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FACULTY OF ARTS

'ARCHAEOLOGY, CULTURAL HERITAGE AND MUSEUM STUDIES'

Sites of Cultural significance In the BaTonga Culture; The case of Manjolo Communal lands, Binga.

By

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DECLARATION FORM

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DEDICATION

To the **Almighty God**, my loving parents **L. Ndlovu and T. Ndlovu** without you, I could not have seen this world and tasted the importance of education.

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Ample gratitude and appreciation is extended to the Almighty God, the Lord my God for the gift of life and unending love, mercy, protection and successive leadership into green pastures. Gratitude is to all lecturers in the Department of Archaeology, Cultural Heritage and Museum Studies, Mr. Muringaniza, Mr. Tayi, Mr. Chiwara, Mr. Chitima, Miss Gurira and Mrs. Katekwe for an unending love they projected on me. One of the most contributing figures is my supervisor Mr. Mabgwe who stood with me until the end of the research and the final production of this paper. He was always there to correct all mistakes and what was inappropriate in the research as well as propagating fresh ideas in perfecting the project. The success of my learning was also as a result of a perpetual back up from my supervisor and his encouragements and his desire to never set his attention off me.

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ABSTRACT

The BaTonga are found in the north western part of Zimbabwe, a place known of high temperatures, dry and arid. For the few recent years the area has been climatologically transformed into receiving a less desirable amount of rainfall. The construction of the prevalent synthetic lake displaced and dispersed the BaTonga, with some settling in Zambia and Malawi. In Zimbabwe they have their scatterings elongating from Victoria Falls, Lupane, Hwange, Binga, Nyaminyami and Gokwe. The BaTonga is an ethnic group that, up to this day still clings on to its own cultural beliefs, life chic, customs and survival, whereas, some of these cultural aspects have been heavily disrupted during the Kariba dam construction. The construction spelt cultural decimation for the BaTonga people who inhabited the Zambezi Valley. Their fiscal activity implicated gardening, fishing, cropping, keeping cattle, and using wild plants and animals. Promotion and safeguarding of a cultural identity of a displaced community is often prompted by chronic effects of development induced displacement over the years. However, the fact that the BaTonga people were displaced was not a means to an end; they still had their traditions in their hearts. They managed to create shrines and have sacred mountains in their new locations. As such the identification and documentation of these heritage places would mean a better preservation for posterity. It would be different from the heritage sites that were drowned in the Zambezi and are known by a handful people who cannot even point the exact location of the heritage sites. Thus identification and documentation of cultural property plays a pivotal role in terms of protection of heritage.

Key-words; Cultural heritage, sites, BaTonga, Manjolo, cultural significance, identification, documentation, community.

ACCRONYMS AND ABBREVIATIONS

NGOs	Non-Governmental Organizations
UNESCO	United Nations Scientific, Education and Cultural Organization
NMMZ	National Museums and Monuments of Zimbabwe
EIA	Environmental Impact Assessment

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CHAPTER 1

INTRODUCTION

1.1 Introduction

The BaTonga people are known of their rich culture, and are one of the groups who faced difficult times by enforced displacement from the shores of the Zambezi valley in the late 1950s. Most of the land is under Parks Estates, i.e. Parks and Wildlife Authority, Safari and Forestry Commission Muderedzi (2006:4). This has prompted the researcher to look in to the issue of identification and documentation of cultural property found within the BaTonga land, that is to assess the cultural significance of Binga, Manjolo. This is a way of curbing misconceptions about the BaTonga people in their beliefs and practices. This will be a way of preserving Tonga culture for posterity. The researcher is seeking to identify in a chosen area of Binga that is Manjolo, sites that were functional and those that are still functional, with the help of the local community. “Community engagement is thus an admirable and essential facet of site management, but not to be under-estimated in its complexity and nuance” as Ashley (2011:99) notes. This will help in identifying, if there is diversity of sites and values will be determined. This will be achieved by field walking with the selected community members in Manjolo. As stakeholders, the Batonga people have a story to tell, a culture to show and sites to preserve only if given the opportunity by initiators like myself in researching on their heritage which is also the country’s heritage.

1.2 Background of the study

The archaeology of Binga in general has not been recorded as people concentrate their studies in the history of the Tonga and their crafts. Historians like Nyathi (2005) and Ncube (2004) have looked at the history of the BaTonga. Roberts (2012) takes a look into the Tonga god “Nyami Nyami” and Mhonda (2011) looks deep into crafts of the Tonga and the transferring of cultural

materials to the outside world. This leaves the cultural sites untamed and unknown to the outside world of the Tonga people. This has prompted the researcher to identify and document places of cultural significance in Manjolo area, Binga. This is seen as an opportunity to deepen knowledge about the BaTonga culture and adding value to the existing knowledge and a guide to the posterity of Binga as a whole.

The Tonga culture was severely disrupted by the creation of the Kariba Dam, which resulted in the displacement of an estimated 60,000 Tonga people from their traditional lands and also the disruption of their cultural beliefs. Tonga people believe the building of the Kariba Dam deeply offended Nyami Nyami, separating him from his wife. The severe flooding and many deaths during the dam's construction were attributed to his wrath. After the Dam was completed the Tonga believe that Nyami Nyami withdrew from the world of men, although the area suffers many minor earthquakes which are attributed to him trying to see his wife, now cut off by the dam wall. When he can't get through he turns around with such fury that the whole earth shakes.

Peter (2012) postulates that, in Tonga culture, the Nyami Nyami, otherwise known as the Zambezi River God or Zambezi Snake Spirit, is one of the most important gods of Tonga people, and one of the most popular modern myths associated with the rapids of the Zambezi. Nyami Nyami is believed to protect the Tonga people and give them sustenance in difficult times. The River God is usually portrayed as male, and is variously described as having the body of a snake and the head of a fish, a whirlpool or a river dragon. Elaborate traditionally carved walking sticks depict Nyami Nyami and show its story and relationship with the valley's inhabitants.

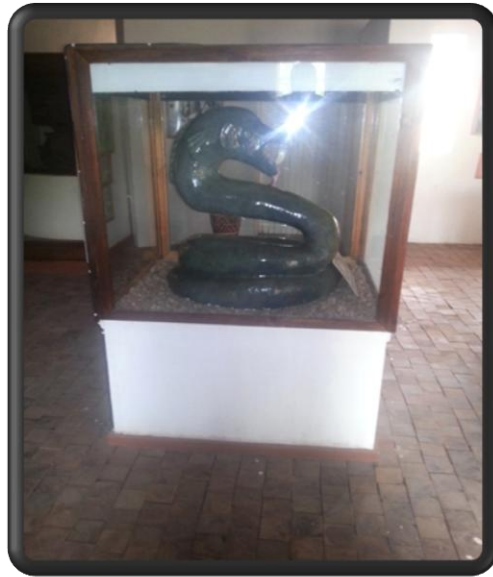


Figure 1. 1 Nyami Nyami Tonga river god. Source : field work

Mhonda (2011) takes a dimension of craft analysis, in Zimbabwe, the culminative effects of forced relocation of the BaTonga people; colonization and ungoverned and uncontrolled cultural exploitation have taken its toll on the Tonga people, their art and culture. Thousands of years of history and culture in the form of Tonga artifacts are being removed and exported from Zimbabwe in huge quantities. This practice is apparently 36 years old. The reason for all that was the fact that BaTonga people were thought to be backward and primitive. It could have a much longer pre-independent history. Regrettably, the wealth and art that forms part of the daily life of the BaTonga BamuZimbabwe becomes a cheap Western décor trinket with no cultural value, once removed from its context.

As far as the BaTonga people are concerned, their heritage is equally important so, there should be identification, documentation, interpretation and conservation of sites in their virgin land. The fact that other researchers connect themselves to a part of the BaTonga's heritage the researcher also connects on a different note, by engaging what other researchers did not venture into.

Identification and documentation of places of cultural significance in Manjolo Binga needs to be undertaken. Tremmel (1994) states their life near the river as a time of ‘splendid isolation’. This description needs to be understood in its historical context. He states that the Tonga were basically isolated from the rest of the people of Southern Rhodesia (Zimbabwe) and lived a very traditional life; with the exception of a few men who went for work in the mines or towns. Being isolated had its own advantages such as being free to hunt without colonialist policies. They enjoyed a life of farming the fertile soils as well as catching fish. They were governed by their chiefs instead of the colonial authorities. The absence of government involvement left them free to honour their ancestral spirits and keep their traditions alive. As such, the researcher is keen on identifying and documenting the paces of cultural significance of the BaTonga people.

The identity of present and past societies is often closely associated with specific locations and structures in the landscape (Fowler, 2003) quoted in Jopela (2011) the cultural heritage of the BaTonga people has been subject to a lot of threats because of social disruptions by the displacement from the shores of the mighty Zambezi River. More so, development agencies brought projects like CAMPFIRE which also came in as helping hands, only to add strenuous turmoil to the culture already frustrated by the displacement. These development agencies erected a fence to prevent animals from coming to destroy the farm produce of the BaTonga only to reduce the land they had got enclosing and taking away the shrines they had created again and further denying them access to those shrines. This means that the BaTonga will never have access to the shrines and posterity will never know about the shrines. With regards to this issue documentation of the Tonga heritage is really vital to be undertaken so as to make reference when there is need of retelling the tragic story of the BaTonga people and their heritage.

Moreover, taking away the shrines is destroying a culture that has been untamed for a long time because they are being deprived of freedom of worship. To make matters worse the national parks has taken custody of those shrines which the BaTonga people had remained with, thus driving them away from their cultural heritage and to date the distance between the BaTonga and

their heritage has increased. If their heritage sites are not identified and documented posterity will lose not only their identity they will also lose the treasures of their culture, which include traditional knowledge systems. This heritage enhances their lives in a very sustainable way through tourism which also fosters self development. According to Ndoro, (2006) there is a natural linkage of heritage site to the life sustenance of local communities.

The local communities can also benefit socially from the heritage site. Miller (1996) states that Heritage sites are argued to be essential to the spiritual well-being of people for their powerful symbolic and aesthetic dimensions. They contribute towards social stability and solidity in the community. The benefits from the site should enhance the feeling of place and belonging, mutual respect for others and a sense of purpose and ability to provide for children thereby promoting social cohesion.

Wolfensohn (October 1999) World Bank President in his speech noted that, Tangible heritage may be considered a material manifestation or symbol of cultural expression, either traditions of living society or those of past societies occupying the same area and “cultural landscape” includes expressions of traditions and lifestyles that must be taken into consideration when looking at effective ways of safeguarding a community’s cultural heritage. Culture and cultural heritage are prominent resources in any society. Therefore, material heritage is pivotal for anyone wanting to gain a deeper understanding of the society. This applies to the local inhabitants as well as the visitor to a new or foreign society or environment. A great deal of the activity within cultural heritage preservation has been concerned with maintaining heritage of architectural significance and connected with important events and people. Various actors have been involved in this process, including non-governmental organizations, all levels of government, and developers. Concerns with the limitations of identifying and protecting heritage sites have led to laws and regulations that protect entire environments. This allowed the process to involve more people in heritage conservation, and it defined a past that included the ordinary as well as the most significant. Many countries maintain heritage sites for interpretation and education; these are often characterized by high levels of research and documentation, as well as government management.

Steadily increasing demand for culture-oriented activities affects cultural heritage of interest at all levels, from world heritage belonging to international society or mankind in general to heritage of national, regional and local significance.

1.2 Area of study

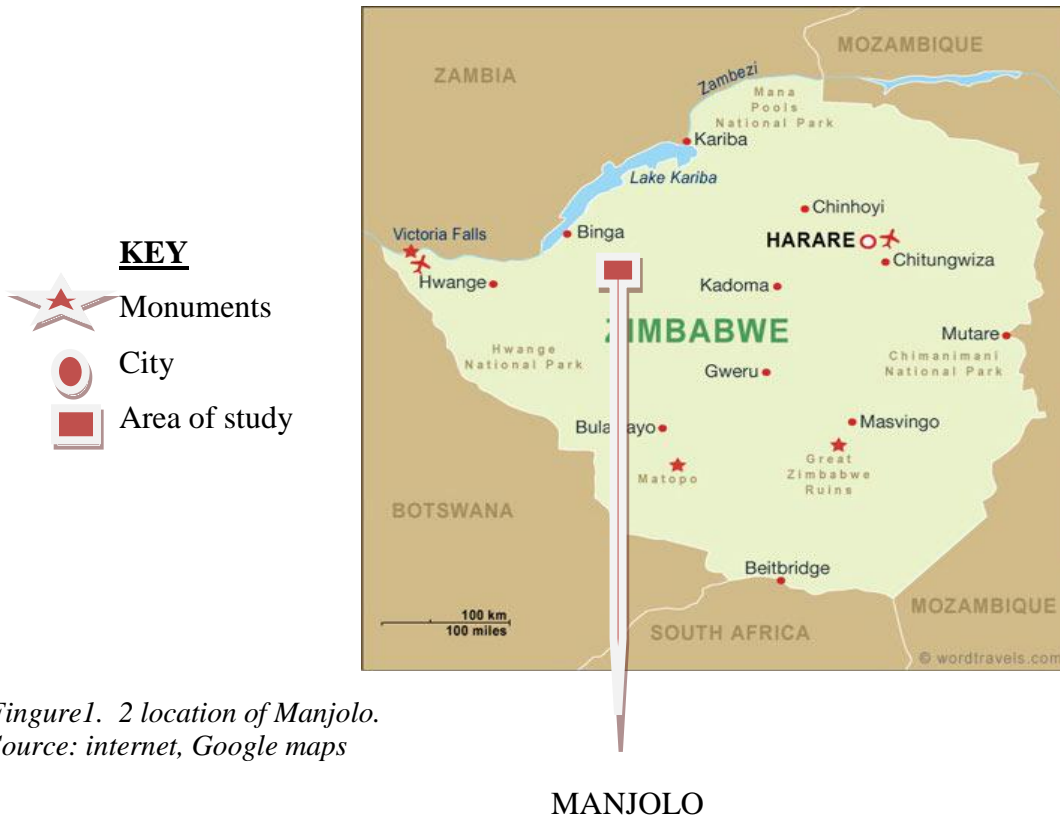


Figure 1. 2 location of Manjolo.
Source: internet, Google maps

1.2.1 Geology and Relief

The research is concentrating in Binga District Coordinates: 17°46'20"S 27°33'30"E / 17.77222°S 27.55833°E / -17.77222; 27.55833. It is located in Matabeleland North just south of Lake Kariba. It lies along the hot and arid southern Zambezi Escarpment, a region that is in the territory of the tsetse fly, which transmits human sleeping sickness and animal trypanosomiasis. Manjolo has coordinates 17°44'55"S 27°24'21"E / 17.74861°S 27.40583°E / -17.74861; 27.40583, and is 25 kilometers from Binga centre and around 140 kilometers from

Cross Dete which is situated along the Bulawayo-Vitoria Falls road. It's also located 45° southwest of Kariba. This place is found in the communal areas of Binga with springs which are in the area of Manjolo giving life sustenance to the villagers. Hills are noted in the distant surrounding of the area.

1.2.3 Soils

Located in Natural Region IV and V, soils in the area are granitic and sandy. Moreover, they have been degraded after years of mono-cropping without any fallow time. (This may explain why crop yields are on the decline.)

1.2.4 Economic Activities.

The livelihood area lies in the north west of the country and is perceived as one of the most food insecure areas of Zimbabwe. This reputation comes from poor agricultural potential coupled with the limited cash income earning opportunities. Major crops grown in the area are groundnuts, maize, cowpeas, sorghum, round nuts, cotton, millet and garden produce. As one of the least developed parts of Zimbabwe, the road network and general infrastructure are very poor, leading to its isolation from the main commodity and labor markets. The lake shore is state owned and the government restricted access to the lake to a few fishing camps. It is therefore not surprising that the households in the resettlement areas suffer from some of the highest levels of unemployment and poverty in Zimbabwe (Basilwizi Trust 2004). This isolation is exacerbated whenever fuel is in short supply and expensive resulting in transport shortages as well. The majority of households in the district are Tonga. An important highway runs through the area, which provides a potential market for the sale of handicrafts, cereals and animals. Herd sizes have decreased over the past several years as people exchanged livestock for grain as a coping strategy. The proximity to Lake Kariba affords an excellent opportunity to fish for those households with the necessary equipment. It has a population which is around 5000. It faces challenges of water hence the water table is very far below, thus they cannot dig wells. The only

merit is that there is a spring which flows through Manjolo. This is also one of the sacred places amongst sacred mountains found in Manjolo. This is according to oral traditions.

1.2.5 Climate

Rainfall is erratic and averages at 450-650mm per year. Manjolo faces a water problem because of the water table which is far below the ground. The springs which flow through the area are a life saver and sustainer of all people and animals in the area. Boreholes could not be used because the water runs out and the pump system is so hard to use.

1.2.6 Antiquity of man

BaTonga people are known of their culture which is unique and their crafts which they sell to visitors. They also have shrines which they have kept since the time of destruction of their dwelling along the Zambezi River. It is also known that the BaTonga also tried to settle in Manjolo sometime in the late 19th century, they could not manage because of tsetse flies. This is known from oral traditions. There is virtually nothing that the BaTonga do without consulting the spirits, and they have special places of meeting them. This means there are places of cultural significance in BaTonga land which needs documentation.

1.3 Problem statement

BaTonga people have heritage sites that have not been documented and they (most probably because of natural causes like biological degradation through time) are constantly deteriorating; hence the continuity in doing so would mean that the BaTonga heritage will be extinct. Moreover, the elders in the BaTonga community thus, carry the knowledge which has no documentation of which it means when they pass on no one would know as much as they knew about the traditions and practices of the BaTonga lineage. If these heritage sites are lost through

deterioration, it means loss of BaTonga people's identity and traditional knowledge systems which are defined by their culture. The main thrust is to identify, document and assess the value of the site(s) in Manjolo area.

1.4 Aim of the study

Identify and document places of cultural significance in Manjolo.

1.5 Objectives

- Identify places with cultural value
- Documentation of the places with cultural value
- Value assessment of the site(s)

1.6 Research questions

- a) Are there heritage sites in Manjolo?
- b) What is the relationship between the community and its heritage site(s), if they exist?
- c) What will be the state of the heritage sites, if found?
- d) How are they preserved, if they exist?
- e) Who owns the land in the BaTonga community?

1.7 Justification of the study

As Sauti (2013) noted, ultimately, documenting Zimbabwean culture reconnects Zimbabweans with their cultural heritage and brings back life to some of the traditions or practices of our ancestors since the best hope for preservation of Zimbabwe's culture lies in those who constitute

the cultures. Furthermore, Mhonda (2011) notes that, if these works of art are not preserved and recorded by the BaTonga bamuZimbabwe their disappearing culture will no longer be available for posterity. In light of the above notions the BaTonga people face a crushing blow of extinction of their culture. Thus there is need to be mindful of the fact that they are also humans who have a culture that needs preservation so that it is passed to the next generation. They are Zimbabweans as well and their culture is as good as of any other ethnic group of Zimbabwe. In this respect, identification, documentation and preservation are ideal to this prospect.

They have sites of cultural value and not one of them is documented, which means, if they are not preserved and they get destroyed they are extinct forever. Yet, when they have been documented it will be a point of reference to the next generation of the BaTonga posterity. Their spiritual life will be uplifted because of the freedom of worship that they would have been given. This would also bring them close to the nature that they bonded with a long time ago.

1.8 Assumptions of the study

There is need to identify, document and preserve cultural sites which also benefit the community economically and non-economically. The general assumption is that the BaTonga community must have their heritage identified, documented and preserved, more so allowing them their rights through use of their heritage sites which they created and ascribed values to them.

1.9 Definition of terms

1.9.1 Culture: the systems of knowledge shared by a relatively large group of people, (ICCROM, 2015)

1.9.2 Cultural heritage: an expression of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values. Cultural Heritage is often expressed as either Intangible or Tangible Cultural Heritage (ICOMOS, 2013).

1.9.3 **Heritage:** something of inheritance or something that has been passed down from previous generations and it covers historic buildings or monument as well as natural landscapes, Throsby (2008)

1.9.4 **Heritage site:** heritage site is a physical entity broadly fashioned by human action, Layton and Ucko (1994).

1.9.5 **Community:** a body of people inhabiting the same locality, in geographical or spatial terms, human settlements in close proximity to a given heritage site

1.9.5 **Community participation:** is the involvement of indigenous and local communities that have lost their rights of involvement in heritage management, Chirikure and Pwiti (2008)

1.10 Chapter breakdown

1.10.1 Chapter 1 – Introduction

The chapter is an introduction of the archaeological significance of Binga, a case of Manjolo area and the study gives a brief background about the BaTonga people's artifacts and crafts. The note is on the fact that there has not been anyone who has looked in to the archaeology of Binga which is what the researcher saw as the gap in which identification and documentation of culturally significant places in BaTonga land..

1.10.2 Chapter 2 – Literature Review

Theoretical frameworks are given in this chapter, which give a guide to the research of identifying and documenting cultural heritage of the BaTonga archaeology. In this research the researcher made use of the NMMZ ACT CHAPTER 25:11, EMA ACT CHAPTER 20:27, UNESCO'S WORLD HERITAGE CENTRE and THE AUSTRALIA ICOMOS BURA CHARTER 2013. Moreover, the chapter looks into different views and sources which deal with BaTonga artifacts and crafts. The researcher notes the gap and shows the depth of and the

importance of the research through noting different angles scholars use relating to identification and documentation of cultural property. The idea is to review their findings in relation to the current study.

1.10.3 Chapter 3 – Research Methodology

The chapter discusses how the study was carried out, that is the tools used in carrying out the research as well as the method used in gathering the data from the field. It also denotes a research methodology as a framework that is used to conduct a research project. As a result this section produces a research approach, research design, instruments, data sources, sampling techniques and the methods of data analysis. Research ethics, limitations and delimitations are also part of the research methodology.

1.10.4 Chapter 4 – Data presentation, analysis and discussion

It is in this chapter that fieldwork results are presented and then analyzed as well as discussing the data and inviting scholar's opinions on the main focus of the study. This is where the project's results are shown, for example, how many heritage sites were found, their condition and feedback from the BaTonga community. The researcher also assesses the value of the sites and gives results to the value assessment.

1.10.5 Chapter 5 – Summary, Conclusion and Recommendations

The chapter would be a conclusion of the whole study and it would summarize the problem, method and findings of the study. The researcher would then make recommendations on identified problems.

1.11 CHAPTER SUMMARY

The chapter discusses what the researcher is going to look at and the main aspects of the study. An attempt to define key terms was done. It highlighted a brief background of the study, the research questions, objectives and justification, area of study and assumptions of the study.

CHAPTER 2

Literature Review

2.0 Introduction

This chapter reviews a selection of existing literature on heritage identification and documentation for the local communities. An attempt would be made not only on literature specific to the BaTonga, but also literature on other parts of the world. The chapter would also look at the role of culturally significant places as a socio-economic development factor that benefits the local communities. Which the scholars derive their interests which make the researcher concentrate in the archaeology of the BaTonga, their heritage places which he believes hold a deep meaning in relation to the world's heritage at large. More so, there are discussions on Tonga crafts and art.

Challenges facing Zimbabwe at the moment on Cultural heritage throughout the world is that it is being exposed to varying degrees of potential or real damage. As such those heritage sites that have not been identified and documented would go extinct. Therefore, there is need to identify and document places of cultural significance in Binga, Manjolo.

2.1 Theoretical framework

The theoretical framework used by the researcher is the cultural memory theory, introduced to the heritage disciplines by Assmann (1988). Assmann defines cultural memory as the outer dimensions of human memory (Assmann, 1992: 19). Assmann (1992) suggests that cultural memory entails two different concepts, that is, memory culture and reference to the past. Assmann (1992) confer memory culture as the way a society ensures cultural continuity by promoting and safeguarding its collective knowledge from one generation to the next, rendering

it possible for later generations to reconstruct their cultural identity through cultural mnemonics. Assmann (1992: 30-34) confer reference to the past to reassure the members of a society of their collective identity and supply them an awareness of their unity and singularity in historical consciousness.

2.1.0 Identification and Documentation of Heritage Sites

2.1.1 International view on identification and documentation of cultural property

The General Conference of the United Nations Educational, Scientific and Cultural Organization meeting in the Paris from 17 October to November 1972, at its seventeenth session. Noting that the cultural heritage and the natural heritage are increasingly threatened with destruction not only by the traditional causes of decay, but also by changing social and economic conditions which aggravate the situation with even more formidable phenomena of damage or destruction. As a point of no return the States are to protect and preserve cultural heritage.

ARTICLE 1

For the purposes of this Convention, the following shall be considered as "cultural heritage":

- **monuments:** architectural works, works of monumental sculpture and painting, elements or structures of an archaeological nature, inscriptions, cave dwellings and combinations of features, which are of outstanding universal value from the point of view of history, art or science;
- **groups of buildings:** groups of separate or connected buildings which, because of their architecture, their homogeneity or their place in the landscape, are of outstanding universal value from the point of view of history, art or science;
- **Sites:** works of man or the combined works of nature and man, and areas including archaeological sites which are of outstanding universal value from the historical, aesthetic, ethnological or anthropological point of view.

ARTICLE 2

For the purposes of this Convention, the following shall be considered as "natural heritage":

- **natural features** consisting of physical and biological formations or groups of such formations, which are of outstanding universal value from the aesthetic or scientific point of view;
- **geological and physiographical formations** and precisely delineated areas which constitute the habitat of threatened species of animals and plants of outstanding universal value from the point of view of science or conservation;
- **Natural sites** or precisely delineated natural areas of outstanding universal value from the point of view of science, conservation or natural beauty.

As such, article 4 of National Protection and International Protection of Cultural and Natural Heritage states that, each State Party to this Convention recognizes that the duty of ensuring the identification, protection, conservation, presentation and transmission to future generations of the cultural and natural heritage referred to in Articles 1 and 2 (above) and situated on its territory, belongs primarily to that State. It will do all it can to this end, to the utmost of its own resources and, where appropriate, with any international assistance (World Heritage Convention 1972). Zimbabwe is a signatory to the convention meaning that the convention is binding to it. Thus the need to identify, document and preserve cultural heritage for posterity. This statutory instrument advocates for the preservation of all kinds of heritage for all kinds of people.

Thus theoretical frameworks stand to support identification and documentation of all sites within a state that have ratified to Heritage Conventions. Zimbabwe is a signatory to the World Heritage Convention 1972 which means it is bound by the statutory instrument for identifying within its area all cultural significant places regardless of ethnicity or descent. In many developing countries, the legal framework for protecting heritage is better than the management

capacity. Surveying and monitoring systems for controlling the state of conservation of cultural heritage and taking the necessary precautions present great challenges.

2.1.2 Identification and Documentation of heritage in less represented cultures in a state party.

Under the Global Strategy for a credible, balanced and representative World Heritage List, adopted by the World Heritage Committee in 1994, the World Heritage Centre is engaged in assisting States Parties that have few or no World Heritage sites to protect, preserve and nominate their heritage of outstanding universal value. Next to this, a pro-active approach is also taken with regard to the identification and documentation of less-represented categories of heritage for inclusion on the World Heritage List (World Heritage Centre Publications Paper Series number 5 - June 2003 Identification and Documentation of Modern Heritage).

In addition to reasons of representativity, in 2001 UNESCO's World Heritage Centre, the International Council on Monuments and Sites (ICOMOS) and the Working Party on the Documentation and Conservation of buildings, sites and neighborhoods of the Modern Movement (DOCOMOMO) started a joint programme for the identification, documentation and promotion of the created heritage of the modern era, because properties and sites under this category were considered to be under threat. They are increasingly subject to serious alteration or destruction, without a proper discussion and assessment of the values embedded in them. This is the case with BaTonga cultural heritage which is deteriorating yet it is not recorded, meaning it will disappear and posterity will lose everything about their culture (Australia ICOMOS Burra Charter, 2013).

Next to rapid socio-economic changes in society demanding a different functional use, a poor understanding of the significance of these properties and sites plays an equally important role. In addition to traditional heritage categories, such as archaeological sites and monuments, also modern properties and sites need to be considered that are worthy of preservation and

transmission to future generations for reasons of cultural identity in relation to aspects of continuity and change. This is very applicable to the BaTonga heritage as it will end up disappearing forever if not identified and documented. The heritage has to be recorded for posterity and for educational purposes.

Places of cultural significance reflect the diversity of our communities, telling us about whom we are and the past that has formed us and the Australian landscape. They are irreplaceable and precious. These places of cultural significance must be conserved for present and future generations in accordance with the principle of inter-generational equity. The Burra Charter advocates a cautious approach to change: do as much as necessary to care for the place and to make it useable, but otherwise change it as little as possible so that its cultural significance is retained (Australia ICOMOS Burra Charter, 2013).

2.1.3 Framework to be used in the Identification and Documentation of Places of Cultural Significance.

Archaeological surveys identify and record historic and prehistoric sites. MDAH (Mississippi Department of Archives and History) has established guidelines for conducting surveys and may provide funding and management assistance. In addition, there has been a recently created checklist to be submitted with most Phase I, Phase II, and Phase III reports and site cards checklist. This will help the researcher in his quest for identification and documentation of BaTonga heritage.

Phase I: Terrestrial Cultural Resources Survey

The overall goal of a Phase I cultural resources survey is the location and evaluation of archaeological resources within a project's area of potential effects. If sites are found during this phase of research, sufficient information should be recovered to determine whether further investigations are necessary to assess National Register eligibility. Specific objectives of the Phase I cultural resources survey include: (1) a review of archaeological and historical records pertaining to the general project area; (2) a complete field inspection to determine the presence,

nature, and degree of integrity (if possible) of any archaeological remains within the project's area of potential effects; and (3) an evaluation of the potential impact of the project on the identified archaeological resources. Refer to the Guidelines for further Phase I guidance.

Phase II: Terrestrial Cultural Resources Testing and Evaluation

The primary objective of the Phase II investigation is to determine if the site in question is eligible for inclusion in the National Register of Historic Places. Although archaeological site significance can be documented under National Register Criterion A (events), B (important persons), and C (design, construction, and work of a master), eligibility for most sites will probably be determined under Criterion D (information potential) or a combination of all the above. "In order to determine the significance of a site [under Criterion D], enough subsurface investigation must be done to establish the potential for information that can be used to formulate and answer research questions" in regard to a regional context (Bense et al. 1986:56). Investigation objectives include, but are not limited to, identifying: 1) the vertical and horizontal extent of intact archaeological deposits within each site; 2) the density and distribution of the archaeological deposits within each site; 3) the cultural affiliation of the components represented at each site; 4) the presence of undisturbed/relatively intact subsurface features or buried stratified deposits at each site; 5) the classes of archaeological remains retrievable; and 6) whether the site is eligible for inclusion in the National Register. Phase II investigations should not be initiated without consultation with MDAH-SHPO

Phase III: Mitigation of Terrestrial Cultural Resources

The mitigation of impacts or effects on a significant (i.e., National Register eligible) property can take several forms. For example, relocating, changing, or modifying the proposed project is one way to avoid impacting an eligible archaeological site. Although the site may not be preserved in the long run, this action can eliminate imminent impacts and adverse effects associated with

the original project. This step incorporates the property into the project in a non-destructive manner.

However, when avoidance of a significant property is impractical and partial or total destruction is unavoidable, an agreement to conduct data recovery (i.e., extensive and in some cases complete site excavation) is usually reached. This plan is usually a continuation and expansion of Phase II activities. The data recovery plan should be detailed, discussing and justifying the design of the investigation which will retrieve the data, what research questions will be addressed, the proposed analysis and the expected results, and a justification for the expenditure of money on the data recovery project should be clearly stated. If the recovery plan is unusually complex, then a Memorandum of Agreement (MOA) between participating agencies should be developed.

2.2.0 National view on the identification, documentation of places of Cultural significance (Zimbabwe).

2.2.1 NMMZ Act Chapter 25:11

It is an Act to establish a board of trustees to administer museums and monuments in Zimbabwe; to provide for the establishment and administration of museums; to provide for the preservation of ancient, historical and natural monuments, relics and other objects of historical or scientific value or interest; to provide for the payment of pensions and other benefits to members of the staff of the board of trustees; and to provide for matters incidental to or connected with the foregoing. Date of commencement: 1st October, 1972. The statutory instrument talks about the preservation of national monuments which it says, a “national monument” means a monument which has been declared in terms of subsection (1) of section twenty to be a national monument. This means that the state or person responsible for choosing monuments is the sole determiner of what he or she feels must be called a national monument. This is being segregatory in its making because it does not acknowledge the differences communities have in what a monument is. The

reason emanating from the failure of the government to identify cultural heritage important to the different communities found within Zimbabwean ethnic groups.

Section 21 of the (NMMZ) Act Chapter 25:11 highlights about the notification of discovery of ancient monument or relic

(1) The discovery of any ancient monument or relic, other than a relic referred to in paragraph (e) of the definition of “relic” in section two, shall be notified in writing to the Board without delay by—

(a) the discoverer thereof; and

(b) the owner or occupier of the land upon which such ancient monument or relic is discovered when the discovery comes to his notice:

Provided that, where in the course of any mining operations in pursuance of a right acquired in terms of the Mines and Minerals Act [Chapter 21:05] any person discovers a fossil and complies with the provisions of this section with respect to that fossil, that person shall be relieved of any further duty to report in terms of this section the discovery of any further such fossil in the course of the same mining operations. It should be noted that the statutory instrument refers to the only defined monument which I feel is vague and limited to “ancient” findings, instead of being considerate about created and unidentified cultural sites which are valued by the communities exclusively. This is relating to cultural values that are current to the existing communities.

2.2.2 Zimbabwe’s General objectives and principles of cultural policy

The broad objectives of the National Cultural Policy of Zimbabwe (2007) are to:

- Promote Zimbabwe culture in multi – cultural society and take into account the different ethnic, linguistic and religious groups;
- Make provision for the development of research and propagate Zimbabwe’s history, cultural institutions and traditions as a heritage to protect, project and transform for prosperity;

It is not easy to explain the cultural policy model that Zimbabwe is currently using because the state provides very minimal support to arts and culture programs. A close look at the government's actions shows some features of a mixture of many models. Firstly the model has some aspects of facilitator where the state uses more of a 'hands off' approach which leaves the private sector and the donor community as the main players in supporting arts and cultural programs. In this respect it is not clear where the government stands in terms of supporting communities.

The importance of recording and documenting the sites cannot be underestimated, since they are going to remain essentially trans-generational areas of interest and repeated visitation (MacLeod 2000:33). This is a retrospective of the importance of conserving heritage and also as a preservative for posterity.

Mhonda (2011) postulates that it is our duty to salvage, preserve and record this precious culture. BaTonga culture "is a relationship of intense intimacy-it is ancestral memory and intelligence. Libanga and Mbandwe explaining in an interview with Mhonda, "Some things are just meant to be preserved. A people without a culture are like a drum without a skin, the sound and the echo are lost" Moreover, if these works of art are not preserved and recorded by BaTonga bamuZimbabwe their disappearing culture will no longer be available for posterity. This is a clear call to identification, documentation and interpretation of BaTonga heritage.

Zimbabwe Constitution (2013) chapter 2 National objectives section 16 subsection 2, concurs that, the State and all institutions and agencies of government at every level, and all Zimbabwean citizens, must endeavour to preserve and protect Zimbabwe's heritage. In this light the student is being loyal to the gazetted law by identifying sites, documenting them and preserving them for they are Zimbabwean heritage which is the BaTonga heritage.

Ultimately, documenting Zimbabwean culture reconnects Zimbabweans with their cultural heritage and brings back life to some of the traditions or practices of our ancestors since the best hope for preservation of Zimbabwe's culture lies in those who constitute the cultures (Sauti 2013).

2.3 Overview of BaTonga culture (arts and crafts).

Evidence of the existence of heritage sites in Binga have been noted by researchers from other disciplines like tourism, a good example is the Chibwatata hot springs in Kaani Ward, Binga district along Lake Kariba which is important in the BaTonga culture. In the history of the BaTonga people who are the inhabitants of Binga District in Matabeleland North Province along Lake Kariba, the Chibwatata Hot springs were key in the rain-making ceremonies. To date, traditional Chiefs in Binga district still value the hot springs as a key feature of their heritage Mutana (2013).

Gambahaya and Muhwati (2010) recreate the historical experiences of the BaTonga to reveal the cultural loss in order to identify the thematic concerns of BaTonga oral literature. While it can be argued that there is, to some degree, a celebration of BaTonga orature, the choice of thematic focus overshadow this celebration as much of it reveals the cultural, social and economic wounds the BaTonga suffered and reflected in their expressive thought systems depicted in oral literature. This leaves a gap of cultural continuity in that, the rituals which are carried out by the BaTonga are done at a sacred place of which these places are not documented. This would lead to desecrating the place of cultural significance visitors and posterity which would also lead to unknown injuries, spiritually and physically to the perpetrators.

Phillipson (1965) reflects that early western scholars studying smoking pipes in Africa concluded that water smoking pipes were linked to the smoking of marijuana (cannabis). Van der Merwe (2005:147) thinks the water pipe has Arab origins and he says 'The Arab water pipe (hookah), of

possible Persian origin, is equally widespread in East, Central and South Africa. ‘This Arab link also coincides with the introduction of cannabis which according to van der Merwe (2005) became what he calls the widespread smoking material, later mixed with tobacco when it was ‘introduced’ to Africa by Portuguese. Furthering his argument van der Merwe (2005) uses Sebanzi findings in Sebanzi area, Zambia, saying archaeologists found a tradition of pottery where clay was used as a raw material for making material objects. This then demonstrated that clay pipes of non Arab design were used in Zambia as early as A.D. 1200, apparently by ancestral Tonga people (van der Merwe, 2005:148). This means that BaTonga have a long history which can be archaeologically understood. Identification of sites and documenting them would also curb misconceptions. Phillipson argued on the basis of material culture and it is through archaeology that we can understand BaTonga culture. Therefore, these studies have given a clue to understanding BaTonga culture; material culture answers questions as much as other disciplines do.

Phillipson (1965) advances the argument that given that tobacco could not have made its way to Zambia at this time the earlier pipes were used for smoking cannabis. Interestingly for Phillipson’s (1965) claim there was ‘no technology to test evidence of cannabis residues at the time of the archaeological excavations and the pipes have not in recent years received analysis’ (van der Merwe 2005:148) meaning that there still remains no direct evidence for cannabis smoking at Sebanzi (in Zambia) although van der Merwe (2005) maintains that it still remains the ‘most reasonable explanation’ (van der Merwe (2005:148). Archaeological excavations that were done in Zambian BaTonga proved a whole lot of unsearched cultural places in BaTonga of Zimbabwe, bearing in mind that they are one people who share everything when it comes to values, traditions and beliefs. Thus there is a vacant space of understanding BaTonga people from an archaeological perspective. Identification of BaTonga heritage in the form of culturally significant places, archaeology can unveil a lot of answers to misconceptions around the world.

Saussure (1966) is of the view that the ncelwa (smoking pipe) is a tool with high cultural value and notes that, we can say that the ncelwa signifies BaTonga women's ingenuity, and identity. The ncelwa also represents BaTonga women's presence in the country where cultural mapping is quite visible. This created artefact has found its way among the pieces of Zimbabwe. This discussion about Tonga crafts can also be traced through the use of archaeology to edify what contemporary Tonga people proclaim and maintain. This also allows the avenue of identifying and documenting BaTonga heritage.

Mhonda (2011) reminisces that, Subsequently, I witnessed in horror as two container loads of BaTonga baskets, drums, doors, modern coffee tables made from Tonga doors, headrests, clay and gourd pipes and ceremonial pots being packed for freighting. I was appalled at the sheer quantities; All were original antique BaTonga artifacts. It must be noted that one of the BaTonga's greatest cultural resources are the rich art forms, cultural and functional ceremonial objects which are coveted world-over, yet adequate investment has not been forthcoming to preserve this unique world heritage of Zimbabwe.

This smoking pipe has sparked questions like, how was it possible that women would create a simple but very sophisticated smoking pipe which has been deemed by Siamonga (2012) and Nyathi (2005) as the healthiest way of smoking. Toth and Schick (1994) traced technological tools from evolution to prove the level of intellect as well as cultural development of an ethnic group. This highlights that there is more to gaining information than what is known by the outside world, which is people who are not Tonga. Archaeology would also answer a lot of questions with regards to the Tonga culture. This is noted by the researcher as a grey area considering that there is not much that is known and archaeology is there to unveil much data.

Dr Elimani Laltaika, an intellectual property expert from Tanzania argues that protection of traditional knowledge of indigenous people poses an array of legal and policy challenges. The most critical of which is inability of the current legal system grounded in western philosophies,

to recognize “communitarian rights” Sonny Dadaw Panorama Magazine (2014). Artefactual semiotics can be used in this endeavour as it allows us to appreciate material pieces but signifiers and codes active in advancing meanings of cultural significance to both the BaTonga and Zimbabweans as a whole. There is too much concentration on crafts than on places of cultural significance. Additionally, Dadaw (2014) goes on to say, while scholarship has not done much to document the presence of the BaTonga, their absence from the discourses which should not be translated as signifying their absence along the Zambezi valley must not be noted. This is a clear and transparency of the gap that the researcher is covering, that is identifying and documenting cultural property in Manjolo of the BaTonga people in Binga.

2.4 Community participation in identification and documentation of cultural property of the BaTonga people.

Mikkelsen (2005) defines community participation as the involvement in people’s development of themselves, their lives, and their environment. The researcher is going to use the interactive participation approach in which BaTonga people, participate by being involved in analysis and development of the progress of the research. This kind of participation is viewed as a right and not just as a mechanical function. As such, people have a stake in maintaining their practices.

The relevance of academic archaeology has been in question for some time considering its unwillingness to engage community participation. Archaeology in Argentina, for instance, has been successful in uncovering crucial evidence of the past 10 000 years, has failed in transferring this knowledge to the community (Olivia 1994). This shows that failure to engage communities in researches leads to barriers of dealing with the subject in question in trying to use data which the archaeologist would have unveiled. In India, practices of archaeology exclude a large segment of the population from the sense of participating in the study of the country’s past (Chakrabarti 2000). However, as to circumvent such an unprogressive notion, the researcher engages the community from the beginning of the research to the end. They will help in terms of identification and will be the sole guiders to what the researcher will document.

2.5 Benefits of heritage sites to the community

Heritage sites around the world over are used to benefit societies in various ways. The sites have been used for economic and educational benefit to local communities around the world. The benefits from the sites may include the potential for profitable domestic industries-hotels, restaurants, transport systems, souvenirs and handicrafts and guide services. There are chances of employment creation and there is money earned from informal employment such as street vendors, informal guides, selling of curios to tourists. Benefits to community are both economic and social and these are job creation with subsequent unemployment rate reduction, income generation and poverty alleviation, reduction in the emigration rate, non-erosive development, preservation of cultural heritage by means of self-sustained development due to material component-based strategies (Munjeri 1998). Heritage sites also contribute tremendously to the enrichment of both the spiritual and material culture helps to boost the country's economy and alleviate poverty among local communities around the site (Sagiya et al 2013).

Heritage sites benefits individuals and institutions differently. Greffe (2004) explained how different people benefit from heritage sites. He argues that to individuals, heritage sites satisfies a variety of needs as artistic, aesthetic, cognitive and even recreation, for owner of public and private monuments, it is a means of mobilizing resources necessary for the conservation of monuments. The private companies, heritage sites are a means of earning profits from the spin-offs of tourism or of obtaining know-how and references for innovation and for district authorities; it is a means of creation of positive image of the area and improving the living environment. Greffe (2004) further argues that for countries, it is a means of affirming their national identity and promoting solidarity. This is achieved after the heritage sites have been identified and documented which is the primary concern of the researcher.

In order to ensure that the sites benefit both the present and future generations, they need to be sustainably managed. Eboireme (2009:3) suggested that one sure way of achieving sustainability is linking the management of heritage to the social and economic needs of people living in communities adjacent to archaeological sites in historic settlements. The argument was

developed explaining that looting and vandalism of sites can be greatly diminished if protection is shifted away from emphasis on patrols and penalties for illegal use to job creation, through site improvement activities and compatible tourism. The intangible benefits associated with heritage sites are strong elements of history, tradition and spiritual inspiration, hence identification and documentation of heritage sites.

2.6 Chapter Summary

This chapter has demonstrated the need for archaeological survey in Manjolo, Binga which would mean the identification and documentation of significant cultural places. It also discussed on the theoretical frameworks that guide the researcher and the statutory instruments that advocate for the identification and preservation of cultural property. Scholars have managed to look into the issues of BaTonga history, arts and crafts where as the researcher noted a gap which is the archaeology of the Binga landscape.

Chapter 3

Research Methodology

3.1 Introduction

Leary (2004) denotes a research methodology as a framework that is used to conduct a research project. As a result this section will produce a research approach, research design, instruments, data sources, sampling techniques and the methods of data analysis. Research ethics, limitations and delimitations are also part of the research methodology. Therefore, the discussion on methodology includes the following, the research design, target population, sampling methods, data sources, research instruments, data collection procedures and administration, validity and reliability and data analysis and presentation tools.

3.2 Research approach

The researcher employed a mixed research approach in dealing with the subject in question. Mixed research involves the mixing of quantitative and qualitative research methods, approaches, or other paradigm characteristics (<http://www.fiu.edu/~bridges/>). Pope and Mays (2000) argue that qualitative methods are effective in identifying intangible factors, such as social norms, socioeconomic status, gender roles, ethnicity, and religion, whose role in the research issue may not be readily apparent. This means that explorative and enumerative ways were employed in finding information about the prospective heritage sites and the number of heritage sites was recorded.

3.3 Research design

The researcher deployed a case study research design basing on the reasons that the problem being faced by the BaTonga community needed special attention so as the global community to appreciate the BaTonga and their heritage fully. According to Kumar (2005: 113) a case study method is “an approach to studying a social phenomenon through a thorough analysis of an individual case.”The case may be a person, group, episode, process, community, society or any other unit of social analysis. In this case the study design focus is mainly on the BaTonga community in Manjolo where the researcher identified and documented places of cultural significance.

3.4 Convenience sampling

Convenience sampling was used for getting insights on values attached to the sites and value assessment emanated from the information given by the respondents. Bernard (1995) defines convenience sampling as a non-probability sampling technique where subjects are selected because of their convenient accessibility and proximity to the researcher. Convenience sampling was preferred due to traditional procedures in the BaTonga community where the chief and his council are accessible to the researcher and are the very people who have the control and indigenous knowledge. This was employed to make sure that only those with the information required are selected as the chief would point the researcher in the right direction.

3.5 Stratified random sampling

For the rest of the participants stratified random sampling was used to ensure a more representative sample. Cooper and Schiendler (2001; 170) state that stratified random sampling is a method which involves the division of a population into smaller groups known as strata. In stratified random sampling, the strata are formed based on members' shared attributes or characteristics. The researcher looked at the chief and his family, elders of the council and

ritualists. This was the best way of maximizing what is relevant and true because specific groups had specific questions directed to them leading to correct and reliable information. As a result, the stratified sample provided the researcher with a sample that had a high representative of the population being studied. These subsets of the strata were pooled to form a random sample.

3.6 Sampling frame

Cooper and Schiendler (2001:170) define a sample frame as the list of elements from which the sample is actually drawn.

3.7 Sample size

CATEGORY OF THE SAMPLE	TARGETED SAMPLE
CHIEF AND FAMILY	12
COUNCIL ELDERS	15
RITUALISTS	1
TOTAL	28

Table3. 1 Sample size

3.8 Major sources

3.8.1 Primary

This is data which was collected by the researcher directly from observations and experiences. This data was obtained through responses from questionnaires and interviews. One of the main

advantages of using primary data is the amount of control the researcher had. This helped in determining the best method of the two which is interviews. The best thing about using primary data method is that the researcher was presented with original and unbiased data since the researcher directly interacted with the source of information and got the data that is original.

3.8.2 Secondary sources

Secondary data is the data that has been already collected by and readily available from other sources for example textbooks and journals. Such data are cheaper and more quickly obtainable than the primary data and also may be available when primary data cannot be obtained at all. Unfortunately there is no written archaeological document present hence the use of historical materials and documents from other disciplines were the only option. These talk of the BaTonga people and not the archaeology of Binga.

3.9 Research instruments

Research instruments entail the methods of data collection that were used in this study; these included questionnaires and interviews. These methods were used so that the strengths and weakness in one method compensated and enhanced another method. The aim was to improve the validity and reliability of data or findings.

3.9.1 Interviews

The interview is a form of data collection in which a meeting is organized during which somebody is asked questions. Robson (2007: 75) postulates that an interview is a dialogue between the researcher and the respondent with the purpose of obtaining specific research related information. The researcher used the word of mouth and the interview was conducted face to

face. The researcher also had an opportunity to ask more complex questions than in other methods. The enquiry of the researcher was used with semi-structured interviews which according to Flick (2000) provided considerable freedom between the interviewer and interviewee as the planned sequence of the interview sometimes changes. The researcher interviewed the chief, council of the chief in Manjolo the reason being they knew their area too well.

3.9.2 Questionnaires

McQueen and Knussen (2002: 35) reiterate that a questionnaire is a list of questions to be answered by a group of people in order to get information for a survey. The advantages of the using questionnaires are that many people can be reached. Data is easier to analyze unlike in interviews. Chief Binga and chief Sikalenge were told why the information was being collected and how the results would be beneficial. The Chiefs were notified that questionnaires are anonymous. The questionnaires were administered to the chief and council of the chief in Manjolo.

3.9.3 Observations

This tool was used to note the expressions during the interviews and the heritage sites' condition and the practices of the BaTonga at the significant places.

3.10 Ethical considerations

Since the researcher is dealt with sensitive information, the blessing from the chief (chief Sikalenge and chief Binga) has been sought whereby the researcher asked for permission to do research in their area that is Manjolo since they share the area. Moreover, the chiefs were informed of the need to work hand in glove with the locals of Manjolo to fully do what is

expected in the BaTonga culture. This enhanced the willingness to give the much needed data by the participants. Leary (2004) asserts that proper ethics during research can ensure the protection of emotional, mental and physical welfare of respondents hence a right ethical practice. Cooper and Schindler (2001) confirmed that ethics in research has its own goals. The researcher considered the following as significant for ethical preference during the research:

- Informed consent was sought from participants through stating the procedure and requested for permission to proceed with the research from the chief and the district administrator's office.
- Rights to privacy were emphasized that is, one has the right to refuse to participate or answer the question.
- Participants were informed of their rights to answer or to refuse to answer the questionnaires.

3.11 Scope of delimitation

O'Leary (2010:55) states that the term delimitations refer to a study's boundaries or how a study is deliberately narrowed by conscious exclusions and inclusions. This research identified, documented and assessed the value of heritage sites in Manjolo. In terms of the research's geographical boundaries the research was a case study of BaTonga community situated in Manjolo, Binga.

3.12 Methods of data analysis and presentation

The researcher used The Thematic Approach to analysis. According to Braun and Clarke (2006:79), "Thematic analysis is a qualitative analytic method for identifying, analysing and reporting patterns (themes) within data. It minimally organises and describes data set in (rich) detail. However, frequently it goes further than this, and interprets various aspects of the research topic."

3.13 Expected results

This research is expected to find at least three sites that was identified, documented and assessed. This will also bring out avenues for finding out about the richness of the BaTonga culture.

CHAPTER 4

DATA PRESENTATION, INTERPRETATION AND ANALYSIS

4.1 Introduction

This section of the study deals with the presentation of data acquired from the field from use of research instruments such as observations, survey, interviews and questionnaires. Explicit analysis is relayed in this chapter and comparisons will be made.

4.2 Data analysis and interpretation

4.2.1 Questionnaire Response Rate

The target population for the research comprised of the chiefs, council elders and the ritualists.

Study subjects	Target Population	Collected	Response rate As a percentage (%)
Chiefs Sikalenge and Binga	2	2	100%
Chiefs' families	10	10	100%
Council elders Sikalenge/Binga	15	12	80%
Ritualist	1	0	0%
Total	28	24	86%

Table3. 2 Questionnaires response rate

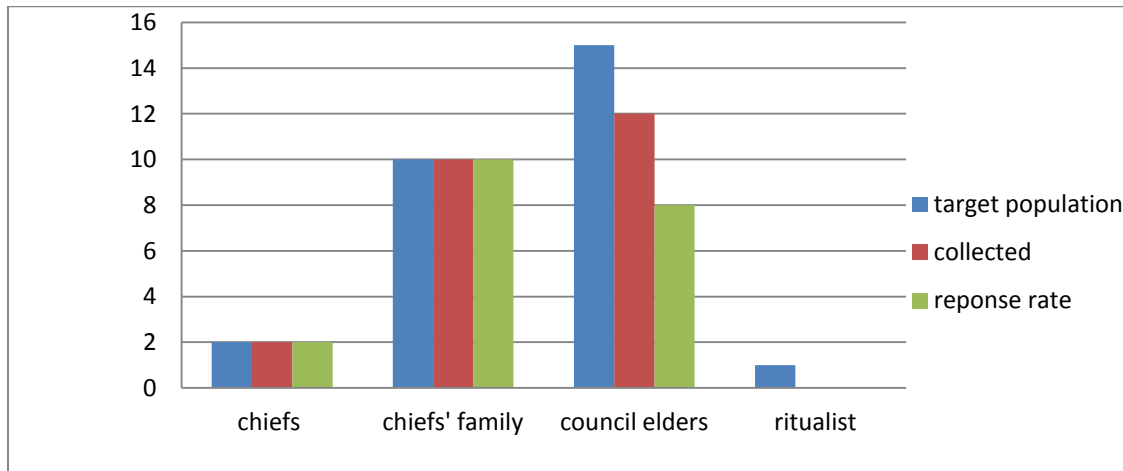


Figure 4. 1 Questionnaire response rate (Above)

Questionnaires response rate was excellent with an average response of 86% apart from the Ritualist who was nowhere to be found, fortunately the chief offered to give information concerning the Ritualist for he knew all about the rituals and ceremonies. Manjolo falls under two chiefs Sikalenge and chief Binga. The two chiefs were found at their residing places which made the research to be easy. As for their family members they were at home all of them allowing a 100% response rate and the researcher to gauge them on issues of identification and interpretation of their heritage. Most of their responses were centered on rain making shrines which the researcher found to dominate in the area.

4.2.2, Interview responses

Study subjects	Targeted population	Interviewed	Response rate
Chiefs	2	2	100%

Old women	6	6	100%
Old men	7	7	100%
Total	15	15	100%

Table3. 3 Interview response rate

Figure 4.2, Interview response rate

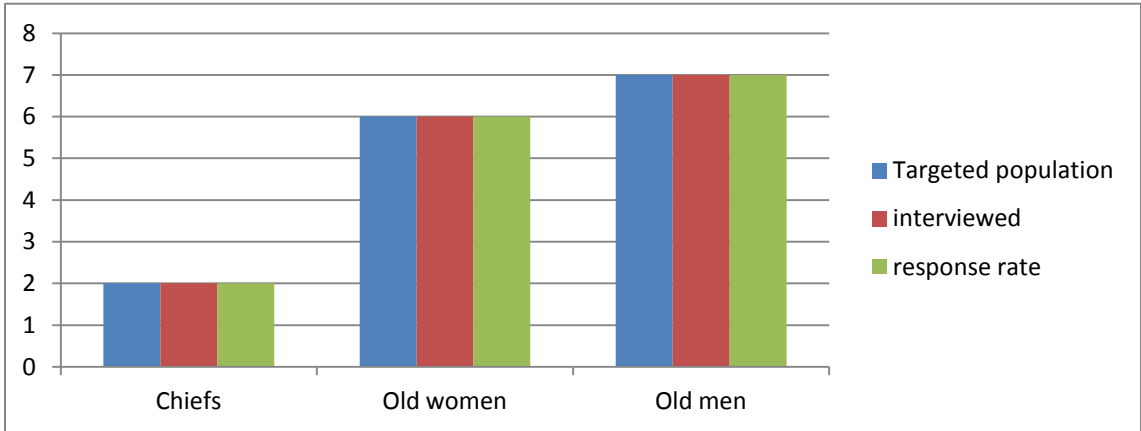


Figure4. 2 Interview response rate

15 people were targeted by the researcher which included 2 chiefs and 13 elders in Manjolo community. The reason for the specification of the selected was the knowledge system being in the hands of those who are old enough to have lived at the river and know of the heritage sites they used or are still using. The researcher realized that interviews have a good response rate since he could ask as much required information as possible. Fortunately the researcher was successful in interviewing all the 15 interviewees. The researcher being an opportunist had to take advantage of interviewing any person old enough to have the required knowledge. This was done by identifying the Tonga marks on the body that are exposed, since the researcher was familiar with them. 2 chiefs, 6 old women and 7 old men were interviewed.

4.3 Rain making ceremonies

17 out of 24 participants (71%) during the research noted that despite the fact that some of the old shrines were plunged in water, they have managed to institute new shrines in new locations. Spiritual shrines could not be removed to new locations but spirit mediums continued practicing rain ceremonies and initiated new rain shrines. *Malende* and *Mpande* are two rain making ceremonies observed by the BaTonga before the impact of dam construction and are still observed up to this date by a number of communities in Binga. New rain shrines include the Kumbila rain making shrine found in Binga, Chief Sikalenge, among others. *Malende* is a most significant rainmaking ceremony conducted by the BaTonga people. Skills are bestowed in spiritual leaders, experts' rainmakers who preside over agricultural shrines. Spiritual leaders communicate with ancestral spirits seeking rains. The BaTonga believe that ancestral spirits have the potency to bring adequate rainfall and bumper harvests. In the paucity of a fixed place for conducting *Malende*, people construct temporal shelters or huts called *madumba* where appeasements are conducted if there is no water source.

4.4 Cultural heritage sites in Manjolo

Responses from Manjolo community indicated the zeal for the need to preserve the culture of the BaTonga people living in the area and those in general. Most of the people interviewed noted the shrines being of great importance in Manjolo. These shrines are found in and around Manjolo, they are where springs are which strays not from the water sustenance system of Zambezi River which held their lives dearly. It is deemed that the spirits are where the water does not run out or run dry. The springs indicate their presents and willingness to keep them through the hard times. The first spring to be identified was Masibinta spring; the figure below shows the springs.



Figure4. 3Masibinta spring

A villager looking at the binocular shaped Masibinta spring while the researcher took photos (Above). This spring also helps the people to water their gardens (in the back ground) for life sustenance.



Figure4. 4Masibinta spring that has been turned into a borehole with a blind man (the man in the photo Mr. Muleya) being its caretaker. He has been entrusted the guardianship by the chief (Sikalenge).

4.5 Explanation

4.4.1 Masibinta springs

Masibinta, which means slow springing water which brings life, has coordinates $17^{\circ}45'13.162''S$ and $27^{\circ}24'34.438''E$. It is 11meters by 11 meters. The Masibinta springs were a place where rain making ceremonies were conducted thus they were shrines. They would dance, sing songs to evoke spirits that would cause water to spring with pressure and an audible voice would be heard by the people at the ritual. It would inform them of what would take place in their lives in the

near future or the cause of the problem would be pointed if it existed. These springs would pump out a lot of water thus evidence of spirits being present.

According to Chief Sikalenge, the Masibinta springs had a very powerful sense of sacredness. It later changed to life sustaining springs during the time of Ndebele encounter. They drank water going to Bulawayo to meet the group. The Chief further explained that they would drink once and travel the whole journey to and fro until they reached the Kariyango life giving spring which has the same history as the Masibinta springs. This spring also had NGOs setting up a borehole and this borehole is protected by a guardian who is called Mr. Muleya (A blind man who knows much about the place and needs no help in finding his way to and fro the borehole). The borehole is locked and he (Mr. Muleya) holds the keys and controls the activity at the borehole.

The water is still regarded as life giving as it used to. In the figure 4.3a with coordinates 17°45'13.050'S and 27°24'35.050'E and is 5.4 meters by 1.9 meters, the binocular shaped spring, is said to be the eyes of the spirits, said one elderly lady, it sees the unseen and knows the unknowable because they never sleep (the spirits). Another old man argued that the spring had one eye, meaning it was a single opening which brought out water the anger of the Nyami Nyami caused the eruption of the other eye. This on its own leads to the notion that Tonga people have strong ties with the ever flowing water and the springs.

4.4.2 Values attached

4.4.3 Age

The heritage site has been used from the time the Tonga people had been at the river. To date they use it but on a different note, which is life giving water. This change of use happened before 1955 when the dam construction began (according to Chief Sikalenge). The ancestors of the BaTonga people had been using this site as a shrine long before the 19th Century.

4.4.4 Use

The heritage site was used as a rain making shrine for a long time. The use of rain making shrines has been practiced by different chiefs according to their needs. Only when they have a national problem they meet and conduct a ritual together but in many cases they practice alone at chiefdoms. Even to date they still do that. The heritage site also had to undergo change the actual reason for the change is not known but the heritage site now is for drinking and the quench can be sustained for very long distances as noted by the chief and the elderly in Manjolo, both males and females that one could go to Bulawayo and come back without thirsting again until he or she got to the another spring where quenching of thirst took place again. This stunned the researcher considering the distance from the mighty Zambezi to the city of kings, Bulawayo. When the researcher asked about to date, the chief (Binga) smiled and said, “of course, nowadays we use vehicles as transport, but if we still travelled on foot we would still drink and travel that distance with ease”.

4.5 Kariyango springs

Kariyango which means a small door is a spring which has coordinates 17°57'01.436'S and 27°30'10.820'E. It ejects pressurized cold water continuously and has been like this for a very long time, which is to say as long as they had lived.



Figure4. 5a Shows a well built structure that captures pressurized water from the ground to the irrigation and to taps. While figure 4.5b shows water that has escaped from the capture tank. This place has similar function as the Masibinta springs.



Figure4. 6a and 4.6b, show the life giving spring being termed and its water directed through pipes to the tap and irrigation. People's livelihood is dependent on this spring as a source of water and hope for a better living.

According to Chief Sikalenge (who oversees the place notes that this place which is about 35 kilometers from Manjolo and around 45° south east of Masibinta springs), is one powerful place where mysteries could be seen. At this very place, meetings with ancestors were held and only the ritualists and the chiefs attended the meetings. When the researcher was keen to know more

about the encounter the chief was not too keen to expose much about the experience at the Kariyango rain making shrine. The researcher was convinced in his mind that there was more that was so sacred with the BaTonga culture which was not to be exposed.

Moreover, the elders in the area which now has an English name (clean water) seem not to know about the meetings but note the fact that it was used as a rain making shrine and it changed to life sustaining spring when people would drink coming from Bulawayo on foot, having drank from Masibinta life giving spring going to Bulawayo. This then would mean that the BaTonga people had relations which are not looked at in the history of Zimbabwe. Their interaction with other ethnic groups calls for a concern on how we look at the relationship of the Tonga and the Ndebele. At this juncture, it is being used in irrigation and for drinking as noted in the above photos, a tap with running water. Moreover, the researcher noted that there is a possibility of tracing the route to Bulawayo because of the settings of the springs. The spring is still giving the life sustaining water. The elders and the chiefs Binga and Sikalenge admit to the effects of Christianity that it has changed much although people still believe in their culture a lot has changed. The researcher was told it was near only to walk ten (10) good hours to and fro the heritage site. That is why the researcher reached the place at around 8pm. This limited the full view of the place. Additionally, the researcher noted that when the Zambezi River flooded they carried out their rituals away from the river, that is in these identified heritage sites which are not too far from the Zambezi River.

4.5.1 Values attached

4.5.2 Age

This spring has been pumping pressurized water for a very long time and the rituals which they take have full information from the spirits in the spring. These spirits have been there for a very long time as long as the BaTonga have lived. When the researcher asked about what happens when the shrine is left or neglected, he got knowledge of the movement of spirits from one water point to another. “They are water spirits”, said chief Sikalenge, “they have been in this world

before we were and we join them as our great grand parents did.” He also noted the use of this spring while the BaTonga people where still at the river.

4.5.3Use

The heritage site was used as a rain making shrine and later changed to life giving spring in the sense that people now drink the water and they also use it for irrigation schemes. It still sustains them as it use to. This place has a long history of encounters with the ancestors therefore it has the credibility of being preserved as a heritage site. The Ritualists often came to this very place at the base of the mountain to be much more strengthened and to get powers like one famous Ritualist called *Maalila* who did extra ordinary things like disappearing and appearing at another place. This was because of this very place. He later died and there was no one to take his place.

4.6 The sacred hill that cum grave of Saint Mary

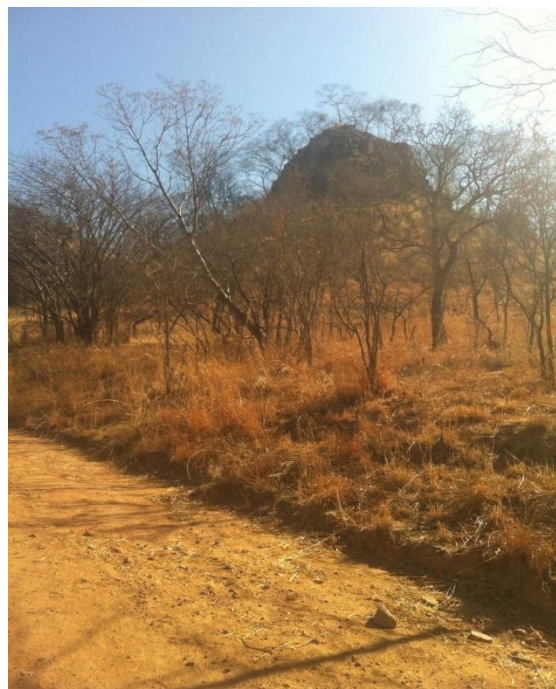
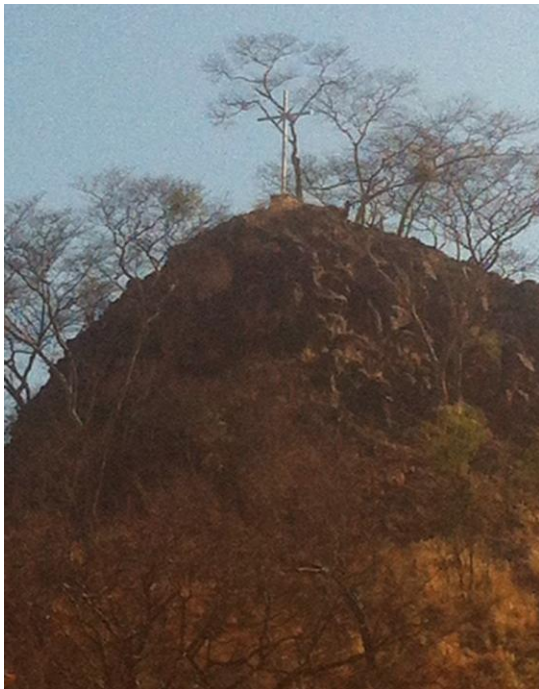


Figure4. 7a and 4.7b, shows the sacred mountain which was turned into a grave yard of Saint Mary from Kariyangwe mission Hospital.

The above sacred mountain was another rain making shrine until the whites took advantage of the inaccessibility of the hill to the public and made it a graveyard for Saint Mary who worked at Kariyangwe mission hospital. In seasons of severe drought, a certain number of traditional leaders including spirit mediums gathered at this shrine appealing to their ancestral spirits inquiring what could be the problem and what measures to put in place. The rainmaking ceremony would require a sacrifice of a black goat at the shrine and almost all community members were supposed to attend that appeasement.

Furthermore, these kinds of ceremonies are conducted on Thursdays and throughout Binga district. Thursday is currently reserved for respecting the spirits of the land and all culprits who disobey this order from chiefs pay a certain number of goats and grains as punishment. It is noted by the villagers that the place is not for visiting even though they do not use it anymore. This led to the researcher taking photos at a safe distance and close by there is a small pool which does not run out of its water. This led to the researcher believing that all spirits of the BaTonga are associated with water holes.

Sikalenge spring and pool

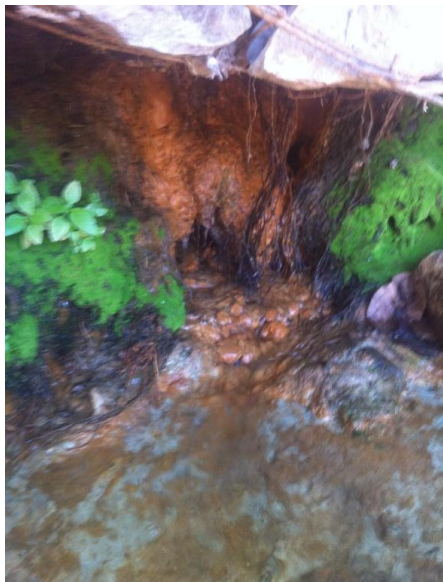
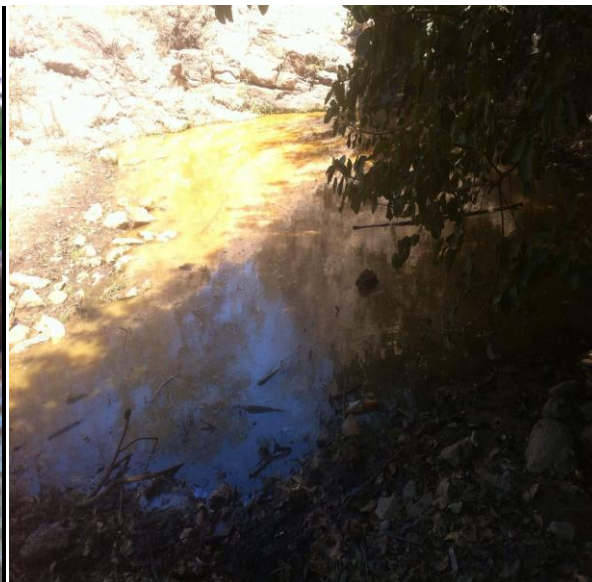


Figure4. 8a Sikalenge spring



4.8b Sikalenge pool

4.7 Sikalenge spring and pool

Sikalenge spring is called by the name of the chief because it has been under that name for ages, this means it has been passed to one generation after another till today. One respondent argued that the pool was used for fetching water and could sustain people for a long period of time. Some respondents argued that the pool was not frequently visited as it was sacred. The pool is fed by water from the Chizarira Mountains. In this pool, legend has it that there are fish in it which were not allowed to be fished out. Sikalenge pool was a habitat of ancestral spirits (*basangu*) and anyone seeking to fetch water from the pool must follow traditionally prescribed rules. In this case, the pool spirits controlled and safeguarded the Manjolo people. Currently the pool has been infrequently used as a rain making shrine by the Manjolo people as they now go to other shrines they created.

4.8 Kumbila rain shrine (Binga centre)



Figure 4.9 Kumbila hot spring

Figure 4.9 shows the current state of the main hot spring found 700-800m away from Zambezi River. The hot spring could form a 3m radius mist like hot moisture surrounding this spring where Maalila conversed with ancestral spirits. Chief Sikalenge note that Maalila could bath with the boiling water and not get burnt and sometimes he could enter in the hole and come out with a fresh maize cob evidence of good harvests. He would then cross over Zambezi on top of water to communicate with the people on the other side of Zambezi River.

The chief and his elders in Manjolo kept mentioning the activity at Kumbila hot springs which were active during the time of BaTonga settlement along the river Zambezi and to date it is still active and the chief oversees the progression (Chief Sikalenge). Binga hot springs are located 4 kilometers from Binga centre and almost 100 meters from the Kulizwe/Crocodile Farm road. The hot springs are an active rain making shrine where the people of Siabbanga community conduct regular ceremonies. Legend has it that the shrine is identified with one famous spiritual leader and rainmaker called *Maalila*. Of importance in the research is that, the shrine was used before the BaTonga were displaced from the river and is currently being occasionally used as a rainmaking shrine. Figure 4.6 below shows the current status of Kumbila main hot spring. Communities partly conduct rainmaking ceremonies at this shrine as they have made new shrines in their new locations.

4.9 Analysis and discussion

4.9.1 Ancestral worship

The Tonga people value ancestral worship ceremonies as they give them the chance to show their gratitude to their ancestors for guiding and protecting them (Respondent from Manjolo ward). Scudder (2005) asserts that at the time of resettlement religion was dominated by a form of ancestral worship. The welfare of an individual is said to have been on the protection of the deceased kin. Colson (1971) posits the same sentiments, that life of the Tonga people was evolved around ancestral worship. Misfortune or death was attributed to ancestral discipline due to failure to behave in a culturally acceptable way. The ancestral worship is still practiced to date and the Tonga people have made sure that in all the functions held, they perform the worship

dance. This has led to heritage places being formed. It is amazing that it's easy for them to move from one place to another for the formation of a heritage place. Most of the functional sites are in accessible due to their sacredness. These heritage sites are nowhere near roads and they have survived because of their inaccessibility and sacredness, these include Manjolo sacred mountain, Sikalenge rainmaking shrine and the *Congelo* sacred forest. The researcher got to know about these places through interviews and questionnaires.

4.9.2 Interviews and Questionnaires

4.9.3 Chiefs Sikalenge and Binga

Their views were more than just views for they made the researcher realize what really a chief stands for in a society. They gave the researcher information on every aspect of Tonga culture, heritage sites and their use, the responsibilities of a ritualist which are to;

- ✓ Conducts all rituals and ceremonies
- ✓ Is responsible for grain blessing before planting
- ✓ Is the first to plant grain and the first to eat
- ✓ Is the sole guardian of shrines
- ✓ Informs the chief of all activities that need to be undertaken
- ✓ Can determine who to attend a ritual or a ceremony because of sacredness
- ✓ Is the only person possessed at one time and when he dies influences the spirit to choose another or not.

These are specifically known by the chiefs and the ritualist.

4.9.4 Chiefs' families

They gave much important information on rain making shrines that exist in the area and are functional. The likes of Manjolo sacred mountain, Sikalenge rainmaking shrine and the *Congelo*

sacred forest, which the researcher was informed of the inaccessibility of the places of cultural significance because of their sacredness. These places are found where there are mountains close to Chizarira and along the Siabuwa Manjolo stretch about 20 kilometers from the chiefs' residence Sikalenge in the forest. In spite of the known shrines the families made mention several times of the Kumbila hot spring, a rainmaking shrine that still functions today. When the researcher asked about the importance of that rain making shrine they listed the following points,

- ✓ Is the main shrine that was used by the famous Maalila
- ✓ Is the only hot spring near Zambezi
- ✓ Has a long history of BaTonga being spoken to by the ancestors
- ✓ It loses not its value unlike other places of cultural value
- ✓ That's where all chiefs meet for a great cry in the land and ritualists gather to converse with the spirits

4.9.5 Council elders and elders in Manjolo community

The elder of the council help the chief in decision making. They showed a deep understanding of cultural heritage sites but not as compared to the chiefs. They stated the same shrines that the researcher found which the chiefs had informed the researcher about. The only difference was that the chiefs knew the exact experience at the shrines like the springing of water and voices being heard. The elders were too keen to give information such that they would start telling stories about the travels to Bulawayo. They also identified the sacred places which the family and the chiefs identified which had very limited access because of sacredness. Some would go an extra mile by telling the researcher of the experiences at the river which signified the attachment which they had with the river Zambezi.

4.9.6 Ritualist

As for the ritualist the researcher could not find him because he had travelled however, all the required information was gotten from the chiefs.

4.10 Efforts of NMMZ, BaTonga Community Museum and the Bulawayo Natural History Museum in identification and documentation of BaTonga heritage sites.

These legal bodies of safeguarding Zimbabwean heritage have been aloof with regards to the identification and documentation of BaTonga archaeological sites. This has been a cause for concern because they neglect the culture which has a long history as much as the Shona and the Ndebele. They have not done any documentation at all in terms of the archaeology of Binga. The researcher while on attachment (in BaTonga Community Museum) raised the issue of documenting a few rain making shrines like, Kombelele, Masibinta, Mlibizi and Kumbila hot spring and add them to the existing data in the museum. Unfortunately, there were no funds to carry out the exercise. NMMZ is silent on the issue while Bulawayo Natural History Museum has no directed order for it to undertake such an exercise. The researcher's view on this aspect is that everything in Zimbabwe is politicized hence the system or protocols followed are complicated in such a way that if one does something out of the knowledge of the NMMZ penalties are faced that are alarming which may include suspension. This means that these museums work with directives and not innovativeness and considerations.

4.11 Chapter summary

This chapter presented the results and analysis of the data obtained from field research. The BaTonga people of Binga district have not given up on their traditions despite the dislocation caused by the construction of the Kariba Dam. Some old sites are still being used, new shrines have been created and practices are being conducted as a way of promoting and safeguarding the BaTonga cultural heritage. The researcher also managed to identify heritage sites that were and are still functional although use has changed from rain making shrine to life giving springs which are meant for drinking.

Chapter 5

Conclusions and recommendations

Conclusion

The research brought enlightening view that the BaTonga people had relations with other ethnic groups this has been noted through the findings of identified heritage sites. New rain shrines include the Kumbila rain making shrine found in Binga, Chief Sikalenge, Masibinta, sacred mountain cum grave of Saint Mary, Sikalenge spring and Kumbila hot spring. These give a picture of relations of the BaTonga and the Ndebele. There is also the notification of their experiences while they were still staying at the river Zambezi. Where they used these heritage sites while residing at the river. Although there was change of use of the sites they are still being used today for the sustenance of their day to day living. In this regard, all stake holders should partake in the identification and documentation of the BaTonga heritage.

Recommendations

5.1 The promotion and safeguarding of the BaTonga cultural heritage.

In promoting and safeguarding cultural heritage, the UNESCO Convention for the Safeguarding Intangible Cultural Heritage (2003) thrusts on safeguarding the intangible cultural heritage, ensuring respect for the **tangible** cultural heritage of the communities, groups and individuals. The convention raises awareness at various levels of the importance of intangible heritage including local, national and international. It also ensures mutual appreciation and makes a provision for international cooperation and assistance (UNESCO Convention2003). At the

national level, State Parties are supposed to ‘take necessary measures to ensure the safeguarding of the intangible cultural heritage present in its territory’ (UNESCO Convention for the safeguarding of intangible heritage, 2003). In addition to the promotion and safeguarding of cultural heritage, the convention states that, ‘each state party must “endeavor to ensure the widest possible participation of communities, groups, and, where appropriate, individuals that create, maintain and transmit such heritage, and to involve them actively in its management”’ (UNESCO, 2003).

Communities in Binga have involved themselves through the formation of special culture groups. Communities are aware of the impact of the Kariba dam construction on their heritage and the diminishing aspect of their culture as a result of western influences and these have resulted into the construction of some heritage promotion mechanisms so as to minimize or curb the loss of the BaTonga heritage. In this regard, the formation of culture groups and the maintenance of some cultural practices in communities are indicative of their desire to promote and safeguard the BaTonga cultural identity.

5.2 Legislations

The legislations should be specific on identification and documentation of cultural heritage in its land, not only those that benefit the country only but even those that benefit the local community in an area like Manjolo. They should define the heritage according to the owners of the heritage so as to be relevant in its running.

The protection of heritage in the face of infrastructural development requires good legislation. Important in such legislation is the provision of heritage Impact Assessments. At the time of the construction of the Kariba Dam, the relevant legislation did not insist of heritage impact assessments nor did it insist on broad based environmental impact assessments (EIA). An EIA as a systematic process to identify, predict and evaluate the environmental effects of proposed actions and projects. The drive in carrying out an EIA is to determine the impact that the project

will cause on cultural heritage and this is followed by a mitigation paradigm to safeguard the heritage from destruction. Even today, the NMMZ act 25/11 is silent on issues relating to Heritage Impact Assessment and the protection and promotion of intangible cultural heritage. The damage on the BaTonga heritage cannot be reversed and still a strong sense of loss is still prevalent among the BaTonga people of the Zambezi valley. However, the BaTonga people have responded positively by creating new cultural spaces.

As objectives put in place to integrate and redress dimensions of culture promotion, the BaTonga communities are promoting and safeguarding their cultural identity to achieve sustainable development and social cohesion. The diversity of BaTonga cultural heritage resources is essential for sustaining communities in Binga and their capability to cope with the past, present and future. Heritage promotion and safeguarding have largely stirred the transmission of culture knowledge from one generation to another through collective memory and hence the BaTonga are striving to attain sustainable development where present communities in Binga present and safeguard cultural heritage resources for the benefit of future generations.

5.3 Institutions and the promotion and safeguarding of the BaTonga culture.

It is however important to note that both governmental and non-governmental institutions have played a significant part in empowering cultural pluralism and cultural diversity and have positively impacted the promotion of the BaTonga cultural identity. However, there should still be great support on identification, documentation and preservation of these cultural spaces that are very significant to the BaTonga as well as the Zimbabweans as a whole.

5.3.1 Government institutions towards the promotion safeguarding of the BaTonga culture.

Government institutions such as the Ministry of Primary and Secondary Education, the Civil Service Commission, Ministry of Youth and Employment Creation, Ministry of Art, Sports and

Culture and Ministry of Home Affairs have contributed directly and indirectly in the promotion of the BaTonga cultural identity. The Ministry of Primary and Secondary Education has spearheaded the promotion of the BaTonga culture through the performance of numerous BaTonga cultural dances in schools. Schools such as Mucheni primary school have organized themselves into culture groups specializing in *Ngoma buntibe*, *Chilimba*, among other cultural practices as dramas and sometimes through role plays. The Ministry of Art, Sports and Culture has promoted the BaTonga culture through cultural programs such as culture awareness campaigns, outreach programs, expos and trade fairs though little or nothing has been done to fund various culture groups and programs.

The ministry projects programs that enhance the development, preservation and elevation of cultures from several ethnicities. The Civil Service Commission in Binga encourages the promotion of the BaTonga culture through the recruitment of people with Tonga background, for example teachers, both trained and untrained. The Ministry of Home Affairs promotes the BaTonga cultural identity through the establishment and management of the BaTonga museum, a cultural institution which serves as a preserve of the BaTonga cultural heritage. Although all this is happening there still is need to get deep with the identification and documentation of all cultural sites and schools to be given other cultural heritage sites to manage in trying to make them understand and appreciate their culture. It is difficult for anyone to appreciate your culture if you do not first appreciate it yourself as the owner.

However, despite the progress made in promoting BaTonga cultural practices, there are a number of challenges. These challenges include financial constraints, lack of community participation, a lack of institutions participation and religious aspects. Most culture groups in Binga have no proper sources of money except from a few NGOs such as Basilwizi Trust, Ntengwe and Zubo. These stakeholders are to work together for the good of the state by identifying and documenting cultural heritage sites in Binga. Government institutions to partake in the identification and documentation of BaTonga heritage sites. Legislations to define and protect heritage sites of the

less represented cultural groups in Zimbabwe. Schools to be given heritage sites to manage which are no longer functional so as for them to value their heritage. NMMZ to engage itself with the locals in everything it does so as to allow local communities to bond again with their heritage sites. The BaTonga Community Museum to be given the mandate to identify and document BaTonga heritage sites with the back up of the Natural History Museum in Bulawayo.

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APPENDICES

APPENDIX 1

MIDLANDS STATE UNIVERSITY QUESTIONNAIRE

DEAR Respondent

This research is part of an **Honours degree in Archaeology, Cultural heritage and Museum studies** that the interviewer/ researcher (**Ishmael Ndlovu**) is currently studying with the Midlands State University.

The research seeks to identify and document the heritage sites or places of cultural significance in Manjolo for the betterment of the present and future generations of local (BaTonga) and national (Zimbabwean) community. The idea is trying to assess the site(s)'s significance, (if found), to the BaTonga community. Most importantly, your invaluable reactions shall be used to establish a documented cultural practice which would also benefit the local community. Members are therefore kindly being requested to respond honestly and truthfully to the questionnaire. It is my assurance that your information would be confidential, anonymous and would only be used for academic purposes. Please do not write your name or identification in this form.

For more details, queries and urgency, feel free to contact me on:

Cell: 0776 085 973 or 0717245004 email ishmaelndlovu132@gmail.com

APPENDIX 2

Interview questions.

1. Do you know of any heritage sites in your area?
2. What significance did or do they hold?
3. What is the role of traditional leadership in the management of the site?
4. Is there a system for consultations and how is it done?
5. Do you have access to the site?
6. In your own view why do you think this place is important?
7. How would you feel if they were documented for posterity?
8. Is everyone allowed at those sites, if not any reason?
9. Are there sites that are exclusive to the BaTonga people?
10. Are there abandoned sites and what was the reason for the abandonment?
11. What kind of sites are in use?
12. Who takes care of those sites?
13. Who chooses the guardians?
14. Who looks at the overall sites and ceremonies?

4. What do you think should be done by Tonga people to improve the heritage management of the BaTonga heritage sites?

5. Have you ever been consulted by the National Museums and Monuments of Zimbabwe of heritage identification?

Yes No

6. If the BaTonga heritage is not documented forever what do you think was the effect(s) on your community? _____

****** THANK YOU ******