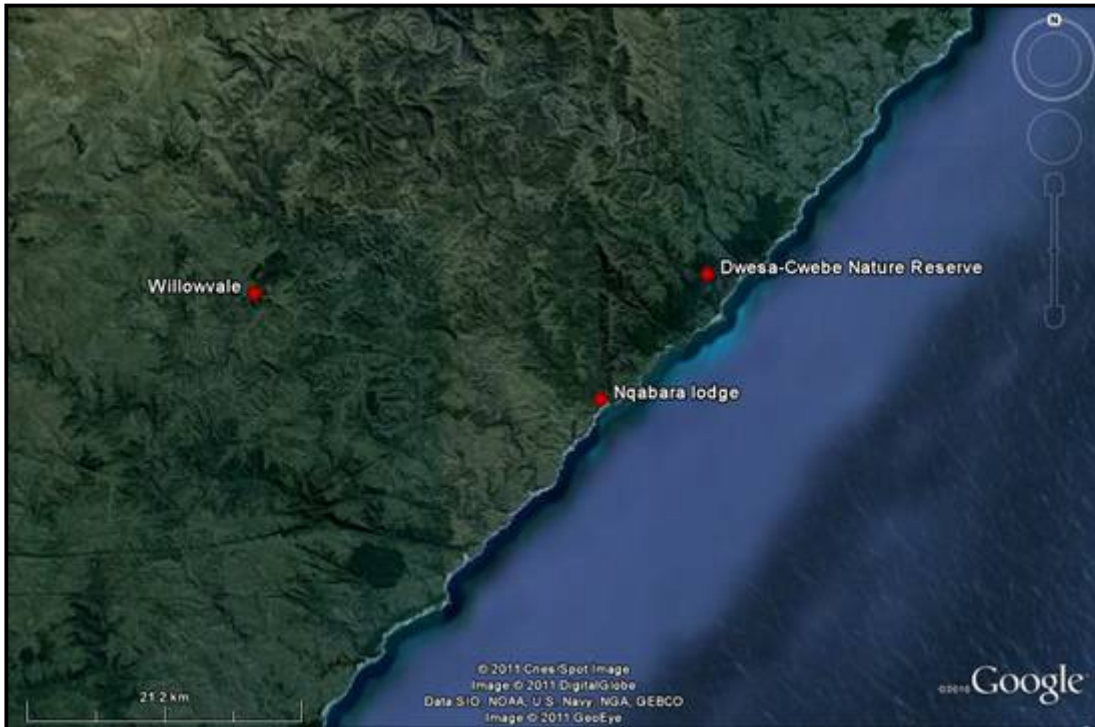
The Nqabara lodge development concept is based on a low density residential tourism facility which will comprise of approximately 6-8 residential units (accommodating approximately 30 beds), a small camp site and a reception / recreation area. Various low impact technologies are proposed to make the lodge as self sufficient and sustainable as possible, and including amongst others (Indwe 2011):

1. Locally available building materials will be used where possible including thatching, timber and cinder blocks. Buildings are designed to have minimal impact on the environment: Design parameters include stilted structures to reduce the need to level slope gradient;
2. The use of liquid petroleum gas and wind and solar energy as opposed to Eskom supplied electricity;
3. Groundwater will be sourced through a proposed borehole facility and supplemented by rain water harvesting technologies instead of relying on municipal water;
4. 'Dry' sanitation systems will be used for sewerage;
5. Energy efficient lightning running off a battery system linked to photovoltaic and small wind turbine facilities are proposed;
6. The existing 4x4 track will be upgraded for purposes of access to the site; and
7. Beach access will be limited to the existing footpath / cattle track. Track erosion will be stabilized through low impact methods.

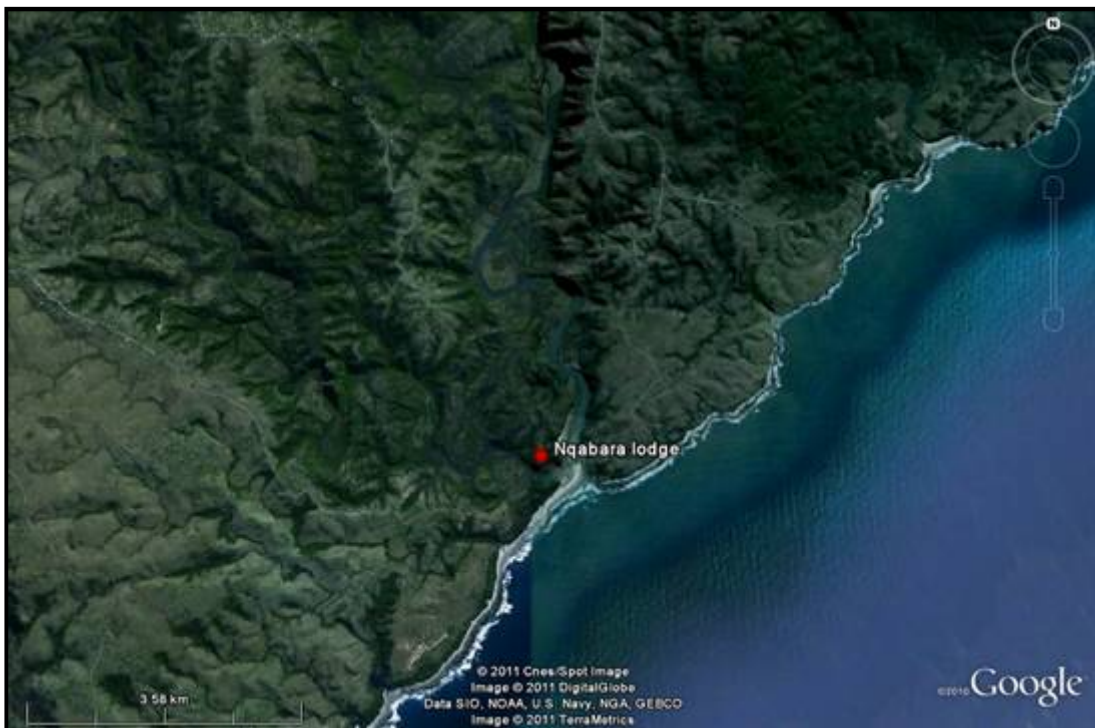
The *Nqabara Ecotourism and Volunteer Center* project is a community driven project, spearheaded by the Nqabara Community Development Trust, comprising of trust members from 11 villages in the Nqabara area. Once commissioned a co-management agreement will be entered into between a private operator and the Trust. The principle objective of the facility will be to provide employment, training and skills development to the Nqabara community and act as an economic stimulus to improve the socio-economic wellbeing of the area (Indwe 2011).

In 2007, an Environmental Impact Assessment (EIA) was undertaken for the lodge facility. A Record of Decision (RoD) in favor of the facility was granted by the then Department of Economic Affairs, Environment and Tourism.

The RoD has subsequently expired, which resulting in the new BIA application for environmental authorization managed by Indwe Environmental Consulting (Indwe 2011).



**Figure 1:** General locality of the proposed Nqabara Ecotourism and Volunteer center in relation to Willowvale and the Dwesa-Cwebe Nature Reserve



**Figure 2:** Locality of the proposed *Nqabara Ecotourism and Volunteer Center* study site

## 2.1) *Archaeological Legislative Compliance*

The Cultural Heritage Impact Assessment (CHIA) was requested by the South African Heritage Resources Agency (SAHRA) mandatory responsible for the National Heritage Resources Act, Act No 25 of 1999 (NHRA 1999). The CHIA comprises of 3 parts for purposes of development compliance to requirements set out in the NHRA 1999, being:

- 1) A Pre-feasibility or desktop assessment;
- 2) A Phase 1 Archaeological Impact Assessment (AIA); and
- 3) A Socio-cultural Impact Assessment (SCIA).
- 4) [The study does not include a Palaeontological Impact Assessment (PIA)].

The Cultural Heritage Impact Assessment was requested as specialist sub-section to the HIA for the developments' Basic Impact Assessment (BIA) and Environmental Management Plan (EMP) in compliance with requirements of the National Environmental Management Act, No 107 of 1998 (NEMA 1998), the NEMA 2<sup>nd</sup> Amendment Act, No 62 of 2008 (NEMA 2008) and the NEMA Regulations (2006; 2010), and the NHRA 1999 and NHRA Regulations (2000 & 2002).

The Cultural Heritage Impact Assessment aimed to locate, identify and assess the significance of cultural heritage resources, inclusive of archaeological deposits / sites, built structures older than 60 years, burial grounds and graves, graves of victims of conflict and cultural landscapes or viewsapes as defined and protected by the NHRA 1999, that may be affected by the proposed development.

## 2.2) *Summary of Archaeological and Heritage Concerns*

The ancestral site of the immediate Kwamayiji community (Hut 1–Hut 8) is situated along the access route (the old village road) to the proposed *Nqabara Ecotourism and Volunteer Center* study site. No archaeological or cultural heritage resources, as defined and protected under the NHRA 1999, were discovered during the Phase 1 AIA of the proposed study site or during spot assessment of the beachfront and river banks.

- **PHASE 1 AIA:**

No archaeological or cultural heritage resources, as defined and protected under the NHRA 1999, were identified during the Phase 1 AIA of the proposed approximate 20ha *Nqabara Ecotourism and Volunteer Center* study site or the spot assessment covering the beachfront approximately 1km to the north and south of the Nqabara River mouth and the banks of the Nqabara River.

The proposed 4x4 access road, in essence constituting the old village road to the ancestral site, situated north-west of the *Nqabara Ecotourism and Volunteer Center* study site, runs through the old village, but not impacting on any related heritage remains. It is recommended that the access road be upgraded in situ, without any realignment in order to ensure conservation of the widely dispersed heritage remains comprising the ancestral site.

- **SCIA:**

It is the opinion of the author that the project proponent, or the Nqabara Community Development Trust spearheading the project, has not yet realized the full potential of culture as a manageable and marketable resource. Should cultural heritage be considered in tourism and volunteer programs then the impact of the *Nqabara Ecotourism and Volunteer Center* development can be described as positive.

It is recommended that cultural tourism and volunteer programs be facilitated by a cultural specialist. However, should the Trust wish not to include a cultural specialist then these may be done by the community / the Nqabara Community Development Trust. The Trust is reminded that cognizance should be taken of the fact that both living heritage and Indigenous Knowledge Systems (IKS) are formally protected under the NHRA 1999, the mandatory responsibility of SAHRA. Cultural tourism and cultural heritage volunteer programs should be compiled and managed in close collaboration with SAHRA.

- **GENERAL:**

1. No intangible heritage resources or sites associated with oral history were identified, situated within the proposed *Nqabara Ecotourism and Volunteer Center* study site.
2. Should any archaeological or cultural heritage resources 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 SAHRA / an ASAPA accredited CRM archaeologist.
3. Shell middens may well in time be exposed in the beachfront dune landscape. Should any shell middens be identified on the beach, either by tourists or by community members, the developer should immediately report the presence thereof to SAHRA.
4. Unmarked graves may well be discovered during development or associated with the beachfront dunes. Should any graves or human remains be encountered during the implementation or operational phase of the development, the developer should immediately alert both the police and SAHRA / an ASAPA accredited CRM archaeologist. The process associated with the identification of human remains post-dating 60 years of age are managed by the police while the process associated with human remains pre-dating 60 years of age are managed by SAHRA under the NHRA 1999 and in accordance with requirements of the Human Tissues Act, Act No 65 of 1983 (HTA 1983) and the Human Tissues Amendment Act, Act No 51 of 1989 (HTAA 1989).

### 3) PRE-FEASIBILITY ASSESSMENT

#### 3.1) *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 (See Appendix 1).

#### 3.2) *Early Hominin Evolution*

DNA studies indicates that humans and chimpanzees shared a common ancestor between 8-6Mya (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 *et al.* 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).



### 3.3) *The Stone Age*

#### 3.3.1) *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 2-1.5Mya. 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 breath 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* (signatory 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 ESA lithic artefact component was supplemented by wood and other organic material (Deacon 1970).

#### 3.3.2) *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.* 1987). 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 2002), while evidence from Lion Cave, Swaziland, indicates that specularite may have been mined as early as 100kya (Beaumont 1973). Evidence for symbolic behavioral activity remains questionable and no evidence for rock art or formal burial practices exists.

### 3.3.3) *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 (macrolithic) assemblages (12-8kya);
3. Holocene microlithic assemblages (8kya to the Colonial 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 (cultural modernity). 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.

### 3.3.3.1) *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 1989).

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.

### 3.3.3.2) *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) explains 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 exceptionally 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.

### *3.4) 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.

#### *3.4.1) 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 (250-430BP) occurring as far south as the Northern Province. The later expression or Mzonjani facies (420-580BP) 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 (550-650BP) 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 5<sup>th</sup> 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 (7<sup>th</sup> – 10<sup>th</sup> Century) is ancestral to the Toutswe tradition which persisted in eastern Botswana into the 13<sup>th</sup> Century.

Kalundu origins need further investigation; its subsequent development is however better understood. A post Bambata phase is represented by the 5<sup>th</sup> – 7<sup>th</sup> 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 1996) and by the succession of Mzuluzi, Ndondonwane and Ntshekane in KwaZulu-Natal (7<sup>th</sup> – 10<sup>th</sup> 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 (10<sup>th</sup> – 12<sup>th</sup> 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 1<sup>st</sup> 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, Eastern Cape, marks the southern-most limit of Early Iron Age settlement (Nogwaza 1994).

### *3.4.1.1) 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 comprise 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.

### *3.3.2) 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 30,000km<sup>2</sup>. By the 1<sup>st</sup> 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 regions 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 Bambananyalo main midden (1,030-1,220BP) 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 1,060-1,080BP, 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 13<sup>th</sup> 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 (1,220-1,290BP), 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 (1,220-1,550BP), 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 14<sup>th</sup> Century, contemporary with the establishment of Sotho-speaking makers of Maloko pottery.

### 3.3.3) *The Later Iron Age*

South African farming communities of the 2<sup>nd</sup> 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 18<sup>th</sup> / early 19<sup>th</sup> 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 1983) and from about 1,100BP 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 the 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 1,300BP 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 1<sup>st</sup> 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 19<sup>th</sup> 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 17<sup>th</sup> 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 19<sup>th</sup> Century which culminated in the establishment of the Zulu Kingdom and came to affect much of the interior, even beyond the Zambezi: The late 18<sup>th</sup> 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).

### 3.4) *The Colonial Period*

In the 15<sup>th</sup> 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 1<sup>st</sup> 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 1760'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 2<sup>nd</sup> 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 1<sup>st</sup> World War (Davenport & Saunders 2000).

### 3.5.1) *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 Khoekhoen, the Griqua and the Mpondo. The Frontier Wars continued over a period of about 150 years; from the 1<sup>st</sup> 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).

### 3.5.2) *The Industrial Revolution*

The Industrial Revolution refers roughly to the period between the 18<sup>th</sup> - 19<sup>th</sup> 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 for resources. Starting in the latter part of the 18<sup>th</sup> 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’.

### 3.6) Pre-feasibility Assessment of the Proposed Nqabara Ecotourism and Volunteer Center

Based on the above introductory literature assessment of South African archaeology the probability of archaeological and heritage sites within the proposed *Kouga Commercial Wind Farm* study site can briefly be described as:

1. **EARLY HOMININ** : Probability – *None*
  
2. **STONE AGE**
  - a. ESA : Probability – *Medium*
  - b. MSA : Probability – *Medium*
  - c. LSA : Probability – *High* (Human remains may well be expected; should they be identified they will be of both scientific and social significance)
    - i. Rock Art : Probability – *Low*
    - ii. Shell Middens : Probability – *High* (See LSA)
  
3. **IRON AGE**
  - a. Early Iron Age : Probability – *Low*
  - b. Middle Iron Age : Probability – *None*
  - c. Later Iron Age : Probability – *High* (Human remains expected to be in direct association with archaeological and contemporary sites – of scientific / social significance)
  
4. **COLONIAL PERIOD**
  - a. Colonial Period : Probability – *Low-Medium* (Human remains expected to be primarily associated with formal cemeteries)
  - b. Iron Age / Colonial Period Contact : Probability – *Medium*
  - c. Industrial Revolution : Probability – *Low*

Of the number of Cultural Resources Management (CRM) projects on record in the SAHRA (2009) database the study by Van Schalkwyk (2008) on the N2 Wild Coast Toll Highway is the most significant, with the line route running west of Willowvale. The study highlighted the variety of site types, ranging from the Stone Age, to the Iron Age with aspects of the Colonial Period *on route*. In addition various studies on the proposed realignment of the N2, dating from 2004 onwards highlighted the importance of intangible heritage and indigenous knowledge systems (IKS) as significant determining factors in cultural assessments. A number of Phase 1 AIA's by the author reflected the diversity of period related site types that can be expected throughout the greater Transkei area (Van Ryneveld 2010a; 2010b; 2010c; 2010d; 2010e and 2010f) while Iron Age sites have been recorded in the Mbashe Municipal District (Van Ryneveld 2010g). South Africa's coastline remains particularly important with reference to shell midden remains, which can include sites of MSA, LSA, Iron Age and Colonial origin. Environmental change with its recorded impact on the shoreline in addition to increased development is known as destructive agents with the greatest negative impact on these sites.

## 4) THE PHASE 1 ARCHAEOLOGICAL IMPACT ASSESSMENT

### 4.1) Basic Methodology & Assessor Accreditation

The Phase 1 AIA was conducted periodically over a 3 day period: On 2011-02-04 the *Nqabara Ecotourism and Volunteer Center* study site was visited in the company of Mzimase Jiya and Captain Xhayi (Nqabara Community Development Trust). Assessment continued after the SCIA on 2011-02-05 and 2011-02-06 and included both the study site and immediate surrounds inclusive of a spot assessment of the beachfront for purposes of development impact spill-over (increased human impact on the beach as a result of the development).

The assessment was done by foot, off-road vehicle and LVD, and limited to a Phase 1 surface survey; no excavation or sub-surface testing was done. GPS co-ordinates were taken with a Garmin GPSmap 60CSx GPS (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 1	Site conservation / Site development
High Significance	Provincial Significance	Grade 2	Site conservation / Site development
High Significance	Local Significance	Grade 3A / 3B	Site conservation or extensive mitigation prior to development / destruction
High / Medium Significance	Generally Protected A	-	Site conservation or mitigation prior to development / destruction
Medium Significance	Generally Protected B	-	Site conservation or mitigation / test excavation / systematic sampling / monitoring prior to or during development / destruction
Low Significance	Generally Protected 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

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 listed CRM archaeologist.

### 4.2) Gap Analysis

The Phase 1 AIA included assessment of the approximate 2.5km 4x4 track that will be upgraded for purposes of the development (the old village road) as well as the approximate 20ha *Nqabara Ecotourism and Volunteer Center* study site and spot assessment of the beachfront both north and south of the Nqabara River mouth. Assessment was hampered by excessively thick grass cover across the study domain, excluding the beachfront.

4.3) Phase 1 AIA Assessment findings



Figure 3: The Nqabara Ecotourism and Volunteer Center study site in relation to the southern portion of Kwamayiji



Figure 4: Findings of the Phase 1 AIA

No archaeological or cultural heritage resources, as defined and protected under the NHRA 1999 were identified within the approximate 20ha *Nqabara Ecotourism and Volunteer Center study site*. The area was however characterized by excessively thick and high grass cover, obscuring surface visibility.

Slight changes in vegetation were visible along the approximate 2.5km access road, indicative of possible past anthropic disturbance. Again thick vegetation hampered visibility and by implication the identification of site features. Hut localities (Hut 1 – Hut 8) indicated on the map were extrapolated from the 1986 topographical map series. Indicated localities thus imply an error margin of up to 50m. Hut localities indicated support the orally confirmed ancestral site to the north-western part of the proposed Nqabara lodge study site. Upgrading of the proposed 4x4 access road in essence implies upgrading of the old village road, with alignment of necessity not impacting on any of the settlement clusters. (Thick rehabilitated vegetation, despite favorable environmental conditions however does not imply an extensive occupation period. The actual period of occupation would need to be confirmed through further research, either through local consultation or excavation or a combination of the methods. It is known that the Xhosa customarily settle on exact ancestral localities, implying little residential impact despite long periods of occupation. Stock enclose localities often serve as a more significant and environmentally visible indicator of occupation period.) It was reported on during the SCIA that the community moved in 1980 (the 1980's) from the ancestral site to their current location north-west thereof. Based on scarce and overgrown site features no SAHRA Site Significance assignment can be assigned at this time – a SAHRA Site Significance assignment is dependent on preliminary dating in order to describe the site as either of 'archaeological' or 'contemporary / living heritage' origin.

The beach front and river banks were assessed by means of spot assessment. The assessment covered the beach front, approximately 1km to the north and south of the Nqabara River mouth and approximately 0.7km up the banks of the Nqabara River, bordering the study site to the north. River banks of the Nqabarana, bordering the site to the south-west and western part, were not assessed. No archaeological or cultural heritage resources were discovered. The characteristic dune landscape of the beach, a sometimes rapidly changing cultural landscape, may well yield remains of shell middens and associated human remains, easily exposed by aeolian shifting dunes.



**Figure 5:** View of the old village road to be upgraded for purposes of access to the *Nqabara Ecotourism and Volunteer Center*





**Figure 6:** General view from the access road with the Nqabara River in the background



**Figure 7:** Slight vegetation changes may be indicative of past anthropic disturbance along the line route – vicinity of Hut 1



**Figure 8:** General view of the proposed Nqabara lodge study site - 1



**Figure 9:** General view of the proposed Nqabara lodge study site - 2



**Figure 10:** Anthropically sterile vegetated dunes to the south of the Nqabara River mouth



**Figure 11:** Anthropically sterile dunes further south along the beach

#### 4.4) *Conclusion and Recommendations*

No archaeological or cultural heritage resources, as defined and protected under the NHRA 1999, were identified during the Phase 1 AIA of the proposed approximate 20ha *Nqabara Ecotourism and Volunteer Center* study site or the spot assessment covering the beachfront approximately 1km to the north and south of the Nqabara River mouth and the banks of the Nqabara River.

The proposed 4x4 access road, in essence constituting the old village road to the ancestral site situated north-west of the *Nqabara Ecotourism and Volunteer Center* study site, runs through the old village, but not impacting on any related heritage remains. It is recommended that the access road be upgraded in situ, without any realignment in order to ensure conservation of the widely dispersed heritage remains comprising the ancestral site.



## 5) THE SOCIO-CULTURAL IMPACT ASSESSMENT

### 5.1) *Basic Methodology & Aim of the Assessment*

The Socio-Cultural Impact Assessment (SCIA) was done on 2011-02-05. Members of the Nqabara Community Development Trust, Mzimase Jiya and Captain Xhayi, clearly expressed their disapproval with the translator and interpreter arranged by the author; the venue, informants and proceedings of the SCIA was thus done according to arrangements made by the Trust. The meeting was held at the local school. Informants included Ivy Domiswe, Albertina Nsabo, Totai Dumezweni, N.C. Mbane, Ntaba Mbane and translation was done by the local school teacher Linda Zondani. Informants however came and went, some left during the course of the interview while additional members of the community joined the proceedings.

The SCIA aimed to collect additional information on archaeological sites, record local history, identify intangible heritage resources and with the focus of the development as an ecotourism and volunteer center, collect local cultural data that could be used as a platform in compiling associated cultural ‘packages’ for purposes of cultural tourism or cultural volunteer programs, and to make recommendations regarding thereto.



**Figure 12:** A selection of interviewees

### 5.2) *Introducing Xhosa Culture*

#### 5.2.1) *A Brief History*

Xhosa refers to both a people (amaXhosa) and a language (isiXhosa). Xhosa-speaking peoples are divided into several tribes with related but distinct heritages. The main tribes include the Mpondo, Mpondomise, Bomvana, Xesibe and Thembu. In addition, the Bhaca and Mfengu have adopted the Xhosa language (Kaschula 1997). The name Xhosa is believed to be a derivative of the legendary leader, uXhosa, but the word may also be resultant from the KhoiSan language, where ‘fierce’ or ‘angry’ is inferred to refer to the amaXhosa’s warring skills (Swizer 1993).

The Xhosa are part of the Later Iron Age Nguni migration which slowly moved south, originally from the region around the Great Lakes, displacing the KhoiSan hunter gatherers of southern Africa. They were a well established nation at the time of the Dutch arrival during the mid 1600's, and occupied much of eastern South Africa from the Fish River to Zulu-land (Swizer 1993). The Xhosa and Colonial settlers first encountered one another in the Somerset East region early in the 1700's. During the late 18th century Afrikaner *trekboers* (farmers) migrating outwards from Cape Town came into conflict with Xhosa pastoralists around the Great Fish River region of the Eastern Cape. Following many years of intermittent conflict the Xhosas were forced east by British Colonial forces in the 3<sup>rd</sup> Frontier War (Milton 1983). In the years that followed many Xhosa-speaking clans were pushed west by Zulu expansion during the *Mfecane* (Swizer 1993).

The Xhosa-speaking southern Nguni people had initially split into the Gcaleka and the Rharhabe. Gcaleka ka Phalo (Gcaleka) (*circa* 1730-1792), believed to have become Chief of the Gcaleka in 1775, is often accredited as the 'father' of the Gcaleka. He was the 3<sup>rd</sup> son of Phalo ka Tshiwo and he himself had 3 sons, Khawuta ka Gcaleka, Velelo ka Gcaleka and Nqoko ka Gcaleka. Gcaleka tried to usurp his father's rule but inter-clan war broke out resulting in the southern Xhosa tribe to split into two major sub-groups, the Gcaleka and Rharhabe ([http://en.wikipedia.org/wiki/gcaleka\\_ka\\_phalo](http://en.wikipedia.org/wiki/gcaleka_ka_phalo)). Khawuta ka Gcaleka (*circa* 1761-1804) thus became 2<sup>nd</sup> Chief of the Gcaleka people (*circa* 1792). He again had 3 sons Bhurhu ka Khawuta, Hintska ka Khawuta and Malashe ka Khawuta. Not much is known about Khawuta's rule other than peace reigned during his regime ([http://en.wikipedia.org/wiki/khawuta\\_ka\\_gcaleka](http://en.wikipedia.org/wiki/khawuta_ka_gcaleka)). Bhurhu ka Khawuta was the elder brother of Inkosi Hintska and Malashe. As Hintska was born by Khawuta's first wife Hintska succeeded the firstborn Khawuta ([http://en.wikipedia.org/wiki/bhurhu\\_ka\\_khawuta](http://en.wikipedia.org/wiki/bhurhu_ka_khawuta)).

Hintska ka Khawuta (*circa* 1789-1835), also known as *Hintska the Great* or *King Hintska*, became the 4<sup>th</sup> paramount Chief of the Gcaleka, from 1820 until his death on 12 February 1835. He was outlived by his 4 sons Sarili ka Hintska from his first wife Nomsa ka Gambushe Tshezi and Ncaphayi ka Hintska, Manxiwa ka Hintska and Lindinyura ka Hintska from an unknown second wife ([http://en.wikipedia.org/wiki/hintska\\_ka\\_khawuta](http://en.wikipedia.org/wiki/hintska_ka_khawuta)). The troubled death of *King Hintska* is well recorded: Invited to peace talks by Governor Harry Smith, the British demanded 50,000 cattle in compensation for the 1834 war, and insisted that Hintska ordered all Xhosa chiefs to stop fighting the British. Hintska was held captive until the terms were met. Hintska sent word to Maqoma, his military commander, telling him to hide the cattle. On May 12, 1835 Hintska, who was about 45, was riding as a prisoner in the company of British soldiers led by Governor Harry Smith. Noel Mostert (1992) in his '*Frontiers: The Epic of South Africa's Creation and the Tragedy of the Xhosa People*' relays the story:

*Hintska was being guarded on the ride back over the Kei and the Fish by a corps of guides led by George Southey. Soon after breakfast, Hintska asked Smith: 'What have the cattle done that you want them? Why must I see my subjects deprived of them?' To which Smith replied, 'That you know far better than I do.' Soon after that Hintska spurred his horse forward and galloped away. Smith gave chase and twice tried to fire on the fleeing monarch. Twice his pistols malfunctioned but he caught Hintska and pushed him off his horse. Hintska got up and ran, still carrying his assegai. 'Shoot, George, and be damned to you,' cried Smith to Southey. Southey fired and hit Hintska in the leg but still he ran. Southey fired again. Hintska was again hit but ran into a stream. 'Be damned to you,' cried Smith to Southey, 'Shoot again.' By this time Hintska was in deep water and couldn't stand properly. He threw his spear but it landed harmlessly near Southey, who took aim again. 'Mercy!' cried the King. And again, 'Mercy!' But there was to be no mercy. Southey, whose Xhosa was fluent, fired and hit Hintska in the head, killing him. Southey got to the body first and took off Hintska's brass body ornaments for himself. Others grabbed for his beads and bracelets. Southey or his brother William cut off one of Hintska's ears as a trophy and someone else cut off the other. A doctor travelling with them was seen trying to pull out some of Hintska's teeth. Later, even Smith could no longer*

*bear the barbarity he had caused and ordered Hintsa's body dropped from his horse and to be left in the bush for his followers to find.*

The horrifying death of *King Hintsa*, with his body dismembered by British troops in search of grisly mementoes and his disembodied head preserved and taken back to England had become a martyr for the Xhosa people. He is remembered and admired for his bravery and leadership. [In 1996 Nicholas Tilana Gcaleka, a descendant of *King Hintsa*, claimed to have returned the 161-year-old skull of *King Hintsa* from Scotland. He also claimed that he was the great-great nephew of Hintsa and was called on by the spirits of his ancestors to go to Scotland to find Hintsa's head. The Gcaleka Xhosa Monarch, King Xolilizwe Sigcau, and his court refused to sanction the planned burial of the skull because they said it was not the disembodied head of Hintsa.]

Sarili ka Hintsa (*circa* 1810 - 1892) succeeded King Hintsa as the 5<sup>th</sup> paramount Chief of the Gcaleka from 1835 until 1892. Sarili had nine wives including Nohuthe, Nondwe of the abaThembu and Bayo of the amaGwali. His first heir died in 1853 at the age of 12 and the next in line was his son Sigcawu ka Sarili from his second wife Nohuthe ([http://en.wikipedia.org/wiki/sarili\\_ka\\_hintsa](http://en.wikipedia.org/wiki/sarili_ka_hintsa)).

In 1854, a disease spread through the cattle of the Xhosa, who in turn believed that the deaths were caused by ubuthi, or witchcraft. In April, 1856 two girls, one named Nongqawuse, went to scare birds out of the fields. When she returned, she told her uncle Mhlakaza that she had met three spirits at the bushes; they had told her that all cattle should be slaughtered and the Xhosa crops destroyed. On the day following the destruction, the dead Xhosa would return to help expel the whites. It was prophesized that the ancestors would bring cattle with them to replace those that had been killed. Mhlakaza believing the prophecy relayed it to Chief Sarili who ordered the commands of the spirits to be obeyed. At first, the Xhosa were ordered to destroy their fat cattle. A second spirit appearance to Nongqawuse resulted in her to orders more and more cattle to be killed. At length, the spirits commanded that not an animal of all their herds was to remain alive, and every grain of corn was to be destroyed. If that were done, on a given date, myriads of cattle more beautiful than those destroyed would issue from the earth, while great fields of corn, ripe and ready for harvest, would instantly appear. The dead would rise, trouble and sickness vanish, and youth and beauty come to all alike. Unbelievers and the hated white man would on that day perish (Kaschula 1997; Swizer 1993).

Sarili is believed by many to have been the instigator of the prophecies, but many Chiefs merely believed that they were acting in preparation for a last struggle with the Europeans. Belief in the prophecy was bolstered by the death of Lieutenant-General Cathcart in the Crimean War in 1854; interpreted as being due to intervention by the ancestors. Vast numbers of Xhosa acted: Great kraals were prepared for the promised cattle, and huge skin sacks to hold the milk that was soon to be more plentiful than water. The day of resurrection and reckoning came and went but the expected miracle did not come to pass. The Chiefs realized their error too late, and attempted to fix the situation by changing the resurrection to another day, but blank despair had taken the place of hope and faith, and it was only as starving supplicants that the Xhosa sought the British (Kaschula 1997).

Sir George Grey, governor of the Cape at the time ordered the European settlers not to help the Xhosa unless they entered into labor contracts with the settlers who owned land in the area. In their extreme famine, many of the Xhosa turned to cannibalism, and one instance of parents eating their own child is authenticated (Swizer 1993). Among the survivors was the girl Nongqawuse; however, her uncle perished. The partly depopulated country was afterwards settled by Europeans, among whom were members of the German legion which had served with the British army in the Crimea, and some, 2,000 industrious North German emigrants, who proved a valuable

acquisition to the colony. The movement drew to an end by early 1858. By then, approximately 40,000 people had starved to death and over 400,000 cattle were slaughtered (Kaschula 1997).

Sigcawu ka Sarili, 2<sup>nd</sup> heir to the throne became the 6<sup>th</sup> paramount Chief of the Gcaleka, from 1892 until his death in 1902. He had 2 sons Salukaphathwa Gwebi'nkumbi Sigcawu and Daliza Sigcawu ([http://en.wikipedia.org/wiki/sigcawu\\_ka\\_sarili](http://en.wikipedia.org/wiki/sigcawu_ka_sarili)). He was succeeded by his son Salukaphathwa Gwebi'nkumbi Sigcawu, 7<sup>th</sup> Chief of the Gcaleka, from 1902 until his death on the 30 May 1921. Salukaphathwa had two sons Mpisekhaya Ngangomhlaba Sigcawu and Bungeni Zwelidumile Sigcawu ([http://en.wikipedia.org/wiki/salukaphathwa\\_gwebinkumbi](http://en.wikipedia.org/wiki/salukaphathwa_gwebinkumbi)). Mpisekhaya Ngangomhlaba Sigcawu became the 9<sup>th</sup> paramount Chief of the Gcaleka from 1923 to the 2 June 1933 ([http://en.wikipedia.org/wiki/mpisekhaya\\_ngangomhlaba\\_sigcawu](http://en.wikipedia.org/wiki/mpisekhaya_ngangomhlaba_sigcawu)). After his early death in 1933 he was succeeded by his brother Bungeni Zwelidumile Sigcawu (1906 – 1965) as the 10<sup>th</sup> Chief of the Gcaleka. Bungeni had two sons Xolilizwe Mzikayise Sigcawu and Xhanti Sigcawu ([http://en.wikipedia.org/wiki/bungeni\\_zwelidumile\\_sigcawu](http://en.wikipedia.org/wiki/bungeni_zwelidumile_sigcawu)). Xolilizwe Mzikayise Sigcawu (1926 – 2005) was the 11<sup>th</sup> paramount Chief of the Gcaleka. Xolilizwe married five wives who produced five sons and six daughters ([http://en.wikipedia.org/wiki/xolilizwe\\_mzikayise\\_sigcawu](http://en.wikipedia.org/wiki/xolilizwe_mzikayise_sigcawu)). Zwelonke Sigcawu (1968 – present) became the 12<sup>th</sup> and current paramount Chief of the Gcaleka from 1 January 2006. Zwelonke was born as Mpendulo Sigcawu to Xolilizwe Mzikayise Sigcawu and Queen Nozamile ([http://en.wikipedia.org/wiki/zwelonke\\_sigcawu](http://en.wikipedia.org/wiki/zwelonke_sigcawu)).

### 5.2.2) *Selected Cultural Aspects*

Traditional Xhosa culture includes diviners known as amaGqirha, who serve as herbalists, prophets, and healers for the community. The position is mostly held by women, after a 5 year apprenticeship training (Kaschula 1997).

The key figure in the Xhosa oral tradition is the imBongi (plural: iimBongi) or praise singer. Iimbongi traditionally live close to the chief's 'great place'; they accompany the chief on important occasions - imBongis' poetry, called imibongo, praises the actions and adventures of chiefs and ancestors (Kaschula 1997).

The supreme being is called uThixo or uQamata. Ancestors act as intermediaries and play a part in the lives of the living; they are honored in rituals. Dreams play an important role in divination and contact with ancestors. Traditional religious practice features rituals, initiations, and feasts, with modern rituals typically pertaining to matters of illness and psychological well-being. Christian missionaries established outposts among the Xhosa in the 1820's and the first Bible translation was in the mid-1850s, partially done by Henry Hare Dugmore. But the Xhosa did not convert in great numbers until the 20<sup>th</sup> Century; many are now Christian, particularly within the African Initiated Churches such as the Zion Christian Church (ZCC). Some denominations combine Christianity with traditional beliefs (Kaschula 1997).

The Xhosas are one of the South Africa's cultural groups still very committed to traditional practice inherited from the fore fathers. Each person within Xhosa culture fills a specific place recognized by the entire community: Starting from birth of a young one till the eldest, one goes through constant 'graduation stages' which seeks to recognize their growth and place in the community. This tradition is measure or monitored through a number of stages that each individual must go through aimed at introducing the person to their counterparts and hence to the ancestors. Starting from 'imbheleko' which is a ritual performed to introduce a new born to the ancestors to 'Umphumo' from 'Indodana'(young elder) to 'Ixhego' (elder), are rituals and ceremonies which are still practiced even today. The 'Ulwaluko' and 'Intonjane' are also some of the traditions which separated the Xhosa from the

rest of the Nguni tribes; performed to recognize the transition from boyhood to manhood and from young girl to a fully grown woman respectively (Kaschula 1997).

Rituals are symbolic to the development of the individual. Before they are performed, the individual gets to spend time with elders in the community as preparation teaching of the 'do's' and 'don'ts'. Information is thus transmitted orally from one generation to the next. The 'Iziduko' (clan) for instance, the most important aspect to Xhosa identity is also transferred from one to the other through word of mouth. Knowing your 'Isiduko' is vital to the Xhosa in so much that it is considered a shame and 'Uburhanuka' (lack-of-identity) if one doesn't know their clan. 'Isiduko' in addition has the power to allow 2 strangers of the same clan to be considered close relatives. This custom also forms the root of the principle of 'Ubuntu' (neighboring), a behavior that prescribes help to a stranger when in need. 'Ubuntu' extends beyond mere helping one another; it even extends to looking after and reprimanding your neighbor's child when in the wrong; hence the saying 'it takes a village to raise a child' (Kaschula 1997).

One traditional ritual that is still regularly practiced is the manhood ritual, a secret rite that marks the transition from boyhood to adulthood (Ulwaluko). After ritual circumcision the initiates (abakhwetha) live in isolation for up to several weeks, often in the mountains. During the process of healing they smear white clay on their bodies and observe numerous taboos. Girls are also initiated into womanhood (Intonjane). They too are secluded, though for a shorter period. Female initiates are not circumcised. Other rites include the seclusion of mothers for ten days after giving birth, and the burial of the afterbirth and umbilical cord near the village (Kaschula 1997).

Traditional crafts include beadwork, weaving, woodwork and pottery. Traditional music features drums (but to a much lesser extent than in other black African cultures), rattles, whistles, flutes, mouth harps, and stringed-instruments and especially group singing accompanied by hand clapping. There are songs for various ritual occasions; one of the best-known Xhosa songs is a wedding song called 'Qongqongthwane' (also performed by Miriam Makeba. Missionaries introduced the Xhosa to Western choral singing. 'Nkosi Sikelel' iAfrika', part of the National anthem of South Africa is a Xhosa hymn written in 1897 by the school teacher, Enoch Sontonga (Kaschula 1997).

### 5.3) *SCIA Assessment findings*

It is the opinion of the author that the outcome of the SCIA was extremely hampered by the prescribed procedure, and nullifying any potential recommendations with regards to cultural tourism or the initiation of, or suggested association with any existing cultural heritage volunteer program.

Despite the fact that a number of the informants, formally recorded at the time of the SCIA meeting or informally joined thereafter, spoke English to the author before and after the meeting, all communication during the proceedings of the SCIA was done in Xhosa with very short encrypted translations thereof relayed back to the author. A number of times informants were directly invited to 'please speak to the author' – but communication remained in Xhosa, inferred to have been an order of some sort. Informants were not willing to comment thereon after the meeting. The translator and interpreter Linda Zondani, the local school teacher, is not trained in culture and has evidently not been involved in cultural translation and interpretation before. It is imperative that cultural interpreters have background knowledge in cultural consultation in order to direct, channel and critically evaluate interviews and to stimulate and encourage conversation that may bring significant aspects of local tradition to the fore. In addition experience or knowledge of archaeological sites and the variety and range of site features are

important specifically in attempting to acquire local knowledge regarding former settlement sites, patterns and practices often held by older members of the community. There was no consultation between the author and the interpreter before the meeting. The meeting started as she arrived; thus no briefing session on what the aim of the meeting was. It was clear that certain cultural concepts such as 'intangible heritage' were not understood by her during the brief explanation that could be offered during the meeting. The interpreter was also not available for critical assessment of collected data after the meeting, a crucial stage in the interpretation of any data collection process.

Collected data are here grouped and briefly discussed to address basic cultural categories.

### 5.3.1) *Local History*

It was reported on by members of the Kwamayiyi Community (MapSource) that they were originally from the Peddie area closer to Ciskei and that they are of 'Hintsa's people' implying thus a strong Gcaleka heritage. However, they were later joined by Mfengu. The contemporary community composition is inferred to represent a fair mix of Gcaleka and Mfengu, but an approximate ratio could not be given. Date of settlement in the area was strongly associated with 'the time of *King Hintsa*', but with a 1625 / 1652 date attached thereto, thus not corresponding to the known rule of Hintsa (*circa* 1789-1835; Chief of the Gcaleka *circa* 1820-1835).

The community pointed out that they used to live closer to the sea, but inland from the proposed *Nqabara Ecotourism and Volunteer Center* study site. Information supplied is supported by findings of the Phase 1 AIA and specifically the 1968 topographic map information. They were moved by the Trust (which would imply a forced removal) or with assistance from the Trust in 1980 (or the 1980's) to their current location. Verification could not be obtained on whether they were moved by the Trust or with assistance from the Trust, or the reason why they moved.

No additional information on more specific local history, including the succession of local Chiefs or important families (genealogies and associated events) that could correspond with the ruling Gcaleka or significant personas recalled from the local past was given. Linda Zondani pointed out that oral history is addressed at school level, specifically in the Grade 4-6 and Grade 7-9 levels. These school projects are housed at the Nqabara Cultural Center.

### 5.3.2) *Oral Information on Archaeological Sites*

The presence of the old settlement was well known amongst members of the community, as previously reported on. Reports included the presence of residential remains and upon request the presence of graves. It was evident from fairly extensive Xhosa discussion that particularly older members of the community has a wealth of knowledge with reference to older site localities and practices, but again encrypted relays of Xhosa discussion hampered interpretation and successive questioning.

The old settlement locality was described as 'this side of the dam from the Nqabara lodge' implying in a north-western or western direction from the proposed study site, as corroborated by the 1968 topographical data.

Additional archaeological site data was provided by older members of the community; it is believed that much more information could be provided from memory but examples are briefly discussed, based on short relays of extensive Xhosa discussion that often followed specific questions:

1. Graves of ancestors are no longer customarily visited. A number of the older members of the community have in fact made such trips to the ancestral site, but very few of the younger members have visited the old settlement.
2. A man (the head of the extended household) would as a norm be buried next to his cattle enclosure, and his wife next to him. However should the wife die before her husband she would be buried in the women's and children's cemetery. It was reported on that only one stone headstone was used to mark the graves. However, this was after fairly extensive inquiry regarding the various types of Xhosa burial sites recorded including stone cairns, stone outlines, stone head and footstones, single headstones and simple earth mounds, in cases adorned with wood coverings. A number of times during enquiry the question were simply answered by 'stones are used to mark the graves'. Verification of the single headstone practice remains to be confirmed and variation in practice remains elusive.
3. Grain was stored in storage pits, as a norm located within the cattle enclosures (as has been reported on in a number of Phase 1 AIA assessments by the author). Storage pits were lined with *daga* and covered with large stones. Pits were in cases up to a storey or approximately 6 feet in depth, and were entered by means of a ladder. Once the storage pit cover was opened it took approximately 2 days for the vapor to wane before the pit could be entered. The storage pits / grained stored in the pits / beer produced from the grain is called 'Isisilo'. Based on archaeological data it is known that pits had an average dimension of 1m<sup>2</sup> and that a number of pits could be present in a particular stock enclosure.
4. No usable information could be supplied on site layout. According to informants site features, specifically huts, stock enclosures and associated fields are situated where the owner wishes to place them, or where they seem functional. This community opinion very much verifies site data of fairly recent or contemporary settlement pattern but does not corroborate archaeologically recorded data, specifically pertaining to the widespread use of the CCP pattern, despite numerous accounts that the pattern was not strictly followed by the Xhosa, more formalized settlement patterns has been scientifically recorded.

Additional comments included that:

1. In the past many people were farmers while many now buy from shops. With reference to settlement patterns this may be important implying that crucial components of past culture reflected in settlement pattern are no longer necessary or valued to the same extend as in the past: Cultural change can reasonably be expected to have a physical expression.
2. The community also reported on environmental changes that affects farming including that forests seems to encroach on farming land, an increase in bush-pigs / warthogs with associated escalating damage to crops and changes in migrating birds, some of which are associated with certain livestock diseases. The first 2 comments were corroborated by Pieter Knoetze (Nqabara cottage manager), who stated that issues raised by the community has also been identified in the Dwesa-Cwebe Nature Reserve.

Past practices enquired about include the production of ceramic wares, farming equipment, building practice etc in an attempt to identify continuing cultural practice or skills. Women reported on the fact that ceramic wares are no longer made and not much of the practice was remembered, but further inquiry may well yield more information on vessel type, decoration motif and coloring. The community reported on the production of ceramic figurines including dolls, cows etc. Consultation however never reached a point where more information could be provided on production method or raw material sources, but continued on the variety of figurine types that can be made and a feeble demonstration that figurines can be virtually produced from any material including wood, reed and

modern wares such as plastic. Skills used to produce ancestral farming equipment were not reported on, but again it is the opinion that further inquiry may well yield a wealth of oral information on technique, artefact type and farming method. Past building methods were not further explored.

### 5.3.3) *Intangible Heritage*

The concept of intangible heritage was not understood by the translator and interpreter. Questions focusing on values assigned to natural landscape features specifically regarding the unique locality between the Nqabara and Nqabarana Rivers and close proximity to the sea resulted in no more than contemporary event reports including:

1. 1972 – An animal described as a sea-cow or ‘Ingondzwa’ came out of the sea. The animal was herbivorous but caused a disease that resulted in a scaled-like infection and many people became sick or died;
2. 1994 – A child drowned in a lake;
3. 2002 – The Nqabarana River flooded and many sheep died; and
4. 2007 – A large boat / ship named ‘Nino’ from East London harbor was stranded on the coast.

From the above it would seem fair to infer that either no intangible heritage sites or indigenous knowledge is associated with specific natural landscape features, the general terrain or the community consciousness; a hypothesis that is hardly believable considering the wide ranging intangible issues already collected and recorded, including for example a series of Xhosa folktales documented by George McCall Theal in 1886. Folk tales are often a departure point for collecting intangible heritage with the capacity to illuminate the imaginative faculties of the people, the Xhosa standard of power of thought, form of government, ritual and ceremonial practice and the inner and outer lives of those by whom they are told. Theal (1886) specifically noted the fact that Xhosa folk tales are often told by older women of the community, customarily at night around a fire *‘when the belief in the supernatural is stronger than it is by day.’*

### 5.3.4) *Cultural Practice*

The community stated that dance was not commonly practiced. Children taught themselves how to dance; no formal dance training for any specific purposes or activity was given either as a community project or offered through the school. Dance shows have not been held in memory of attendees.

Crafts that are still practiced include the weaving of grass mats, clothing (albeit already acculturated ‘traditional’ clothing), bead jewelry, baskets and ‘kieries’ (walking sticks) are often made. Community members had high hopes that the Nqabara lodge development will also facilitate an offset point for crafts mentioned above through an arts and crafts shop at the facility.

Significant traditional practices mentioned at the interview included the ‘Umkwethu’ or boys initiation ceremony; a fairly well recorded practice, at least throughout the Eastern Cape, as evidenced by a commercial newspaper article in ‘Die Burger’, dated 17 January 2011 (See Appendix 2). Particulars of the practice were thus not further explored.

The ‘Day of Remembrance’ is still celebrated, reported on in the literature review but without any information given on the reason for the celebration by the community, neither Sarili nor Nongqawuse were mentioned in the rather brief relays to the author. None of the proceedings leading to the event was reported on. It was simply



mentioned that a 'Day of Remembrance' is celebrated (annually). At the ceremony a cow is slaughtered and ceremonial activity is closely coupled with Xhosa songs, specifically the 'Umahobe song' and the clapping of hands.

The funeral practice was described, but again details thereof went lost in translation. In short thus: When a person dies ancestors are consulted, the person to consult the ancestors is called the 'Indondjane' and the person through whom the ancestors are consulted the 'Umbansane'. Fasting will continue for a 3 day period after which, on the 4<sup>th</sup> day a goat will be slaughtered. On the 8<sup>th</sup> day after passing a cow will be slaughtered. Both times the community engages in mourning ceremonies / celebrations including feasting, singing and the clapping of hands. After a 3 week period the mourner will wash him / herself in the river (inferred to be symbolic of cleansing of the dead).

The community has strong Christian principles but includes the practice of ancestral appeasement in their religion. Ancestral appeasement however does not necessitate visitation to ancestral graves and these are rarely or ever visited.

It was explained that at many traditional ceremonies men still wear traditional robe, including blankets and beads and a headdress based on a band and tail principle called the 'Umselawenkau' or 'Inquma' directly translated as the 'tail of a monkey'.

#### *5.3.4) General Observations*

It is the opinion of the author that the project proponent, or the Nqabara Community Development Trust spearheading the project, has not yet realized the full potential of culture as a manageable and marketable resource. SCIA procedures imposed by the Trust resulted in limited information, nullifying potential recommendations for purposes of cultural tourism or initiation of, or association with an existing cultural heritage volunteer program. Insistence on SCIA consultation in Xhosa with encrypted translation of conversations in English diminished the value of the consultation session.

The translator and interpreter were not trained in cultural consultation. It was evident that primary conclusions drawn from Xhosa discussion were translated; no attempt was made to stimulate or instigate further discussion, an important part of cultural consultation specifically when trying to address the complexities of opinion or gain detailed information or raised concerns. The translator and interpreter was not available for briefing before the session started, neither afterwards for critical assessment of data collected. General cultural concepts such as 'intangible heritage' were not understood by her and she had no background knowledge or experience in archaeological sites and associated archaeological site features and variation thereof. Much of the initial period of the session, which started with local history, was characterized by information that needs verification: Implying either poor community knowledge of their own history, or, as is the opinion of the author, the fact that the community did not understand the true reason for inquiry. The section on local history was followed by a fairly lengthy period characterized by simple concepts such as description of bird types with Xhosa names given thereto, and not of primary cultural heritage value. Much information went lost as a result of initial distrust, misunderstanding of the purpose of the consultation / cultural concepts and encrypted translation.

It was however clear that some informants had fairly extensive cultural knowledge, as evidenced by often lengthy Xhosa discussions. In addition community hopes are high that the development will further possibilities for job opportunities and socio-economic upliftment. At present attention is focused on the production of arts and crafts,

primarily beadwork and traditional Xhosa clothing, which may be sold at the Nqabara lodge facility. Living heritage and IKS has not yet been considered as a potential marketable product.

#### **5.4) *Conclusion and Recommendations***

It is the opinion of the author that the project proponent, or the Nqabara Community Development Trust spearheading the project, has not yet realized the full potential of culture as a manageable and marketable resource. SCIA procedures imposed by the Trust resulted in limited information, nullifying potential recommendations for purposes of cultural tourism or initiation of, or association with an existing cultural heritage volunteer program. Should cultural heritage be considered in tourism and volunteer programs then the impact of the *Nqabara Ecotourism and Volunteer Center* development can be described as positive.

It is recommended that cultural tourism and volunteer programs be facilitated by a cultural specialist. However, should the Trust wish not to include a cultural specialist then these may be done by the community / the Nqabara Community Development Trust. The Trust is reminded that cognizance should be taken of the fact that both living heritage and Indigenous Knowledge Systems (IKS) are formally protected under the NHRA 1999, the mandatory responsibility of SAHRA. Cultural tourism and cultural heritage volunteer programs should be compiled and managed in close collaboration with SAHRA.

## 6) RECOMMENDATIONS

With reference to cultural heritage compliance, as per the requirements of the NHRA 1999, it is recommended that the proposed *Nqabara Ecotourism and Volunteer Center* development proceeds as applied for provided the developer complies with the following recommendations:

- **PHASE 1 AIA:**

No archaeological or cultural heritage resources, as defined and protected under the NHRA 1999, were identified during the Phase 1 AIA of the proposed approximate 20ha *Nqabara Ecotourism and Volunteer Center* study site or the spot assessment covering the beachfront approximately 1km to the north and south of the Nqabara River mouth and the banks of the Nqabara River.

The proposed 4x4 access road, in essence constituting the old village road to the ancestral site situated north-west of the *Nqabara Ecotourism and Volunteer Center* study site, runs through the old village, but not impacting on any related heritage remains. It is recommended that the access road be upgraded in situ, without any realignment in order to ensure conservation of the widely dispersed heritage remains comprising the ancestral site.

- **SCIA:**

It is the opinion of the author that the project proponent, or the Nqabara Community Development Trust spearheading the project, has not yet realized the full potential of culture as a manageable and marketable resource. Should cultural heritage be considered in tourism and volunteer programs then the impact of the *Nqabara Ecotourism and Volunteer Center* development can be described as positive.

It is recommended that cultural tourism and volunteer programs be facilitated by a cultural specialist. However, should the Trust wish not to include a cultural specialist then these may be done by the community / the Nqabara Community Development Trust. The Trust is reminded that cognizance should be taken of the fact that both living heritage and Indigenous Knowledge Systems (IKS) are formally protected under the NHRA 1999, the mandatory responsibility of SAHRA. Cultural tourism and cultural heritage volunteer programs should be compiled and managed in close collaboration with SAHRA.

- **GENERAL:**

5. No intangible heritage resources or sites associated with oral history were identified, situated within the proposed *Nqabara Ecotourism and Volunteer Center* study site.
6. Should any archaeological or cultural heritage resources 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 SAHRA / an ASAPA accredited CRM archaeologist.
7. Shell middens may well in time be exposed in the beachfront dune landscape. Should any shell middens be identified on the beach, either by tourists or by community members, the developer should immediately report the presence thereof to SAHRA.
8. Unmarked graves may well be discovered during development or associated with the beachfront dunes. Should any graves or human remains be encountered during the implementation or operational phase of the development, the developer should immediately alert both the police and SAHRA / an ASAPA accredited CRM

archaeologist. The process associated with the identification of human remains post-dating 60 years of age are managed by the police while the process associated with human remains pre-dating 60 years of age are managed by SAHRA under the NHRA 1999 and in accordance with requirements of the Human Tissues Act, Act No 65 of 1983 (HTA 1983) and the Human Tissues Amendment Act, Act No 51 of 1989 (HTAA 1989).

<b>NQABARA ECOTOURISM AND VOLUNTEER CENTER</b>					
<b>MBASHE MUNICIPAL AREA, EASTERN CAPE</b>					
<i>MAP CODE</i>	<i>SITE</i>	<i>TYPE / PERIOD</i>	<i>DESCRIPTION</i>	<i>CO-ORDINATES</i>	<i>PRELIMINARY RECOMMENDATIONS</i>
<b>DEVELOPMENT CO-ORDINATES</b>					
1	Access road (start)	-	-	S32°19'19.2"; E28°46'14.2"	<i>N/A</i>
2	Access road (end)	-	-	S32°20'00.6"; E28°47'02.9"	<i>N/A</i>
NL	Nqabara Lodge	(General site co-ordinate)	-	S32°20'13.4"; E28°46'59.9"	<i>N/A</i>
<b>ANCESTRAL SITE</b>					
1	Hut 1	Iron Age	Homestead	S32°19'53.8"; E28°46'57.0"	<i>In situ conservation</i>
2	Hut 2	Iron Age	Homestead	S32°19'49.2"; E28°46'51.7"	<i>In situ conservation</i>
3	Hut 3	Iron Age	Homestead	S32°19'49.7"; E28°46'39.5"	<i>In situ conservation</i>
4	Hut 4	Iron Age	Homestead	S32°19'45.1"; E28°46'47.0"	<i>In situ conservation</i>
5	Hut 5	Iron Age	Homestead	S32°19'43.1"; E28°46'42.5"	<i>In situ conservation</i>
6	Hut 6	Iron Age	Homestead	S32°19'44.0"; E28°46'52.1"	<i>In situ conservation</i>
7	Hut 7	Iron Age	Homestead	S32°19'40.5"; E28°46'49.2"	<i>In situ conservation</i>
8	Hut 8	Iron Age	Homestead	S32°19'35.2"; E28°46'48.1"	<i>In situ conservation</i>

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

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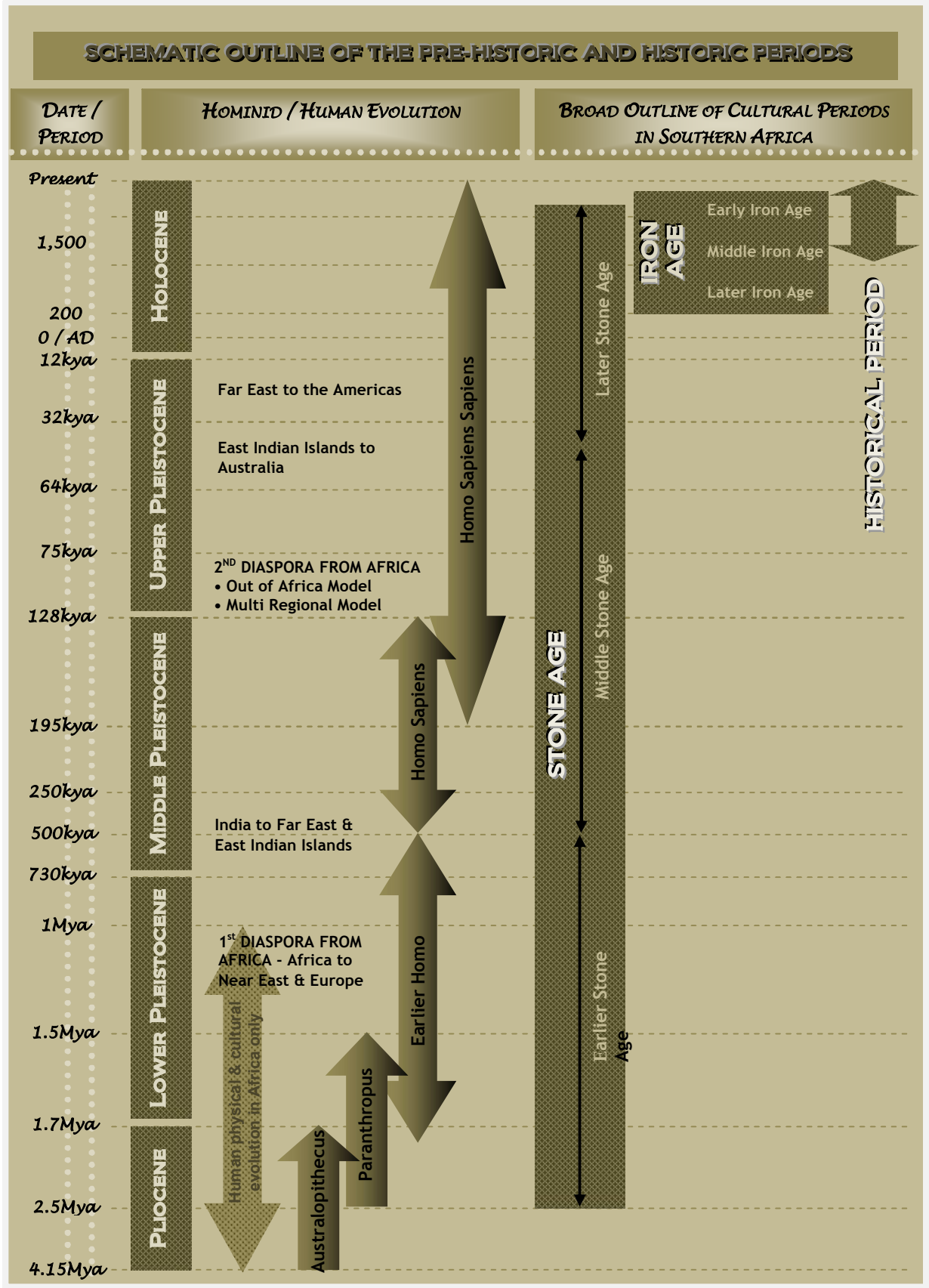
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# Umkwetha: Só loop die pad na manwording



'n Jong seun (regs) op pad na manwording. Foto: THEUNS BOTHA

Twee jong abakwetha (links) by Ma in die noordelike deel van die Oos-Kaap.



Die tyd van manlike besnydenis in die Xhosa-kultuur het pas ten einde geloop. In 'n openhartige onderhoud met THEUNS BOTHA lig 'n man wat self die ritueel ondergaan het, die sluis oor 'n tradisie wat uit Bybelse tye dateer.



Ons noem hom maar Brian. Want om openlik oor manlike besnydenis te praat, is eintlik taboe en alermits iets wat in die teenwoordigheid van vroue en Westersinge bespreek behoort te word.

In Adelaide, waar hy as kind grootgeword het, vertel hy dat jongseuns nie gedwing word om "bos" toe te gaan nie.

"Dit is iets wat van binne kom. Soms as gevolg van die druk van familie. Meestal is dit egter 'n geval dat wanneer jou vriende in die bos besny is, jy besef dat jy dit ook nie sal kan ontsnap nie. As jou dag aanbreek, weet jy nie wat op jou wag nie. Dalk ook maar goed so, anders sou jy weghardloop," sug Brian.

Hy vertel dat die struktuur waarin die Umkwetha vir die volgende maand tot vyf weke sal bly, die oggend van die seremonie deur mans opgerig word. Een van die ouer lede van die familie het reeds vooraf met 'n Ingcibi (bosdokter) oor die koste van die prosedure onderhandel.

Afhangende van die familie se geldlike vermoëns, kan dit enigiets van 'n bottel brandewyn tot 'n paar honderd rand beloop. Dit is gebruik dat die Umkwetha 'n stukkie lewer van die bok of skaap wat net voor die seremonie geslag word, moet eet.

By die hut trek die jong man sy klere uit en word met 'n wit kombes bedek. 'n Emmer water word oor hom omgekeer sodat sy "bloed kan afkoel" voordat die Ingcibi die besnydenis doen. Net na die prosedure moet die jong man die woorde *Esdoda* (nou is ek 'n man) uiter.

Weens vrese vir heksery word die *I Jeebu* (voorhuid) in sy mond gesit en moet hy dit afsluk. Die *Ikhankatha* (volwasse man), verbind die wond met die blare van 'n bolplant (*Indlebe Zekhwe*).

Die verwisseling van "verbande" kan aanvanklik tot tien keer per dag herhaal word sodat die wond gouer droog word. Die besnedene gaan die hut binne, waar 'n houtvuur gestook word. Die rook van die vuur het ten doel om bose geeste te verdryf. So ook die wit klei (*Isibhesu*) waarmee hy van kop tot tone besmeer word.

'n Klein seuntjie, of boodskapper (*Ingalatha*), is altyd byderhand om kos aan te dra of die *Ikhankatha* te roep om die verbande te vervang. Gedurende die eerste drie dae ná die besnydenis word geen water gedrink nie. Net die lippe en mond kan met die water waarin die *Isibhesu* gemeng is, natgemaak word om die dors te les.

Vir die volgende twee weke bestaan sy

**Om in 'n hospitaal besny te word, sal nooit dieselfde betekenis hê as om bos toe te gaan nie.**

diet uit droë kos soos stampmelies en pampoens. Vleis is taboe. Na veertien dae word daar weer 'n bok of skaap geslag en kan die Umkwetha vir die eerste keer weer vleis eet.

Hy verwyf die tyd deur in die veld rond te loop, hase te jag en met ander jong seuns praatjies aan te knoop. Die Umkwetha kan vir homself 'n lende-

eenvoudig. Van die ouer mans sal vir jou kom kuler en jou aanprys oor jou dapperheid.

"Die dag as jy uit die bos kom, moet jy jou in 'n dam of rivier gaan reinig. As teken van voorspoed en geluk sal die oupa of ander gesiene geestelike leërs in die gemeenskap jou van kop tot tone met vet besmeer.

"Die hut met al jou ou klere word tot as verbrand en jy mag nie omkyk nie," vertel hy.

Brian onthou trots: "Wanneer jy na die gemeenskap terugkeer, word daar weer 'n dier geslag en jong, onge-troude meisies smeer geel klei (*Inboia*) aan jou lyf. Jy kry nuwe skoene, 'n hoed, broek en hemp. Van die ouer vroue en mans kom wens jou geluk. 'n Ou tante het vir my gesê dat ek as volwasse die-selwde voorbeeldige lewe, wat ek as kind gelei het, moet voortsit."

Hy vertel dat die jong mans, wat met hul kleibedekte gesigte en nuwe hoede dikwels op straat opgemerk kan word, 'n manier is om aan die wêreld te wys dat jy nou 'n volwaardige man is.

"Om in 'n hospitaal besny te word, sal nooit dieselfde betekenis hê as om bos toe te gaan nie. Dit het nie dieselfde misterie en vervulling nie. Die gemeenskap sal altyd skinder dat jy nie 'n volwaardige man is nie."

En ja, al jaag die seremonie die familie tot meer as R4 000 uit die sak, sal hy graag wil sien dat sy eie seun dit ook een-



Ou skoene mag gedra word vir in geval 'n pofadder raakgetrap word. Op die dag wat die Abakwetha uit die bos kom, word die kombes en al die ou klere en skoene verbrand.

kleed maak, maar mag nooit naby vroue kom nie. "As iemand van die teemoorgesteke geslag nader kom, verdwyn jy

dag deurloop. "Dit bly 'n deel van ons kultuur - waarskynlik die belangrikste deel daarvan."

Extract from 'Die Burger – 17 January 2011'

## 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 traces;
- 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 –
  - a) 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
  - b) 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-interment 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

- 1) Subject to the provisions of subsections 7), 8) and 9), any person who intends to undertake a development categorised as –
  - a) the construction of a road, wall, powerline, pipeline, canal or other similar form of linear development or barrier exceeding 300 m in length;
  - b) the construction of a bridge or similar structure exceeding 50 m in length;
  - c) any development or other activity which will change the character of a site –
    - i. exceeding 5 000 m<sup>2</sup> in extent; or
    - ii. involving three or more existing erven or subdivisions thereof; or
    - iii. involving three or more erven or subdivisions thereof which have been consolidated within the past five years; or
    - iv. the costs which will exceed a sum set in terms of regulations by SAHRA or a provincial heritage resources authority;
  - d) the rezoning of a site exceeding 10 000 m<sup>2</sup> in extent; or
  - e) 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.
- 2) The responsible heritage resources authority must, within 14 days of receipt of a notification in terms of subsection 1) –
  - a) 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
  - b) notify the person concerned that this section does not apply.
- 3) The responsible heritage resources authority must specify the information to be provided in a report required in terms of subsection 2a) ...
- 4) The report must be considered timeously by the responsible heritage resources authority which must, after consultation with the person proposing the development decide –
  - a) whether or not the development may proceed;
  - b) any limitations or conditions to be applied to the development;
  - c) what general protections in terms of this Act apply, and what formal protections may be applied, to such heritage resources;
  - d) whether compensatory action is required in respect of any heritage resources damaged or destroyed as a result of the development; and
  - e) whether the appointment of specialists is required as a condition of approval of the proposal.

## APPOINTMENT AND POWERS OF HERITAGE INSPECTORS

### Section 50

- 7) 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.
- 8) 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.
- 9) 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 –
  - a) 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;
  - b) 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
  - c) take such action as is reasonably necessary to prevent the commission of an offence in terms of this Act.
- 10) 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.