

**HERITAGE SURVEY OF THE PROPOSED PEDDIE
ENERGY 19 MW PHOTOVOLTAIC FACILITY,
EASTERN CAPE**

FOR COASTAL ENVIRONMENTAL SERVICES

DATE: 30 MARCH 2011

By Gavin Anderson

**Umlando: Archaeological Tourism and Resource
Management**

PO Box 102532, Meerensee, 3901

Phone/fax: 035-7531785 Fax: 0865445631

Cell: 0836585362



TABLE OF CONTENT

INTRODUCTION 3
NATIONAL HERITAGE RESOURCES ACT OF 1999 7
METHOD 9
 Defining significance..... 10
RESULTS 13
 DESKTOP STUDY 13
 FIELD SURVEY..... 15
 CEMETERY 2..... 17
 EMQWASHENI/MILKWOOD TREE 19
 PE-F1 21
 GENERAL 22
MANAGEMENT PLAN 24
CONCLUSION..... 24
REFERENCES 25
APPENDIX A 26
SITE RECORD FOMS..... 26

TABLE OF FIGURES

FIG. 1 GENERAL LOCATION OF THE PEDDIE WIND ENERGY PROJECT 4
FIG. 2: AERIAL OVERVIEW OF THE PEDDIE WIND ENERGY PROJECT 5
FIG. 3: TOPOGRAPHICAL MAP OF THE PEDDIE WIND ENERGY PROJECT 6
TABLE 1: SAHRA GRADINGS FOR HERITAGE SITES 12
TABLE 2: HERITAGE SITES IDENTIFIED ON THE 1964 MAP..... 13
FIG. 4: LOCATION OF SETTLEMENTS ALONG THE PEDDIE WIND ENERGY PROJECT IN
1964..... 14
TABLE 3: LOCATION OF RECORDED SITES..... 15
FIG. 5: LOCATIONS OF RECORDED SITES AT THE PEDDIE WIND ENERGY PROJECT 16
FIG. 6: HISTORICAL SECTION OF CEMETERY 2 18
FIG. 7: MODERN SECTION OF CEMETERY 2 18
FIG. 8: VIEW OF THE MONUMENT AND BUILDINGS 21
FIG. 9: RUINS OF BELLEVUE A 22
FIG. 10: MSA FLAKE AND POSSIBLE FOSSIL 23
TABLE 4: SUMMARY OF MITIGATION REQUIRED FOR THE RECORDED SITE 24

INTRODUCTION

“InnoWind South Africa (InnoWind) plans to develop a PV facility on 15-20 hectares of land situated near Peddie, between King Williams Town and Grahamstown. The proposed InnoWind Solar Energy facility will generate an estimated 19 MW of electricity. The proposed development falls under the jurisdiction of Ngqushwa Local Municipality in the Eastern Cape. Coastal and Environmental Services (CES) has been appointed by InnoWind as the independent consultants to undertake the necessary environmental investigations for the PV facility, and to apply for the required authorisation from the Department of Environmental Affairs (DEA). This is in fulfilment of the requirements of South Africa’s environmental legislation, details of which, together with an overview of the environmental impact assessment process, are provided in this document” (CES BID 2012).

The Peddie PV site will run in conjunction with the Peddie Wind Energy Project.

Umlando was contracted by Coastal Environmental Services to undertake the heritage survey of the Peddie PV facility. The survey noted one National Monument, remains of settlements, recent and historical cemeteries, and Middle and Late Stone Age scatters. The National Monument and Makana tourism route form part of the cultural landscape and this will be affected to a degree.



FIG. 1 GENERAL LOCATION OF THE PEDDIE WIND ENERGY PROJECT

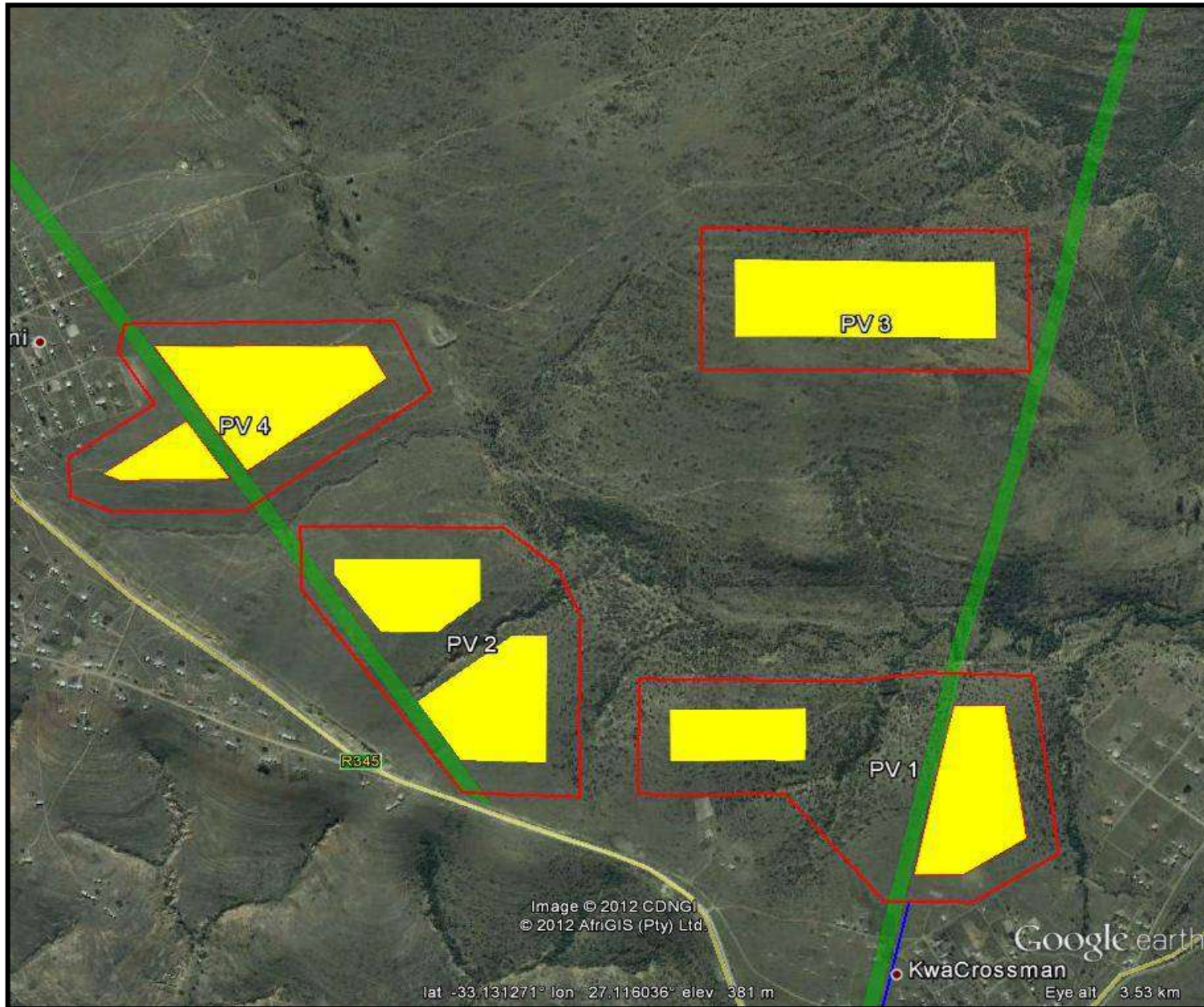


FIG. 2: AERIAL OVERVIEW OF THE PEDDIE WIND ENERGY PROJECT

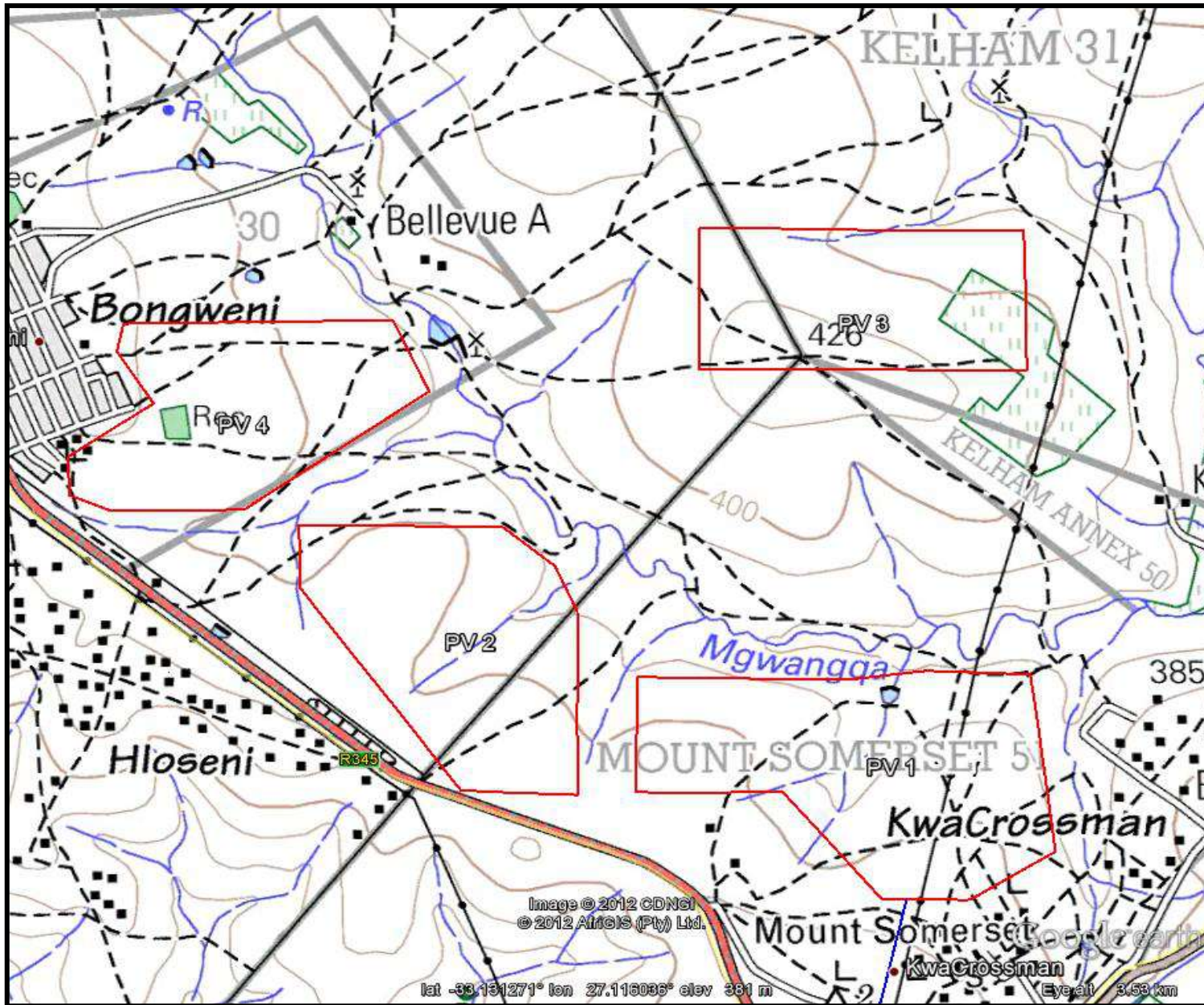


FIG. 3: TOPOGRAPHICAL MAP OF THE PEDDIE WIND ENERGY PROJECT

NATIONAL HERITAGE RESOURCES ACT OF 1999

The National Heritage Resources Act of 1999 (pp 12-14) protects a variety of heritage resources. These resources are defined as follows:

1. “For the purposes of this Act, those heritage resources of South Africa which are of cultural significance or other special value for the present community and for future generations must be considered part of the national estate and fall within the sphere of operations of heritage resources authorities.
2. Without limiting the generality of subsection (1), the national estate may include—
 - 2.1. Places, buildings, structures and equipment of cultural significance;
 - 2.2. Places to which oral traditions are attached or which are associated with living heritage;
 - 2.3. Historical settlements and townscapes;
 - 2.4. Landscapes and natural features of cultural significance;
 - 2.5. Geological sites of scientific or cultural importance;
 - 2.6. Archaeological and palaeontological sites;
 - 2.7. Graves and burial grounds, including—
 - 2.7.1. Ancestral graves;
 - 2.7.2. Royal graves and graves of traditional leaders;
 - 2.7.3. Graves of victims of conflict;
 - 2.7.4. Graves of individuals designated by the Minister by notice in the Gazette;
 - 2.7.5. Historical graves and cemeteries; and
 - 2.7.6. Other human remains which are not covered in terms of the Human Tissue Act, 1983 (Act No. 65 of 1983);
3. Sites of significance relating to the history of slavery in South Africa;
 - 3.1. Movable objects, including—

4. Objects recovered from the soil or waters of South Africa, including archaeological and palaeontological objects and material, meteorites and rare geological specimens;
 - 4.1. Objects to which oral traditions are attached or which are associated with living heritage;
 - 4.2. Ethnographic art and objects;
 - 4.3. Military objects;
 - 4.4. objects of decorative or fine art;
 - 4.5. Objects of scientific or technological interest; and
 - 4.6. 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).
5. Without limiting the generality of subsections (1) and (2), a place or object is to be considered part of the national estate if it has cultural significance or other special value because of—
 - 5.1. Its importance in the community, or pattern of South Africa's history;
 - 5.2. Its possession of uncommon, rare or endangered aspects of South Africa's natural or cultural heritage;
 - 5.3. Its potential to yield information that will contribute to an understanding of South Africa's natural or cultural heritage;
 - 5.4. Its importance in demonstrating the principal characteristics of a particular class of South Africa's natural or cultural places or objects;
 - 5.5. Its importance in exhibiting particular aesthetic characteristics valued by a community or cultural group;
 - 5.6. Its importance in demonstrating a high degree of creative or technical achievement at a particular period;
 - 5.7. Its strong or special association with a particular community or cultural group for social, cultural or spiritual reasons;
 - 5.8. 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

5.9. sites of significance relating to the history of slavery in South Africa”

METHOD

The method for Heritage assessment consists of several steps.

The first step forms part of the desktop assessment. Here we would consult the database that has been collated by Umlando. This databases contains archaeological site locations and basic information from several provinces (information from Umlando surveys and some colleagues), most of the national and provincial monuments and battlefields in Southern Africa (<http://www.vuvuzela.com/googleearth/monuments.html>) and cemeteries in southern Africa (information supplied by the Genealogical Society of Southern Africa). We use 1st and 2nd edition 1:50 000 topographical and 1937 aerial photographs where available, to assist in general location and dating of buildings and/or graves. The database is in Google Earth format and thus used as a quick reference when undertaking desktop studies. Where required we would consult with a local data recording centre, however these tend to be fragmented between different institutions and areas and thus difficult to access at times. We also consult with an historical architect, palaeontologist, and an historian where necessary.

The survey results will define the significance of each recorded site, as well as a management plan.

All sites are grouped according to low, medium, and high significance for the purpose of this report. Sites of low significance have no diagnostic artefacts or features. Sites of medium significance have diagnostic artefacts or features and these sites tend to be sampled. Sampling includes the collection of artefacts for future analysis. All diagnostic pottery, such as rims, lips, and decorated sherds are sampled, while bone, stone, and shell are mostly noted. Sampling usually

occurs on most sites. Sites of high significance are excavated and/or extensively sampled. Those sites that are extensively sampled have high research potential, yet poor preservation of features.

Defining significance

Heritage sites vary according to significance and several different criteria relate to each type of site. However, there are several criteria that allow for a general significance rating of archaeological sites.

These criteria are:

1. State of preservation of:

- 1.1. Organic remains:
 - 1.1.1. Faunal
 - 1.1.2. Botanical
- 1.2. Rock art
- 1.3. Walling
- 1.4. Presence of a cultural deposit
- 1.5. Features:
 - 1.5.1. Ash Features
 - 1.5.2. Graves
 - 1.5.3. Middens
 - 1.5.4. Cattle byres
 - 1.5.5. Bedding and ash complexes

2. Spatial arrangements:

- 2.1. Internal housing arrangements
- 2.2. Intra-site settlement patterns
- 2.3. Inter-site settlement patterns

3. Features of the site:

- 3.1. Are there any unusual, unique or rare artefacts or images at the site?

3.2. Is it a type site?

3.3. Does the site have a very good example of a specific time period, feature, or artefact?

4. Research:

4.1. Providing information on current research projects

4.2. Salvaging information for potential future research projects

5. Inter- and intra-site variability

5.1. Can this particular site yield information regarding intra-site variability, i.e. spatial relationships between various features and artefacts?

5.2. Can this particular site yield information about a community's social relationships within itself, or between other communities?

6. Archaeological Experience:

6.1. The personal experience and expertise of the CRM practitioner should not be ignored. Experience can indicate sites that have potentially significant aspects, but need to be tested prior to any conclusions.

7. Educational:

7.1. Does the site have the potential to be used as an educational instrument?

7.2. Does the site have the potential to become a tourist attraction?

7.3. The educational value of a site can only be fully determined after initial test-pit excavations and/or full excavations.

8. Other Heritage Significance:

8.1. Palaeontological sites

8.2. Historical buildings

8.3. Battlefields and general Anglo-Zulu and Anglo-Boer sites

8.4. Graves and/or community cemeteries

8.5. Living Heritage Sites

8.6. Cultural Landscapes, that includes old trees, hills, mountains, rivers, etc related to cultural or historical experiences.

The more a site can fulfill the above criteria, the more significant it becomes. Test-pit excavations are used to test the full potential of an archaeological deposit. This occurs in Phase 2. These test-pit excavations may require further excavations if the site is of significance (Phase 3). Sites may also be mapped and/or have artefacts sampled as a form of mitigation. Sampling normally occurs when the artefacts may be good examples of their type, but are not in a primary archaeological context. Mapping records the spatial relationship between features and artefacts.

TABLE 1: SAHRA GRADINGS FOR HERITAGE SITES

SITE SIGNIFICANCE	FIELD RATING	GRADE	RECOMMENDED MITIGATION
High Significance	National Significance	Grade 1	Site conservation / Site development
High Significance	Provincial Significance	Grade 2	Site conservation / Site development
High Significance	Local Significance	Grade 3A / 3B	
High / Medium Significance	Generally Protected A		Site conservation or mitigation prior to development / destruction
Medium Significance	Generally Protected B		Site conservation or mitigation / test excavation / systematic sampling / monitoring prior to or during development / destruction
Low Significance	Generally Protected C		On-site sampling monitoring or no archaeological mitigation required prior to or during development / destruction

RESULTS

DESKTOP STUDY

The desktop study consisted of analysing various maps for evidence of prior habitation in the study area, as well as for previous archaeological surveys. There have been no previous archaeological surveys in this area.

The earliest 1st edition 1:50 000 map dates to 1964. This map indicates that there were six potential heritage sites and one National Monument. The National Monument is correctly placed in the 1964 map, but not the 1998 version. These heritage sites include settlements and farm buildings. There are also ruins on this map indicating that structures may predate the 20th century. These sites are listed in Table 2 and illustrated in fig. 4.

TABLE 2: HERITAGE SITES IDENTIFIED ON THE 1964 MAP

NAME	LATITUDE	LONGITUDE	DESCRIPTION
Milkwood Tree	-33.099093	27.075857	National Monument - 18
PE-F1	-33.1225861	27.1081539	Bellevue A farm buildings 1964
PE-H1	-33.1017698	27.1148805	Settlement
PE-FB3	-33.0955730	27.1224259	Watervloed farm buildings 1964
PE-H2	-33.1016406	27.0783513	several huts east side of road
PE-H3	-33.0944755	27.0820130	Settlement
PE-H4	-33.0920475	27.0881401	Settlement
PE-H5	-33.1404801	27.1275810	Settlement
PE-F2	-33.1305095	27.1347615	Kelham farm buildings
PE-H6	-33.1293584	27.1320331	Settlement
PE-H7	-33.1310355	27.1307777	Settlement
PE-H8	-33.1317262	27.1297383	Settlement
PE-H9	-33.1325503	27.1335863	Settlement
PE-H10	-33.1324313	27.1320482	Settlement
PE-H11	-33.1212492	27.1092176	Settlement

The map indicates that this area was mostly (colonial) farmland, with a few labourers' houses. In more recent times it reverted to a larger rural settlement. This means that most of the graves in the areas would post-date 1964, unless they are directly associated with the older farms.

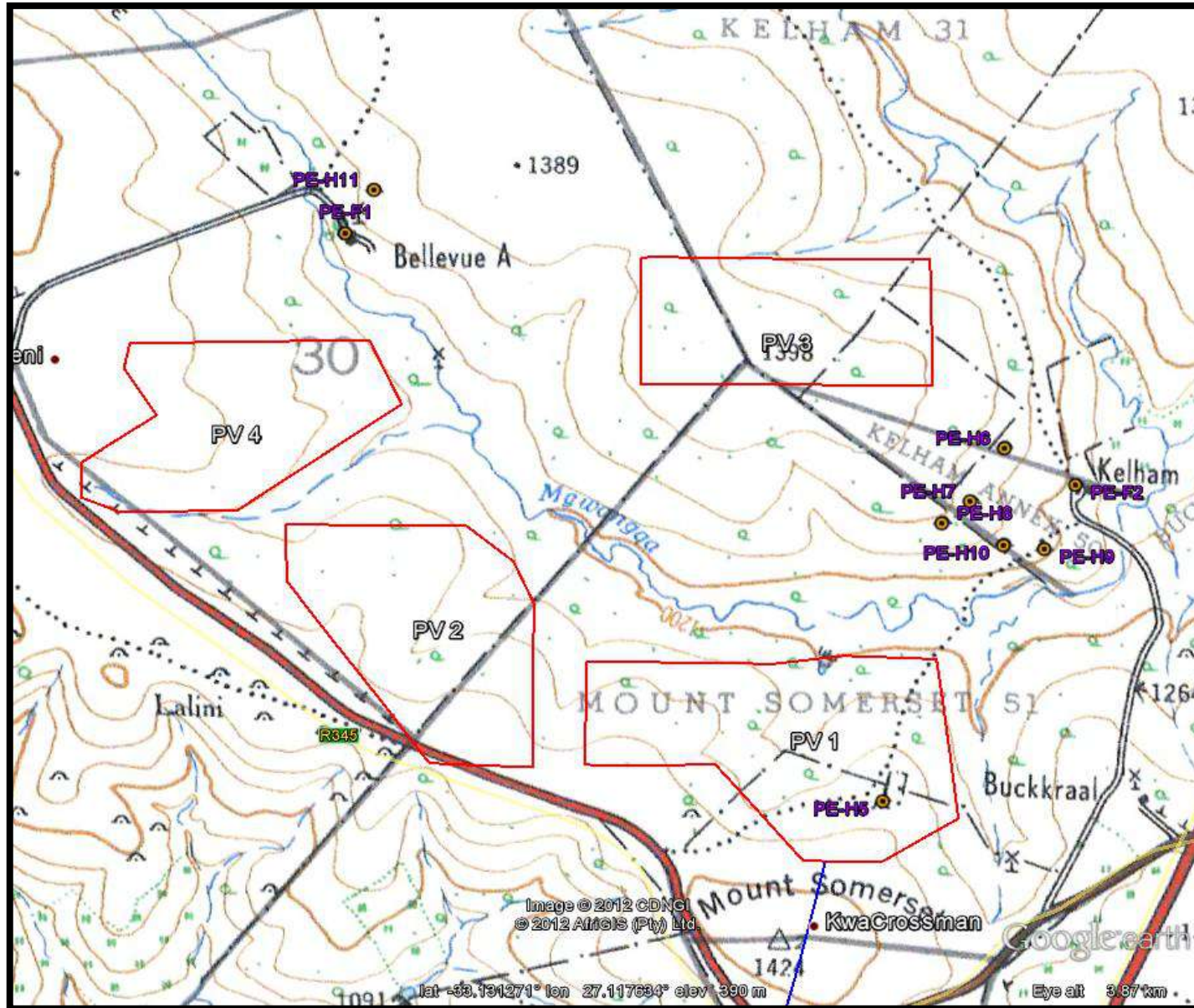


FIG. 4: LOCATION OF SETTLEMENTS ALONG THE PEDDIE WIND ENERGY PROJECT IN 1964

FIELD SURVEY

The field survey was hampered by dense vegetation in the areas of PE-H6 to PE-H11. This area is on the eastern edges of PV3 and will probably not be affected. The rest of the PV areas were in relatively accessible areas used for pasturage. Areas outside of the PV footprint were surveyed in conjunction with the Peddie Wind Energy project. The survey recorded four heritage sites near the affected areas, one national monument 3.5km to the northwest, and one contemporary cultural site in the PV1 area. The two ridges also contain an extended scatter of Middle Stone Age (MSA) and Late Stone Age (LSA) stone tools. These scatters were not recorded as a site but their presence was noted. Each scatter had less than five stone tools and was thus not considered as a concentration or a site. It would be more correct to mark the entire area as containing MSA and LSA artefacts in a secondary context. Two areas were GPS'd as they had a few more artefacts and/or fossils than the rest of the area. Table 3 and figure 5 show the locations of the finds.

The southern half of the PV areas is used for pasturage; however, the northern half (for PV3) consisted of very dense vegetation. I used tracks and old dirt roads for the survey in this latter section. Each path and road yielded the same type of material: occasional stone tools and even fewer fossils. The locations of buildings are already known, and were not assessed if they were not to be affected by the turbines or the PV arrays.

TABLE 3: LOCATION OF RECORDED SITES

NAME	LATITUDE	LONGITUDE	DESCRIPTION
Cemetery 2	-33.1224600	27.1055310	Historical and Recent Cemetery
Emqwasheni	-33.0990930	27.0758570	National Monument
MSA tools	-33.1282954	27.1296506	Stone tools
PE-F1	-33.1225861	27.1081539	Bellevue A farm buildings 1964
Seclusion site	-33.139169	27.124323	Possible seclusion site
Stone Tools and Fossil	-33.1221024	27.1189390	Stone tools and fossil(s)

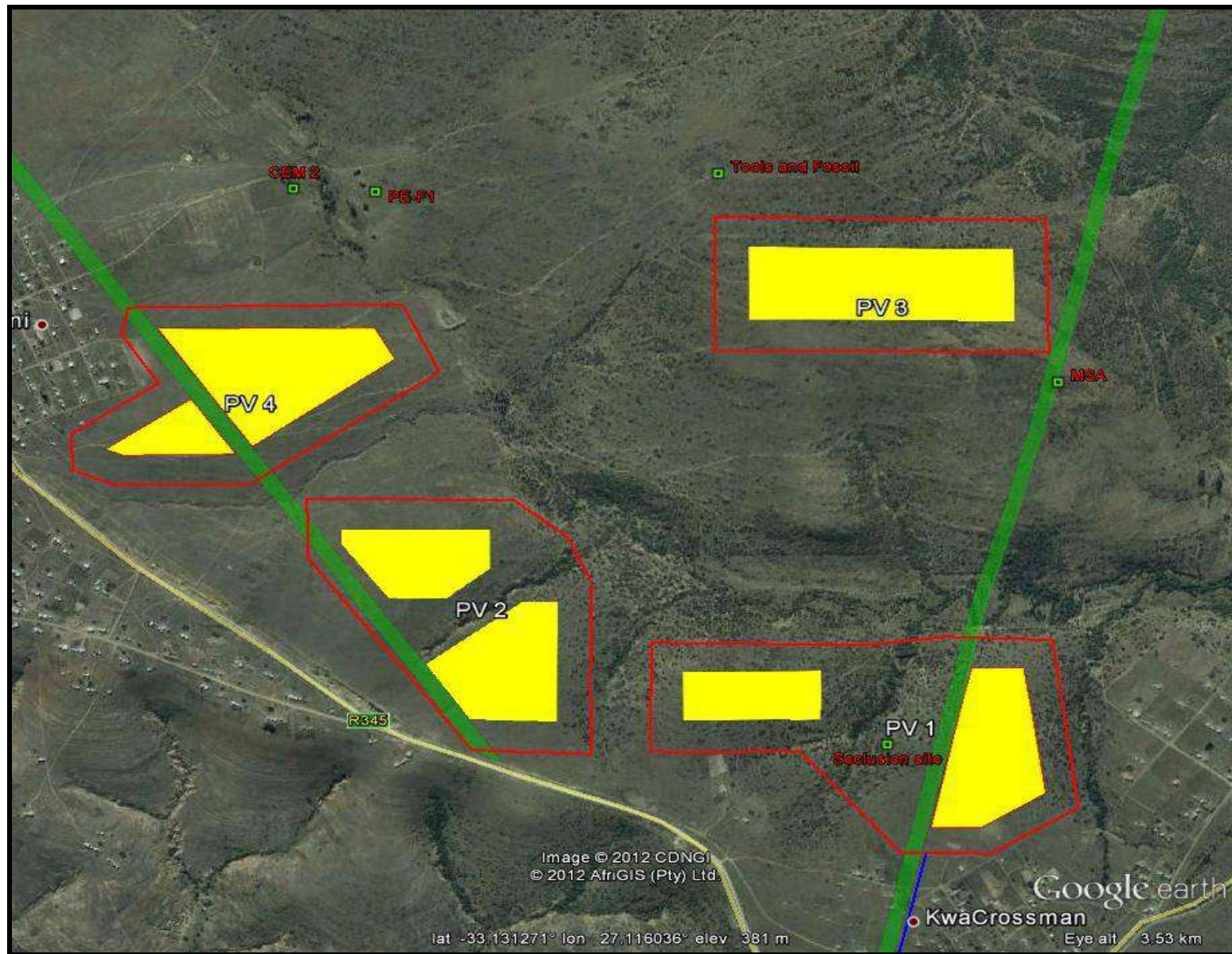


FIG. 5: LOCATIONS OF RECORDED SITES AT THE PEDDIE WIND ENERGY PROJECT

CEMETERY 2

Cemetery 2 is located just above a stream in a clearly demarcated area. The cemetery can be divided into a historical and recent part. The cemetery was originally associated with the Farm Bellevue (PE-F1). The cemetery is a family cemetery for the Bosch family, and presumably some of the farm labourers (fig. 6). This is seen in the difference between elaborate tombstones on one side of the cemetery and unmarked graves on different sides of the cemetery. The earliest legible gravestone dates to 1913/1918; however, some may predate the 20th century. The second, and southern, part of the cemetery is in use by the local community. It appears as if a large portion has already been fenced off for future burials (fig. 7). The nearest turbine will be ~1km away and will probably be visible from the cemetery. The European aspect of the cemetery appears to have been abandoned.

PV4 will occur ~380m south of the cemetery. The modern cemetery is not protected by the NHRA.

Significance: The site is of high significance.

Mitigation: The cemetery should remain fenced. While PV sites will have a visual impact on the cemetery it can be countered by screening. Fast growing, indigenous trees should be grown around the outside of the cemetery as a potential visual barrier. I consulted with Dr Greer Hawley, of CES, regarding local and indigenous tree types to be used. We concluded that the following should be used. Every 15 metres plant one of the following fast-growing tree species: *Ficus burkei* (15-18 metres full height), *Ficus ingens* (13+ metres full height) and/or *Ficus sur* (12-30 metres full height). In between these trees, for further screening the following should be planted:

- *Erythrina caffra* (fast growing)
- *Diospyros dichrophylla* (fast growing)
- *Putterlickia verrucosa*
- *Plumbago*

SAHRA Rating: 3A



FIG. 6: HISTORICAL SECTION OF CEMETERY 2



FIG. 7: MODERN SECTION OF CEMETERY 2

EMQWASHENI/MILKWOOD TREE

Emqwasheni, or Milkwood Tree, is a National Monument located beside the R345 and near the base of a hill. The R345 is part of the Makana Route that connects various historical sites of the area. These sites relate to the interactions between early colonists and the Mfengu, amongst others, in the early to mid-19th century. The monument consists of the old Milkwood, an open interpretative centre, and a building/church (fig. 8). The tree is believed to be the location where the Mfengu came from north of the Kei River area, on 14 May 1835, and converted to Christianity, and agreed to be ruled by the British Queen, in the presence of Rev. John Ayliff (from the plaque at the monument). The Mfengu are believed to have originated from Zululand, and had fled Shaka during the Mfecane. This conversion and pledge to the British had several ramifications:

“The Mfengu or Fingo is a generic name for several distinct groupings of associated clans who fled from Zululand during the time of King Shaka (1818-1828) and settled in the eastern Cape. It should be emphasized that members this group are to be found in the Transkei as well as the Ciskei: they cannot be characterized as distinctly Ciskeian peoples. After fleeing Zululand, many Mfengu found work in Hintsas's country but they were not regarded as equals of the Xhosa. Discontented they found a listening ear Rev. John Ayliff, the missionary at Butterworth. When the British army crossed the Kei in 1835, the Mfengu revolted and joined the British army, taking their employers cattle with them.

On the 14 May 1835*, the Mfengu gathered under an old milkwood tree in Peddie district, in the presence of the Rev. John Ayliff, and swore a great oath to obey the Queen, to accept Christianity, and to educate their children. This oath was to have momentous consequences. The Mfengu fought alongside the Colonial forces in all the Frontier Wars that followed, *'not as subordinates but as allies in the cause of Christian Civilisation'*, (source 4) and were rewarded by extensive tracts of Rharhabe land. The Mfengu became the first *'Bantu'* in South Africa to use ploughs, demonstrated to them by the missionaries, and also the first to plant wheat.

As the 'better-educated' and more European-oriented (sic) group, they naturally secured the bulk of elite positions as clerks, teachers, peasants, and petty traders that were available to Blacks in an elective system based on merit and achievement, as opposed to the pre-colonial Xhosa pattern of strong hereditary chiefs. *'They viewed*

themselves as the bearers of a great universal Christian Civilization, and tended to regard the Rharbabe and other Xhosa as backward and uncivilized' (source 3). Several educational institutions, such as those at Lovedale, Healdtown and St Matthews followed these developments.

Every 14 May since the day the 'Fingo-Oath' was sworn has been celebrated as Fingo Emancipation Day, with a ceremony held under the old milkwood tree where the oath was sworn' "<http://www.sahistory.org.za/dated-event/fingo-leaders-gather-peddie>)¹

Significance: The site is of high significance. The tree itself is thus central to the beginning of European (economic, social and religious) colonisation of the region. A similar tree, and monument, occurs along the banks of the Tugela River, known as Ultimatum Tree.

Mitigation: The visual impact assessment states that the PV site will not be visible the monument (see Appendix B). This means that the PV site will be minimally visible along the Makana Route.

SAHRA Rating: 1

¹ The web page cites several authors dealing with the tree. These books are not readily available.



FIG. 8: VIEW OF THE MONUMENT AND BUILDINGS

PE-F1

PE-F1 is officially called Bellevue A. The site overlooks the river and Cemetery 2. The site consists of one main farmhouse that is in ruins (fig. 9). The original buildings probably date to the late 19th or early 20th century and abandoned by 1960s, if one uses the dates on the headstones as a comparison. There are no other visible structures associated with the farmhouse. There are no materials that can be used for recycling for renovating other historical buildings.

PV4 occurs ~360m to the south of PE-F1, while PV3 occurs ~1km to the east. Only PV4 will have a visual impact. The house is in ruins and the visual impact is thus negligible

Significance: The site needs to be assessed by an architect historian if it is to be destroyed/damaged. However, in its current state it is of low significance.

Mitigation: No further mitigation is currently required.

SAHRA Rating: 3B



FIG. 9: RUINS OF BELLEVUE

GENERAL

Other farmhouses, or the ruins of these, occur in the general area and these were noted in Table 2. These houses are currently not going to be affected by the turbines.

The entire area consists of isolated scatters of MSA and LSA stone artefacts, with the occasional fossilised tree (fig. 10). These are all in secondary contexts and are of low significance.

One “hut” was observed in the PV1 area, that appeared to be a “seclusion hut”, that is a living area outside of the main community used for ritual seclusions

during menarche and/or circumcision purposes. I did not photograph, or drive near, the site in order to respect the sites status. If the area is used by the community for these ritual seclusions then they need to be consulted regarding the potential loss of a ritual area.

These historical sites can be plotted during the planning section and noted as sensitive areas. If any human remains are observed during construction then the area needs to be demarcated and the find reported to the ECO and SAHRA

Mitigation: No further mitigation is required for the general sites.

SAHRA Rating: 3A



FIG. 10: MSA FLAKE AND POSSIBLE FOSSIL

MANAGEMENT PLAN

Only one site in the study area requires a specific management plans. This is summarised in Table 4.

TABLE 4: SUMMARY OF MITIGATION REQUIRED FOR THE RECORDED SITE

NAME	LATITUDE	LONGITUDE	MANAGEMENT PLAN
Cemetery 2	-33.1224600	27.1055310	Plant indigenous trees for a screen

The recent cemetery will have a visual impact. However, only the historical part is regulated by the NHRA. I suggest community approval is obtained for the visual impact. I also suggest that screening is used along the borders of the cemetery to hide the PV sites from view. Screening can be in the form of indigenous trees.

The more recent sites should include community participation and signed agreement.

CONCLUSION

A heritage survey was undertaken for the proposed Peddie PV site. The area consists of long hills running in a northwest-southeast direction. These hills are currently used for pasturage for cattle and goats, while some areas have been ploughed.

A search of 1964 topographical maps indicated that there would be several potential heritage sites, including human graves, in the general area. Some of these sites were recorded during the survey. There had been no other heritage impact assessments, or archaeological assessments, within 25km of the study area.

Four heritage sites were observed during the survey, of which six require some form of mitigation. The main heritage site is an old milkwood tree that is a national monument dating to 1835. The monument is still in use by the Mfengu people who undertake annual visits to the site. The monument thus has an oral history and living heritage status attached to it as well as being of historical significance. The monument will not be visually affected by the PV sites. The historical and modern cemetery will have a visual impact. I suggested that the areas facing the PV sites are screened with indigenous trees and bushes.

The access road has not been finalised, but this can be assessed at a desktop level.

REFERENCES

<http://www.sahistory.org.za/dated-event/fingo-leaders-gather-peddie>

APPENDIX A
SITE RECORD FOMS

UMLANDO ARCHAEOLOGICAL SITE RECORD FORM

SITE CATEGORY: (X where applicable)

Stone Age:

Early Iron Age:

Late Iron Age

Historical Period: X

Recorder's Site No.: **PE-F1**

Official Name:

Local Name:

Map Sheet: 3327AA Peddie

GPS reading: S33 07.355 E27 06.489

DIRECTIONS TO SITE: SKETCH OR DESCRIPTION.

From the Engen Garage in King Williams Town get onto the N2 and follow it for 44.6km then turn right. After 1.7km turn right onto the R345.

After 3.8km turn right and then right again after 321m. The site is located 1.1km from here.

PE-F1 is officially called Bellevue A. The site overlooks the river and Cemetery 2.

SITE DESCRIPTION:

Type of Site: Bellevue Farmhouse

Merits conservation: Yes

Threats: No

What threats: Peddie windfarm

RECORDING:

Graphic record: Yes

Digital pictures: x

Tracings :

Re-drawings:

Recorder/Informant: Name: Gavin Anderson

Address: PO Box 102532, Meerensee, 3901

Date: 28/01/2012

Owner:

References:

Description of site and artefactual content.

The site consists of one main farmhouse that is in ruins. The original buildings probably date to the late 19th or early 20th century and abandoned by 1960s, if one uses the dates on the headstones as a comparison. There are no other visible structures associated with the farmhouse. There are no materials that can be used for recycling for renovating other historical buildings.

UMLANDO ARCHAEOLOGICAL SITE RECORD FORM

SITE CATEGORY: (X where applicable)

Stone Age:
Early Iron Age:
Late Iron Age:
Historical Period:

Recorder's Site No.: **Emqwasheni**
Official Name: Erf 27
Local Name: Emqwasheni
Map Sheet: 3327AA Peddie
GPS reading: S32 52.894 E27 22.687

DIRECTIONS TO SITE: SKETCH OR DESCRIPTION.

From the Engen Garage in King Williams Town get onto the N2 and follow it for 44.6km then turn right. After 1.7km turn right onto the R345. The tree is 7.4km from here.

SITE DESCRIPTION:

Type of Site: National Monument
Merits conservation: Yes
Threats: Yes
What threats: Peddie windfarm

RECORDING:

Graphic record: Yes
Digital pictures: x Tracings : Re-drawings:

Recorder/Informant: Name: Gavin Anderson
Address: PO Box 102532, Meerensee, 3901
Date: 28/01/2012
Owner:
References:

Description of site and artefactual content.

Emqwasheni, or Milkwood Tree, is a National Monument located beside the R345 and near the base of a hill. The R345 is part of the Makana Route that connects various historical sites of the area. These sites relate to the interactions between early colonists and the Mfengu, amongst others, in the early to mid-19th century. The monument consists of the old Milkwood, an open interpretative centre, and a building/church. The tree is believed to be the location where the Mfengu came from north of the Kei River area, on 14 May 1835, and converted to Christianity, and agreed to be ruled by the British Queen, in the presence of Rev. John Ayliff (from the plaque at the monument). The Mfengu are believed to have originated from Zululand, and had fled Shaka during the Mfecane.