

**FIRST PHASE HERITAGE IMPACT ASSESSMENT
OF THE PROPOSED CONSTRUCTION OF
MARIANNWOOD CAMPUS BUILDING AND
ASSOCIATED INFRASTRUCTURE ON
REMAINDER OF PORTION 79 OF THE FARM
ZEEKOEGAT 937, WITHIN ETHEKWINI
MUNICIPALITY.**



ACTIVE HERITAGE cc.

FOR: MONDLI CONSULTING

**Frans Prins
MA (Archaeology)
P.O. Box 947
Howick
3290**

feprins@gmail.com
activeheritage@gmail.com
www.activeheritage.webs.com
Fax: 086 7636380

20 June 2017

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LIST OF ABBREVIATIONS AND ACRONYMS

EIA	Early Iron Age
ESA	Early Stone Age
HISTORIC PERIOD	Since the arrival of the white settlers - c. AD 1820 in this part of the country
IRON AGE	Early Iron Age AD 200 - AD 1000 Late Iron Age AD 1000 - AD 1830
LIA	Late Iron Age
LSA	Late Stone Age
MSA	Middle Stone Age
NEMA	National Environmental Management Act, 1998 (Act No. 107 of 1998 and associated regulations (2006).
NHRA	National Heritage Resources Act, 1999 (Act No. 25 of 1999) and associated regulations (2000)
SAHRA	South African Heritage Resources Agency
STONE AGE	Early Stone Age 2 000 000 - 250 000 BP Middle Stone Age 250 000 - 25 000 BP Late Stone Age 30 000 - until c. AD 200

EXECUTIVE SUMMARY

A first phase heritage survey of the proposed Marrianwood Campus, eThekweni Metro-Municipality identified two heritage sites on the edge of proposed development plot 1. These two residential buildings, however, are not earmarked for future development and they are not threatened. Nevertheless it is proposed that the developers maintain a buffer of at least 20m around these buildings in order to ensure their protection. A cemetery occurs between proposed development plot 1 and plot 2. The cemetery is not threatened by the proposed development. It is proposed, however, that the developers strictly maintain a buffer of at least 30m around the cemetery and erect a sturdy fence with an entrance gate along the perimeter of the cemetery prior to any development. Although the proposed development plots formed part of the grounds of the Marrianhill Monastery their significance, in terms of cultural landscape values, are minimal. According to the present authorities at Marrianhill they have always been reserved for future educational infrastructure development and the proposed development is in-line with their envisioned usage. However attention is drawn to the South African Heritage Resources Act, 1999 (Act No. 25 of 1999) and the KwaZulu-Natal Heritage Act (Act no 4 of 2008) which, requires that operations that expose archaeological or historical remains should cease immediately, pending evaluation by the provincial heritage agency.

1 BACKGROUND INFORMATION ON THE PROJECT

Table 1. Background information

Consultant:	Frans Prins (Active Heritage cc) for Mondli Consulting
Type of development:	Creation of the proposed Mariannwood Campus with associated infrastructure (Fig 5)
Rezoning or subdivision:	Subdivision
Terms of reference	To carry out a First Phase Heritage Impact Assessment
Legislative requirements:	The Heritage Impact Assessment was carried out in terms of the National Environmental Management Act, 1998 (Act No. 107 of 1998) (NEMA) and following the requirements of the National Heritage Resources Act, 1999 (Act No. 25 of 1999) (NHRA) and the KwaZulu-Natal Heritage Act, 1997 (Act No. 4 of 2008)

1.1. Details of the area surveyed:

The project area consists of two proposed development plots. These plots (Plot 1 and Plot 2) are situated on opposite ends of a cemetery situated within the grounds of the Mariannahill Monastery at Durban.

1). Plot 1 is located to the north of Plot 2 adjacent to Abbot Francis Road. The GPS coordinates of the centre of this development plot are: 29° 50' 30.09"S and 30° 49' 36.08" E. This plot covers an area of 55m by 260m (Figs 2 & 3). Two residential buildings occur on the south western edge of this proposed development plot (Figs 8 & 9). However, the developers have no intention to alter or demolish these in order to make way for the proposed campus development. Plot 1 is favoured by the developers (phase 1).

2) Plot t2 is situated adjacent to the M1 on the eastern side of Mariannahill Monastery. The GPS coordinates of the central section of Plot two are: S 29 50' 45.98" E 30 49' 51.14".

Plot two covers an area of approximately 220m x 260m (Fig 2). It was covered by exotic plantations but most of these trees have been felled (Figs 10 & 11). There are no buildings or other structures on this piece of land. According to the developers there is no intention to develop Plot 2 as yet and it may be considered again sometime in the future for a potential phase 2 development.

1.1 ARCHAEOLOGICAL HISTORY OF AREA

The greater Ethekwini Metropolitan area has been relatively well surveyed for archaeological heritage sites by the KwaZulu-Natal Museum and subsequently by private heritage consultants in the last few years. Prior to 1950, the archaeological site distribution of the area was poorly known.

The available evidence, as captured in the Amafa and KwaZulu-Natal Museum heritage site inventories, indicates that the greater Durban area contains a wide spectrum of archaeological sites covering different time-periods and cultural traditions. These range

from Early Stone Age, Middle Stone Age, and Later Stone Age to Early Iron Age, Middle Iron Age, and Later Iron Age sites. Two notable Middle Stone Age sites, i.e. Umlatuzana near Marianhill and Segubudu near Stanger have been excavated in the last two decades and yielded impressive archaeological stratigraphies relating to the period associated with the origins of anatomically modern people. The Umhlatuzana shelter is situated approximately 18km to the north of the study area. Apart from an impressive stone tool assemblage covering both Later and Middle Stone Age periods it has also yielded faunal remains of large mammals that became extinct during the early Holocene such as the giant buffalo (*Pelarovis* sp). Also notable is the Shongweni Later Stone Age shelter which was excavated in the 1970's by Dr Oliver Davies. Shongweni is situated approximately 12km upstream from the study area in the Umlazi River Valley. This shelter yielded some of the earliest remains of domesticated cereals in South Africa. The same site also yielded some of the only San rock art in the greater Durban area (Mazel 1989; Mitchell 2002).

Around 1 700 years ago an initial wave of Early Iron Age People settled along the inland foot of the sand dunes on sandy but humus rich soils which would have ensured good crops for the first year or two after they had been cleared. These early agro-pastoralists produced a characteristic pottery style known as Matola. The Matola people also exploited the wild plant and animal resources of the forest and adjacent sea-shore. The communities seems to been small groups of perhaps a few dozen slash-and burn cultivators, moving into a landscape sparsely inhabited by Later Stone Age San hunter-gatherers.

By 1500 years ago another wave of Iron Age migrants entered the area. Their distinct ceramic pottery is classified to styles known as "Msuluzi" (AD 500-700), Ndongondwane (AD 700-800) and Ntshokane (AD 800-900). The majority of these sites occur inland along the major river valleys of KwaZulu-Natal below the 1000m contour (Maggs 1989:31; Huffman 2007:325-462). Various sites of this period have been recorded along the Umgeni River in the near vicinity of the study area, especially in the area close to Inanda Dam.

Some of the shell middens recorded along the coastline of KwaZulu-Natal belongs to the very first Nguni-speaking agropastoralists who settled in the province. These sites

have been dated to approximately 1200 years ago. In addition, sites belonging to the immediate ancestors of the present Zulu-speaking communities in the area have been located in various locations in the greater Durban area. A large percentage of more recently recorded sites occur along the dune cordon and slightly inland in the form of shell middens which were mostly created by Iron Age shellfish gatherers although some of the stratigraphic layers may extend back to Later Stone Age periods (Anderson pers.com). Shell middens with both later Stone Age and Iron Age cultural material occur near the mouth of the Umlazi River.

Various colonial era and historical period sites occur in the greater Durban area. These date from about 1840 and are usually associated with the first European settlers in the area. Various historical buildings occur at Clermont, Pinetown and New Germany, in the near vicinity of the study area. These include church buildings, and structures associated with the first German settlers in Kwa-Zulu Natal. These are older than 60 years and are therefore also protected by heritage legislation (Derwent 2006).

1.2 MARRIANHILL MONASTERY

Mariannahill Monastery was established at the close of 1882, on the farm Zeekoegat, approximately 20 km west of Durban, South Africa. The Monastery was named in remembrance of the founder of the mission station Prior Francis Pfanner's, stepmother. Abbot Francis Pfanner. Wendelin(Francis) Pfanner, born on 20 September 1825 on the Pfanner-farm at Langen near Bregenz in Austria, felt the calling to become a Missionary already while in the Seminary at Brixen. In 1863 he resolved to enter the recently resettled Trappist priory of Mariawald in the Eifel (Rhineland), Germany. In response to an appeal made by Bishop Richards of the Eastern Cape, Prior Pfanner with 31 Trappist volunteers left Europe and arrived at Port Elizabeth on 28 July 1880. There they started to build the Monastery Dunbrody near Port Elizabeth. However, many adverse conditions made it a failure.

Mariannahill under Abbot Francis 1882-1892

To realise his ideas of a viable and missionary Monastery, Prior Francis received support from Bishop C. Jolivet of the Vicariate of Natal. In 1882 he visited and bought the farm

Zeekoegat near Pinetown, 20 km inland from Durban. On 26 and 27 December the community of Trappists, took possession of “the promised land”. The monks celebrated the first Holy Mass between tents and transport boxes and then pulled up their sleeves and started silently to clear the bush, to plough and to build the Mariannahill monastery and Mission. Mariannahill Monastery Among the Brothers were men of all trades and masters of their crafts. Soon they had put up provisional workshops and living quarters. Within a short time they also started building the actual Monastery. Mariannahill developed rapidly and soon more land was bought along the Umhlatuzana River to put up a turbine and a mill. By August 1884 the monks, now 85 in number, had made 188 acres of land arable and the various buildings covered some 1300 square yards. Abbot Francis Pfanner, founder of Mariannahill Mission. Mariannahill became an Abbey in 1885 and Pfanner its first Abbot. From his journeys to Europe, Abbot Franz did not only bring with him money and Brothers, but also five mission helpers, young ladies who became the foundation members of the Mariannahill Mission Sisters of the Precious Blood (1885). By the end of that year the Baptismal Register numbered 203 converts. They established the first convent and with the steady increase in new recruits a novitiate was set up. Abbot Franz Pfanner began to travel the length and breadth of Natal to establish new mission stations, the first of which was Reichenau (1886) at Polela, 200 km away from Mariannahill. The stations Einsiedeln, Mariathal, Lourdes, Centecow, Emaus and others followed soon afterwards. The conflicts arising from the incompatibility of combining strict monastic with active missionary life led to the suspension and later resignation of the Abbot in the same year. Abbot Franz retired to Emaus Mission Station where he died on 24 May 1909. He was laid to rest in the cemetery of Mariannahill.

Mariannahill under Abbot Amandus 1893-1900

Abbot Amandus Schölzig succeeded Abbot Pfanner and his reign of seven years from 1893 to 1900 saw the arrival of the first African priest, Fr Eduard Mnganga from Rome. In agreement with the Cardinal's opinion of the importance of training of indigenous clergy, Mnganga was sent to Rome by Abbot Pfanner to study for priesthood and was ordained as a secular priest in 1898. He was sent to Ebuhleni in Zululand to assist Fr David in his work among the Zulus. Abbot Amandus sent two more young African men to Rome. Charles Mbengane from Mariannahill took ill and died at Würzburg, but Fr Aloys Mncadi returned in 1903 and worked for many years in the Mariannahill missions. Two

more candidates, Julius Mbhele and Andreas Ngidi were sent to Rome and were both ordained and returned to Natal in 1907.

Mariannahill under Abbot Gerard Wolpert

Mariannahill Mission Press where the first Zulu newspaper *umAfrika* was printed in October 1900 the popular Fr Gerard Wolpert was called from Centecow to succeed Abbot Amandus as the third Abbot of Mariannahill. He was a great champion for the rights of the missionaries and obtained far-reaching privileges for Mariannahill, which set the mission on a path diverging strongly from the strict rules of the Trappist Order. Three more stations were opened during his reign of four years, namely Maris Stella, Himmelberg and Monte Casino. By 1907 some 25 mission stations with around 10,000 young Christians were dotted all over the province of Natal. In 1909 the Monastery and the missions of Mariannahill were separated from the Trappist Order by a papal decree. Mariannahill became a missionary Congregation with simple vows. Abbot Gerard was appointed Provist under the new dispensation. He started the publication of a newspaper for Africans, "Izindaba Zabantu" in 1911. Fr John Baptist Sauter, ordained in 1909 at Mariannahill as a Trappist and an excellent Zulu linguist, became chief editor of the paper in 1923. The paper changed its name to "Umafrika" in 1929 and continued in unbroken succession to the present day.

Mariannahill Church

To keep up with the rapid development of the mission a bigger church, still in use today, was built in the Romanesque Revival architectural style. St Wendelin's became the first outstation and a new church was also built there in 1891. First church at St Wendelin built in 1891. Copyright: Mariannahill Monastery The St. Joseph's Cathedral with its unique campanile and cloisters has become the parish church for the local Christian community and is still in use today. The church was renovated in preparation for the centenary in 1982 by several Mariannahill brothers. In 1981 the choice of a new Bishop for Mariannahill fell upon Fr. Themba Mngoma, a priest of the Diocese and the first African to head the mission. He was born at the Mariathal Mission and educated at St Mary's Seminary Ixopo. He studied for priesthood at St Peter's Seminary Hammanskraal and was ordained in 1971.

St. Francis College, renowned for its sound education, has always been a place for training of African boys and girls. King/Inkosi Manzini, understanding the value of the learning that the monks were providing, ordered each homestead from the surrounding hillsides under his jurisdiction, to send two boys to the missionaries.

The first school, St Francis School had become a boarding school by the end of 1884, with 100 African and 50 white boys. They were fed and clothed and taught free of charge, and in the afternoons had to work in the fields or in the workshops. David Bryant, a young English monk, was their first real school master. Father Bryant was a great linguist and scholar, and was considered the “greatest authority on the Zulu People” and was renowned for his extensive publications including a Dictionary of the Zulu Language. Girls also came to the new Mission and taught in a separate institution, St Anne’s under the supervision of Miss Mary Lassak, the daughter of one of the Polish settlers living on the farm. In 1913 it was extended to serve also as a teachers’ training college which it did until 1972. The College’s first principal was Fr. Bernard Huss, and in 1981 a secular priest, Fr Pius Dlungwane, was appointed the first African head of St Francis College. Over the years, St. Francis has produced many successful professionals in both the public and private sectors. Well known alumni include: Dr. B.W. Vilakazi, linguist and Zulu poet, Dr. B. Chidzero, former UN Secretary, and the late Steve Biko, leader of the Black Consciousness Movement in South Africa.

Pius Seminary

The MonasteryIn 1920 Mariannahill became an Apostolic Vicariate with Fr Adalbero Fleischer appointed as Vicar Apostolic. He established the Pius Seminary at Mariannahill where priests were trained for their missionary work. The first ordination to priesthood took place in 1924. In 1927 the Seminary was closed down locally and transferred to Germany. To carry on the indigenisation of the Church through training of an African clergy, the St Mary’s Seminary was built at Ixopo in 1929. In the year 1976 the Khanyisa Pastoral Institute was opened for missionaries and lay people from all over Southern Africa to get training in pastoral and catechetical methods. The Monastery up close

St Mary’s Hospital

Though some Sisters were trained as nurses, the medical mission of Mariannahill was at first limited to treatment of minor ailments at homes and kraals. To co-ordinate medical care the first makeshift buildings of the future St Mary’s Hospital opened its doors in

June 1922. The first medical doctor, Dr Elsberger, arrived in December 1924 but was soon replaced by Dr McMurtie from Tsolo in 1925. Dr McMurtie stayed for 25 years and was greatly responsible for the successful development of St Mary's Hospital. Equipped with operating theatre, maternity section, outpatients' clinic and nurses training centre it has been serving white and black communities of a large area for many years up to the present day (Adelgisa 1980) (Appendix 2).

2 BACKGROUND INFORMATION OF THE SURVEY

2.1 Methodology

A desktop study was conducted of the archaeological databases housed in the KwaZulu-Natal Museum. The SAHRIS website was consulted for previous heritage surveys and heritage site data covering the project area. In addition, the available archaeological and heritage literature covering the Mariannahill Monastery was also consulted. Aerial photographs covering the study area were scrutinised.

The consultant visited the footprint on 16 June 2017 and conducted a ground survey following accepted archaeological methods.

2.2 Restrictions encountered during the survey

2.2.1 Visibility

Visibility was good.

2.2.2 Disturbance

No disturbance of any potential heritage features was noted.

3 DESCRIPTION OF SITES AND MATERIAL OBSERVED

3.1 Locational data

Province: KwaZulu-Natal

Municipality: eThekweni Metro-Municipality

Towns: Durban

3.2 Description of the general area surveyed

Both plots were surveyed for heritage sites. Only Plot 1 had any tangible heritage features. These are two residential dwellings that are located on the south western end of the plot (see below). Although not strictly situated on any of the proposed development plots a large cemetery is strategically located between the two plots (Figs 2 & 3). Some mitigation is necessary for all these heritage sites as they may be damaged by the proposed development.

Although the proposed development plots would have been part of the greater cultural landscape associated with Mariannahill Monastery they do appear to be rather insignificant in this regard. Interviews conducted with Father Albert Brazier in 2016 suggests that the project area (i.e. Plot 1) was originally reserved for cultivation. However, this was of short duration as Mission Station expanded to serve the needs of a growing local population. According to Father Brazier the area demarcated as Plot 2 have been planted with Bluegums in the first few decades of the 20th century. Due to the steep gradient this area was always regarded as being rather unsuitable for expansive building projects (S Hall interview 2016). The consultant also spoke to local residents living adjacent to the project area about the usage of the two plots on the 18th June 2017. However, they were uninformed. A public meeting was held with all stakeholders regarding the EIA process, including heritage issues, of the proposed project on the 15th March 2017. During this public meeting some stakeholders mentioned that the proposed project areas has been reserved for development relating to educational purposes (Appendix 1). The scope of the proposed project is thus in line with this original vision.

3.3 Heritage sites identified

3.3.1 Cemetery

3.3.1.1 Context

A large cemetery is situated between the two proposed development plots with GPS coordinates at: S 29 50' 40.22" E 30 49' 45.48" (Fig 1).

The cemetery covers an area of approximately 180m by 95m. It contains numerous graves of residents and other personnel associated with the Monastery. Some of these are nearly 100 years old although a substantial amount are very recent. These graves are all clearly marked with associated head stones. Although still in usage the cemetery is largely unkempt. It is in dire need of maintenance. There is no fencing or walling around it (Figs 10 & 11).

3.3.1.2 Rating

The Cemetery is still in use and also has a historical component associated with the Monastery. It is rated as locally significant (Table 3) and should not be disturbed and altered under any circumstances.

3.3.1.3 Mitigation

Although the Cemetery is not located on any of the proposed development plots it may be threatened by the proposed development. It borders onto development Plot 2 that is reserved for a later phase 2 development. It is suggested that the whole cemetery be fenced in with two sturdy entrance gates before any development takes place on development Plot 2. However, it must be mentioned that proposed development Plot 1 is the developer's first choice. There will be no need for mitigation if all developments are restricted to development Plot 1. Should the developer decide to alter or remove any graves then a phase two heritage impact assessment, by a built heritage specialist, must be called-for (Appendix 3).

3.3.2 Residential Dwelling 1

3.3.2.1 Context

A residential dwelling, with obvious Victorian and Edwardian built features, is situated on the south western border of development plot 1 (Fig 8). The house is built with the typical red bricks of the Victorian era. The GPS co-ordinates for this dwelling are: S 29 50' 30.08" E 30 49' 34.96".

This house covers an areas of approximately 14m x 12m. It is older than 60 years but is still occupied by tenants.

3.3.2.2 Rating

The house is older than 60 years old and it is therefore protected by heritage legislation. It also forms part of the complex of buildings associated with the Monastery and its associated cultural landscape. The dwelling is rated as locally significant (Table 2) and may not be altered or demolished. Should the developers decide to change the building then they will have to call for a phase two cultural heritage impact assessment by a built heritage specialist.

3.3.2.3 Mitigation

A buffer zone of 20m must be maintained around this site. Should the developers wish to develop the building then a phase two heritage impact assessment must be initiated. This phase two heritage impact assessment must be conducted by a built heritage specialist. It must be noted however, that the developer do not intent to change or alter this building.

3.3.3 Residential Dwelling 2

3.3.3.1 Context

A residential dwelling, with obvious Edwardian built features, is situated immediately adjacent to Residential Dwelling 1 on the south western border of development Plot 1

(Figs 2 - 4). The house painted and in a dilapidated condition. The GPS co-ordinates for this dwelling are: S 29 50' 30.71" E 30 49' 35.51".

This house covers an areas of approximately 12m x 12m. It is older than 60 years old.

3.3.3.2 Rating

The house is older than 60 years old and it is therefore protected by heritage legislation. It also forms part of the complex of buildings associated with the Monastery and its associated cultural landscape. The dwelling is rated as locally significant (Table 2) and may not be altered or demolished. Should the developers decide to change the building then they will have to call for a phase two cultural heritage impact assessment by a built heritage specialist.

3.3.3.3 Mitigation

A buffer zone of 20m must be maintained around this building. Should the developers wish to develop the residential dwelling then a phase two heritage impact assessment must be initiated. This phase two heritage impact assessment must be conducted by a built heritage specialist. It must be noted however, that the developer do not intent to change or alter this building.

4 STATEMENT OF SIGNIFICANCE (HERITAGE VALUE)

4.1 Rating

The Cemetery and the two residential buildings are rated as locally significant (Table 2) and should be retained as heritage sites. It is even possible that the rating of these heritage sites may increase pending the official rating of the complete Mariannahill Monastery Complex in the near future. The Monastery complex including the associated cultural landscape has potential to be rated as a provincial heritage site (Table 3).

Table 2. Field rating and recommended grading of sites (SAHRA 2005)

Level	Details	Action
National (Grade I)	The site is considered to be of National Significance	Nominated to be declared by SAHRA
Provincial (Grade II)	This site is considered to be of Provincial significance	Nominated to be declared by Provincial Heritage Authority
Local Grade IIIA	This site is considered to be of HIGH significance locally	The site should be retained as a heritage site
Local Grade IIIB	This site is considered to be of HIGH significance locally	The site should be mitigated, and part retained as a heritage site
Generally Protected A	High to medium significance	Mitigation necessary before destruction
Generally Protected B	Medium significance	The site needs to be recorded before destruction
Generally Protected C	Low significance	No further recording is required before destruction

Table 3. Evaluation and statement of significance.

Significance criteria in terms of Section 3(3) of the NHRA		
	Significance	Rating
1.	Historic and political significance - The importance of the cultural heritage in the community or pattern of South Africa's history.	Locally significant with potential provincial rating in terms of the larger cultural landscape associated with the Monastery
2.	Scientific significance – Possession of uncommon, rare or endangered aspects of South Africa's cultural heritage.	Locally significant
3.	Research/scientific significance – Potential to yield information that will contribute to an understanding of South Africa's natural or cultural heritage.	Locally significant
4.	Scientific significance – Importance in demonstrating the principal characteristics of a particular class of South Africa's cultural places/objects.	Locally significant
5.	Aesthetic significance – Importance in exhibiting particular aesthetic characteristics valued by a community or cultural group.	Locally significant with potential provincial rating in terms of the larger cultural landscape associated with the Monastery.
6.	Scientific significance – Importance in demonstrating a high degree of creative or technical achievement at a particular period.	Locally significant with potential provincial rating in terms of the larger cultural landscape associated with the Monastery.
7.	Social significance – Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons.	Locally significant with potential provincial rating in terms of the larger cultural landscape associated with the Monastery.
8.	Historic significance – Strong or special association with the life and work of a person, group or organization of importance in the history of South Africa.	Locally significant with potential provincial rating in terms of the larger cultural

		landscape associated with the Monastery.
9.	The significance of the site relating to the history of slavery in South Africa.	None.

5 RECOMMENDATIONS

.Although the proposed development plots are part of the greater cultural landscape of the Mariannhill Monastery they have little significance in this context. These areas have in fact been reserved for future educational developments by the original planners of the Monastery. Two residential dwellings older than 60 years old do, however, occur on the southwestern border of development Plot 1. Mitigation do apply and the developers have to enforce a buffer of at least 20m around these dwellings. No heritage features are associated with development Plot 2. However, any development on this plot may impact upon the Cemetery that is located at its northern border. A buffer zone of at least 30m must be maintained around the Cemetery and a sturdy fence with two entrance gates to the Cemetery must be installed by the developer prior to any development on Plot 2. Development may proceed once these mitigation precautions have been actioned. It should be pointed out that the KwaZulu-Natal Heritage Act requires that operations exposing archaeological and historical residues, including grave sites, should cease immediately pending an evaluation by the heritage authorities.

6 MAPS AND FIGURES

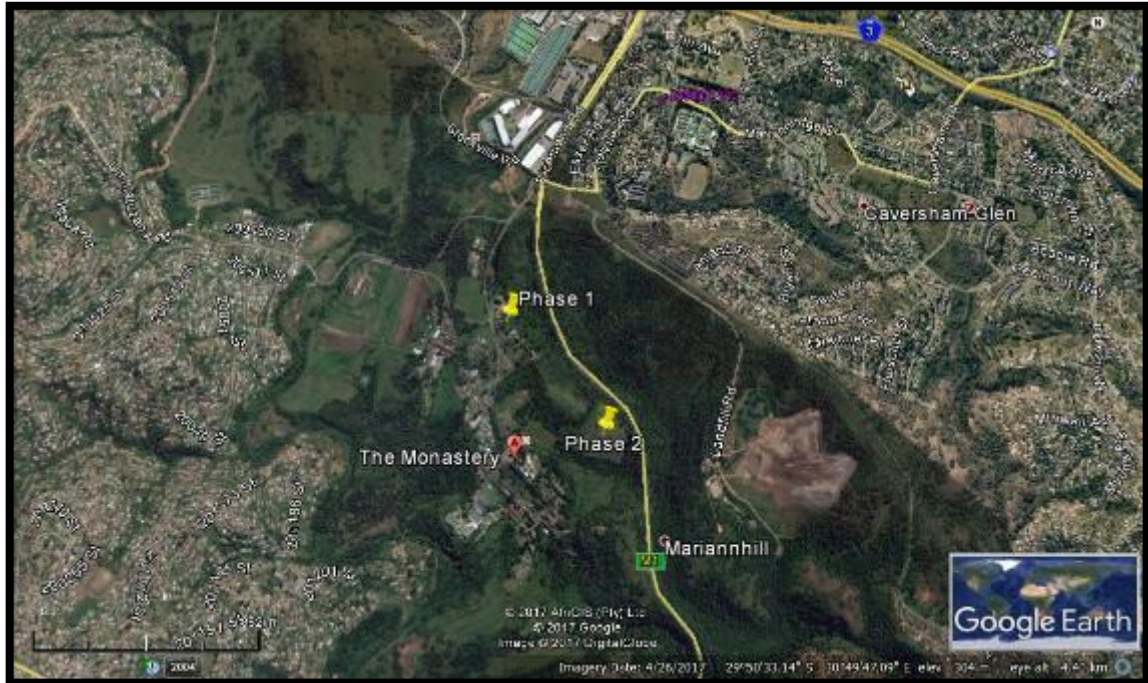


Figure 1. Map showing the location of the two proposed development plots (Phase 1 and Phase 2) for the proposed Mariannwood Campus.



Figure 2. Map showing the preferred development plot (Plot 1). The two green arrows indicate the position of old residential dwellings.

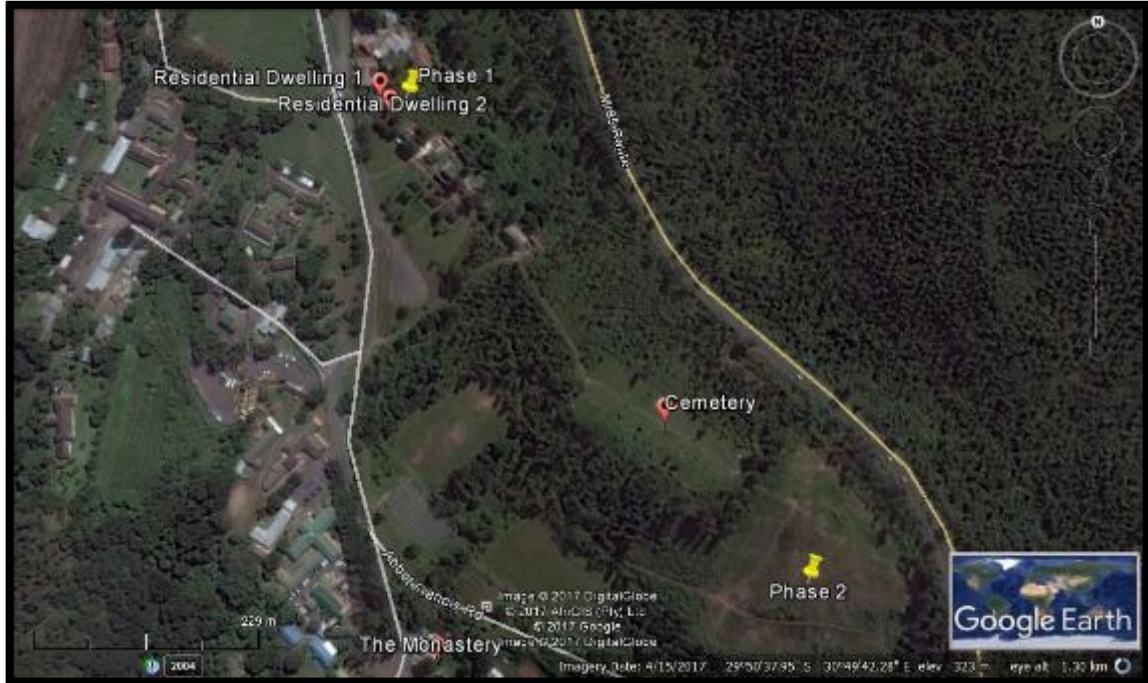


Figure 3. Map showing the distribution of heritage sites on the project areas.



Figure 4. Map showing the location of the residential dwellings on the preferred development plot i.e. Plot 1.

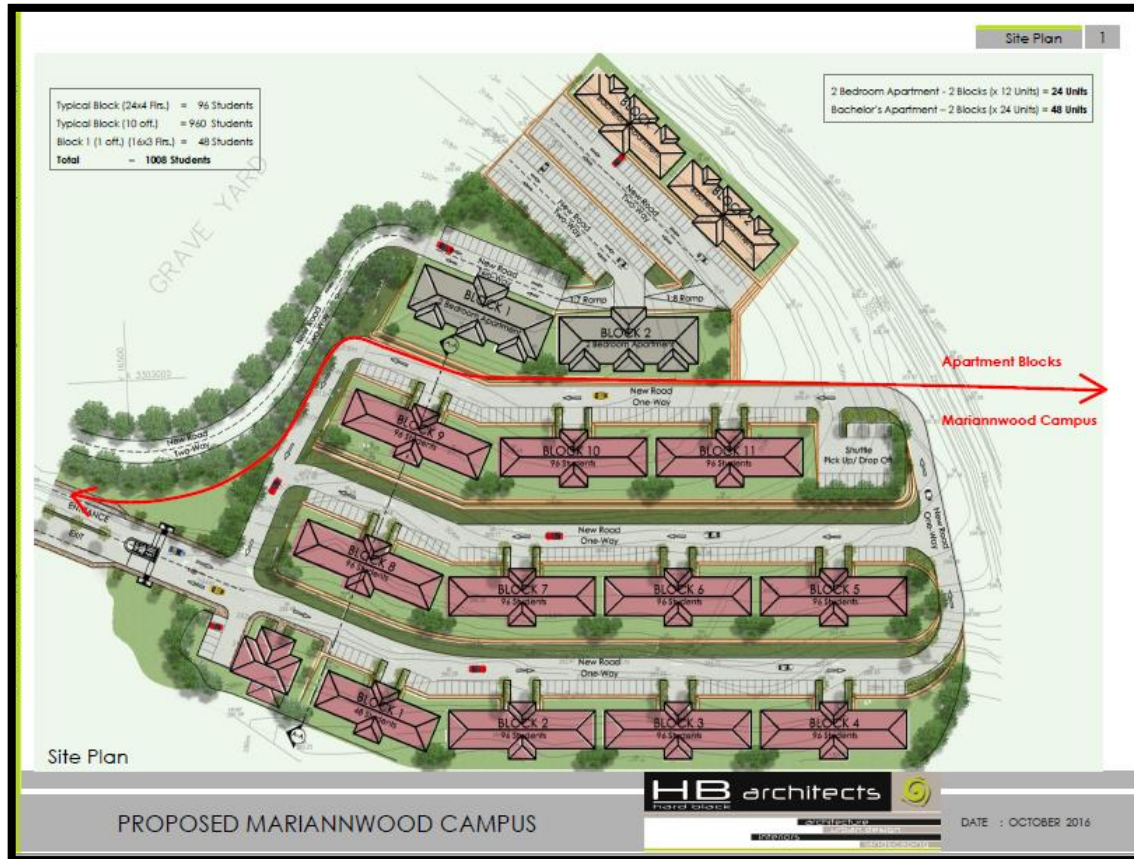


Figure 5. Site Plan of the proposed Mariannwood Campus (Source: HB Architects).



Figure 6. View over proposed Development Plot 1 (western aspect).



Figure 7. View over proposed Development Plot 1 (eastern aspect)



Figure 8. Residential Dwelling 1 situated on the south western boundary of Development Plot 1.



Figure 9. Residential Dwelling 2 situated on the south western boundary of Development Plot 1.



Figure 10. Informal Cemetery situated to the immediate north of proposed Development Plot 2.



Figure 11. Northern section of the informal Cemetery showing the long grass and associated infrastructure.



Figure 12. Proposed Development Plot 2. This area may be considered for a Phase 2 development by the developer.



Figure 13. Proposed Development Plot 2. The towers of Mariannahill Monastery is visible in the distance.

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APPENDIX 1

Minutes of the proposed construction of Mariannwood campus and associated Infrastructure within eThekweni Metro - Environmental Impact Assessment (EIA) public meeting held at Mariannhill Monastery, Monastery Road (ward 15) on 15 March 2017 at 11.30 am.

The meeting was facilitated by Mr Mthembu. The meeting was officially declared open at 11.35am by the facilitator. The facilitator outlined the objective of the day, and thereafter Mr Shozi offered to open with the prayer. Mr Ngcobo of Ward 15 welcomed all the attendees, and encouraged everyone to participate freely during the meeting deliberations.

The facilitator gave a mental picture of where the site was in relation to the local landmarks, before opening an opportunity for introductions. Each meeting attendee was afforded an opportunity to introduce him or herself, and how he or she was affected by the project. The stakeholders also indicated where they were coming from i.e. area and institution' since the presenter of the project (Project Manager) was delayed the facilitator and the meeting agreed to start with the EIA presentation. Mr Ngcobo from Mondli Consulting who was then afforded an opportunity to present the EIA.

Mr Ngcobo outlined the EIA process emphasizing the need to safeguard the natural and cultural environment of the proposed development area. He outlined the concept of the environment, including heritage aspects, and linked it to relevant legislation and the Constitution. He emphasized that the inputs of the stakeholders were critical in shaping the project. He outlined the methods that are used in evaluating the site, and indicated what was assessed. He then gave a brief overview of the site history, and indicated that a great section of the proposed development area was previously under the pine forest' He indicated that the site had few- gum and pine trees around it, with some indigenous trees like Umdoni, Natal flat crown and wild banana around the proposed sites. There were few alien plants like bug weed, Lantana and chromolena. He explained that the site was already having developed infrastructure around it i.e.' access road, electricity, water etc.

At this stage the Project Manager and presenter Mr Makhanya had joined the meeting. He further outlined the possible environmental impacts that the project-need to safeguard against like erosion, water pollution, air pollution, indigenous trees and issues relating to solid waste disposal.. He emphasized that the project looked at environmental, social, cultural and economic factors with an intention of striking a balance in this regard. The need for the project was also taken into account looking at things like the broader economic development for the area.

Mr Ngcobo highlighted some of the possible impacts and ways of dealing with those impacts. He also touched on mitigation methods to deal with impacts identified. These include a storm water plan to control water such that it does not cause erosion. The need to safeguard surface water pollution, suppression of dust during construction, solid waste to the landfill site, and the need for the ground cover to ensure that the site is not eroded' The Environmental Management programme was also highlighted as an important document that guides all phases of the project from construction through to operational phase. All stakeholders that had been identified were approached including all organs with jurisdiction on site. The stakeholders were identified and it was ensured that none has been omitted from the community consultation process.

The facilitator then afforded the Project Manager an opportunity to present the whole proposed development to the stakeholders' He took the stakeholders through the slides showing different phases' .of the project from the layout to the illustration of the finished building' He explained each and every building and component that was to be on site per block developed by SCCW' The list included the blocks for 1008 students, security control room' convenience shop, club house, gymnasium, administrative offices' ablutions and the like. He emphasized that the project was to provide accommodation for university students, especially certain components attached to the University of KwaZulu - Natal but also any other secondary institution. He outlined the job opportunities likely to be provided by the project during construction and operational phases. After these two presentations, the facilitator then opened an opportunity for questions and comments.

Question: One stakeholder raised the noise concern due to the presence of students in an area like the Mariannahill Mission institute with its tranquillity'

Response: The project Manager indicated that the Mission has schools already i.e. High and primary schools with pupils who were also capable of making noise' He further emphasised that such behaviour was to be regulated through the rules of the proposed Campus institution.

Question: There was a concern that the Campus was likely to have a bad influence on the pupils boarding at surrounding institutions like St Francis' The concern includes pregnancy, drugs and crime as criminals may target students with laptops, tablets and the like.

Response: Mr Makhanya responded that the Campus was to be guided by rules. The Campus was to have security with procedures in place to control who was coming in and going out' The issue of social ills needed to be tackled by all stakeholders as a collective.

Question: Has the decision been taken already that the project is going ahead?

Response: Not yet, hence this meeting! There are several organs of state that still need to comment and authorize aspects of the project. These include eThekweni Municipality in terms of the planning and building plans! The Department of Economic Development, Tourism- and Environmental Affairs (DEDTEA) with regard to the Environmental Authorization (EA).

Question: Clarity was sought with regard to the entrance point to the proposed project site.

Response: It was explained that the entrance was off Abbot Francis Road. The exact point on the map was shown to stakeholders!

Question: How long was this process going to take?

Response: It can take up to 8 months or more depending on the availability contractors as requested by organs of state and the like.

Question: There was a concern by the local Guest House (Fontane) that the tranquillity of the area was to be lost!

Response: The project is mindful of the need to fit into the norms and standards of the area in terms of buildings, rules of behavior and the environmental surroundings. The noise factor will be addressed through the Campus. rules and regulations, Noise Regulations and Municipal Bylaws! All this is to be incorporated into the EMPr.

Question: the representative of St Francis School highlighted that-.the school Would like the developer to consider fencing the playfield next to the proposed Project.

Response: The Project Manager promised to take the request to the developer for consideration.

Other than these formal questions; there were several comments that were put forward by stakeholders:

Comment: one ward committee member indicated that they have declared their ward a no go area for crime. He indicated that they were to continue to do so! He alluded that they cannot allow a situation where criminals were walking as they pleased in their ward which includes the project area.

Response: Comment was noted!

Comment: The vision of Mariannahill Mission founders was to develop the young people. What is happening now is seen as in line with that vision!

Response. Comment was noted.

Comment: The ward councillor raised his concern that some stakeholders seemed to only raise challenges; without thinking about solutions' He indicated that issues of crime are dealt with decisively in his ward, and it has to be a collective .partnering with police. He cited criminal incidents that were already reported to him before the project has even taken off; including from the Mission area itself. He was quite positive about the project and its prospects for jobs, especially for his ward.

Response: The comment was noted'

Comments from the South African Communist Party (SACP) .representative:
Request for the project to consider the skilling of the locals, especially youth'

Response: The comment was noted.

Comment: The African National congress (ANC) representative requested the Project to consider the local people with regards to business opportunities and subcontracting. The proposed Campus was seen as ideally located closer to the transport network'

Response: The Project Manager noted the comment'

In the absence of further questions and comments, the facilitator requested Mr Ncobo to provide the way forward re the EIA process. Mr Ngcobo wanted to know if the stakeholders supported the project. All the stakeholders registered their support for the Project'.

It was explained that all the concerns raised were to be incorporated into the final report with possible solutions as suggested by the stakeholders' The mitigation measures were to be incorporated into the EMPr'. Mr Ngcobo indicated that the draft project report was to be finalized in the next couple of weeks and distributed to stakeholders. Once all the comments were received within the stipulated 30 days' timeframe it was to be lodged with the

Department of Economic Development, Tourism and Environmental Affairs for further processing and decision. If the project was authorized the stakeholders were to be informed of such a

decision and their right to lodge an appeal was emphasized' The appeal application has to be-accompanied by reasons for such an appeal.' Once the appeal period expired the authorization decision was to be implemented by the developer.

The meeting unanimously declared their support for the project The facilitator concluded the meeting by thanking all the participants for their inputs and attendance. Mr Shez'i closed the heeting with a prayer' The meeting was officially closed at 13.50.

APPENDIX 2

Mariannahill Centenary: A look at the Early Years

1982 marks the centenary of the establishment of Mariannahill Monastery, outside Pinetown, by a group of Trappist monks led by Father Franz Pfanner. The history of the monastery is inextricably linked with the name and the personality of Pfanner, although he was abbot only until 1893. Pfanner was the son of a farmer, born at Vorarlberg in Austria in 1825, and was described as a wiry, red-headed, energetic, hot-tempered man. He studied for the priesthood and spent some years as a parish priest before joining the Trappists in 1863. The time during which Pfanner was active was the period of the Kulturkampf in Europe and to this must be attributed some of the enthusiasm of Catholics for overseas missions as they closed ranks against Bismarckian opposition. It was also the pre-war period in which prosperity and stability were manifested in vast edifices, and this too had an effect on Pfanner's ideas and his plans. In modern terms he liked to 'think big'.

The Trappists have been described as twice reformed Benedictines. The Benedictine Order, founded by St Benedict in the 6th century, was reformed by St Bernard of Clairvaux in the 12th century, and after it had suffered from wars and upheavals in France, it was again reformed by Armand de Rance of the Monastery of La Trappe in Normandy, from which the Trappists took their name. Rance re-introduced the strict observance which St Benedict had advocated, consisting of prayer, contemplation and manual work. The monks observed strict silence, began the day with Matins at 2 a.m., and lived on a vegetarian diet. They were to preach the Christian message, not through pastoral work but by silent example. Trappist Monks had been successful in establishing a monastery and an agricultural colony at Staoueli in Algeria and it was with this in mind that Bishop Ricards of the Eastern Cape approached the Trappist General Chapter at Septfons in France in 1879 asking for a group to come to South Africa to work among the Thembu.

Abbot Pfanner, then superior of a monastery in Bosnia, volunteered to come with 30 monks and the party sailed in July 1880. Ricards settled them in Dunbrody on the Sundays River, but despite their efforts the Dunbrody experiment was a failure, the drought and poor soil being too much even for the skilled cultivators among the Trappists.

In July 1882 Pfanner left for Europe to consult his superior, sending two of his followers to Pietermaritzburg to ask permission of Bishop Jolivet for the Trappist party to settle in Natal. With Jolivet's approval and the understanding that the Trappists would take over the unsuccessful St Michael's mission near Highflats and be responsible for their own expenses, the two returned to Dunbrody to arrange for the removal to Natal. The first Natalia 12 (1982) Copyright © Natal Society Foundation 2010 59 *Mariannahill Centenary*

Mariannwood Campus

Abbot Pfanner outside the first 'abbey', 1885. (Photograph: Father L.A. Mettler, C.M.M.)

party under Father Joseph Biegner left Dunbrody on November 24, 1882 and the second under Father Arsenius two weeks later. The first party was met at Port Natal by Bishop Lovet and escorted to St Francis Xavier mission on the Bluff and soon afterwards Father Biegner set out with an Oblate priest to inspect St Michael's mission.

On December 18th Father Franz arrived in Pietermaritzburg to present his credentials to the Bishop and to inform him that he had no intention of taking over St Michael's because of its distance from the port; instead he intended to buy the farm *Zeekoegat* near Pinetown from the Natal Land and Colonization Company for the sum of £1 000. Lovet finally agreed to the change in plan, the ox-wagons were recalled from Isipingo where they were preparing to leave for St Michael's and the whole party set out for Pinetown, the first wagons arriving on December 26th 1882. The first Mass was celebrated by Pfanner on December 27th and the new venture began with the renaming of the farm as Mariannahill after the Virgin Mary and her mother St Ann, to whom, it is said, Pfanner had a great devotion. The name also commemorated Pfanner's stepmother Maria-Anna who had encouraged his priestly vocation and had assisted him financially. ³

For some time the monks lived under canvas but slowly buildings were erected and one of the illustrations shows Pfanner outside his first abbey, a small wood and iron building. Development of the farm was high on the list of priorities, partly because there was an urgent need to grow vegetables and cereals for the monks' own use and partly because agricultural development was an intrinsic part of the Trappists' missionary method. With the motto *60 Mariannahill Centenary*

Ora et labora they set to work to cultivate crops of all descriptions, to build roads and to make bricks for the permanent buildings, all the time retaining the hours and rules of the Trappist Order in Europe. They kept silence except for an hour spent in recreation and the brothers engaged in manual work for nine hours a day, the priests for six. Three brothers were appointed to conduct everyday affairs such as shopping and welcoming visitors, and these were permitted to speak. Of their way of life Pfanner explained:

"What do I offer the monks in return? Well, an excellent diet. Only no meat, no fish, no eggs, no butter, no coffee, no condiments, no sweets. Nothing to drink except water and plenty of that. I offer them a hard pailasse to sleep on and coarse woven clothes to wear. I demand hard manual work, like digging, threshing, mowing, washing, chopping wood, scrubbing floors -and all this in the heat, wind, ice ... For all this I offer and give no pay, no remuneration"

It requires little imagination to realise how extraordinary the whole enterprise must have seemed, not only to the Zulus but to the colonists as well, most of whom were Protestants, while even the Catholics among them had little knowledge of monastic life.

Christian missionaries had been working in Natal since 1835 when the Church Missionary Society sent Captain Allen Gardiner to work among the Zulus. The first Catholic missionaries arrived in March 1852, when Bishop Allard and a group of Oblates of Mary Immaculate established centres at Pietermaritzburg and Durban. All the missionary bodies had a similar

" demand hard manual work ..." Roadmaking. c.1883. (Photograph: Father L.A. Mettler, CM. M.) 61 *Mariannahill Centenary*

missionary method and all depended to a large extent on grants of land from the Natal Government. Large tracts of land were set aside for mission reserves after 1855, a total of 70 777 ha. being allocated by 1864.' On each mission reserve the glebe was used by the missionary and his family and staff for a church and a school while the remainder continued to be occupied by the chief, his followers and their stock. Initially after the erection of the chapel or church the tribespeople were invited to attend the opening ceremony when the word of God was explained to them; this was followed by visits to their homes by the missionary and catechists. Parents were invited to send their children to attend the school and from these openings the evangelistic process continued and eventually converts were made.

None of these conditions applied to the Trappists whose work was based on the centuries-old Benedictine method of attracting converts by example. Firstly, Pfanner did not ask for, nor did he receive, grants of land from the Government. He purchased carefully selected farms at places convenient to transport, as in the case of Mariannahill, with fertile soil, abundant water and with a reasonable number of kraals from which to draw pupils for his schools and, eventually, to make adult converts to Christianity. This enabled him to be freer from government control than other mission bodies and he could and did make his own terms with the occupiers of the farm lands who were now his tenants. No rent was charged for the first year but during that time the tenant and his family was expected to build a strong hut, preferably square, with at least one window and a door. Tenants with more than one wife were not interfered with but no extra wives were to be taken while the family lived on mission property. Pfanner saw tribal life as "the endless monotony of idleness" and encouraged his tenants to improve their own plots of land or to take paid employment on the mission property. Some men did arrive at the end of 1884 to work on road building but others found his insistence on standards of hygiene, sobriety and morality impossible to accept and moved off the Mariannahill property.⁷

In addition to the building of the monastery and the planting of crops the brothers at Mariannahill engaged in all kinds of trades and crafts. A printer was engaged in producing pamphlets and books reporting on progress at the mission for the benefit of donors in Europe. Two periodicals were published in the first years, *Fliegende Blätter aus Mariannahill* and *Vergissmeinnic/zt* and in 1889 the *Mariannahiller Kalender*, an annual, made its appearance. The object of these publications was to keep donors informed of progress, to keep their interest alive and to keep the supply of money, so urgently needed, flowing in. Pfanner wrote many of the articles himself and they were illustrated with photographs to enable the reader to see how far the work had progressed. **In** later years he was to be strongly criticised by the Father Visitor for advertising the work of the mission and for publishing articles on non-religious subjects.⁸ A photographic studio was set up specializing in studies of Zulu life and customs, many of which found their way into the various Mariannahill publications. The Mission Archives still has negatives of hundreds of these photographs forming a unique collection. Mariannahill had been in existence for nearly two years before mission work as it was generally known was commenced.

In 1884 a Basuto catechist, Benjamin Makhaba, joined the Mariannahill staff and began to visit the kraals in the vicinity of Mariannahill. He found six *62 Mariannahill Centenary*

boys whose parents were willing to allow them to attend school; later the chief ordered that two boys be sent from each kraal and the number increased considerably. Instruction at the school was rudimentary with concentration on the three R's. Each day began with ablutions and the donning of a shapeless white garment supplied by the monks for use during the school day.⁹ It was Bryant, one of the men particularly concerned with the educational aspect of the mission work, who had pity on the young boys who were expected to sit for long hours in the classroom, in the way of German and French boys. He arranged for them to spend each afternoon in the open air learning from the many skilled brothers who practised their craft in the workshops and in the fields. ¹⁰ Soon Pfanner, dissatisfied with the slow progress, decided to build a hostel and to turn the school into a boarding establishment so that the newly acquired knowledge was not forgotten as soon as lessons were over. This was an entirely new idea to the Blacks and was difficult for them to accept. Many complaints were made that children were being forcibly removed from their parents, and modifications in the original plan had to be made before the experiment was successful. In addition to the three R's Benjamin instructed the boys in Christian doctrine and at the end of 1884 four of them accepted baptism and were given Christian names. From the first Pfanner insisted on lessons being given in English and, as the only Englishman, Bryant was invaluable.

Little girls were accepted as pupils after 1885 when Pfanner's advertisement for women to help at Mariannahill was published in the Trappist news magazine *Vergissmeinnicht*. A party of five German and Austrian women arrived in Natal in September of that year; they were given a uniform and put to work as lay sisters. ¹¹ One of their duties was to teach the girls and it was this group that laid the foundation of the Congregation of Missionary Sisters of the Precious Blood which works now in Natal and the Transkei and in other parts of the world. Pfanner caused an outcry in the Colony when he insisted that his objectives were to train good Zulu wives and mothers and not to provide domestic servants for the colonial households. Indeed it was his educational ideas that brought a great deal of publicity to the monastery, much of it unwanted. His article in the Mariannahill publication *Natal Record* found its way into the Government House files with its controversial and somewhat dogmatic statements about education for girls.

"A ... girl should be able just to read as much Kafir as would enable her to learn the catechism and her prayers, she should be able to undertake the simplest arithmetic viz. to ascertain how much her twenty eggs or her sack of mealies is worth; this should suffice". ¹²

His views on the place of Black women in the home would not have found favour with modern feminists:

"If a girl be able to read like a boy, to count like him, to write like him, and then gets married, woe to the husband ... She will not work *lor* her partner; she will not mend his clothes when they need repairs; she will not till his little garden; she will not look after her kitchen but she will try to dress herself and desire to be waited upon like an English-woman, she will lead a useless and unprofitable life . . ." ¹³

Pfanner's argument was that it was pointless to send inspectors to test Zulu children on complicated points of English grammar, the knowledge of 63 *Mariannahill Centenary*

which, in the circumstances and as first generation school-goers, would be irrelevant for their future life which he saw as being spent as well trained artisans or agricultural labourers. Sir John Akerman commented on the article at the Governor's request remarking that many people would take exception to the place assigned to women by the Abbot since "in this age of the world 'woman' is regarded as the equal of the man. Tradition which oft times insists on the necessary inferiority and ignorance has become superseded by the light of experience and the voice of the centuries ...".¹⁶ Nevertheless, Akerman seems to have exaggerated since the education of the majority of European girls in colonial Natal was certainly not equal to that of boys, especially as regards curriculum and length of schooling. Writing of the 1850s and 1860s Vietzen describes the characteristics of education for girls as "brevity, uncertainty, improvisation, opportunism"¹⁵ and in Europe, while a minority of the upper classes might send their daughters to be educated away from home, the majority of girls were given an education quite different from that of their brothers.

It was for industrial education that Mariannahill was particularly well equipped. In 1887 the Inspector of Native Education, who examined the schools and the workshops at Mariannahill, approved a grant of £100. By 1889 the schools were well established and a great variety of technical instruction had been offered; skilled printers, blacksmiths, carpenters and joiners, wagon-makers, coopers, bricklayers and stone-cutters, tanners, tailors, shoemakers, bakers, bookbinders, plumbers, clock-makers, saddlers, and glass-makers were at work on the mission. The abbot, therefore, decided to apply to the Council of Education for an increase in the grant from £100 to £500. There was an immediate outcry and both the superintending Inspector of Schools, Robert Russell, and the Inspector of Native Education, Robert Plant, were sent to inspect the monastery schools. Their report was published in the *Government Gazette*,¹⁶ receiving a great deal of publicity and showing disagreement between the inspectors. Russell reported favourably while Plant was critical both of the amount and the standard of school work offered. The press took up the argument assisted by numerous letters to the editor. In the end Mariannahill did not receive the additional grant despite the praise by both inspectors for the thoroughness and variety of industrial training given to 177 pupils. As compared to the £100 given by the Colonial Government, Pfanner spent £6 300 in that year alone on education, board and clothing; this money was donated by his benefactors in Europe.¹⁷ After 1893, the Natal government appointed a special committee to investigate the subject of native education and it duly recommended that the main object of the schools should be to train Africans to work, while education should be kept to an elementary level. The cost to the Colony was not to exceed £4 500. Under the new regulations for industrial schools Mariannahill lost its grant altogether and in the first year £1 061.2.6d was granted for the whole Colony, no school being allowed more than £250.¹⁸ It was about this time that colonists began to show concern that the skilled artisans from industrial schools run by mission societies might offer strong competition to white artisans and mechanics, with the result that industrial education in mission schools fell into disfavour.

Although the Trappists differed from other missionary bodies in the 64 *Mariannahill Centenary*

Colony in many respects, there was a similarity which was in fact typical of 19th century Europeans in all parts of the world. Unlike the missionaries sent to England by Gregory I in the 7th century, who were told, "Baptise, but do not destroy the realities", most 19th century missionaries saw little worth preserving in African religion and tribal beliefs, which appeared to them only as superstition and paganism. They were similar also in their attitude to nakedness, which seemed to disgust them, and all made attempts to clothe the Blacks as quickly as possible. Pfanner's collectors in Europe appealed for clothing and large quantities arrived to be received, apparently enthusiastically, by his tenants and the families of the school children. 19

Although unappreciative of these aspects of African life, the Trappists were nevertheless vitally interested in the Zulu language. Soon after their arrival they arranged for the Oblate missionary, Father Louis Mathieu, to ride over from Oakford each week to give lessons to the Trappists, one of whom, A.T. Bryant, soon outstripped his teacher. Bryant prepared a number of word lists and grammars for the use of his colleagues and translated many educational and religious texts into Zulu.

Bryant, one of the few Englishmen who worked at Mariannahill, had a deep interest in the Zulus aroused during the Anglo-Zulu war. He had heard Pfanner speak, during a visit to England, about the need for missionaries to educate the Zulu children and to preach the Christian message, and he volunteered, arriving in Natal in 1883. His first literary work printed at Mariannahill in 1887 was *Roman legions on Libyan fields; the story of the Trappist missionaries among the Zulus in Natal*, written under the pen name Sihlobosami. His interest in Zulu language and culture increased with the years and he began to collect oral evidence, especially on early events and lineages, as soon as he had mastered the language. His best known works are *Olden times in Zululand and Natal* and *The Zulus before the White man came* and although his work is criticised by modern scholars it still offers an excellent example of 19th and early 20th century scholarship. In the words of Shula Marks

"his work is, and must remain, the most important single source of Nguni history before and during the Mfecane and is of very considerable importance to anyone trying to understand the structure of the Zulu state throughout the 19th century".²¹

Later, another Mariannahill priest, Father Willibald Wanger, built up an enviable reputation as a Zulu scholar and linguist with his publications including *Konversations-Grammatik der Zulusprache*, based on Colenso's *Grammar* and *Scientific Zulu Grammar*. The last abbot of Mariannahill, Abbot Gerard Wolpert, was a considerable Zulu scholar and his translation of the Bible forms the basis for the Zulu Bible now used in Catholic churches.

Mariannahill was also early in the field of journalism, producing a number of short-lived journals in the 1890s while in 1912 a Zulu newspaper *Izindaba Zabantu*, appeared, changing its title to *Umafrika* in 1929, under which name it is still published weekly at Mariannahill.

Another monk who became well known in Natal was the skilled architect and engineer, Brother Nivard Streicher who was responsible for designing a number of monastery buildings including the church and the cloisters. He constructed bridges, installed and maintained the turbine engines which 65 *Mariannahill Centenary*

provided power, and established the water supply on the various missions. He also acted as consultant to the Colonial Government on many occasions, particularly when large bridges were to be erected and he was well known among the farming community for his ability to repair boilers and other equipment.²² At Newcastle he built the campanile and the garden pavilion in the grounds of St Dominic's Academy, now declared national monuments.

In addition to priests and brothers, Pfanner, (who was appointed abbot in 1885), introduced a group of mission helpers called Franziner. These were priests or laymen who came at their own expense on annual contracts. To be accepted they had to be trained in a trade or profession, be free of debt and of good character and be prepared to pay their own return fare to Europe. It was these men, and the women mentioned earlier, who helped Mariannahill to develop so rapidly and enabled the abbot to open new foundations. Pfanner made frequent visits to Europe to recruit monks and laymen for Mariannahill and by 1898 it had become the largest abbey in the world both numerically and in the number of its extensions.

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Abbot Pfanner and Brother Nivard set out on a missionary journey. (Photograph: Father L.A. Mettler, C.M.M)

In 1886 with Mariannahill firmly established Abbot Pfanner began to think of opening daughter houses, the traditional way in which monasteries extended their influence. The original foundation served as a nucleus for the establishment of other centres, each with its own superior and a large measure of independence, but retaining close contact with the mother house whose abbot made periodic visitations. Pfanner planned to open his new monasteries each about a day's ride from Mariannahill or from each other and the first was Reichenau on the Polela River, 216 km from Mariannahill, opened in 1886. Reichenau consisted of 2 227 ha with a river frontage which 66 *Mariannahill Centenary*

included a waterfall capable of being harnessed for power. One of the reasons for selecting this farm was that the chief, Sakayedwa, was most anxious to have a school opened and had promised his support. Pfanner's next purchase was a small farm at Rosebank outside Richmond, which, being surrounded by white farms, was not ideal for a mission station, but was half way between Mariannahill and Reichenau and thus a useful overnight stop. Also in 1887 a farm of 1 240 ha. was purchased in the Blitsberg on the Ixopo Road where Mariathal Mission was established; another 588 ha. was bought in the Highflats district for Oetting mission.

Between 1887 and 1892 Kevelaer mission was established at Polela Road near Bulwer, Lourdes in East Griqualand, Centocow at Dronk Vlei in the Creighton district, Maria Ratschitz in the Biggarsberg, Rankweil near Westville. Maria Ratschitz was situated far from the other Trappist stations and was the only one to be overrun during the Anglo-Boer war. In 1890 the Trappists took over St Michael's mission, the old Oblate mission that had been allocated to them in 1882.

Of all these missions Lourdes was the largest, consisting of 20 243 ha, and was part of the land belonging to Donald Strachan, one of the earliest traders in the region and a friend of Adam Kok. About 4 000 ha. were put aside for the use of the monastery, the remainder being used for Christian and other Black tenants. It was at Lourdes that the brothers revived the medieval system of marsh or bog drainage to produce excellent wheat lands; horse and cattle breeding was also introduced in addition to crops. A waterfall on the property was harnessed to provide power for the turbine engines and the monastery buildings were set on the hillside overlooking the farm lands.²⁴

In 1892, ten years after the arrival of the Trappists in Natal, they could look back on a period of remarkable progress. Mariannahill had beautiful buildings, workshops producing articles of all kinds and fine farmlands which enabled the monks to be virtually self-supporting. The schools were flourishing, the number of converts was growing steadily and the Abbot continued to attract monks and helpers of all kinds as well as generous donations of money; at the same time the daughter monasteries were becoming established. In that year the General Chapter of the Trappists decided to send an apostolic visitor to report on Pfanner's work and Father Francis Strunk, Abbot of Olenberg was appointed. As a result of his visit Pfanner was suspended for a year for contravening certain Trappist regulations and before the year was up he resigned and went to live at Emaus mission near Lourdes in East Griqualand where he and two companions continued their mission work, opening a model dairy farm. Pfanner remained there until his death in 1909.²⁵

Pfanner's successors continued almost unchanged the work he began at Mariannahill, including the extension to other areas and the method of establishing Black Christian communities on monastery farms. Under Abbot Amandus Scholzig (1894--1900) eight new properties were acquired including Maria-Zell near Matatiele, Maria-Telgte in the Swartberg district, Maria-Hilf or Maryhelp between Emaus and St Michael's, Clairvaux near Impendhle, Citeaux outside Bulwer, Mariatrost in the Highflats area, and in East Griqualand Hardenberg and Maria-Linden. During Abbot Amandus's time the first missions outside Natal and East Griqualand were opened. Two

Plenary meeting outside the monastery church. c.1903. (Photograph: Father L.A. Mettler, C.M.M.)

farms were acquired in Rhodesia; Triashill, the land for which had been granted to Abbot Pfanner by Cecil Rhodes, and Monte Cassino. A migrating mission or *Wandernden Kirche* was established in Johannesburg to serve the needs of the Zulus and Basutos working on the gold mines. A group of Mariannahill monks and Precious Blood Sisters also entered the mission field in East Africa in 1897.

The third and last abbot of Mariannahill was Father Gerard Wolpert (1900---1904) who like his predecessors was faced with the impossible task of combining the strict and inflexible monastic Rule of the Trappists with the ever growing needs of the many mission stations. During his period in office three new stations were opened, St John's at Highflats, Himmelberg and Maris-Stella in Southern Natal. **In** 1903, having called together the missionaries from all the stations, he explained that it was no longer possible to continue in the old way and that he was going to Rome to consult with his superiors. He tendered his resignation the following year, returning to his mission and handing over administration to the Father Visitor. Under the Visitor, Abbot Edmund Obrecht from Kentucky, all further extensions were stopped and the Trappists **in** East Africa were recalled, their work being handed over to the Holy Ghost Fathers. Efforts were made to transfer the Rhodesian foundations to the English Jesuits; **in** exchange the Trappist were to be responsible for running the Jesuit mission at Keilands in the Eastern Cape. Unfortunately the many changes and the tightening up of regulations by Obrecht brought disunity among the Mariannahill staff, leading to a crisis **in** 1909 when Mariannahill was separated from the Trappist Order as the Religious Missionaries of Mariannahill under Father Gerard Wolpert as the first provost. Under Wolpert extensions began again with the purchase of a 68 *Mariannahill Centenary*

farm at Besters and St Anne's Mission, Loteni, Far View mission near Mount Fletcher, Stockville Farm on the borders of Mariannhill and numerous outstations.

The First World War was a difficult time for Mariannhill since most of the monks came from Germany, Austria, Switzerland and Eastern Europe. Their long period of service to the African people in South Africa and their complete separation from political affairs stood them in good stead, however, and with the assistance of Bishop Delalle and the co-operation of General Louis Botha they were allowed to remain at their posts without interference.²⁶ Both new staff and supplies of money were cut off during the 1914--18 period, and with worries about families and colleagues in the war area this was in every way a difficult time. Finally in 1921, after a plenary chapter had been held, the new constitution, drafted in 1913, was approved. Father Adalbero Fleischer was elected first Superior-General of the Mariannhill Missionary congregation as Vicar Apostolic of Mariannhill, now completely separated from the Natal vicariate.

During the First World War Father Bernard Huss, well known as an educator, began to be recognized for his economic and social activities among the Africans. In 1915 he became principal of St Francis' Teachers' Training College where he taught agriculture, psychology and music, writing his own text-books. In addition to his teaching activities he lectured widely on economic subjects, during the course of which he came into contact with Clements Kadalie's Industrial and Commercial Workers' Union which he believed to be militantly anti-White and anti-Christian. To counter the rapidly growing influence of Kadalie, Huss and two other Mariannhill fathers, J.B. Sauter and E. Hanisch, founded the Catholic African Union with the motto "Better homes, better fields, better hearts". This movement was successful in the 1920s and 1930s and its scope was extended to include co-operative societies and people's banks.²⁷ Huss also wrote a series of articles spanning the period 1925-1947, to the Catholic newspaper *The Southern Cross* in the hope of bringing White Christians to a better understanding of Black problems and aspirations. The total membership of the Catholic African Union is unknown but its annual congresses were attended by several thousand Africans and Huss's influence can still be felt in the Mariannhill diocese.

African catechists and teachers were trained at Mariannhill and its extensions from early days, but in the last decades of the 19th century it was decided that the time was ripe for training African priests and religious. The first young men were sent to train in Rome, returning to work in Natal. The Protestant Churches had taken this step of training indigenous people for the Christian ministry, much earlier, Tiyo Soga having been ordained as early as 1856 but this was the first time the Catholic Church in South Africa had admitted novices. In 1925 a minor seminary was opened at Mariathal Mission, leading to an increase in the number of Black priests. In 1923 the Franciscan Familiars of St Joseph were formed and Black sisters were trained at Mariannhill as the Daughters of St Francis of Assisi after 1922. There were 209 sisters in 1945²⁸ and at the present time the Congregation numbers about 300.

In 1921 the Natal vicariate was reorganised. Mariannhill gained Southern Natal and the Transkei and lost Maria Ratschitz and St Joseph's Mission, 69 *Mariannhill Centenary*

Besters. In 1930 and 1935 there were further divisions to form the dioceses of Umtata and Kokstad; in 1954 the Umzimkulu diocese was detached. At the present time the borders of Mariannhill comprise Ixopo, Impendhle , Umzinto and part of Bulwer, Himeville, part of Port Shepstone, Umzimkulu, parts of Camperdown and Mariannhill itself. The diocese consists of 12612 sq. km. and has a Catholic population of 245 400. 29

Mariannhill in 1982 no longer has the large numbers of lay brothers and priests which enabled it to maintain the many skilled workshops in earlier days. Government legislation has brought about many changes in land usage and occupation. Schools are still run on mission properties on traditional Catholic lines and like other Catholic mission schools are financed privately, but public examinations are written. Mariannhill mission has a well equipped hospital, an orphanage, a large cathedral and is the residence of the Bishop of Mariannhill, now for the first time a Zulu, the Rev. Paul Mngoma. It is also the mother house of the Missionary Sisters of the Precious Blood. On the property is a retreat house, a guest house, a retirement home for staff and the catechetical training school Khanyisa. Mariannhill missionaries are at work also in Zimbabwe, Brazil and New Guinea.

One hundred years have seen tremendous progress and achievement as well as setbacks and the necessity for adaptation. The spirit of Abbot Franz Pfanner still pervades Mariannhill and its daughter houses, imbuing the

The recently renovated monastery church , 1982. (Photograph: Father L.A. Mettler, C.M.M.) 70
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missionaries with that energy and wide vision combined with the practicality and lack of sentimentality that were characteristic of its founder, and which have made Mariannhill well known not only in Southern Africa but in Europe and the United States.

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JOY B. BRAIN

APPENDIX 3

RELOCATION OF GRAVES

Burial grounds and graves are dealt with in Article 36 of the NHR Act, no 25 of 1999. Below follows a broad summary of how to deal with grave in the event of proposed development.

- If the graves are younger than 60 years, an undertaker can be contracted to deal with the exhumation and reburial. This will include public participation, organising cemeteries, coffins, etc. They need permits and have their own requirements that must be adhered to.
- If the graves are older than 60 years old or of undetermined age, an archaeologist must be in attendance to assist with the exhumation and documentation of the graves. This is a requirement by law.

Once it has been decided to relocate particular graves, the following steps should be taken:

- Notices of the intention to relocate the graves need to be put up at the burial site for a period of 60 days. This should contain information where communities and family members can contact the developer/archaeologist/public-relations officer/undertaker. All information pertaining to the identification of the graves needs to be documented for the application of a SAHRA permit. The notices need to be in at least 3 languages, English, and two other languages. This is a requirement by law.
- Notices of the intention needs to be placed in at least two local newspapers and have the same information as the above point. This is a requirement by law.
- Local radio stations can also be used to try contact family members. This is not required by law, but is helpful in trying to contact family members.
- During this time (60 days) a suitable cemetery need to be identified close to the development area or otherwise one specified by the family of the deceased.
- An open day for family members should be arranged after the period of 60 days so that they can gather to discuss the way forward, and to sort out any problems. The developer needs to take the families requirements into account. This is a requirement by law.

- Once the 60 days has passed and all the information from the family members have been received, a permit can be requested from SAHRA. This is a requirement by law.
- Once the permit has been received, the graves may be exhumed and relocated.
- All headstones must be relocated with the graves as well as any items found in the grave