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17 August 2018

**Attention          Bernadet Pawandiwa**

**Heritage Scoping Report  
Proposed upgrading of Mkhuze Police Station in Mkhuze village, Jozini Municipality, Umkhanyakude DM  
KwaZulu-Natal**

**Project Area and Project description**

Isibuko Development Planners cc has been appointed by the South African Police Services to undertake a basic assessment report (BAR) as part of the Environmental Assessment Process required for authorisation of upgrades to the existing Mkhuze Police Station, located in Mkhuze village.

As part of these upgrades demolition of certain buildings will be required, including the original cell buildings, which are to be replaced with more extended facilities. eThembeni staff inspected the station property on 22 July 2018.

No heritage resources of significance were observed.



**Figure 1**

**Original Cell Buildings c.1970's**

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**Figure 2** Aerial View of Police Station Precinct (<https://zoom.earth/#-27.62266,32.030682,14z,sat>)

### Historical Context

Mkhuze town has its origins as a railway siding on the Durban – Golela railway line when the line was extended from Mtubatuba in 1930; with the local seat of government residing at Ubombo, some 17 km to the NE. A Magistracy has existed at Ubombo since after the Zulu Civil War of 1887.<sup>1</sup> As modest a village that Mkhuze is, it has a rich history.

The town takes its name from the eponymously named river, the Mkhuze. Old inhabitants living to the east of the river gorge through the Lebombo Mountains held that it was called Mkhuze because of the warning which was called out when the river periodically came down in flood. On such occasions a wall of water would sometimes surge down the riverbed at unexpected times. During dry periods, women were forced to dig tunnels at an angle into the riverbed, up to 3 metres deep, in an effort to obtain water. The story which is told is that women were sometimes trapped in these tunnels by floodwater, when these sudden surges of water arrived. During these dry periods, people living upstream would call out "MKHUZE", whenever they noticed flood water coming down the riverbed. This long drawn-out warning cry was taken up and passed downstream from kraal to kraal, warning those who might be in the riverbed, collecting their meagre water supply, to get out in a hurry.<sup>2</sup>

<sup>1</sup> Ken Gillings. 2010 (<http://samilitaryhistory.org/lectures/zuluwar.html>)

<sup>2</sup> Reg Gush. 2000. Mkhuze – the Formative Years. <http://www.africamera.co.za/Book/mkhuze>

The town lies at the juncture of the historical northern extent of the Mandlakazi clans' realm and the Gaza Kingdom to the north of the Lubombo Mountains, and is the locus of the Battle of eTshaneni.<sup>3</sup>

At the end of the 18<sup>th</sup> C, Soshongane kaZikode kaGasa reigned as *iNkosi* of the junior branch (iKohlo) of the Ndwandwe. The Gasa occupied the Mkhuze region around the eTshaneni mountain (Ghost Mountain) whilst the senior house under Zwide kaLanga kaXaba lived at Magudu in the Phongola River Valley. In 1820, at the culmination of the Zulu defeat of the Ndwandwe and the growing Zulu hegemony over the Phongola-Thukela region, Soshangane kaGasa as the commanding general of the Ndwandwe army was routed in battle on the Mhlathuze River. Following this defeat, Soshangane led a remnant of the army and of the Ndwandwe people northwards and away from Shaka's imperial initiatives. Settling in southern Mozambique he was to consolidate the resident clans into the Gaza Kingdom that controlled and had influence over a vast area between the Limpopo and Zambezi Rivers.

By long tradition it was customary to bury the deceased Gaza *aMakhosi* in a cave on eTshaneni Mountain. Soshongane and his descendants, although having died in distant Mozambique, were carried back to the family tomb on eTshaneni when they died. So it became known as the Ghost Mountain, where the spirits of the Gaza lineage rested.

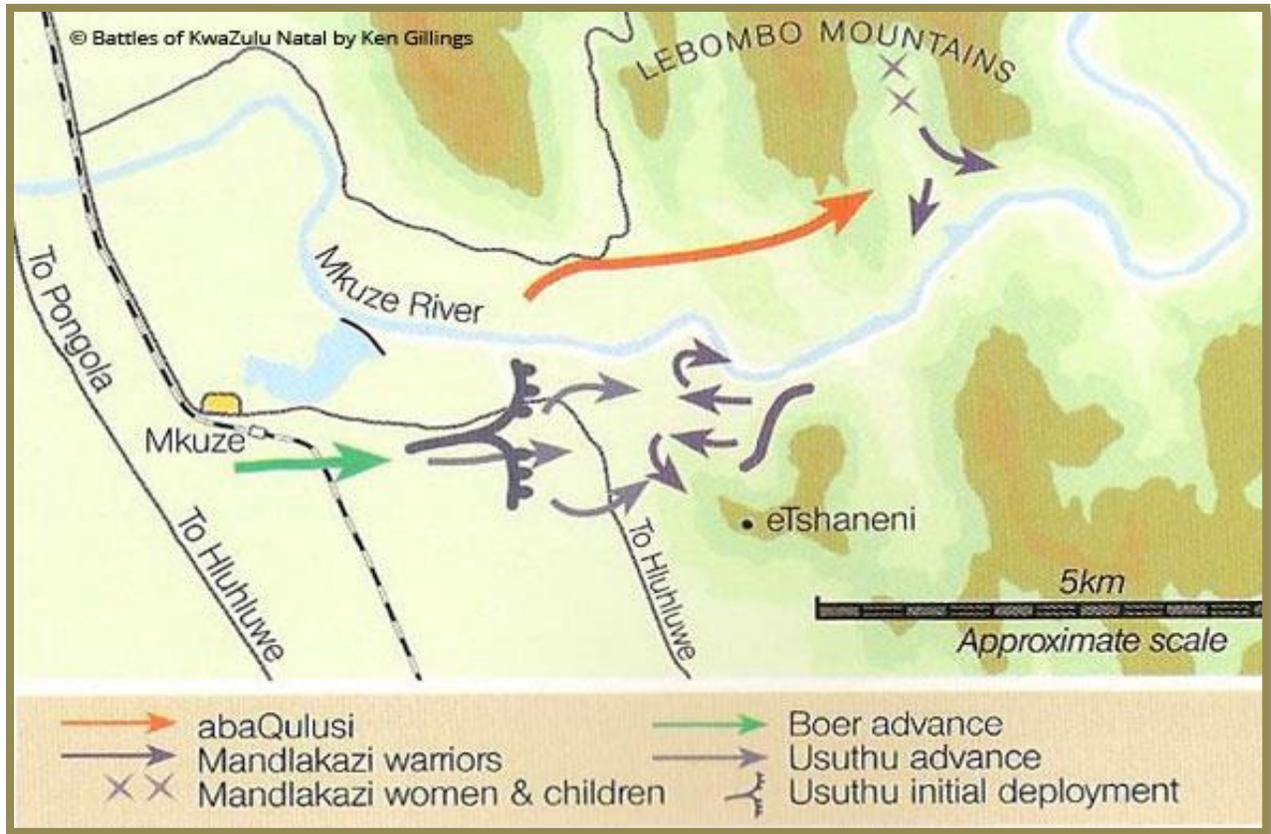


**Figure 3** eTshaneni Mountain (Photo Credit: TripAdvisor)

In the aftermath of the Anglo-Zulu War of 1879 the power of the royal house had been sapped and a civil war broke out in Zululand fraught with a period of chaotic rivalry, feuding and fighting; with *iNkosi* Zibhebhu of the Mandlakazi clan in particular, disputing Prince Dinuzulu's right of succession to the Zulu throne. Dinuzulu first appealed to the British to ensure his succession but eventually obtained Boer help in return for land. A group of Boer farmers from Utrecht and Vryheid, led by General Louis Botha, formed Dinuzulu's Volunteers and, after several clashes Zibhebhu made a fighting retreat to the Mkhuze River Gorge through the Lebombos. Here on 5 June 1884 at the Battle of eTshaneni Zibhebhu's forces were defeated, the slaughter was carried out with such vigour that human bones were still lying on the battlefield 20 years later. No less than six of Zibhebhu's brothers were killed in the battle although he managed to escape into Maputaland. Col. Denys Reitz makes mention in his book "Trekking On", that in the early 1920's when he journeyed through skeletons were still strewn about on the slopes of the Ghost Mountain.<sup>4</sup> Local legend has it that on some nights the restless spirits (ghosts) of the unburied fallen can still be heard screaming. Zibhebhu's defeat saw Dinuzulu assume the Zulu throne and consolidate the Kingdom.

<sup>3</sup> <https://www.ghostmountaininn.co.za/the-inn/the-legend-of-ghost-mountain/>

<sup>4</sup> <http://www.heritagekzn.co.za/sites/visit/northern-kzn/item/50-ghost-mountain-tshanene>



**Figure 4** Battle of eTshaneni

A settler family whose name is synonymous with trading and commerce in northern Zululand are the Rutherford's.<sup>5</sup> They have farmed and run a chain of trading stores in the region since 1918 and established their business headquarters in Mkhuze in 1942. In 1962 they built and established the Ghost Mountain Inn, named for the mountain under which the village and inn nestles.<sup>6</sup>

As Ubombo served as the seat of the magisterial district the local police station has resided there since 1887. It appears that a police post for "Native Constables" was located in Mkhuze but its location is no longer recalled. This is borne out by the following extracts from Gush (2000)<sup>7</sup>:

*"In September of the same year (1958), Game Guard Mnyaisa Nyawu reported to Singie (O.i.C Mkhuze Game Reserve) that he and Mqolosi Gumede had arrested Banoi Jobe the previous night on a poaching charge for which he had been wanted for some time. The guards returned to their camp with their prisoner and the following morning started preparing themselves to take him to Mantuma (HQ), before going on to the charge office at Ubombo".*

*"Travelling to Mkhuze village on the station bicycle in April 1958, Game Guard Mnyaisa Nyawu was stopped by a Native constable and ticketed for not having a white reflector on the front of his bike. Singie paid the admission of guilt fine of 10/- and mentioned in his report for the month that "other stations should be warned accordingly".*

<sup>5</sup> Four Generations of Retailing Pioneers. Zululand Observer. 12.10 2018.pp15.

<sup>6</sup> CountryLife\_May\_2016.pdf

<sup>7</sup> Reg Gush. 2000. Mkhuze – the Formative Years. <http://www.africamera.co.za/Book/mkhuze>

The current Mkhuze Police Station was established in the late 1970's and subsequently expanded. The construction of the Jozini Dam, the SAAF airstrip at Mkhuze and increased trucking from the forestry and sugar expansions in the region resulted in a rapid expansion of the village and an increased population; necessitating a local police station.

Consequently, no buildings of heritage significance occur on the present station precinct.

### **Palaeontology**

The underlying base lithology comprises basic volcanic rocks of the Letaba Formation of the Lebombo Group. This lithology is considered to be of low sensitivity (blue) in terms of its palaeontology (Groenewald 2012)<sup>8</sup> and therefore no further palaeontological mitigation is required.

### **Recommendations**

Accordingly, we request that Amafa allow the proposed infrastructural upgrades to proceed with no further heritage resource mitigation suffice that the protocols in Appendix 1 are made binding to any Environmental Authorisations issued.

Please can you notify us timeously, via the loaded SAHRIS Case File, as to the decision of Amafa in this regard.

Yours sincerely



Len van Schalkwyk  
Principle Investigator.

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<sup>8</sup> Groenewald, G. 2012. Unpublished Palaeontological Technical Report for KwaZulu-Natal.

## Appendix 1

### Protocol for the Identification, Protection and Recovery of Heritage Resources During Construction and Operation

It is possible that sub-surface heritage resources could be encountered during the construction phase of this project. The Environmental Control Officer and all other persons responsible for site management and excavation should be aware that indicators of sub-surface sites could include:

- Ash deposits (unnaturally grey appearance of soil compared to the surrounding substrate);
- Bone concentrations, either animal or human;
- Ceramic fragments, including potsherds;
- Stone concentrations that appear to be formally arranged (may indicate the presence of an underlying burial, or represent building/structural remains); and
- Fossilised remains of fauna and flora, including trees.

In the event that such indicator(s) of heritage resources are identified, the following actions should be taken immediately:

- All construction within a radius of at least 20m of the indicator should cease. This distance should be increased at the discretion of supervisory staff if heavy machinery or explosives could cause further disturbance to the suspected heritage resource.
- This area must be marked using clearly visible means, such as barrier tape, and all personnel should be informed that it is a no-go area.
- A guard should be appointed to enforce this no-go area if there is any possibility that it could be violated, whether intentionally or inadvertently, by construction staff or members of the public.
- No measures should be taken to cover up the suspected heritage resource with soil, or to collect any remains such as bone or stone.
- If a heritage practitioner has been appointed to monitor the project, s/he should be contacted and a site inspection arranged as soon as possible.
- If no heritage practitioner has been appointed to monitor the project, the head of archaeology at Amafa's Pietermaritzburg office should be contacted; telephone 033 3946 543.
- The South African Police Services should be notified by an Amafa staff member or an independent heritage practitioner if human remains are identified. No SAPS official may disturb or exhume such remains, whether of recent origin or not.
- All parties concerned should respect the potentially sensitive and confidential nature of the heritage resources, particularly human remains, and refrain from making public statements until a mutually agreed time.
- Any extension of the project beyond its current footprint involving vegetation and/or earth clearance should be subject to prior assessment by a qualified heritage practitioner, taking into account all information gathered during the initial assessment.