

PHASE ONE HERITAGE IMPACT ASSESSMENT OF THE PROPOSED MBIZANA MIXED USE TOWNSHIP DEVELOPMENT, BIZANA MUNICIPALITY, EASTERN CAPE PROVINCE.



ACTIVE HERITAGE cc.
For: Matangana and Associates

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Frans was employed as a junior research associate at the then University of Transkei, Botany Department in 1988-1990. Although attached to a Botany Department he conducted a palaeoecological study on the Iron Age of northern Transkei - this study formed the basis for his MA thesis in Archaeology. Frans left the University of Transkei to accept a junior lecturing position at the University of Stellenbosch in 1990. He taught mostly undergraduate courses on World Archaeology and research methodology during this period.

From 1991 – 2001 Frans was appointed as the head of the department of Historical Anthropology at the Natal Museum, Pietermaritzburg. His tasks included academic research and publication, display conceptualization, and curating the African ethnology collections of the Museum. He developed various displays at the Natal Museum on topics ranging from Zulu material culture, traditional healing, and indigenous classificatory systems. During this period Frans also developed a close association with the Departments of Fine Art, Psychology, and Cultural and Media Studies at the then University of Natal. He assisted many post-graduate students with projects relating to the cultural heritage of South Africa. He also taught post-graduate courses on

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Frans left the Natal Museum in 2001 when approached by a Swiss funding agency to assist an international NGO (Working Group for Indigenous Minorities) with the conceptualization of a San or Bushman museum near Cape Town. During this period he consulted extensively with various San groupings in South Africa, Namibia and Botswana. During this period he also made major research and conceptual contributions to the Kamberg and Didima Rock Art Centres in the Ukhahlamba Drakensberg World Heritage Site.

Between 2003 and 2007 Frans was employed as the Cultural Resource Specialist for the Maloti Drakensberg Transfrontier Project – a bilateral conservation project funded through the World Bank. This project involved the facilitation with various stakeholders in order to produce a cultural heritage conservation and development strategy for the adjacent parts of Lesotho and South Africa. Frans was the facilitator for numerous heritage surveys and assessments during this project. This vast area included more than 2000 heritage sites. Many of these sites had to be assessed and heritage management plans designed for them. He had a major input in the drafting of the new Cultural Resource Management Plan for the Ukhahlamba Drakensberg World Heritage site in 2007/2008. A highpoint of his career was the inclusion of Drakensberg San indigenous knowledge systems, with San collaboration, into the management plans of various rock art sites in this world heritage site. He also liaised with the tourism specialist with the drafting of a tourism business plan for the area.

During April 2008 Frans accepted employment at the environmental agency called Strategic Environmental Focus (SEF). His main task was to set-up and run the cultural heritage unit of this national company. During this period he also became an accredited heritage impact assessor and he is rated by both Amafa and the South African Heritage Resources Agency (SAHRA). He completed almost 50 heritage impact assessment reports nation-wide during an 18th month period.

Frans left SEF and started his own heritage consultancy called “Active Heritage cc” in July 2009. Although mostly active along the eastern seaboard his clients also include international companies such as Royal Dutch Shell through Golder Associates, and UNESCO. He has now completed almost 1000 heritage conservation and management reports for various clients since the inception of “Active Heritage cc”. Amongst these was a heritage study of the controversial fracking gas exploration of the Karoo Basin and various proposed mining developments in South Africa and proposed developments adjacent to various World Heritage sites. Apart from heritage impact assessments (HIA's) Frans also assist the National Heritage Council (NHC) through Haley Sharpe Southern Africa, with heritage site data capturing and analysis for the proposed National Liberation Route World Heritage Site and the national intangible heritage audit. In addition, he has done background research and conceptualization of the proposed

Dinosaur Interpretative Centre at Golden Gate National Park and the proposed Khoi and San Interpretive Centre at Camdeboo, Eastern Cape Province. During 2009 he also produced the first draft dossier for the nomination of the Sehlabathebe National Park, Lesotho as a UNESCO inscribed World Heritage Site.

Frans was appointed as temporary lecturer in the department of Heritage and Tourism, UKZN in 2011. He is also a research affiliate at the School of Cultural and Media Studies in the same institution.

Frans's research interests include African Iron Age, paleoecology, rock art research, San ethnography, traditional healers in South Africa, and heritage conservation. Frans has produced more than forty publications on these topics in both popular and academic publications. He is frequently approached by local and international video and film productions in order to assist with research and conceptualization for programmes on African heritage and culture. He has also acted as presenter and specialist for local and international film productions on the rock art of southern Africa. Frans has a wide experience in the fields of museum and interpretive centre display and made a significant contribution to the conceptual planning of displays at the Natal Museum, Golden Horse Casino, Didima Rock Art Centre and !Khwatla San Heritage Centre. Frans is also the co-founder and active member of "African Antiqua" a small tour company who conducts archaeological and cultural tours world-wide. He is a Thetha accredited cultural tour guide and he has conducted more than 50 tours to heritage sites since 1992.

Declaration of Consultants independence

Frans Prins is an independent consultant to Matanga & Associates and has no business, financial, personal or other interest in the activity, application or appeal in respect of which he was appointed other than fair remuneration for work performed in connection with the activity, application or appeal. There are no circumstances whatsoever that compromise the objectivity of this specialist performing such work.



Frans Prins

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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 heritage survey of the proposed Mbizana Mixed use Township development, Mbizana Local Municipality, Eastern Cape Province, identified no heritage sites on the footprint. There are no archaeological sites or any other heritage resources on or near the proposed development site. The greater area is also not part of any known cultural landscape. However, an Amafa registered palaeontologist needs to conduct a phase two desktop paleontological assessment of the area before development may proceed. Attention is drawn to the South African Heritage Resources Act, 1999 (Act No. 25 of 1999), which requires that operations that expose archaeological or historical remains as well as graves and fossil material 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 Matanga & Associates
Type of development:	Proposed Mixed Use Township Development adjacent to Mbizana
Rezoning or subdivision:	Rezoning
Terms of reference	To carry out a Phase One 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).

1.1. Details of the area surveyed:

Mbizana Local Municipality is an administrative area in the Alfred Nzo District Municipality, Eastern Cape in South Africa. The proposed Mbizana Mixed Use Township development is located on the southern outskirts of Mbizana (Fig 7). It covers an area of approximately 77.55 hectares. The GPS coordinates for the centre of the project are: 30° 51' 57.09'' S 29° 51' 44.02'' E (Figs 1 – 3).

The project area is dominated by disturbed grassland (Figs 5 & 6). All the buildings on or adjacent to the project area are younger than 60 years old (Figs 7 & 8). The only anthropogenic markers are footpaths and tracks used by both people and animals (Fig 6).

2 BACKGROUND TO ARCHAEOLOGICAL HISTORY OF AREA

The archaeological history of the Province of the Eastern Cape Province dates back to about 2 million years and possibly older, which marks the beginning of the Stone Age. The Stone Age in the Eastern Cape Province was extensively researched by archaeologists attached to the Albany Museum in Grahamstown, the University of Stellenbosch, the then University of Transkei (UNITRA) and Fort Hare University. The Stone Age period has been divided in to three periods namely: Early Stone Age (ESA) dating between 2 million years ago to about 200 000 years ago, Middle Stone Age (MSA)

dating between 200 000 years ago to about 30 000 years ago, and the Later Stone Age (LSA) which dates from 30 000 to about 2 000 year ago. The Stone Age period ends around approximately 2 000 years ago when Bantu speaking Age farmers from the north arrived in southern Africa. The Iron Age is also divided into three periods, namely: Early Iron Age (EIA) dating between AD 200 and AD 900, Middle Iron Age (MIA) dating between AD 900 and AD 1300, Late Iron Age (LIA) dating between AD 1 300 and 1 820.

2.1 Stone Age

2.1.1 Early Stone Age (ESA)

The ESA is considered as the beginning of the stone tool technology. It dates back to over 2 million years ago until 200 000 years ago. This period is characterised by the Oldowan and Acheulean industries. The Oldowan Industry, dating to approximately between over 2 million years and 1.7 million years predates the later Acheulean. The Oldowan Industry consists of very simple, crudely made core tools from which flakes are struck a couple of times. To date, there is no consensus amongst archaeologists as to which hominid species manufactured these artefacts. The Acheulean Industry lasted from about 1.7 million years until 200 thousand years ago. Acheulean tools were more specialized tools than those of the earlier industry. They were shaped intentionally to carry out specific tasks such as hacking and bashing to remove limbs from animals and marrow from bone. These duties were performed using the large sharp pointed artefacts known as hand axes. Cleavers, with their sharp, flat cutting edges were used to carry out more heavy duty butchering activities (Esterhuysen, 2007). The ESA technology lasted for a very long time, from early to middle Pleistocene and thus seems to have been sufficient to meet the needs of early hominids and their ancestors. Although not identified on the footprint, ESA tools occurrence have been reported in other sites in the Transkei (Derricourt 1977: Feely 1987). However, Sangoan period sites have been recorded in the greater Port Edward area to the immediate north of the project area. Sangoan period sites are seen to be a late expression of the Early Stone Age and may date back to about 300 000 years ago (Mitchell 2002). It is possible that more systematic surveys will also locate Sangoan period sites to the south of the Umtavuna River. Apart from stone artefacts, the ESA sites in the Transkei have produced very little as regards other archaeological remains. This has made it difficult to make inferences pointing to economical dynamics of the ESA people in this part of the world (Mazel 1989).

2.1.2 Middle Stone Age (MSA)

The MSA dates to between 200 000 and 30 000 years ago, coinciding with the emergence of anatomically modern humans. The MSA technology is therefore believed to have been manufactured by fully modern humans known as *Homo sapiens* who emerged around 250 000 years ago. While some of the sites belonging to this time period occur in similar contexts as those of ESA, most of the MSA sites are located in rock shelters. Palaeoenvironmental data suggest that the distribution of MSA sites in the high lying Drakensberg and surrounding areas was influenced by the climate conditions, specifically the amount and duration of snow (Carter, 1976). In general, the MSA stone tools are smaller than those of the ESA. Although some MSA tools are made from prepared cores, the majority of MSA flakes are rather irregular and are probably waste material from knapping exercises. A variety of MSA tools include blades, flakes, scrapers and pointed tools that may have been hafted onto shafts or handles and used as spearheads. Between 70 000 and 60 000 years ago new tool types appear known as segments and trapezoids. These tool types are referred to as backed tools from the method of preparation. Residue analyses on the backed tools from South African MSA sites including those in KZN indicate that these tools were certainly used as spear heads and perhaps even arrow points (Wadley, 2007). Derricourt (1977) reported a few MSA sites in the Transkei but none of these occur in the immediate vicinity of the project area.

2.1.3 Late Stone Age (LSA)

Compared to the earlier MSA and ESA, more is known about the LSA which dates from around 30 000 to 2 000 (possibly later) years ago. This is because LSA sites are more recent than ESA and MSA sites and therefore achieve better preservation of a greater variety of organic archaeological material. The Later Stone Age is usually associated with the San (Bushmen) or their direct ancestors. The tools during this period were even smaller and more diverse than those of the preceding Middle Stone Age period. LSA tool technology is observed to display rapid stylistic change compared to the slower pace in the MSA. The rapidity is more evident during the last 10 000 years. The LSA tool sequence includes informal small blade tradition from about 22 000 – 12 000 years ago, a scraper and adze-rich industry between 12 000 – 8 000 years ago, a backed tool and small scraper industry between 8 000 – 4 000 years and ending with a variable set of other industries thereafter (Wadley, 2007). Adzes are thought to be wood working tools and may have also been used to make digging sticks and handles for tools. Scrapers are tools that are thought to have been used to prepare hides for clothing and

manufacture of other leather items. Backed tools may have been used for cutting as well as tips for arrows. It was also during Later Stone Age times that the bow and arrow was introduced into southern Africa – perhaps around 20 000 years ago. Because of the extensive use of the bow and arrow and the use of traps and snares, Later Stone Age people were far more efficient in exploiting their natural environment than Middle Stone Age people. Up until 2 000 years ago Later Stone Age people dominated the southern African landscape. However, shortly after 2 000 years ago the first Khoi herders and Bantu-speaking agro pastoralists immigrated into southern Africa from the north. This led to major demographic changes in the population distribution of the subcontinent. San hunter-gatherers were either assimilated or moved off to more marginal environments such as the Kalahari Desert or some mountain ranges unsuitable for small-scale subsistence farming and herding. The San in the coastal areas of the study area were the first to have been displaced by incoming African agro pastoralists. However, some independent groups continue to practice their hunter gatherer lifestyle in the foothills of the Drakensberg until the period of white colonisation around the 1840's (Wright & Mazel, 2007). Also dating to the LSA period is the impressive Rock Art found on cave walls and rock faces. Rock Art can be in the form of rock paintings or rock engravings. The Eastern Province is renowned for the prolific San rock painting sites concentrated in the southern Drakensberg and adjacent areas. Rock art sites do occur outside the Drakensberg including the Mpondoland coastal zone that also covers the project area (Feely 1987). The Umtavuna Nature Reserve, to the immediate north of the project area, and the Mkambati Nature Reserve, to the east of the project area, contains various rock painting sites. However, these sites have not been afforded similar research attention as those sites occurring in the Drakensberg.

2.2 Iron Age

2.2.1 Early Iron Age (EIA)

Unlike the Stone Age people whose life styles were arguably egalitarian, Iron Age people led quite complex life styles. Their way of life of greater dependence on agriculture necessitated more sedentary settlements. They cultivated crops and kept domestic animals such as cattle, sheep, goats and dogs. Pottery production is also an important feature of Iron Age communities. Iron smelting was practised quite significantly by Iron Age society as they had to produce iron implements for agricultural use. Although Iron Age people occasionally hunted and gathered wild plants and shellfish, the bulk of their diet consisted of the crops they cultivated as well as the meat of the animals they kept. EIA villages were relatively large settlements strategically located in valleys beside rivers

to take advantage of the fertile alluvial soils for growing crops (Maggs, 1989. Huffman 2007). The EIA sites in the Eastern Cape Province dates back between AD 600 to AD 900. Based on extensive research on EIA sites in the eastern seaboard they can be divided along the following typological criteria and time lines according to ceramic styles (Maggs, 1989; Huffman 2007):

- _ Msuluzi (AD 500-700);
- _ Ndondondwane (AD 700 – 800);
- _ Ntshekane (AD 800 – 900).

Jim Feely found seven EIA sites within the greater Bizana and Lusikisiki areas to the immediate during archaeological surveys conducted in the 1980's. However, all of these are located adjacent to the Mzintlava and Mzimvubu rivers below the 800m contour. As such none of them occur in the immediate vicinity of the identified study areas.

2.2.2 Late Iron Age (LIA)

The LIA is not only distinguished from the EIA by greater regional diversity of pottery styles but is also marked by extensive stone wall settlements. However, in this part of the world, stone walls were not common as the Nguni people used thatch and wood to build their houses (Derricourt 1977). This explains the failure to obtain sites from the aerial photograph investigation of the study area. LIA sites in the Transkei occur adjacent to the major rivers in low lying river valleys but also along ridge crests above the 800m contour. The LIA in the project area can be ascribed to the Mpondo people or their immediate ancestors (Feely 1987). Trade played a major role in the economy of LIA societies. Goods were traded locally and over long distances. The main trade goods included metal, salt, grain, cattle and thatch. This led to the establishment of economically driven centres and the growth of trade wealth. Keeping of domestic animals, metal work and the cultivation of crops continued with a change in the organisation of economic activities (Maggs, 1989; Huffman 2007). Jim Feely found nine LIA sites in the greater Bizana and Lusikisiki areas during archaeological surveys in the 1980's. None of these sites, however, are situated on the project area..

2.3 Historic Period

Oral tradition is the basis of the evidence of historical events that took place before written history could be recorded. This kind of evidence becomes even more reliable in cases where archaeology could be utilised to back up the oral records. Sources of evidence for socio political organization during the mid-eighteenth to early nineteenth

century in the study area and the Transkei suggest that the people here existed in numerous small-scale political units of different sizes, population numbers and political structures (Feely 1987; Wright & Hamilton, 1989). This period was largely characterised by rage and instability as political skirmishes broke due to the thirst for power and resources between chiefdoms. During the 2nd half of the eighteenth century, stronger chiefdoms and paramountcies emerged. However, these were not fully grown states as there was no proper formal central political body established. This changed in the 1780's when a shift towards a more centralized political state occurred in parts of northern KwaZulu-Natal. The Zulu kingdom, established by King Shaka however became the most powerful in KwaZulu-Natal in the early years of the 19th century and had a marked influence on the local Mpondo chiefdom of the project area then ruled by chief Faku (Feely 1987).

The people of the greater Mbizana area are descendants of Nguni clans that migrated across the Umtamvuna River in the 1700s. They speak a dialect of Xhosa known as Pondo and the people themselves are called the amaPondo. In those early years, the amaPondo lived in small clans ruled by chieftains assisted by clan elders and councillors - who were usually members of the extended royal family. The affairs of the clans were regulated by customary law. Sons of chieftains other than the direct heir to the chieftaincy were free to start their own clans with reasonably loose bonds of loyalty to their fathers' clans. Lineages tended to die out after three or four generations. That, coupled with the fact that most amaPondo history is based on oral tradition, has made tracing lineages difficult. Interference, in terms of the arbitrary appointment of traditional leaders by both the British colonial government during the 1800s and the Nationalist government during the 20th Century, has complicated matters further.

According to local oral tradition, Sibiside is said to be the common patriarch of a number of Nguni communities (Soga 1905). He had three sons, Njanya, Dlamini and Mkhize. Njanya fathered twins, Mpondo and Mpondomise. Mpondo established his own clan, known as the amaMpondo. Mpondomise's descendants are known as the amaMpondomise. AmaPondo succession follows ancient traditions based on primogeniture (a woman may not succeed to the throne) and the number and importance of a king's wives. Upon marriage to a king each wife is assigned status by being allocated a 'house'. The two most important houses are the great house (*indlunkulu*) and the right hand house. Additional wives, known as *iqadi*, are regarded as support for these two houses. There may be as many *amaqadi* houses as there are wives married to a king.

However, among the *amaqadi*, there is also a great house (*iqadi lendlunkulu*) and a right hand house (*iqadi lekunene*). The first born son of the great house succeeds his father. The first born son of the right hand house may establish a separate “tribe”. Such a community would be semi-independent of but not of equal status to the great house. The son of *iqadi* to the great house succeeds his father if there is no male issue in the great house. In other words, the first born son of the right hand house does not automatically succeed if there is no son born to the great house. If there is no male issue in the right hand house, the son of *iqadi* of the right hand house succeeds to chieftaincy of the right hand house.

The wife whose *lobola* is derived from contributions made by the community assumes the highest status and is known as the great wife (*undlunkulu*). When there are twins from the great house, such as Mpondo and Mpondomise, or there is a dispute among the sons of a great house, prioritising the rights of inheritance becomes a matter of the father’s preference. In naming his heir, the father takes into account the preferences of his tribal elders and the community at large. Mpondo’s father chose him as his heir. Mpondo’s direct lineage includes Sihula, Santsabe, Mkhondwane, Sukude, Hlambangobubende, Siqelekazi, Hlamandana, Tahle, Msiza, Ncindise, and Cabe. Cabe fathered five sons, Qiya, Cwera, and Gangatha, from the great house, and Gwaru and Njilo from the right hand house. Although, as the eldest, Qiya was the rightful heir and successor to his father, Gangatha was favoured by his father and the people at large. A fight ensued between Qiya and Gangatha, resulting in Qiya being forced to retreat across the Mthatha River, leaving Gangatha to ascend the throne. After Gangatha, the amaMpondo were led, successively, by Bhala, Chithwayo, Ndayeni, Tahle, Nyawuza, Ngqungqushe, and Faku.

Faku (1824-1867) is considered the most significant ruler in the history of amaPondo. He successfully defended his people against Shaka, king of amaZulu, in the Mfecane wars (1824-1828). In the process, he crossed to the west of the Mzimvubu River and established his Great Place at Qaukeni near the Mngazi River. He then expanded the amaPondo’s sphere of influence by accommodating refugees from the Mfecane – including the amaBhaca, amaXesibe, and amaCwera. Faku also consolidated under his authority several neighbouring communities such as the imiZizi, amaNgutyana, and amaTshangase. In other words, he was the first of the amaPondo leaders to rule a community of some considerable size – and to integrate diverse cultures into a single society.

Acknowledged by then as King Faku and having completed the consolidation of his peoples, he returned to Qaukeni near Mngazi, leaving Ndamase, his eldest son, to rule on his behalf the regions adjacent to the Mzimvubu River. Ndamase set up his Great Place at Nyandeni. Ndamase was from the right hand house. Tradition has it that he once killed a lion whose skin he was expected to hand over to Mqikela, his much younger brother from the great house. Ndamase refused, triggering a fight between his own supporters and those of Mqikela. The ensuing tensions between the brothers made it expedient for Faku to offer Ndamase leadership of a region a fair distance away from his own Great Place and, therefore, from his younger son and heir. Here oral history gives us two versions of Ndamase's status. One is that Ndamase was to remain forever subordinate to the great house. Another is that, when he crossed the Mzimvubu River he subjugated the communities he found there. When Faku visited Ndamase, he instructed that all skins of animals killed be taken to Nyandeni, instead of Qaukeni. This was interpreted as a sign that Faku had handed over kingship to Ndamase. Whatever the truth of these stories, the disagreements between Ndamase and his brother effectively divided the amaPondo, a situation that the British colonial powers exploited to their own advantage.

By the closing decades of the 18th century, South Africa had fallen into two broad regions: west and east. Colonial settlement dominated the west, including the winter rainfall region around the Cape of Good Hope, the coastal hinterland northward toward the present-day border with Namibia, and the dry lands of the interior. Trekboers took increasingly more land from the Khoekhoe and from remnant hunter-gatherer communities, who were killed, were forced into marginal areas, or became labourers tied to the farms of their new overlords. Indigenous farmers controlled both the coastal and valley lowlands and the Highveld of the interior in the east, where summer rainfall and good grazing made mixed farming economies possible. A large group of British settlers arrived in the Eastern Cape in 1820; this, together with a high European birth rate and wasteful land usage, produced an acute land shortage, which was alleviated only when the British acquired more land through massive military intervention against Africans on the eastern frontier. Until the 1840s the British vision of the colony did not include African citizens (referred to pejoratively by the British as "Kaffirs"), so, as Africans lost their land, they were expelled across the Great Fish River, the unilaterally proclaimed eastern border of the colony.

The first step in this process included attacks in 1811–12 by the British army on the Xhosa groups, the Gqunukhwebe and Ndlambe. An attack by the Rharhabe-Xhosa on Graham's Town in 1819 provided the pretext for the annexation of more African territory, to the Keiskamma River. Various Rharhabe-Xhosa groups were driven from their lands throughout the early 1830s. They counterattacked in December 1834, and Governor Benjamin D'Urban ordered a major invasion the following year, during which thousands of Rharhabe-Xhosa died. The British crossed the Great Kei River and ravaged territory of the Gcaleka-Xhosa as well; the Gcaleka chief, Hintsa, invited to hold discussions with British military officials, was held hostage and died trying to escape. The British colonial secretary, Lord Glenelg, who disapproved of D'Urban's policy, halted the seizure of all African land east of the Great Kei. D'Urban's initial attempt to rule conquered Africans with European magistrates and soldiers was overturned by Glenelg; instead, for a time, Africans east of the Keiskamma retained their autonomy and dealt with the colony through diplomatic agents. However, after further fighting with the Rharhabe-Xhosa on the eastern frontier in 1846, Governor Colonel Harry Smith finally annexed, over the next two years, not only the region between the Great Fish and the Great Kei rivers (establishing British Kaffraria) but also a large area between the Orange and Vaal rivers, thus establishing the Orange River Sovereignty. These moves provoked further warfare in 1851–53 with the Xhosa (joined once more by many Khoe), with a few British politicians ineffectively trying to influence events.

The Mpondo people, under Faku (and west of the Kei), had never clashed with the British and the British treated the Mpondo as an independent nation. However, the Boers who trekked into Natal (now KwaZulu-Natal) to escape British rule in first the Western and then the Eastern Cape, found themselves under British sovereignty again. They sought new farms in MPondo territory and Faku turned to the British to help him resist the Boer intrusion.

As the first of the amaPondo kings to rule a united nation, Faku was deemed by his own people and the British to have the authority to sign the Maitland Treaty of 1844. The treaty confirmed his claim to the land of the MPondo (from the Drakensberg Mountains in the west to the coast). It also guaranteed him protection from annexation of that land by the British. In addition, the colonial government promised to stand by him should he need to defend his own territory and gave him cattle valued at seventy-five pounds. In return, he committed the MPondo to avoiding conflict with the Cape Colony, handing over any criminal elements who tried to hide on his land, returning any stolen cattle to

their rightful owners, protecting the whites living legitimately on his land as well as traders passing through his territory, maintaining peace amongst the various clans under his sovereignty, and supporting the Cape government with his forces if requested. Between 1811 and 1858 colonial aggression deprived Africans of most of their land between the Sundays and Great Kei rivers and produced poverty and despair. From the mid-1850s British magistrates held political power in British Kaffraria, destroying the power of the Xhosa chiefs. Following a severe lung sickness epidemic among their cattle in 1854–56, the Xhosa killed many of their remaining cattle and in 1857–58 grew few crops in response to a millenarian prophecy that this would cause their ancestors to rise from the dead and destroy the whites. Many thousands of Xhosa starved to death, and large numbers of survivors were driven into the Cape Colony to work. British Kaffraria fused with the Cape Colony in 1865, and thousands of Africans newly defined as Fingo resettled east of the Great Kei, thereby creating Fingoland.

After Faku died in 1867, Mqikela refused to co-operate with the government. Accordingly, the Cape government curtailed his powers, dividing Pondoland, as it had become known, into two and threatening to elevate Nqwiliso, the son and successor to Ndamase, to paramountcy. In 1878, in order to ensure that he did indeed get the paramountcy, Nqwiliso sold land at Port St. Johns to the British for one thousand pounds. The British wanted the land to secure the port for their ships. On his accession to power Nqwiliso made it clear that, while recognising Mqikela's house as the Great House of the amaPondo, he intended to follow in Ndamase's footsteps and owe allegiance to no one, and maintain his position as an independent chief. That meant he would suffer no interference from Mqikela. In this declaration he was supported by the Government. Once again, dissent among the MPondo gave the colonial power an opportunity to further erode traditional leadership. Colonial officialdom either ignored traditional authorities completely or allowed them to, at best, play a marginal role in governing their communities.

The Transkei, as the Fingoland region comprising the hilly country between the Cape and Natal became known, grew to be a large African reserve that expanded when those parts that were still independent were annexed in the 1880s and '90s. Pondoland lost its independence in 1894 (Kepe & Kotsebeza 2012).

3 BACKGROUND INFORMATION OF THE SURVEY

3.1 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 greater Mbizana areas was consulted. Aerial photographs covering the area were scrutinised for potential Iron Age and historical period structures and grave sites. A ground survey, following standard and accepted archaeological procedures, was conducted on the 10 June 2020. Particular attention was focused on the occurrence of potential grave sites and other heritage resources on the footprint.

3.1.1 *Background to the area surveyed*

The project area is situated on the southern outskirts of the town of Mbizana (Figs 1 – 3). Mbizana is surrounded by plantations and communal area dominated by small-scale subsistence farming. The Mphondo, a Xhosa-speaking people, lives in the area and has been the owners of the land for at least four centuries. Their immediate ancestors were encountered in the area by Portuguese shipwreck survivors along the coastline since at least the sixteenth century. Although there is evidence for resettlement and the alteration of traditional settlement patterns close to the town of Mbizana the traditional dispersed settlement pattern is still observable in some areas further afield. This local settlement structure has been referred to in anthropological literature as the ‘dispersed Nguni settlement structure’ (Sansom 1974). Essentially it is the indigenous settlement structure that occurred along the eastern seaboard of South Africa (Transkei and KwaZulu-Natal) prior to colonialism and so-called betterment schemes of the Apartheid-era (MacAllister 1988). Some local Mphondo homesteads still express the indigenous spatial patterning referred to as the ‘Central Cattle Pattern’ (Huffman 2007). The ‘Central Cattle Pattern’ has been a core expression of African world-views relating to the central notion of ‘wives for cattle’ and associated social structure. It has been a feature of indigenous African spatial patterning for almost 1 600 years (Huffman 2007) and is discernible at most Iron Age sites in the sub-continent south of the Zambezi.

3.2 Heritage Survey Results

The available data bases and literature do not suggest that any heritage features or sites of the following categories occur on the proposed development area. The results of the desktop survey was also confirmed by the actual ground survey.

- Archaeological Sites
- Historical Sites
- Living Heritage Sites
- Sites or areas with oral traditions attached to it.
- Cultural landscapes

A couple of Cultural Resource Management Projects have been conducted in the greater Mbizana area during the last 10 years (Becker 2008, Seliane 2012, Van Schalkwyk 2012, Prins 2018, Van Schalkwyk 2020). However, none of these covered the actual footprint. Grave sites occur in all the communal areas on the outskirts of Mbizana. However, none were located in the proposed development plot. The absence of graves were also confirmed by interviews with local residents in the project area (Fig 13).

3.3 Restrictions encountered during the survey

3.3.1 Visibility

Visibility was good.

3.3.2 Disturbance

No disturbance of any potential heritage features was noted.

3.4 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.

4 DESCRIPTION OF SITES AND MATERIAL OBSERVED

4.1 Locational data

Province: Eastern Cape

Closest Towns: Mbizana

Municipality: Mbizana Local Municipality

4.1.1 Stakeholder Consultation

The consultant spoke to various local residents encountered on the proposed development area during the ground survey (Fig 13). None of them had knowledge of any heritage sites and additional graves within the project area.

4.1.2 Desktop Paleontology Assessment

The updated fossil sensitivity map, as provided by the SAHRIS website, shows that the project area is of high paleontological sensitivity (Fig 4). According to SAHRA policy the implication is that a comprehensive paleontological desktop study will be required, most probably followed by a ground survey, before the proposed development may proceed. This study will have to be conducted by an accredited palaeontologist.

5 STATEMENT OF SIGNIFICANCE (HERITAGE VALUE)

5.1 Field Rating

Not applicable (Table 2) as no heritage sites are located on the footprint (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 (excluding paleontology)

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.	None.
2.	Scientific significance – Possession of uncommon, rare or endangered aspects of South Africa's cultural heritage.	None.
3.	Research/scientific significance – Potential to yield information that will contribute to an understanding of South Africa's natural or cultural heritage.	None.
4.	Scientific significance – Importance in demonstrating the principal characteristics of a particular class of South Africa's cultural places/objects.	None.
5.	Aesthetic significance – Importance in exhibiting particular aesthetic characteristics valued by a community or cultural group.	None.
6.	Scientific significance – Importance in demonstrating a high degree of creative or technical achievement at a particular period.	None.
7.	Social significance – Strong or special association with a particular community or cultural group for social, cultural or spiritual reasons.	None.
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.	None.
9.	The significance of the site relating to the history of slavery in South Africa.	None.

6 RECOMMENDATIONS

- No heritage sites or features, including graves, occur on the footprint. The footprint is also not part of any known cultural landscape. The development may proceed from a general heritage perspective (excluding paleontology)
- The footprint falls within an area with a high fossil sensitivity. A second phase desktop paleontological study, by a qualified palaeontologist, will be required before development may proceed. Based on the desktop assessment a ground survey may also be called for.
- It is important to take note of the National Heritage Act that requires that any exposing of graves and archaeological and historical residues should cease immediately pending an evaluation by the heritage authorities.

7 MAPS AND FIGURES

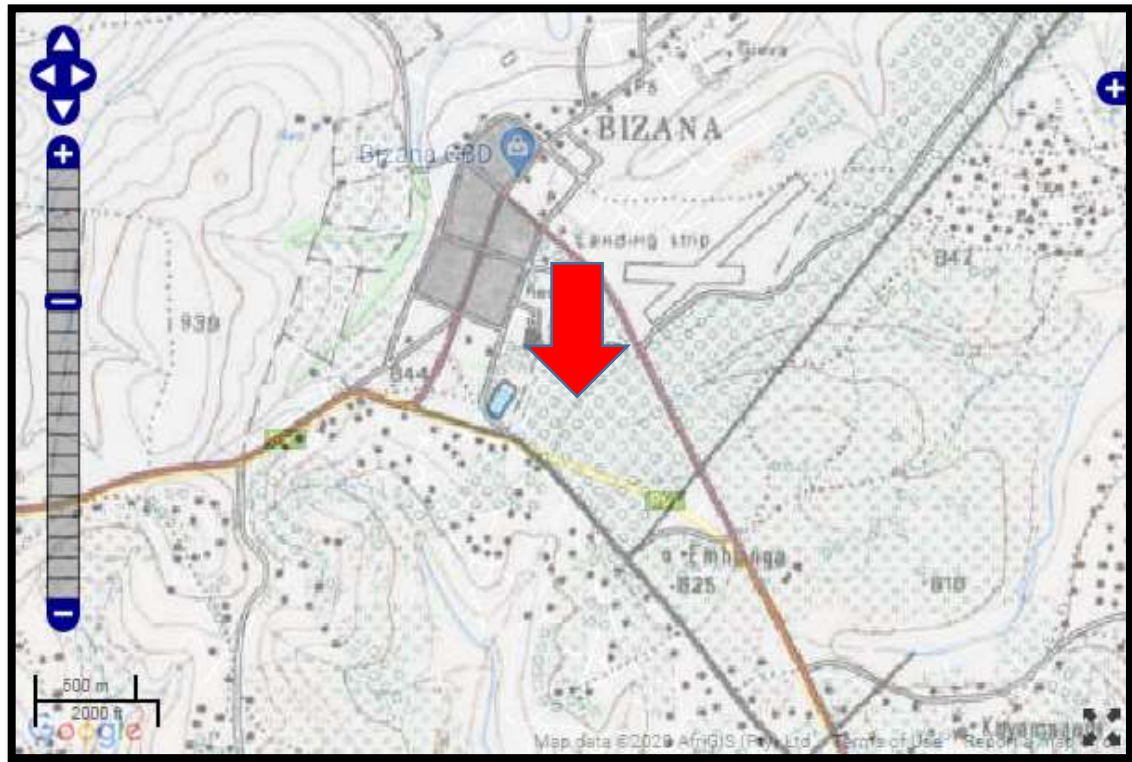


Figure 1. Topographical map showing the location of the project area.



Figure 2. Google Earth Map showing the location of the project area (red demarcated area) relative to Lusikisiki.



Figure 3. Google Earth Imagery showing the location and context of the proposed development plot.



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.

Figure 4. Fossil Sensitivity Map of the project area: The proposed development site is indicated by the red polygon. The orange background colour indicates that the area has a high fossil sensitivity. A paleontological desktop assessment will be required by an accredited palaeontologist and based on the outcome of this study a field assessment is likely (Source: SAHRIS website).



Figure 8. View over the project area. Excavations in the foreground appears to be recent and do not relate to graves.



Figure 9. The project area is for the most part covered in disturbed grasslands. Tracks indicate recent anthropogenic influence.



Figure 10. The project area is situated adjacent to the town of Mbizana (in the distance).



Figure 11. All buildings and structures within the project area or its close environs are younger than 60 years old.



Figure 12. The nearby primary school is also a recent building with no heritage value.



Figure 13. The consultant also spoke to local residents but none of them had any knowledge of graves or other heritage features on the project area.

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APPENDIX 1 RELOCATION OF GRAVES

Burial grounds and graves older than 60 years are dealt with in Article 36 of the NHR Act, No. 25 of 1999. The Human Tissues Act (Act No. 65 of 1983) protects graves younger than 60 years. These fall under the jurisdiction of the National Department of Health and the Provincial Health Departments. Approval for the exhumation and reburial must be obtained from the relevant Provincial MEC as well as the relevant Local Authorities.

Below follows a broad summary of how to deal with graves in the event that they are identified within the footprint, or within 25m, of the 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, such as those relating to health and safety, 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 provincial heritage legislation.

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 required by provincial heritage legislation.
- 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 required by provincial heritage legislation.
- 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 required by provincial heritage legislation.

- 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