

**A DESKTOP STUDY FOR THE PLACEMENT AND
OPERATION OF THE AERIAL FIBRE OPTIC
NETWORK IN KWAMASHU, INANDA, PHOENIX,
AND NTUZUMA, ETHEKWINI MUNICIPALITY**

FOR ILITHA TELECOMMUNICATIONS (PTY) LTD

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Abbreviations

HP	Historical Period
IIA	Indeterminate Iron Age
LIA	Late Iron Age
EIA	Early Iron Age
ISA	Indeterminate Stone Age
ESA	Early Stone Age
MSA	Middle Stone Age
LSA	Late Stone Age
HIA	Heritage Impact Assessment
PIA	Palaeontological Impact Assessment

INTRODUCTION

Ilitha Telecommunications (Pty) Ltd (Ilitha), is finalising financing from the Development Bank of South Africa (DBSA) for the placement and operation of the aerial fibre optic network in KwaMashu, Inanda, Phoenix, and Ntuzuma, in the eThekweni Municipality.

Aerial deployment of a fibre optic network offers significant cost reductions compared to traditional trenching methods. Design of the Ilitha aerial fibre network will closely resemble the existing electricity distribution network in most residential areas. This will enable pricing to be more affordable compared to traditional data providers.

The footprint of the Ilitha fibre roll out will stretch across a 96.2 km² area which covers communities in KwaMashu, Inanda, Phoenix, and Ntuzuma... The project area is situated approximately 12 kilometres north of Durban and is bordered by Reservoir Hills & Newlands East to the south, KwaDabeka & Molweni to the west, Mount Edgecombe & Blackburn Estate to the east and Mawothi & Trenance Park to the north.

The Development Bank of Southern Africa (DBSA) supports investments which demonstrate responsible environmental and social practices. Environmental and social considerations are integrated into all DBSA investment decision making processes. Policy documents, guidelines and tools which aim to mainstream environmental and social considerations into DBSA operations to promote sustainable development includes the DBSA Environmental and Social Safeguard Standards.

Umlando was requested to assist in the HIA to determine if there were any heritage sites that might be affected. Umlando suggested that it be exempt from further HIA. Figures 1 – 3 show the location of the study area.

FIG. 1 GENERAL LOCATION OF THE STUDY AREA

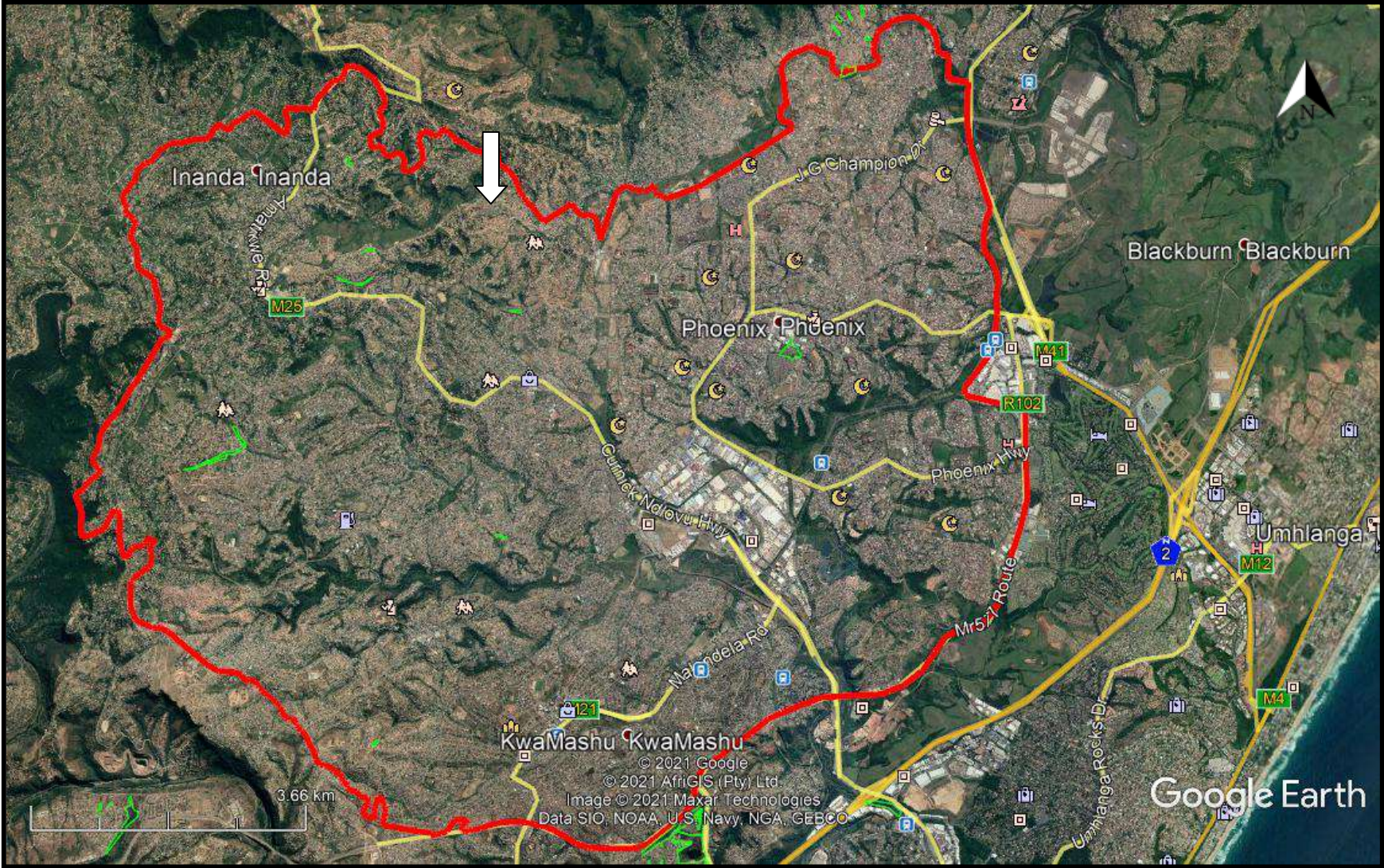
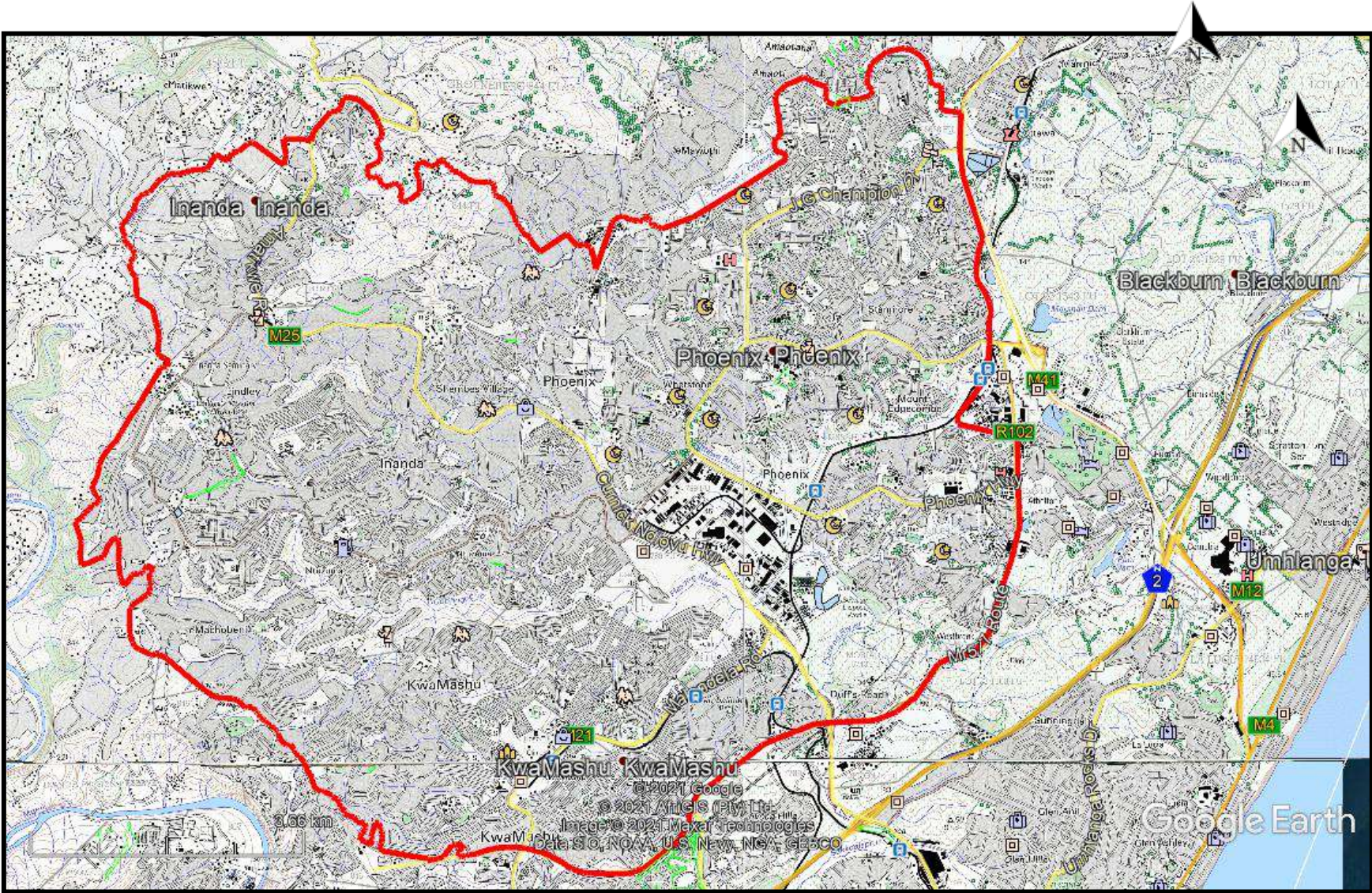


FIG. 2: TOPOGRAPHICAL OVERVIEW OF THE STUDY AREA (1996)



The desktop study consisted of analysing various maps for evidence of prior habitation in the study area, as well as for previous archaeological surveys. The archaeological database indicates that there are archaeological sites in the general area (fig. 3). These sites include all types of Stone Age and Iron Age sites. No sites occur in the study area. The high density of development in the area has resulted in any archaeological sites being destroyed.

Several provincial monuments, historical cemeteries and other heritage sites are known to occur in the study area (fig. 4). The large-scale high-density development has destroyed most, if not all, archaeological sites in the area. Only historical buildings and places remain. These are discussed below.

The 1942 to 1944 (fig. 5) maps indicate that the area was mostly under sugar cane plantations with several dispersed settlements.

The study area is of medium to low palaeontological sensitivity (fig. 6). The upper 2m of deposit has already been affected by development

The recorded desktop sites are summarised in Table 1.

TABLE 1: LOCATION AND SIGNIFICANCE OF HERITAGE SITES IN THE STUDY AREA

NAME	LATITUDE	LONGITUDE	DESCRIPTION	SIGNIFICANCE
13/IDC/Dube Memorial	-29.697173000	30.956715000	John Dube Memorial	High
2 Swan Road, Duffs Road, Durban	-29.743565000	31.010081000	2 Swan Road, Duffs Road, Erf 89, Durban	High
2931CA 001	-29.693055556	31.027777778	MSA	Low
9/2/407/0076	-29.704342517	31.005363023	Phoenix Settlement, Phoenix, Durban	High
AMAFA333	-29.708330000	30.918330000	Lindley Sub 2 (2)	High
DUFF01	-29.743211000	31.004331000	Duffs Road Station 01	High
DUFF02	-29.743211000	31.004331000	Duffs Road Station 02	High
graves	-29.709944002	30.921741110	Some are pre-1942	n/a anymore
Inanda Seminary	-29.708533830	30.924114270	1853 Girls school	High
John Dube Residence	-29.702507000	30.957883000	Erf 43 Dube Village. The home of John Dube, first president of the ANC	High
Ohlange School	-29.698684051	30.957382124	School founded by John Dube.	High
Shembe's Village	-29.708931397	30.961666604	Isaiah Shembe original settlement: EkuPhakameni.	High
UMLANDO-NTU01 & NTU02	-29.736294000	30.924450000	settlements from 1937 aerial	n/a anymore

FIG. 3: LOCATION OF KNOWN HERITAGE SITES NEAR THE STUDY AREA

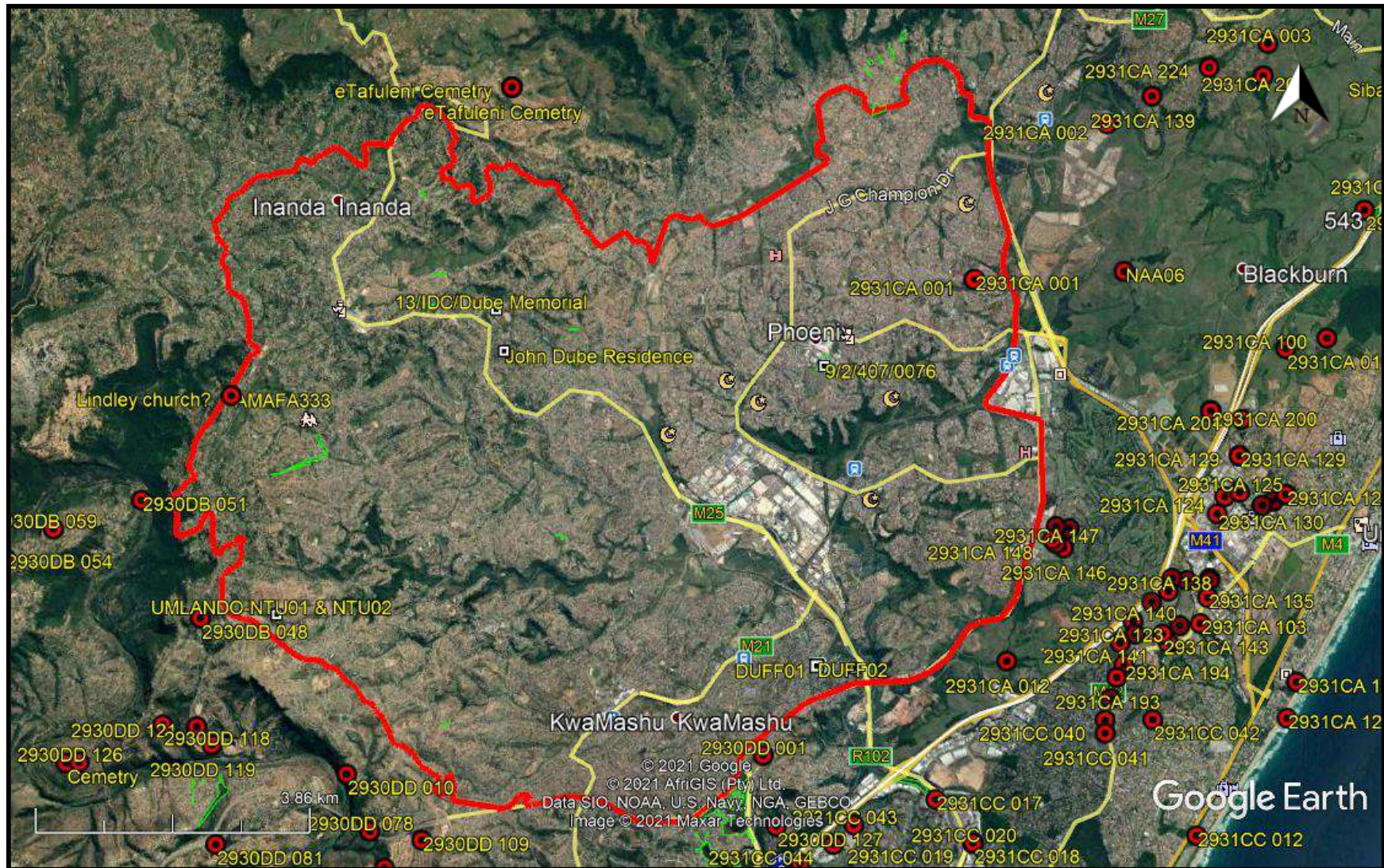


FIG. 4: LOCATION OF KNOWN HERITAGE SITES IN THE STUDY AREA



FIG. 5: STUDY AREA IN 1940 - 1942

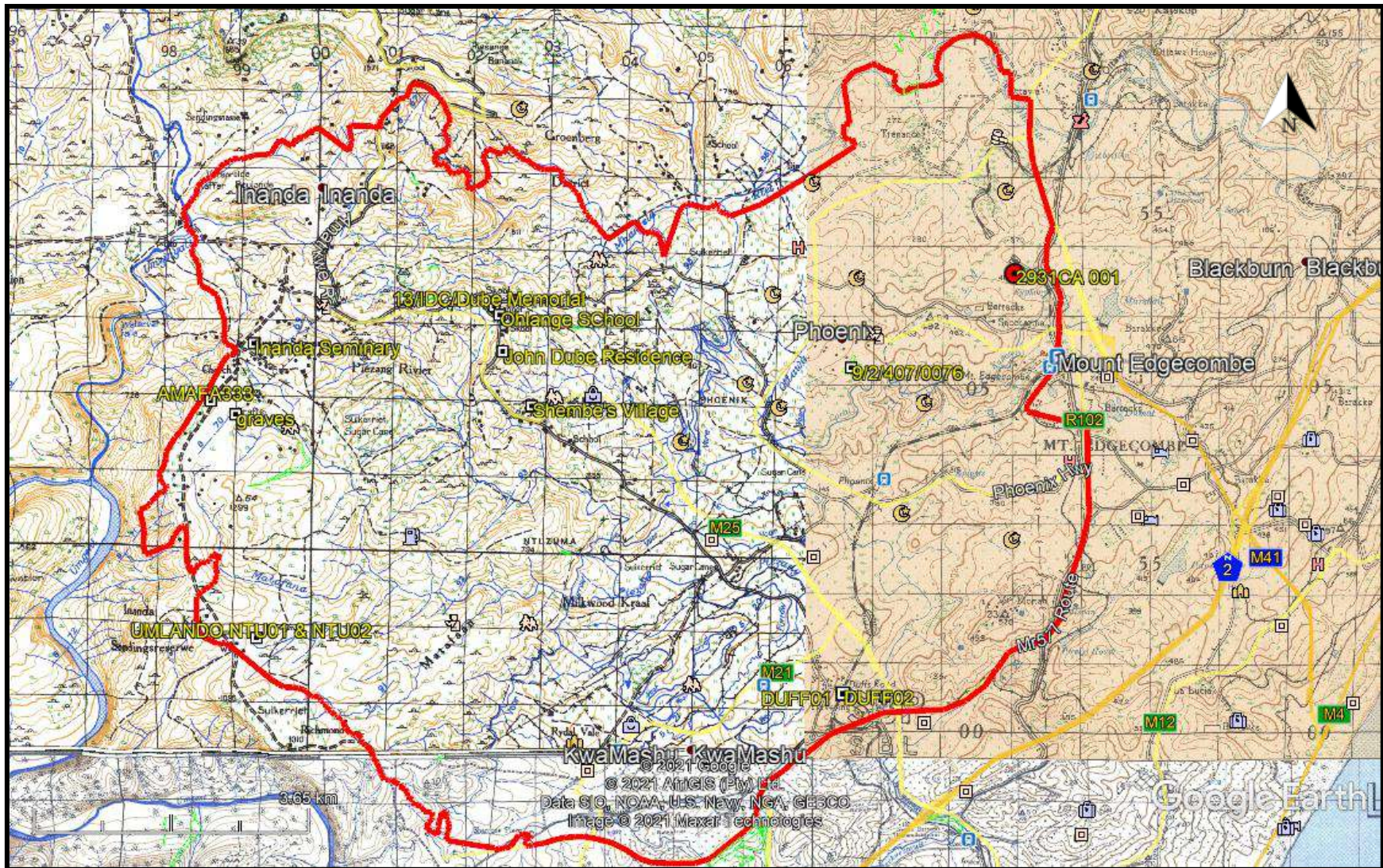
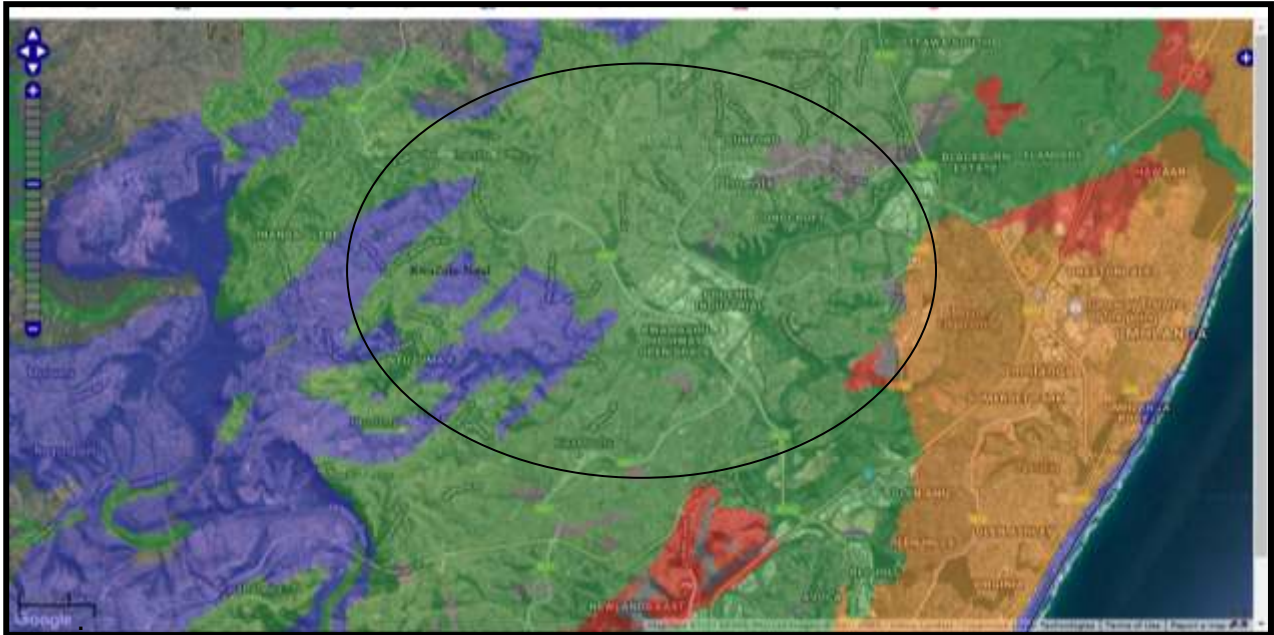


FIG. 6: PALAEOANTHROPOLOGICAL SENSITIVITY FOR THE STUDY AREA

COLOUR	SENSITIVITY	REQUIRED ACTION
RED	VERY HIGH	field assessment and protocol for finds is required
ORANGE/YELLOW	HIGH	desktop study is required and based on the outcome of the desktop study, a field assessment is likely
GREEN	MODERATE	desktop study is required
BLUE	LOW	no palaeontological studies are required however a protocol for finds is required
GREY	INSIGNIFICANT/ZERO	no palaeontological studies are required
WHITE/CLEAR	UNKNOWN	These areas will require a minimum of a desktop study. As more information comes to light, SAHRA will continue to populate the map.

GENERAL DISCUSSION:

The archaeological sites, and 1937 settlements and/or graves, no longer exist, due to the high-density development. However many of the buildings still occur.

SWANS ROAD

Swans Duffs Road has two railway stations and a residential building that is protected. The building is at 2 Swans Road. The two buildings are at the Duffs Road Station. There have been applications to demolish these three buildings, but no permit, and thus permission, was not given by KZNARI. They are presumed to still exist. No further information was available.

LINDLEY MISSION, INANDA SEMINARY, OHLANGE SCHOOL, JOHN DUBE & ISAIAH SHEMBE

The Lindley Mission, Inanda Seminary school, Ohlange School, John Dube and Isaiah Shembe are all interlinked.

Lindley Mission and Inanda Seminary

“On 20 November 1834 Daniel and Lucy Virginia (born Allen) Lindley married and they were sent by the American Board of Missions to South Africa.

In 1869 they realised that the Adams School was successfully creating educated African men but they had no prospect of finding an educated "good wife"... The couple thought this was a problem and decided to found a school for nineteen young girls who would board at Inanda. The cost of this was borne by the American Missionary Board. The head teacher, Mary Kelly Edwards, was brought from Ohio and she was to serve the school for nearly sixty years.https://en.wikipedia.org/wiki/Inanda_Seminary_School - cite note-sahistory-3'

When the Lindley family left South Africa in April 1873 they left one of their daughters who went on to teach at the school. The Lindleys left the mission that they had established in the hands of the Reverend James Dube. Dube was the son of one of the first Christian converts at the mission. Dube was to die in 1877 but not before he had fathered John Dube who was to found a newspaper, Ohlange High School and take a leading role in creating the African National

Congress. Lindley left Inanda having created what would become Inanda Seminary School, the Seminary, a church and several schools...

The school was able to avoid the full force of the Bantu Education Act. This act required schools that were not teaching white students to create a curriculum that was in line with the governments (low) ambitions for its black population. The school was allowed to operate outside the act which was denied to nearby Adams College. In 1956 Adams College had the choice of delivering unambitious education or selling its building and closing. The College chose to close” (https://en.wikipedia.org/wiki/Inanda_Seminary_School).

Ohlange School

“Initially called the Zulu Christian Industrial School, the institute was founded by John Dube in 1900, and was the first education institution for Africans, established by Africans. It opened with 63 male students, half of whom lived on the school grounds, and within a few weeks had enrolled close to a 100 pupils. In 1901, the school was renamed the Ohlange Institute, with the word ‘Ohlange’ translated as “where all nations come together”.

From October 1903 Ohlange was also home to *Ilanga lase Natal*, the first isiZulu newspaper, which Dube helped to found. In 1917 the school started a girls’ dormitory and initiated a teacher training course aimed primarily at women. The institute also offered courses in the Humanities and Social Sciences in order to prepare learners for the Junior Certificate examination, which was accepted as an entrance qualification for both the University of South Africa and Fort Hare” (<https://durbanhistorymuseums.org.za/ohlange/>).

John Langalibalele Dube

“John Langalibalele was born in Natal at the Inanda mission station of the American Zulu Mission (AZM), a branch of the American Board of Commissioners for Foreign Missions, whose Southern African mission churches later merged with

sister Congregational mission churches of the London Missionary Society and Congregational Union of South Africa to form the United Congregational Church of Southern Africa (UCCSA). His father, the Rev. James Dube, was one of the first ordained African pastors of the AZM. Dube began his formal education in Inanda and Adams College, Amanzimtoti.

The Reverend William Cullen Wilcox was called in to talk to Dube, who was misbehaving at the Adams School. His father James Dube was then the Congregational minister at Inanda.

In 1887, the Wilcox family was returning to the United States and John Dube and his mother persuaded the missionary couple to take Dube to America, where he could further his education. The Cullen's agreed on the condition that Dube was to maintain himself financially; however, they advised him, and William found him his first work on the road gang when he arrived in America.

Dube went to Oberlin Academy Preparatory School and, although he studied printing and self-help, he did not graduate.

Dube was born of royal lineage and was, by right, a chief of the Qadi tribe. Because of his father's conversion to Christianity by early missionaries in pre-republic South Africa, he did not rule over the Qadi people. Dube's surname was actually Ngcobo, who had the chieftaincy of the Qadi people of the Zulu” (https://en.wikipedia.org/wiki/John_Langalibalele_Dube).

The residence of John Dube still exists in Inanda. This residence is a declared monument, where it is linked to the John Dube Memorial. The other buildings still exist and have been modernised and expanded.

Isaiah Shembe

As John Dube was in Inanda, Isaiah Shembe had started the Church of the Nazareth.

“He was born in 1865, at Ntabamhlophe (Estcourt Area), in the Drakensberg region of Natal. He had pure Zulu descent... His father, Mayekisa, traced his lineage four generations back among members of the Ntungwa tribe. His mother Sitheya, the daughter of Malindi Hadebe, was born at Mtimkulu

Shembe's family left Natal for the adjacent Harrismith district of the Orange Free State in the 1880s, ending up there as tenants for an Afrikaner family named the Graabes. The young Shembe appears to have laboured for this Boer family as well, and spent considerable time working with the farm's horses. There is a considerable lore of hagiographic tradition concerned with the young Shembe. It was alleged he died and was resurrected at the age of three when relatives sacrificed a bull before his body could be interred. He was also allegedly visited by God on many occasions during these years.

Shembe claimed that the voice of God taught him how to pray. Thereafter it commanded him to find a place to pray to God on regularly basis. He started visiting the Wesleyan Church that was nearby. However he did not spend much time there, because the laws which he was taught in vision by the Word, were not followed in the church. For example, baptism by immersion was not practised, this was one of the key laws that made him desert the church. By the time of the South African War, Shembe was married and was working for the Graabes as a tenant in his own right. However, the war disrupted his situation. After abandoning his wives, he spent some time on the Rand as a migrant. During this time, he met the African Native Baptist Church (in Boksburg) which was led by Reverend William Leshega, who later baptized him on 22 July 1906.

He formed the Ibandla lamaNazaretha in 1910, with his converts consisting primarily of poverty-stricken migrants living at the margins of Natal's urban areas. In 1911, he purchased a freehold farm and established a holy city at eKuphakameni that sought in part to keep his people on the land free of white control. He also established a yearly pilgrimage to the Holy Mountain of Nhlankakazi, an event that was central to the Nazarites. As his following grew and he could not provide land for everyone, Shembe began training his followers to be

exemplary workers. His exhortation and strict religious regimens turned his followers into a distinctive group known for their honesty, punctuality, and work ethic.

In addition to his preaching and healing, Shembe was known for composing numerous Zulu hymns and sacred dances, for creating sacred costumes that combined Zulu and European clothing styles, for developing a new liturgical calendar (that omitted Christmas, Easter, and Sunday worshipping), and for dietary laws that included a restriction against eating chicken, pork and other unclean foods as found in the Old Testament of the Bible. He advocated worship on the biblical Sabbath, rather than on Sunday. He chose to identify instead with the Sabbath of God, Jehovah. He saw the Sabbath as essential to the wholeness and well-being of Africans.

In the 1930s, Shembe (who was an autodidact in terms of literacy and theology) commissioned his neighbour, John Dube, to write his biography. This book, *uShembe*, appeared shortly after its subject's death. This biography contains much of the essential Shembe lore and hagiography. Because Dube was an ordained minister and not a Nazarite, he does not always present Shembe in flattering terms. His *bona fides* as a prophet are questioned, while his ability to extract financial contributions from his membership is highlighted. Shembe's followers, though, wrote down many of his teachings. As a result, the Nazarite church has an extensive written theological corpus, perhaps the largest of any African-initiated church" (https://en.wikipedia.org/wiki/Isaiah_Shembe)

The Phoenix Settlement

"The Phoenix Settlement comprised of 100 acres of land and was purchased by Gandhi in 1904. It was on this Settlement that Gandhi started his journey of transforming from a successful Lawyer to a simple Peasant with a passion for liberation, nonviolence and spirituality. Here on this land Gandhi began his experiments with communal living, no possession, interfaith harmony, simplicity, environmental protection, conservation, manual labour, social and economic justice, nonviolent action, principles of education and truth.

Gandhi started his first newspaper in Durban South Africa in 1903 and in 1904 he moved the entire press to Phoenix Settlement. The early history of Phoenix Settlement records three important functions: Communal living and self sufficiency based on food gardens; Working in the press to publish the newspaper-Indian Opinion; Offering accommodation, meals and education to the families of those who were participating in the Satyagraha campaigns.

Gandhi and his family left South Africa in 1914. However in 1918 Gandhi's two sons Manilal and Ramdas Gandhi returned to South Africa with the intention of continuing with the publication of the Indian Opinion, engaging in political activity and continuing to maintain the Phoenix Settlement.

Ramdas Gandhi returned to India after a short period while Manilal Gandhi remained and continued to work in South Africa with the assistance of the Phoenix Settlement Trust until he passed away in April 1956. Thereafter Mrs. Sushila Gandhi took responsibility for the work and continued to serve the Settlement until she passed on in November 1988.

In 1985, during the so called 'Inanda Riots', the Settlement was badly damaged and about 8 000 people informally settled in the area in what has come to be known as Bhambayi. A number of the buildings including Gandhi's house have since been restored and the settlement now forms part of Inanda Heritage Trail" (<https://www.sahistory.org.za/place/phoenix-settlement-and-gandhi-trail>).

M Gandhi and J. Dube met in 1905 and frequently interacted regarding human rights and colonial injustices. They were literally neighbours (*A. Nauriya (2012) Natalia 42: 45 – 64*).

CONCLUSION

The desktop study notes that it is highly unlikely that intact archaeological sites will occur in the study area. The same scenario is envisaged for the palaeontological deposits.

The more recent history of the Inanda, Phoenix area shows how several key figures were known to each other, and often interacted in a direct or indirect way.

These key figures and institutions were a response to Colonial racial injustices. This is in the background of the 1902 - 1904: Zululand Lands Delimitation Commission which became an Act in 1906 and was the forerunner to the 1913 Land Act, and the 1906: Bambatha Rebellion/Uprising. These historical sites are thus of local and national significance.

The proposed project will pass several of these buildings. However, given the amount of existing infrastructures, there will be a minimal impact on the buildings. The visual impact will be negligible and in some sense it would continue the motivating forces behind the various schools: access to information and education via the internet.

The erection of poles will have minimal impacts and occur in already disturbed servitudes.

The project should be exempt from further HIA mitigation.

REFERENCES

- Nauriya, A. 2012 *Natalia* 42: 45 – 64
<https://www.sahistory.org.za/place/phoenix-settlement-and-gandhi-trail>
https://en.wikipedia.org/wiki/Isaiah_Shembe
https://en.wikipedia.org/wiki/John_Langalibalele_Dube
<https://durbanhistorymuseums.org.za/ohlange/>
https://en.wikipedia.org/wiki/Inanda_Seminary_School

EXPERIENCE OF THE HERITAGE CONSULTANT

Gavin Anderson has a M. Phil (in archaeology and social psychology) degree from the University of Cape Town. Gavin has been working as a professional archaeologist and heritage impact assessor since 1995. He joined the Association of Professional Archaeologists of Southern Africa in 1998 when it was formed. Gavin is rated as a Principle Investigator with expertise status in Rock Art, Stone Age and Iron Age studies. In addition to this, he was worked on West and East Coast shell middens, Anglo-Boer War sites, and Historical Period sites.

DECLARATION OF INDEPENDENCE

I, Gavin Anderson, declare that I am an independent specialist consultant and have no financial, personal or other interest in the proposed development, nor the developers or any of their subsidiaries, apart from fair remuneration for work performed in the delivery of heritage assessment services. There are no circumstances that compromise the objectivity of my performing such work.

A handwritten signature in black ink, appearing to read 'G. Anderson', with a horizontal line underneath.

Gavin Anderson
Archaeologist/Heritage Impact Assessor