

**HERITAGE IMPACT ASSESSMENT OF THE  
PROPOSED KWANOBAMBA ROYAL RESIDENCE  
IN ULUNDI MUNICIPAL AREA, NORTERN  
KWAZULU-NATAL**



**ACTIVE HERITAGE cc.**

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## TABLE OF CONTENTS

<b>1</b>	<b>BACKGROUND INFORMATION ON THE PROJECT</b> .....	<b>2</b>
1.1.	Details of the area surveyed: .....	4
<b>2</b>	<b>SCOPE OF WORK</b> .....	<b>5</b>
<b>3</b>	<b>BACKGROUND TO HISTORY OF THE AREA</b> .....	<b>6</b>
3.1	Archaeology.....	6
3.2	Historical past of the greater Ulundi area .....	8
3.3	A short history of the Zulu Kings .....	9
3.3.1	<i>The Forebears</i> .....	9
<b>4</b>	<b>BACKGROUND INFORMATION OF THE SURVEY</b> .....	<b>15</b>
4.1	Methodology .....	15
4.2	Restrictions encountered during the survey .....	15
4.2.1	<i>Visibility</i> .....	15
4.2.2	<i>Disturbance</i> .....	15
4.3	Details of equipment used in the survey.....	16
<b>5</b>	<b>DESCRIPTION OF SITES AND MATERIAL OBSERVED</b> .....	<b>16</b>
5.1	Locational data .....	16
5.2	Description of the general area surveyed.....	16
<b>6</b>	<b>STATEMENT OF SIGNIFICANCE (HERITAGE VALUE)</b> .....	<b>17</b>
6.1	Field Rating.....	17
<b>7</b>	<b>CULTURAL LANDSCAPES</b> .....	<b>18</b>
<b>8</b>	<b>RECOMMENDATIONS</b> .....	<b>22</b>
<b>9</b>	<b>RISK PREVENTATIVE MEASURES ASSOCIATED WITH CONSTRUCTION</b> .....	<b>22</b>
<b>10</b>	<b>MAPS AND PHOTOGRAPHS</b> .....	<b>23</b>
<b>9</b>	<b>REFERENCES</b> .....	<b>29</b>

## LIST OF TABLES

Table 1.	Background information.....	2
Table 2.	Field rating and recommended grading of sites (SAHRA 2005) .....	18

**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
IIA	Intermediate Iron Age
ISA	Intermediate Stone Age
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 heritage impact assessment and survey of the proposed KwaNobamba Royal Residence near Ulundi, Northern KwaZulu-Natal identified no heritage sites on the footprint. There is no known archaeological reason why the development may not proceed as planned. However, it should be noted that the general area is rich in archaeological and historical sites. In addition, the area forms part of a greater cultural landscape. Construction work may expose material and 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) for Brousse-James and Associates
Type of development:	<p>Brousse-James &amp; Associates have been contracted by the Zulu Royal Family to conduct a Basic Assessment for the building of the KwaNobamba Royal Residence in the eMakhosini-Ophathe Heritage Park, approximately 27 km from Ulundi and 85 km from Eshowe (Figs 1 &amp; 2).</p> <p>His Royal Highness, King Goodwill Zwelithini kaBekuzulu, the reigning King of the Zulu Nation, wishes to re-establish a Royal Residence in the eMakhosini Valley, where the founder of the Zulu Nation, King Shaka kaSenzangakhona, was born. This residence will be built along the lines of a traditional homestead (<i>umuzi/Isogodlo</i>).</p> <p>The significance of the name kwaNobamba is that it was the name of the ancestral home of King Jama kaNdaba, who was King Shaka kaSenzangakhona's grandfather, and it was King Shaka's birthplace. When King Dingane ascended to the throne, he moved back to the eMakhosini Valley, from kwaDukuza near Stanger, and temporarily located his capital at kwaNobamba, whilst building Mgungundlovu. In 1840, after his defeat at the hands of the Boers, who were assisted by his brother, Mpande, Mgungundlovu was razed to the ground. King Mpande then moved the Royal Residence to kwaNodwengu (which is now located in Ulundi, near the Holiday Inn). King Dingaan was therefore the last Zulu king to have a homestead within the eMakhosini Valley.</p> <p>The building of a Royal Residence within the eMakhosini Valley, with the same layout as a traditional <i>umuzi/Isigodlo</i>, will have tremendous cultural and spiritual significance to the Zulu Royal Family which, in a sense, will be coming home.</p> <p>The Royal Residence will cover an area of 20 hectares and will consist of the following (Figure 3):</p> <ol style="list-style-type: none"> <li>1. Nine traditional thatched "beehive huts" (rondavels), arranged in a circle, with a central cattle enclosure (<i>isibaya</i>) within the arrangement of "huts". These will be constructed with a steel framework, as opposed to the traditional wooden latticework structure, as they will be much bigger than the traditional huts.       <ol style="list-style-type: none"> <li>a. The main residence (<i>indlunkulu</i>), opposite the entrance (Unit A), will cover an area of 241.0 m<sup>2</sup>, with a courtyard of 397.7 m<sup>2</sup> adjacent to it on the outer perimeter.</li> </ol> </li> </ol>

- b. On each side of the main residence, going around the circle, will be two units "B" (four in total). One of them (B2 - *iqadi*) will cover an area of 310.5 m<sup>2</sup>. Three of them (Unit B1) will cover an area of 189 m<sup>2</sup> each, to give a total "Unit B1" area of 568.8 m<sup>2</sup>. Each will have an outer courtyard, covering 251 m<sup>2</sup>, giving a total "Unit B" courtyard area of 1004.8 m<sup>2</sup>.
    - c. On each side of the entrance will be two units "C" (four in total). Each will cover an area of 104.5 m<sup>2</sup>, to give a total area of 418.0.5 m<sup>2</sup>.
2. One prayer unit, covering 70.2 m<sup>2</sup>, outside the main circle and between Unit A and one Unit B (the *iqadi*).
3. Two guard houses, covering 13.5m<sup>2</sup> each, to give a total area of 27.0 m<sup>2</sup>
4. On each side of the entrance will be an ablution block, with the male ablution on the right hand side, and the female ablution on the left hand side, as one enters the circle. Each ablution block will cover an area of 44.0<sup>2</sup> m, to give a total area of 88.0 m<sup>2</sup>. Adjacent to the ablution facilities will be service rooms (kitchen, scullery and domestic laundry facility), covering an area of 21.7 m<sup>2</sup>.
5. There will be covered parking bays and a garage to the left of the entrance and the garage will cover an area of 38.5 m<sup>2</sup>.
6. On each side of the main dwelling, outside the circle, will be two ancillary accommodation units, covering an area of 477.3 m<sup>2</sup> each, to give a total area of 954.6 m<sup>2</sup>. Each of these units will have a courtyard, covering an area of 302.4 m<sup>2</sup>, to give a total area of 604.8 m<sup>2</sup>.
7. The total area covered by buildings will therefore be 2,739.3 m<sup>2</sup>, and that covered by courtyards will be 2,007.9 m<sup>2</sup>, to give a total development area of 4,747.1 m<sup>2</sup>, spread out within an area of 6.1 ha, which will have a perimeter fence and gates.
8. In addition to the main dwelling area, there will be a guest accommodation facility, covering an area of 5.3 ha, set apart from the main dwelling.
9. A fenced area of natural veld, covering an area of 8.6 ha, will act as a grazing site for Royal cattle.
10. Therefore, the total overall site size, including the residence, guest facility and grazing area, will cover an area of 20 ha.
11. The 3 km access road, from the gate to the Royal Residence, will be upgraded from a track to a gravel road, of the standard of a district road (Class R4 rural local road), with a speed limit of 60 km/h and the road reserve not exceeding 20 m.
12. (Fig 2).

Rezoning or subdivision:	Rezoning
Terms of reference	To carry out a 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 proposed site is located in a valley, which shields it visually from all roads and from the reconstructed King Dingane's Royal Residence (Mgundundlovu) and the Mgungundlovu Multi Media Centre (Figs 4 & 5).

To get to the site from Ulundi drive south-east on the R66 for approximately 15 km and then turn right onto the R34. After 6.1 km, soon after the turnoff to Dingaanstat, turn left onto a gravel road and travel for 3.7 km, before turning left to a farm gate. Drive along the farm road for 1.5 km, before turning left. The site is 1.5 km along that road, on the left hand side. The route from Eshowe takes one on the R66 for 74.7 km, northwards, until it becomes the R34, and then continue as before (Figs 1, 2, & 3). The GPS coordinates for the study area is: 28° 24' 15.72" S 31° 15' 46.61" E.

### 1.2. Relevant Legislation:

According to the National Heritage Resources Act, 1999 (NHRA) (Act No. 25 of 1999), the heritage resources of South Africa include:

- a. places, buildings, structures and equipment of cultural significance;
- b. places to which oral traditions are attached or which are associated with living heritage;
- c. historical settlements and townscapes;
- d. landscapes and natural features of cultural significance;
- e. geological sites of scientific or cultural importance;
- f. archaeological and palaeontological sites;
- g. graves and burial grounds, including-

- i. ancestral graves;
- ii. royal graves and graves of traditional leaders;
- iii. graves of victims of conflict;
- iv. graves of individuals designated by the Minister by notice in the Gazette;
- v. historical graves and cemeteries; and
- vi. other human remains which are not covered in terms of the Human Tissue Act, 1983 (Act No. 65 of 1983);
- h. sites of significance relating to the history of slavery in South Africa;
- i. movable objects, including-
  - i. objects recovered from the soil or waters of South Africa, including archaeological and palaeontological objects and material, meteorites and rare geological specimens;
  - ii. objects to which oral traditions are attached or which are associated with living heritage;
  - iii. ethnographic art and objects;
  - iv. military objects;
  - v. objects of decorative or fine art;
  - vi. objects of scientific or technological interest; and
  - vii. books, records, documents, photographic positives and negatives, graphic, film or video material or sound recordings, excluding those that are public records as defined in section 1(xiv) of the National Archives of South Africa Act, 1996 (Act No. 43 of 1996).

## **2 SCOPE OF WORK**

This study aims to identify and assess the significance of any heritage and archaeological resources occurring on or adjacent to the proposed development. Based on the significance, the impact of the development on the heritage resources will be determined and appropriate actions to reduce the impact on the heritage resources put forward. In terms of the NHRA, a place or object is to be considered part of the national estate if it has cultural significance or other special value because of:

- a. its importance in the community, or pattern of South Africa's history;
- b. its possession of uncommon, rare or endangered aspects of South Africa's natural or cultural heritage;



- c. its potential to yield information that will contribute to an understanding of South Africa's natural or cultural heritage;
- d. its importance in demonstrating the principal characteristics of a particular class of South Africa's natural or cultural places or objects;
- e. its importance in exhibiting particular aesthetic characteristics valued by a community or cultural group;
- f. its importance in demonstrating a high degree of creative or technical achievement at a particular period;
- g. its strong or special association with a particular community or cultural group for social, cultural or spiritual reasons;
- h. its strong or special association with the life or work of a person, group or organisation of importance in the history of South Africa; and
- i. sites of significance relating to the history of slavery in South Africa.

The construction of the Royal Residence at KwaNobamba will be funded out of private Zulu Royal Family funds and the proposed development has the support of Amafa aKwaZulu-Natali, as it has significance in terms of living heritage and has potential tourism significance as well.

### **3 BACKGROUND TO HISTORY OF THE AREA**

#### **3.1 Archaeology**

The greater Ulundi area has been sporadically surveyed for archaeological heritage sites by archaeologists previously employed by the Natal Museum, the Ondini Cultural Museum and Amafa. The most systematic surveys occurred recently in the Emakhosini Opaté Park (Pelser 2013) and further south at the Umfolozi-Hluluwe Nature Reserve. It is especially the extensive surveys conducted by Penner (1970), and Hall (1980) but also subsequent research by Feely (1980) and Anderson (1988) that has thrown light on the heritage resources of this nature reserve.

The available evidence, as captured in the KwaZulu-Natal Museum heritage site inventories, indicates that this area contains a wide spectrum of archaeological sites covering different time-periods and cultural traditions. Six Early Stone Age sites have

been recorded. These sites date back to between 300 000 and 1.5 million years ago. Most of these are situated in dongas close to water with little in-situ material. An astonishing 59 Middle Stone Age sites have been recorded in the nature reserve. Middle Stone Age sites are associated with anatomically modern people and dates back to approximately 40 000 to 200 000 years ago. The vast majority of Middle Stone Age sites in the nature reserve are open-air sites. They therefore do not occur in archaeological context and have limited excavation value. Later Stone Age sites occur in various localities in the nature reserve. Thirty five Later Stone Age sites have been recorded. Although the majority of these sites are situated in open air context some are also associated with small shelters and caves. These shelters have archaeological excavation potential. The Later Stone Age is usually associated with San hunter-gatherers or their immediate predecessors and dates back to between 200 years and 30 000 years ago. Interestingly, the nature reserve also contains 11 rare examples of Zululand rock art sites. Although not as well known as the rock art of the Drakensberg the art of this region is nevertheless unique as it is probably older and executed in a different style from the Drakensberg art.

Archaeological sites have also been recorded outside of the Umfolozi-Hluluwe Nature Reserve although our knowledge of these is more limited. Early Stone Age tools have been recorded in the greater Ulundi district. One Middle Stone Age open air site has been recorded immediately adjacent to Nongoma in the 1970's. However, this site seems to have been destroyed by development in recent years. Later Stone Age tools, belonging to the San and their immediate ancestors, occur in various localities in Zululand some open air sites have been recorded close to Ulundi. An Iron Age engraving site also occurs in the area but not in the immediate vicinity of the footprint.

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 agropastoralists 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 Ntshekane (AD 800-900). The vast majority of recorded sites belonging to this period occur in the Tugela River Basin below the 1000m contour to the south of the project area. Some of these, such as the Ndongondwane and Mamba sites have been excavated by archaeologists (Maggs 1989:31; Huffman 2007:325-462).

### **3.2 Historical past of the greater Ulundi area**

The greater Ulundi area is particularly well known for its central situation relative to the development of the Zulu state of King Shaka Zulu in the early 1800’s. The eMakhosini valley (Valley of the Kings) is situated in the immediate environs to the south-west of Ulundi. Surrounding the valley are several stone-walled structures associated with the once powerful Buthelezi and Khumalo clans. These clans later played a significant role in the formation of the Zulu kingdom. The famous king, Shaka Zulu, was born in the valley around 1785, and it is here that his forebears, King Nkosinkulu Zulu, King Phunga, King Mageba, King Ndaba, King Jama and King Senzangakhona, lie buried. The graves and royal residences of four Zulu rulers - King Shaka, King Dingane, King Mpande and King Cetshwayo, who ruled in succession from 1816 to 1884 – are located in the area around eMakhosini. The valley is regarded as the ancestral homeland of the Zulu nation as such this valley can also be classified as a cultural landscape. The study area, including KwaNobamba, is centrally situated within the eMakhosini Valley (Derwent 2006). KwaNobamba specifically is the area where both King Jama (King Shaka’s grandfather) and King Dinuzulu had homesteads and were buried. Other important sites within the greater eMakhosini Valley includes the kwaGqokli Hill, where King Shaka achieved his first military success against the powerful Ndwandwe under King Zwide and kwaMatiwane the Hill of Execution. Both the Voortrekker leader Piet Retief and the legendary leader of the amaNkwane people inkosi Matiwane were executed by King Dingane at this locality (Oberholser 1976; Derwent 2006)

The colonial history of the area starts around 1820 when early English ivory traders established themselves at Port Natal (Durban). Dutch descendants (i.e. Voortrekkers) moved into the area soon after 1834 and established a short lived Boer republic called

Natalia to the south of the Tugela River. However, by 1845 Natal became a British colony. In 1879 Zulu-land was invaded by British forces and the area annexed soon thereafter.

Historical era sites relating to the period of the Anglo-Zulu War of 1879 also occur in the greater Ulundi area to the north of the study area. However, Lord Chelmsford's Camp is situated approximately 2km to the south-east of the study area (Fig 4). None of the Anglo-Zulu War period sites occur in the immediate environs of the study area.

### **3.3 A short history of the Zulu Kings**

Given the historical significance of the eMakhosini valley to the Zulu Nation a brief discussion of the various Zulu Kings is deemed necessary in order to contextualise the significance of the area. The information provided below was collated from James (2004, 2014).

#### **3.3.1 *The Forebears***

The early history of the Zulu clan was handed down through the generations by word-of-mouth and very little is remembered of the clan founder, King Zulu kaMalandela (son of Malandela), and his heirs before King Senzangakhona kaJama. All that was remembered was that the early Zulu chiefs lived in the White Umfolozi Valley, near Ulundi, bred cattle and were a peaceful clan, who made no wars. King Zulu kaMalandela was born in approximately 1600. His successors were King Phunga, King Mageba, King Ndaba, King Jama and King Senzangakhona. King Senzangakhona was born in approximately 1757 and led the Zulu until approximately 1816. He was commemorated in praise songs for his personal beauty and was the father of King Shaka, the founder of the Zulu nation. The graves of these early Zulu leaders are to be found in the eMakhosini Valley (Valley of the Kings), near Ulundi.

#### **King Shaka and the Rise of Zulu Power**

During the first quarter of the 19<sup>th</sup> Century, there was great violence and disruption in south-east Africa as rival chiefdoms fought for territory and political control. Three major chiefdoms were dominant, the Mabhudu, in what is now southern Mozambique, the Ndwandwe, between the Mkhuze and Black Umfolozi Rivers, and the Mthethwa,

between the lower Umfolozi and Mhlatuze Rivers. Within these chiefdoms, more centralised government was developing around the *amabutho* (age group regiments) system, the most militarised and centralised at the time being the Ndwandwe chiefdom, under Zwide kaLanga.

The Mthwethwa, under King Dingiswayo kwaJobe, were less tightly controlled and chiefdoms subject to Dingiswayo were allowed a certain degree of autonomy, including developing their own military capacity. One of these was the Zulu chiefdom, under Senzangakhona, who ruled the western regions of the Mthethwa territory.

In 1817, the Ndwandwe defeated the Mthethwa army and killed King Dingiswayo. With the Mthethwa vanquished, all that stood between Zwide and complete dominance of the region between the Phongolo and Thukela Rivers was the Zulu chiefdom, under their newly appointed chief, Shaka (who was yet to become a king).

King Shaka kaSenzangakhona was born in about 1787, to King Senzangakhona and Queen Nandi, the daughter of the chief of the Langeni clan. She conceived after she was betrothed to King Senzangakhona, but before she was officially taken as a wife. When notified of the pregnancy, the Zulu tried to refute the claim by insisting that she was swollen as a result of an intestinal beetle – *ishaka*, hence the naming of the baby boy as 'Shaka'. As a result of his 'illegitimate' birth, although he was King Senzangakhona's eldest son, he was not recognised as his heir. This honour was bestowed on his younger half-brother, Prince Sigujuna, the son of King Senzangakhona's eighth wife, Bhibi, whom he recognised as his 'great wife'.

Queen Nandi became Senzangakhona's third wife, but was said to be a difficult and aggressive woman. In about 1794, King Senzangakhona drove Queen Nandi and her son, Prince Shaka, into exile after she struck one of his leading advisers on the head with a knobkerrie. She returned to the Langeni clan, where she married a commoner, Ngendeyana of the Qwabe people, with whom she had a son, Ngwadi. Tradition has it that Prince Shaka was an unpopular child among the Langeni and that he had a particularly unhappy childhood there. After Ngwadi's birth, he left and went to live with the Mthethwa, under Jobe.

King Dingiswayo became aware of the young Prince Shaka's military aptitude and courage. When King Senzangakhona died, in 1816, King Dingiswayo supported King

Shaka's claim to chieftainship, when he employed his half-brother Ngwadi to assassinate Senzangakhona's heir, Prince Sigujana. However, King Shaka was faced with strong opposition from within the Zulu ruling house and was forced to secure his new position through tight political controls and military victories. Under him, the Zulu soon became a new regional power, but were still subject to King Dingiswayo.

When King Dingiswayo was killed by King Zwide in 1817, the now King Shaka, gradually extended his influence over the region between the White Umfolozi and the Thukela Rivers. Smaller chiefdoms who submitted to King Shaka gained protection from Ndwandwe raids, in return for providing manpower for the Zulu *amabutho* and yielding cattle as tribute. Although he killed chiefs who were unwilling to submit to his rule, Shaka was careful to cultivate leaders who would have sufficient credibility within their clans and would submit to his authority. In 1819, King Zwide was eventually defeated and retired to the north-west of the Phongolo River, now southern Swaziland.

King Shaka was a man of extraordinary energy, skill and ruthlessness, both as a military leader and a politician. His government depended on his ability to maintain control of the *amabutho* (age group regiment) system. In addition, he established an efficient bureaucracy and strategically placed loyalists in positions of authority. Within the kingdom, patronage and the maintenance of discipline were carefully balanced. It was strongly authoritarian and citizens traded individual rights for security. The Zulu kingdom was seen by other Africans of the time as the centre of civilisation and order, and King Shaka's lasting legacy is the kingdom that he left behind.

King Shaka started off with an army of 500 men, yet in 1879, only sixty-three years later, the Zulu army held off the might of the British Empire for a full six months and, in their first major encounter, defeated them at the Battle of Isandlwana. To eventually conquer Zululand, it required a British Army of 20 000 Imperial foot soldiers and cavalry armed with breech-loading rifles, cannons and rocket batteries, in addition to colonial mounted troops and thousands of Natal native levies, many of them armed with rifles, plus more than 1 000 ox-drawn provision wagons.

In September 1828, King Shaka was assassinated by his two half-brothers, King Dingane and Mhlangana, at his military homestead of kwaDukuza, where the present-day town of Stanger is. His body is thought to be buried under Cooper Street in Stanger. The assassins chose their time well as most of the *amabutho* were on

campaign in the north and discontent with King Shaka's rule was at an all-time high. After the assassination, King Dingane eliminated Mhlangana and reorganised the regiments that had remained behind.

### **King Dingane**

King Dingane has often been depicted as an unpredictable, untrustworthy and cowardly despot, largely as a result of his interaction with the Voortrekkers. However, he started his reign by allowing several of his *amabutho* to marry, by relaxing military discipline and his control of subordinate chiefs, and promising a more peaceful era. He did get rid of some of King Shaka's allies, but others were placated with gifts of cattle. His lenient approach proved short-lived and, after the Qwabe people revolted, King Dingane dealt harshly with any potential threat. He was not as militarily active as King Shaka and he seldom accompanied his forces on campaign. However, the very nature of the Zulu *amabutho* system, and its continual requirement for additional cattle, meant that the Zulu army had to be involved in frequent military campaigns. King Dingane's army was never as successful as King Shaka's and he started making attempts to acquire firearms from European traders and missionaries.

King Dingane feared the growing white presence on his borders and, justifiably, distrusted white settler motives. During his rule, a permanent trading settlement was established at Port Natal (now Durban), the first white missionaries arrived, and Voortrekker wagons came lumbering over the Drakensberg, in search of fertile land and grazing. At first, he tried to accommodate the Voortrekkers, but later tried to annihilate them. In the aftermath of the Battle of Blood River, the Zulu kingdom split when Prince Mpande, King Dingane's brother, sided with the Voortrekkers and drove King Dingane out of Zululand, to his death in the Lebombo Mountains.

### **King Mpande**

King Mpande became king in 1840, after overthrowing King Dingane, at the Battle of Maqongqo, with Boer assistance, and reigned over a reduced kingdom until his death in 1872. His flight to the Boers has been described as 'the breaking of the rope that held the nation together'.

King Mpande is often portrayed as an unworthy, fat, lazy, ineffectual, peaceable, and even a cowardly successor to King Shaka. This is supposed to explain why he was the only Zulu king to die a natural death after the longest reign. However, he dealt

successfully with civil wars, pressure on his borders and attempts of white traders, missionaries and neighbouring governments to undermine his authority. Under his rule, Zululand retained its autonomy and self-sufficiency, long after other African societies collapsed under settler pressure. Whatever his failures, his kingdom, although bruised, was intact when he died. He was buried at the Nodwengu Kraal, where there is a monument to him, close to the present-day Holiday Inn Hotel in Ulundi.

### **King Cetshwayo**

During King Mpande's reign, a succession dispute arose between his sons, Prince Cetshwayo and Mbuyazi, which erupted into full-scale civil war. King Mpande had originally designated Prince Cetshwayo as heir, but changed his mind and supported Prince Mbuyazi. Things finally came to a head in 1856, at the Battle of Ndongakusuka, when King Cetshwayo defeated Prince Mbuyazi. As a result, King Mpande was obliged to share power with King Cetshwayo. On King Mpande's death, in 1872, King Cetshwayo rebuilt the strength of his armies, acquiring firearms and reinforcing the discipline and morale that had been in decline.

King Cetshwayo had to cope with many problems. A land dispute with the Transvaal Boers was the most urgent, and white settlers were arriving in South Africa. British Imperialists wished to create a Southern African confederation and a strong, independent Zulu kingdom was considered a dangerous obstacle. As a result, they precipitated the Anglo-Zulu War in 1879, which finally broke the power of the Zulu kingdom as an independent state.

Zululand was divided into 13 districts, under chiefs appointed by the British, according to their 'divide and rule' tactics, but this arrangement proved unsatisfactory. The dethroned King Cetshwayo put his case before Queen Victoria, and was restored as king, subject to certain conditions. However, on his return to Zululand in 1883, civil war between his Usuthu party and anti-royalist rival, Zibhebhu, erupted. The Usuthu were defeated at Ulundi and King Cetshwayo fled to the Nkandla Forest, later moving to Eshowe, where he accepted sanctuary from the British. He died in 1884 after a short illness. The cause of death remains a mystery since his people would not allow a post-mortem, but foul play was suspected. King Cetshwayo, the last king of an independent Zulu empire, was buried in the Nkandla Forest, after a rule of only eight years.



### **King Dinuzulu**

King Cetshwayo's son, Dinuzulu, succeeded him and the struggle between the Usuthu and Zibhebhu continued. Boers living in Natal offered to help King Dinuzulu in exchange for land and, in the Battle of Etshaneni (Ghost Mountain), near Mkhuze, Zibhebhu was defeated. As payment, 800 Boers claimed a farm each and a portion of Northern Zululand was designated an independent republic, called the New Republic. The Boers also demanded that the remaining portion of Zululand be subject to the supervision of the New Republic.

The Zulus were unhappy with these conditions and requested British intervention. The Boers and British agreed on a boundary between the New Republic and Zululand, without the consent of the Zulus. The Governor of Natal was given authority over Zululand and a Zibhebhu faction member was given authority over a section of the territory. Soon there was trouble between him and King Dinuzulu, who now openly defied the British. After a considerable amount of fighting, King Dinuzulu was charged with high treason and banished to St Helena in 1888. In 1898, he was allowed to return to Zululand and was appointed *induna* (senior official) in the Nongoma district of Zululand.

In 1902, parts of Zululand were opened to European settlement and Zulu clans were confined to demarcated Native Reserves. The new territory proved expensive for the Colony of Natal to maintain and, in 1905, a poll tax bill was passed to collect £1 from all unmarried male natives. The country had been peaceful since 1888, but locusts, rinderpest, erosion, shrinking land and a growing population had reduced many of the clans to the verge of destitution and the poll tax was the 'last straw'. Some clans refused to pay and this precipitated the abortive Bambatha Rebellion in 1906. King Dinuzulu was implicated, again charged with treason, and sentenced to four years imprisonment. He died in 1913 and was buried under a granite slab at Nobamba (Derwent 2006) in the Emakhosini area.

### **Later Kings**

King Solomon, one of King Dinuzulu's sons, was born in 1893, on St Helena. He was proclaimed principal heir and appointed Paramount Chief of the Zulus. He died in 1933 as a mere ceremonial figure. He was succeeded by King Cyprian Bhekezulu

kaSolomon, a minor son, who was born in 1924, and served under a regent until he became Paramount Chief in 1945. He died in 1968 at Nongoma. King Cyprian was succeeded by King Goodwill Zwelithini kaBhekuzulu, who was born in 1948 and inducted in 1971. King Goodwill is still King of the Zulus today and his position is recognised by the constitution of the new South Africa (James 2004, 2014).

## **4 BACKGROUND INFORMATION OF THE SURVEY**

### **4.1 Methodology**

A desktop study was conducted of the archaeological databases housed in the KwaZulu-Natal Museum. In addition, the available archaeological literature covering the greater Ulundi was also consulted. The SAHRIS website was consulted to obtain background information on previous heritage surveys and assessments in the area. A ground survey, following standard and accepted archaeological procedures, was conducted.

### **4.2 Restrictions encountered during the survey**

#### **4.2.1 *Visibility***

Visibility was good but may have been compromised by dense vegetation (grass cover) in places.

#### **4.2.2 *Disturbance***

No disturbance of any heritage sites or features was noted.

### **4.3 Details of equipment used in the survey**

GPS: Garmin Etrek

Digital cameras: Canon Powershot A460

All readings were taken using the GPS. Accuracy was to a level of 5 m.

## **5 DESCRIPTION OF SITES AND MATERIAL OBSERVED**

### **5.1 Locational data**

Province: KwaZulu-Natal

Towns: Ulundi and Melmoth

Municipality: Ulundi Municipal Area

### **5.2 Description of the general area surveyed**

The study area is situated within the Ophathe-eMakosini Heritage Park (Fig 1 & 2). However, the greater eMakosini Valley extends beyond the Park. An immediate concern was to ensure that the proposed development do not impinge on important heritage sites located at KwaNobamba situated in the northern section of the Park. It is known from the literature and available oral evidence that both King Jama kaNdaba (King Shaka's grandfather) and King Dinuzulu had homesteads and were buried at KwaNobamba. King Shaka kaSenzangakhona was also born at kwaNobamba. When King Dingane ascended to the throne, he moved back to the eMakosini Valley, from kwaDukuza near Stanger, and temporarily located his capital at KwaNobamba, whilst building Mgungundlovu (located opposite and within visible distance from KwaNobamba). Whilst the grave sites are well known and recorded in the heritage inventories of Amafa the location of all the former homesteads in the area needs more research. Interestingly, the burial sites of King Jama and King Dinuzulu are situated to the north of the Ophathe-eMakosini Heritage Park (Fig 4).

The footprint of the proposed development including an area of approximately 100m around the proposed development was surveyed by foot to ensure that no heritage sites or features are compromised. No heritage sites occur on the footprint and on the

actual site of the proposed development. The burial sites of King Jama and King Dinuzulu occur almost 1km to the north west of the footprint (Fig 4). There was no evidence for any former homesteads on the footprint. An upper grinder and lower grinder was found approximately 100m to the north west from the proposed building site (Figs 4 & 5) but no additional artefacts or structures were located. It therefore does not qualify as an actual archaeological site. The area where the grinders were located will also not be affected by the proposed development.

## **6 STATEMENT OF SIGNIFICANCE (HERITAGE VALUE)**

As there are no archaeological sites on the footprint the area is not significant in terms of site-related values. Nevertheless there is a slight possibility that excavation and construction work may expose archaeological material. Should archaeological material been exposed during construction then all development work should stop immediately and the provincial heritage agency, Amafa, must be contacted for further evaluation. In addition, the footprint forms part of the cultural landscape of the greater eMakosini Valley. As such the proposed development must be sensitive of the living heritage values associated with cultural landscapes (see below).

### **6.1 Field Rating**

The field rating criteria as formulated by SAHRA (Table 2) does not apply to any archaeological sites on the footprint as none have been identified. However, the KwaNobamba area falls within the greater eMakosini Valley. The burial sites of former Zulu Kings within the eMakosini have been afforded provincial landmark status by Amafa. The whole valley is a cultural landscape (see below) and all developments within the area should be conducted in a sensitive manner involving the local community, the Zulu Royal family, and the provincial heritage agency Amafa.

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

## 7 CULTURAL LANDSCAPES

This section gives a brief introduction to the concept of cultural landscape and its relation to various aspects of the dynamic interaction of humans as cultural agents and the landscape as a medium. A description of the interwoven relationships of humans with the landscape over time will be given including the archaeological, historical, and contemporary connections. Lastly, the living heritage makes up a large part of the study undertaken, its significance is highlighted in relation to the descendants who still occupy the area and retain a sense of identity to the landscape.

## 7.1 Concept of Cultural Landscape

Cultural landscapes can be interpreted as complex and rich extended historical records conceptualised as organisations of space, time, meaning, and communication moulded through cultural process. The connections between landscape and identity and, hence, memory are fundamental to the understanding of landscape and human sense of place. Cultural landscapes are the interface of culture and nature, tangible and intangible heritage, and biological and cultural diversity. They represent a closely woven net of relationships, the essence of culture and people's identity. They are symbol of the growing recognition of the fundamental links between local communities and their heritage, human kind, and its natural environment. In contemporary society, particular landscapes can be understood by taking into consideration the way in which they have been settled and modified including overall spatial organisation, settlement patterns, land uses, circulation networks, field layout, fencing, buildings, topography, vegetation, and structures. The dynamics and complex nature of cultural landscapes can be regarded as text, written and read by individuals and groups for very different purposes and with very many interpretations. The messages embedded in the landscape can be read as signs about values, beliefs, and practices from various perspectives. Most cultural landscapes are living landscapes where changes over time result in a montage effect or series of layers, each layer able to tell the human story and relationships between people and the natural processes. The impact of human action on the landscape occurs over time so that a cultural landscape is the result of a complex history and creates the significance of place in shaping historical identities by examining a community's presence or sense of place. The deeply social nature of relationships to place has always mediated people's understanding of their environment and their movements within it, and is a process which continues to inform the construction of people's social identity today. Social and spatial relationships are dialectically interactive and interdependent. Cultural landscape reflects social relations and institutions and they shape subsequent social relations.

Cultural landscapes tell the story of people, events, and places through time, offering a sense of continuity, a sense of the stream of time. Landscapes reflect human activity and are imbued with cultural values. They combine elements of space and time, and represent political as well as social and cultural constructs. Culture shapes the landscape through day-to-day routine and these practices become traditions incorporated with a collective memory the ultimate embodiments of memorial

consciousness's, examples such as monuments, annual events and, archives. As they have evolved over time, and as human activity has changed, they have acquired many layers of meaning that can be analysed through archaeological, historical, geographical, and sociological study. Indigenous people, European explorers, missionaries, pastoralists, international and domestic travellers all looked or look at similar landscapes and experience different versions of reality. Regardless of the power of different cultural groups, however, all groups create cultural landscape and interpret them from their own perspectives. This gives rise to tensions and contradictions between groups, invariably expressed in landscape forms as well. The dynamics and complex nature of cultural landscapes can be regarded as text, written and read by individuals and groups for very different purposes and with very many interpretations. The messages embedded in the landscape can be read as signs about values, beliefs, and practices from various perspectives. Most cultural landscapes are living landscapes where changes over time result in a montage effect or series of layers, each layer able to tell the human story and relationships between people and the natural processes. A common theme underpinning the concept of ideology of landscape itself is the setting for everything we do is that of the landscape as a repository of intangible values and human meaning that nurture our very existence. Intangible elements are the foundation of the existence of cultural landscapes, and that are still occupied by contemporary communities, Landscape, culture and collective memory of a social group are intertwined and that this binds the individuals to their community. Culture shapes their everyday life, the values bind gradually, change slowly, and transfer from generation to generation – culture is a form of memory. We see landscapes as a result of our shared system of beliefs and ideologies. In this way landscape is a cultural construct, a mirror of our memories and myths encoded with meanings which can be read and interpreted. Pivotal to the significance of cultural landscapes and the ideas of the ordinarily sacred is the realisation that it is the places, traditions, and activities of ordinary people that create a rich cultural tapestry of life, particularly through our recognition of the values people attach to their everyday places and concomitant sense of place and identity. Living heritage means cultural expressions and practices that form a body of knowledge and provide for continuity, dynamism, and meaning of social life to generations of people as individuals, social groups, and communities. It also allows for identity and sense of belonging for people as well as an accumulation of intellectual capital current and future generation in the context of mutual respect for human, social and cultural rights. Protection of these cultural landscapes involves some management issues such as successful

conservation is based on the continuing vital link between people and their landscapes. This link can be disrupted or affected by for instance economic reasons. Other threats can also be attributed to urban expansion and development, tourism, war and looting and something beyond our human intervention: natural disasters and climate change. Cultural landscape management and conservation processes bring people together in caring for their collective identity and heritage, and provide a shared local vision within a global context. Local communities need, therefore, to be involved in every aspect of identification, planning and management of the areas as they are the most effective guardians of landscape heritage. Most elements of living heritage are under threat of extinction due to neglect, modernisation, urbanisation, globalisation, and environmental degradation. Living heritage is at the centre of people's culture and identity, it is importance to provide space for its continued existence. Living heritage must not be seen as merely safeguarding the past, but it must be seen as safeguarding the logic of continuity of what all communities or social groups regard as their valuable heritage, shared or exclusive. In some instances, villages may capitalise on local landscape assets in order to promote tourism. Travel and tourism activities are built around the quest for experience, and the experience of place and landscape is a core element of that quest. It is a constant desire for new experiences that drives tourism, rather than a quest for authenticity. It is, therefore, important to engage actively with the tourism industry so that aspects of life and landscape important to cultural identity, including connection with place are maintained (after Booth & van Wenzel).

## **7.2 Cultural landscape of KwaNobamba within the greater eMakosini area.**

Cultural landscapes are increasingly becoming a significant considering factor when conducting various heritage impact assessments for proposed developments in South Africa. The eMakosini Valley, and by implication the study area, is considered as having a high cultural heritage significance. This significance attests to the area, and various heritage sites situated in the eMakosini, being afforded Provincial Heritage Landmark Status by Amafa. The area is important in terms of its historical significance in the development of the Zulu Kingdom. The graves and royal residences of four Zulu rulers – King Shaka, King Dingane, King Mpande and King Cetshwayo who ruled in succession from 1816 to 1884 – are located in the area around eMakosini. The KwaNobamba area specifically is associated with the former homesteads and graves of King Jama (the grandfather of King Shaka) and King Dinuzulu who was instated as



monarch in 1884. Dinuzulu is buried at Nobamba beneath a granite slab at the site of King Senzangakhona's birthplace (at the foot of the Ntabaye Zulu Hill). Today the area remains important to the Zulu Nation, especially to members the Zulu royal family who often conducts pilgrimages to the various graves of departed Zulu Kings. The presence of these graves and its significance identified mainly by memory and oral history highlights the significance of passing down information from generation to generation and the continuing of the living heritage within the area.

The building of the KwaNobamba Royal Residence will serve to commemorate the heritage and traditions of the Zulu people and, with the Zulu Royal Family living once again in the area where the nation began, will serve as a living heritage. His Royal Highness, King Goodwill Zwelithini kaBekuzulu, the reigning King of the Zulu Nation, wishes to re-establish a Royal Residence in the eMakhosini Valley, where the founder of the Zulu Nation, King Shaka kaSenzangakhona, was born. The proposed development will be built along the lines of a traditional homestead (*umuzi/Isigodlo*) and as such will be a further expression of the living heritage of the valley. The building of a Royal Residence within the eMakhosini Valley, with the same layout as a traditional *umuzi/Isigodlo*, will have tremendous cultural and spiritual significance to the Zulu Royal Family which, in a sense, will be coming home.

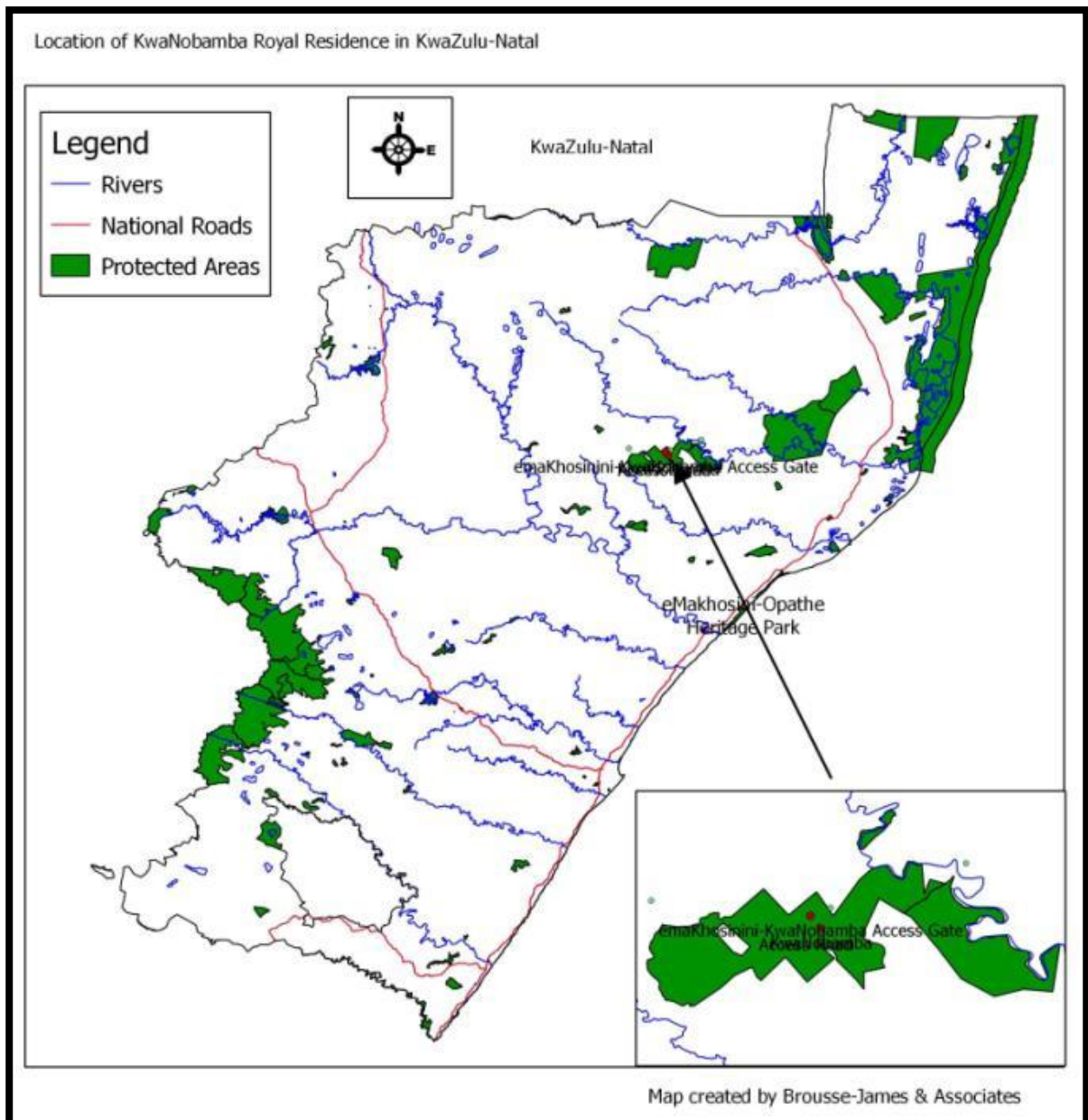
## **8 RECOMMENDATIONS**

The proposed construction of the Royal Residence at KwaNobamba may proceed in terms of heritage values as no sites are in any danger of being destroyed or altered. All the known heritage sites within the eMakhosini Valley are situated more than 1 km from the proposed development and will not be threatened, altered or destroyed. However, it should also be pointed out that the KwaZulu-Natal Heritage Act requires that operations exposing archaeological and historical residues should cease immediately pending an evaluation by the heritage authorities.

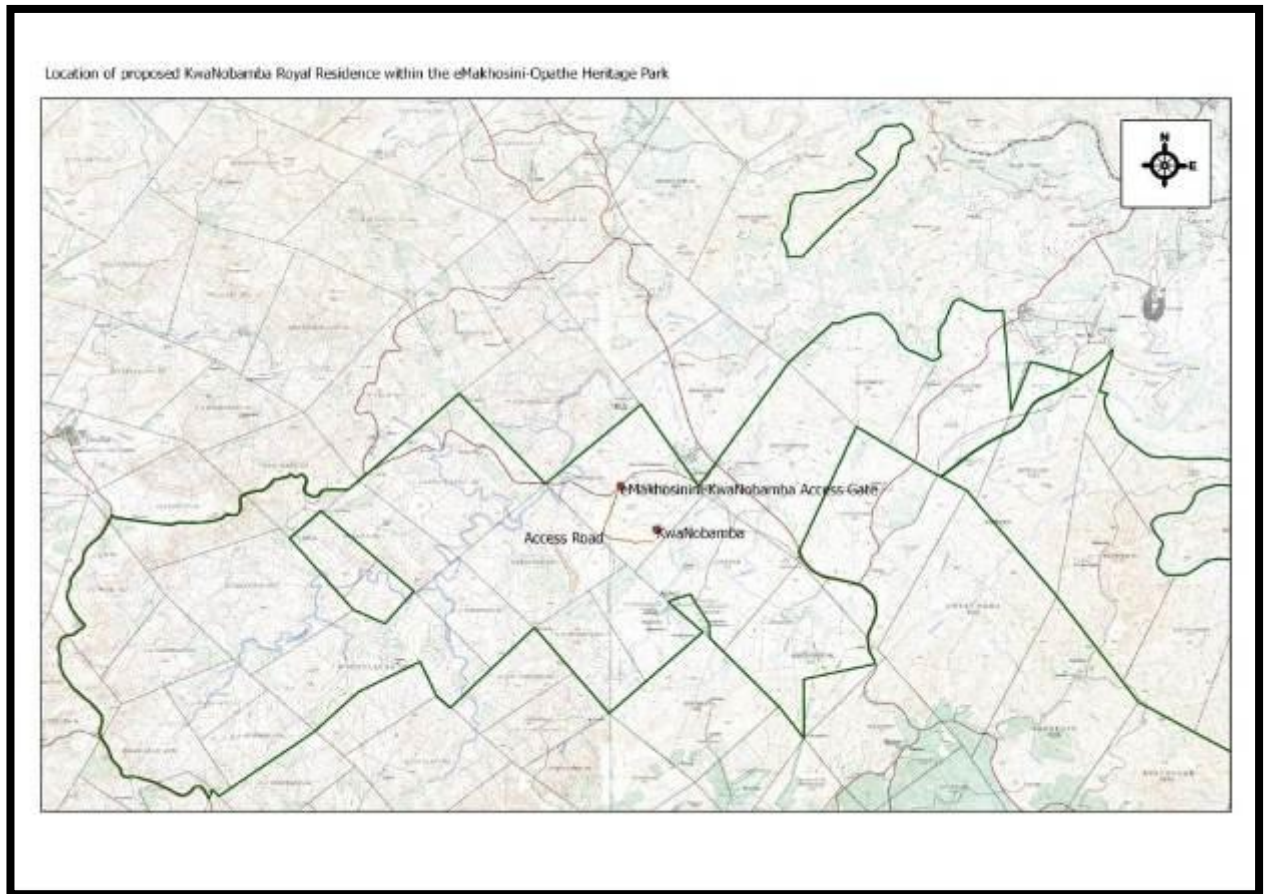
## **9 RISK PREVENTATIVE MEASURES ASSOCIATED WITH CONSTRUCTION**

Construction work and excavations may yield archaeological material. If any heritage features are exposed by construction work then all work should stop immediately and the provincial heritage agency, Amafa, should be contacted for further evaluation.

10 MAPS AND PHOTOGRAPHS



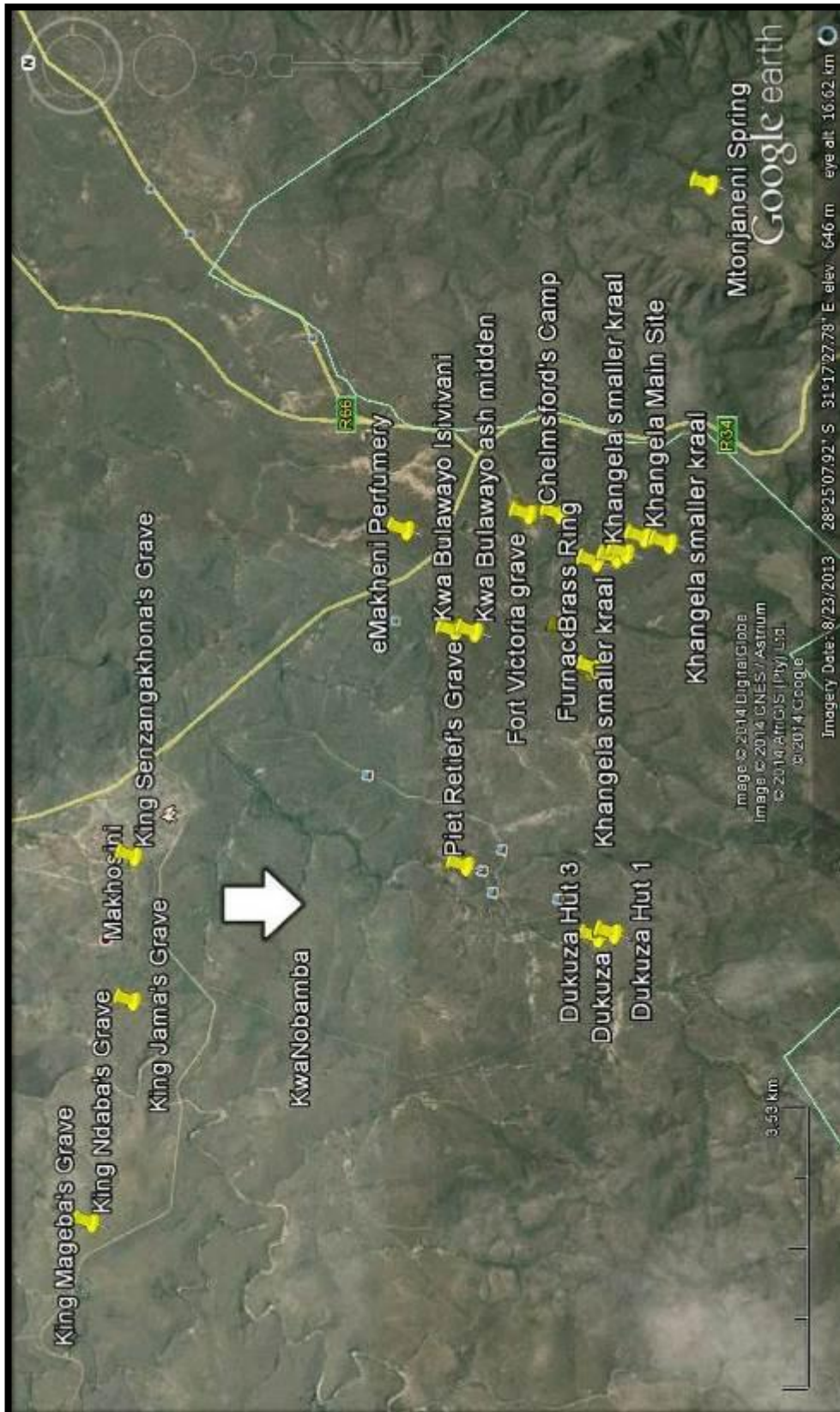
**Figure 1. Location of the proposed Royal Residence at KwaNobamba, KwaZulu-Natal (Source: Brousse-James & Associates)**



**Figure 2. Location of the KwaNobamba Royal Residence within the eMakhosini-Ophathe Heritage Park (Source: Brousse-James Associates)**



Figure 3. Site Plan of the proposed development of the Royal Residence.



**Figure 4. Google aerial photograph showing the location of the proposed development at KwaNobamba relative to the known heritage sites of the area..**



**Figure 5. View over the study area (Source: Brousse-James & Associates)**



**Figure 6. Photograph of the study area with views towards UMgungundlovu in the south. Dense vegetation may have compromised site visibility.**



**Figure 7.** *A singular lower grindstone was located at S 28° 24.534' E 031° 15.538'. It appears to be out of context and no archaeological site is associated with this artefact.*



**Figure 8.** *A singular upper grinder was located at S 28°24.530' E 031° 15.492'. It appears to be out of context and no archaeological site is associated with this artefact.*

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