

TJATE HERITAGE MANAGEMENT PLAN



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*Tjate is the latest accepted spelling of the historic site where Sekhukhune lived, but historians often give preference to the spelling Tsate or Tshate. In this document the spelling Tjate is used throughout. The official name of the farm is Dsjate 249KT.

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TJATE HERITAGE MANAGEMENT PLAN

PART ONE

1. HISTORICAL REPORT ON TJATE AND THE RISE AND FALL OF THE PEDI EMPIRE

Tjate forms an integral part of the rise and fall of the Pedi Empire. To understand the importance of Tjate one has to understand the history of the Pedi people.

1.1 Early Origin

The Pedi are of Sotho origin. The name Sotho is derived from *batho ba baso*, meaning dark or black people. All available evidence indicates that the Sotho migrated southwards from the region of the Great Lakes of Central Africa. The Kgalagadi were apparently the first Sotho to settle in Southern Africa, followed later by the Digoya. The Rolong, Fokeng and finally the Hurutse followed them.

The Rolong and Hurutse relate their origin to Mopedi (also called Motsito), who had amongst his descendants one Napo. One may accept that these groups had a single origin. The Pedi eventually descended from the Hurutse, who claim descend from one Malope, the son of Masilo. Malope had three sons, Mohurutse, Kwena and Mokgatla each eventually establishing their own tribes.

Very little is known of the history of the Kgatla for the first two generations after their founder, Mokgatla, had succeeded from the parent group. Legabo, Pogopi and Botlolo succeeded him. After the death of Botlolo, the tribe divided into two sections, under Mogale and Tabane. Mogale, the elder son, remained near Rustenburg and this section became known as Masetlha. Tabane left with his group and settled at what is known as Schilpadfontein. This group eventually gave rise to the Mmakau, the Motsha and the Pedi.

It seems that his son Motsha succeeded Tabane. During his reign his son Diale had a number of wives, the youngest of which, Mmathobele, was his favourite. By his superior wife he had a son Modise, the founder of the Mmakau section. When Mmathobele was expecting her first child, the other wives of Diale, being jealous of her favoured position, said they could hear the child crying in her womb. This was attributed to witchcraft, and the Kgatla wanted to kill the mother and her child. Diale interceded for her and the child was born normally. The child Thobele was nicknamed Lellelateng (it cries inside). Modise could not accept this event and left with his section.

As the child grew older Diale saw that the tribe would never accept Mmathobele's son and he instructed him to leave with his mother and followers. He was cautioned to keep facing the sunrise until he found a suitable site for settlement. Leaving behind the main section Thobele founded his own tribe, the Pedi. After crossing the Leolo Mountains the Pedi eventually settled at Mogokgomeng, just south of the present Steelpoort station on the Thubatse (Steelpoort River) approximately in 1650. When the Pedi arrived a number of tribes, like the Kwena, Roka, Koni and Tau were already living there.

When the Pedi moved into the country their totem was a kgabo (the monkey). On crossing the Leolo Mountains they found a porcupine bristle, and accepted the porcupine (noku) as their totem.

For many years after the Pedi settled the group lived prosperously, growing in numbers and wealth. Kabu, (who had two sons, Thobele and Thobejane), eventually was succeeded by Thobele. Thobele had misbehaved and eventually had to flee with a following and some cattle. The Ramapulana later absorbed them. Many years later the Pedi chief, Sekwati, could use this connection to seek refuge with the Ramapulana.

Thobejane then succeeded Kabu. He is still remembered today for the peace and prosperity of his reign and his name is used as a form of greeting. His son Moukangwe succeeded him and ruled for a long time. He outlived his eldest son Lesailane and was eventually succeeded by his second son Mohube, who acted as regent in the old age of his father.

1.2 Rise of the Pedi Empire

Mohube and a party of hunters trespassed on the hunting grounds of a Koni tribe, the Komane. He and some of his followers were killed in the ensuing fight. Both the Komane and the Pedi referred the incident to the Mongatane (Kwena) who were recognized as the superior tribe of the region. The latter decided in favour of the Komane, and sent out a regiment against the erring Pedi. Under their new leader Mampuru, a younger brother of Mohube, the Pedi successfully repulsed the Mongatane. Mampuru then attacked and disbursed the Komane, killing their chief and many others. The Komane eventually asked for peace, sending a young girl as peace – offering. The Mongatane also sent the son of their chief as hostage. Mampuru, however, returned the young man, together with his own daughter as a wife. This was an event of great importance, which in the creation of the Pedi Empire was to become the pattern. Daughters of the Pedi chief were married to defeated or neighbouring tribes, which ensured that the future chiefs of those tribes, had Pedi blood in their veins.

After his initial success Mampuru organised his regiments into fighting units. He first defeated chief Mmamaila, followed by the Tau at Mmopong and the Koni at Kutwane.

When the old chief Monkaugwe died Mampuru buried him. According to Pedi custom it is the prerogative of the new chief to bury his predecessor. Mampuru then claimed the chieftainship, for which he had long acted as regent. After some time

Morwamotse, the rightful heir, refused to accept Mampuru's orders and eventually matters came to a head in a battle between their two parties. In the fight Mampuru was wounded and captured by Morwamotse. Despite demands that he should be killed, Morwamotse respected his uncle and let him go free to move away northwards with his followers.

Morwamotse had three sons, Thulare, Mothodi and Dikotope. Morwamotse died at a young age and was succeeded by Dikotope. Mampuru attended the burial and instated Thulare as chief. Thulare eventually attacked Dikotope, who fled to the Mongatane. The Mongatane joined Dikotope in a war against Thulare who was supported by Mampuru. Dikotope's death reunited the tribe. Thulare returned home as the undisputed chief of his tribe and also as paramount chief of Bopedi.

The Pedi now entered their most prosperous period. Thulare is always recalled as the greatest and most loved of their chiefs. During his time many tribes were conquered, and the Pedi Empire greatly extended. It is said that his Empire to have covered most of eastern, southern and western districts of the Transvaal.

Thulare died in 1824. There is some uncertainty as to Thulare's successor. Some say he was succeeded by his son Malekutu, others say his younger brother Mothodi succeeded him as regent. Others maintain that Mothodi succeeded Malekutu for some time.

At this stage in time Mzilikazi one of the lieutenants of the great Zulu warrior chief Shaka, started raiding the area. Eventually he defeated the Pedi, killing most of the sons of Thulare except Sekwati and Seraki, the sons of Thulare's fifth wife Mmantlatle, and Kabu the son of his seventh wife. Mzilikazi's warriors razed all the villages and lands, and plundered all the cattle and anything else of value. Men and women were enslaved and made to carry captured loot to Mzilikazi's stronghold.

Sekwati, the senior living son of Thulare, gathered together what he could of the Pedi and fled north, where he took refuge with the Ramapulana with whom the Pedi were related through Thobebe, the brother of their old chief Thobejane, five generations ago. Sekwati remained there for four years before returning to Bopedi.

In the troubled time many people, forced by hunger and despair, turned to cannibalism. There was no food and people had to live of roots and berries. It is said that people trained their dogs to hunt men. Under these conditions a Koni warrior, Morangrang, raised himself to the position of chief, and started organizing the remnants of tribes to resist cannibalism. He succeeded in restoring some order so that people could rebuild their villages and work in the fields.

When Sekwati returned he intended to re-establish the old Pedi ascendancy. He sent Morangrang beads and a woman as appeasement. This woman eventually led Morangrang to the Kgaga of Mphahlele where the latter was waiting in ambush. After fierce fighting, Morangrang and all his warriors were killed. Sekwati then destroyed his half-brother Kabu who was an ally of Morangrang. He finally rid the country of cannibalism. He re-established the paramountcy of the Pedi, and settled at Phiring, a rocky hill, which today is Magalies Location. Here he successfully repulsed a Swazi attack under Dhlamini.

The first contact between the Pedi and Boers under the leadership of Louis Trichardt was in 1837. In 1845 another group under Hendrik Potgieter entered Bopedi and settled at Ohrigstad. The initial relationship with the Boers was very friendly, but did not last long. Accusations and counter accusations of stock theft and encroachment of land soon began. In 1847 Potgieter attacked the Pedi and again in 1852, beleaguering Phiring and capturing a great deal of stock.

As a result Sekwati moved his village to Thaba–Mosego (Mosego Hill) under the eastern slopes of the Leolo Mountains. He fortified this village, which was called Tjate, very strongly. On 17 November 1857 Sekwati signed a peace treaty between the Pedi and the Boers. After many years of fighting and strife, Sekwati eventually obtained a period of peace for his people. Many tribes voluntarily moved into Bopedi and settled under his reign to share the fruits of peace and prosperity. Towards the end of his life Sekwati commanded some 70 000 people and an army of 12 000 men of whom a third were fully armed with guns.

In 1860 Alexander Merensky of the Lutheran missionary of the Berlin Mission Society visited Sekwati, who allowed him to build a mission station. On 14 August 1860 Merensky and Grützner established their first mission station at Gerlachshoop near Bopedi among the Kopa tribe of chief Boleu. In 1861 two more missionaries, Nachtigal and Endemann, joined them.

In 1861 Merensky again visited Sekwati, and obtained permission to build a mission station a few miles from Tjate at a hill, Kgalatlolo. Merensky and Nachtigal immediately began work and on 22 September 1861 Merensky held the first service at the new station. Sekwati died on that same evening.

To understand the position caused by Sekwati's death, the situation caused by the death of Malekutu, the successor to Thulare must be understood. Malekutu had not married a tribal wife who could produce an heir. Malekutu's rightful tribal wife was supposed to be Kgomomakatane, from the royal house of the Magakala. Malekutu died and was eventually succeeded by his half-brother Sekwati. On his return to Bopedi, the latter sent for Kgomomakatane and married her with all due formalities. According to Pedi customary law, Sekwati could not be chief in his own right, and was only regent for Malekutu until an heir could be raised for the latter. Sekwati must thus have married Kgomomakatane in the name of his brother. As Sekwati was too old to father children Kgomomakatane, as is customary, had a son, Mampuru, by a man designated by the chief. Kgomomakatane then left the tribe, but on request of Sekwati returned Mampuru to the Pedi, where Thorometsane, the first wife of Sekwati and mother to Sekhukhune, raised him. Sekwati and the whole tribe regarded Mampuru as the rightful successor to the chieftainship.

On Sekwati's death, Sekhukhune was living some distance away, but was immediately informed by his mother. He returned and forcefully claimed the chieftainship. He immediately killed all the councillors who were in support of Mampuru. The greater power of Sekhukhune prevailed in the end and eventually Mampuru was forced to flee on 17 June 1862. He fled to Lekgolane, a sister of Sekwati, who was tribal wife of the Tau tribe. Mampuru took with him the royal emblems including the royal beads. Sekhukhune followed him but Lekgolane

interceded for Mampuru and Sekhukhune spared his life, only ordering the beads to be cut from his neck.

Mampuru was subsequently joined by his own regiment and in due time was joined by many other people who fled from Sekhukhune.

1.3 The Sekhukhune Wars

Under Sekhukhune there was a time of strife and unrest. Over years he accumulated a large hoard of guns and ammunition. His initial relations with the Boers and missionaries were friendly, and they recognized the Steelpoort River as the boundary. Inter-tribal warfare however did not cease. Two groups of Swazi people fled from the Swazi region and obtained permission to settle in Bopedi. A large Swazi army followed and was crushed by the Pedi.

The relations with the missionaries had in the meantime prospered to such an extent that they were allowed to build a station, Ga-Ratau, much nearer to Tjate. As a result of Sekhukhune's friendship with the missionaries and their success in treating the ill and wounded, the mission made progress beyond expectations. Among the important converts was one of Sekhukhune's wives and his half-brother Johannes Dinkwanyane. The converts, however, antagonized Sekhukhune, who realized that his absolute authority was being undermined. He began to impose restrictions on Pedi Christians. The situation worsened and finally Sekhukhune drove the Christians away.

During this time Merensky was appointed as representative of the Zuid-Afrikaansche Republiek (Z.A.R.). He had at first been well received by the chief. Soon afterwards all belongings of Christians were confiscated. The missionaries were forbidden to do any further work in Bopedi. Finally on the night of 18 November 1864 the Christians, led by Merensky and Johannes Dinkwanyane, fled to the south. They bought a farm near Middelburg and started the mission station Botshabelo. Eventually Johannes left Botshabelo with his followers and settled in the Lydenburg district. Sekhukhune openly recognised him as a Pedi chief, thus extending his empire beyond the Steelpoort River. Relations between the Boers and the Pedi became more and more strained.

On 16 May 1876 the Boers declared war against the Pedi. They first seized Johannes Dinkwanyane's village. In the battle he was slain. They then advanced on Sekhukhune's stronghold Tjate. Though the Boers managed to take and raze part of the village they were unable to dislodge the Pedi. The Boers retreated and built Fort Weeber, west of the Leolo Mountains. It later became known as Ferreira's Horse. A second fort was built and named Fort Burgers at the Steelpoort River. From these two forts the Boers continuously harassed the Pedi. Sekhukhune, realising that his position had become untenable, sent for Merensky and asked him to mediate with the Republic. Early in February 1877 the two parties met at Botshabelo to discuss peace terms. It was finally decided that the Pedi were to pay two thousand head of cattle to the Republic, that the Pedi would become subjects of the Republic, and that the land beyond the Steelpoort River would be recognised as their location. On 15 February 1877, Sekhukhune signed the treaty.

Two months later Sir Theophilus Schepstone annexed the Transvaal on behalf of the British Crown. He considered the treaty between the Boers and the Pedi as valid, notified Sekhukhune that the Pedi would be recognised as British subjects and demanded the payment of the two thousand head of cattle. Sekhukhune refused this payment. The situation deteriorated and Captain Clarke, who was stationed in Bopedi, started a campaign against the Pedi. After a few minor skirmishes he sent for more troops. Additional troops under Colonel Rowlands were sent but had little success.

After the Zulu war General Garnet Wolseley stipulated that Sekhukhune should recognise the British Crown, pay taxes and permit the erection of a number of forts in Bopedi. He also had to pay the fine of two thousand five hundred head of cattle immediately. When Sekhukhune refused, Wolseley mobilised his task force of a number of regiments, aided by eight thousand Swazi warriors and Mampuru's men, a total force of twelve thousand men.

Wolseley's plan of attack was that while the main column would approach Tjate along the valley, the Swazi warriors would descend upon it from the heights, which lay behind it. Under the cover of the first bombardment, two assaults were launched. With the attack thus halted, Wolseley and his troops anxiously awaited the delayed arrival of the Swazi army. When it finally appeared it had a decisive impact.

The Pedi regiments were unprepared for an attack from the rear. With the advantage of such a surprise attack the Swazi swept down the mountainside. While they sustain heavy casualties they were driving the defenders before them. With the Pedi warriors trapped between the descending Swazi and the advancing British troops, a terrible carnage ensued. By 9.30 a.m. the valley had been cleared and the town Tjate was in flames.

Fighting Kopje (Ntswaneng) nonetheless remained unconquered. A combined attack was launched on it from four sides, and after heavy fighting the assailants reached the summit. The caves, however, remained crowded with men, woman and children who refused to surrender. Large charges of gun cotton were placed at cave entrances to destroy the stone defences and to terrify their occupants into submission. The explosions did not have the desired effect as few of the Pedi surrendered. It was then decided to starve the defenders out. As night fell, however, a heavy rain drenched the valley and reduced visibility. Taking advantage of these conditions, the besieged Pedi emerged from the caves and forced their way past the pickets.

The day's fighting took a heavy toll on the lives of both attackers and defenders. Although only thirteen Europeans were killed and thirty-five wounded, between 500-600 Swazi warriors perished in the attack and an equivalent number were wounded. It is difficult to establish the extent of Pedi casualties with any precision, but conservative estimates place the number of dead in excess of a thousand. The record of the fatalities within the paramount's family provides an indication of the extent of the carnage. Three of Sekhukhune's brothers and nine of his children, including his son and designated heir Morwamotse, died in the battle. The paramount chief that sheltered in a cave behind the town during the battle, made his escape from the valley the following day. He was, however, tracked to another cave where he had taken

refuge and surrendered to Captain Ferreira on 2 December 1879. Sekhukhune was taken to Pretoria where he was imprisoned.

Sekhukhune's tribe was forced to leave Tjate and to build a new village on the plains, far removed from any hills, which could be fortified. This village was eventually named Manoge. Mampuru and Nkopedi were appointed as joint chiefs of the Pedi. The latter ruled the tribe at Manoge, while Mampuru settled at Kgono in the Middelburg district.

The Berlin Lutheran Mission had in the meantime already re entered Bopedi at its station Lobethal. They were now allowed to build a new mission station on the site of the ruins of Tjate. They send a young missionary, J.A. Winter, to this station, from where he exercised considerable influence on later events. Winter soon became dissatisfied with the attitude of his fellow missionaries towards the Pedi, wishing to give his converts greater control in the church. He finally adopted the Pedi way of life, which forced the mission authorities to expel him. In 1889 he founded the Pedi Lutheran Church, one of the first of the separatist church movements in South Africa.

After the first Anglo Boer War the Transvaal (Z.A.R.) regained its independence on 8 August 1881. One of the stipulations was that Sekhukhune be released from prison. He immediately went back to Manoge where he took over the chieftainship. Mampuru remained at Kgono, but when he refused to acknowledge the new Republican Government (Z.A.R.) he had to flee to avoid arrest. Abel Erasmus was appointed Native Commissioner for the area and had to collect taxes. Sekhukhune assisted him by lending him a number of men to act as police.

Mampuru, dissatisfied with the tribe being divided, sought to rid himself of Sekhukhune, who had wrested the chieftainship from him. On the night of 13 August 1882 he and a group of his men stole into Manoge and killed Sekhukhune. This did not have the desired effect of uniting the Pedi under Mampuru, who now had to flee for his life. He sought refuge under Nyabele, the Ndebele chief.

When the government requested Nyabele to hand over Mampuru he refused. Boer forces attacked the Ndebele at their fortified settlement. The blockade lasted nine months till Nyabele surrendered on 11 July 1883 and handed over Mampuru. The latter was found guilty of murder and hanged in Pretoria on 22 November 1883.

2. MAPPING

2.1 Introduction

In the tender document it was stated that all cultural resources in the area should be mapped. The first problem encountered was the exact locality of Tjate. The name is used firstly as the farm name Dsjate 249KT. It is also the name of the mountain on the eastern side of the valley where the fighting with the British took place. Sekwati moved from Phiring to settle on Thaba-Mosego under the eastern slopes of the Leolo Mountains he called the fortified village Tjate. Sekhukhune was living some distance to the south of his father's settlement. This area is indicated on the 1/50 000 maps as

being at the foot of Tshate hill, but was also known as Tjate. On the western side of this settlement is a hill called Ntswaneng.

From a heritage point of view it is important to look at the whole valley where the historic events had taken place. This valley lies east of the Leolo Mountain and west of Tjate and Modimolle hills on the farms Dsjate 249 KT and Hackney 116 KT and south of the road from Mosego to Swale (see map 1). On the other hand one must realise that the events during the Sekhukhune War cover a large portion of what is today known as Sekhukhuneland, but also links up with Burgersfort, Steelpoort and eventually with Mapochs' caves at Roosenekal and Botshabelo near Middelburg (see map 2).

People have extensively used the whole valley for a very long time. Stone age material of the Middle and Later Stone Age is found throughout the valley. The Iron Age sites associated with the arrival of black people date back at least 1200 years. There is hardly any place in the valley, which has no archaeological deposit. To map all archaeological sites in the valley will be a major task. By undertaking such a project at a later stage a proper chronology of the valley can be compiled.

However at present the valley is occupied by a large number of informal settlements, which makes the preservation of archaeological and historical sites extremely difficult. Many people live right on top of historical and archaeological sites.

The most important sites in the valley are the following:

2.2 Mosego

This hill was the stronghold of chief Sekwati, who settled here after he left Phiring. The hill has a flat top and can be reached by two pathways, one from the south and one from the north. Stonewalls for defence purposes were built on top, but especially along the northern pathway leading up the hill. Many of these stonewalls have partially collapsed, but some are still in a good condition (see photograph 1 & 2). Sekwati was buried on his stronghold. A modern tombstone has been erected on his grave (see photograph 3).

The remains of the settlement on top of the hill are in a relative good state of preservation. Unfortunately erosion is slowly washing away the archaeological deposits on the eastern side of the settlement. Cattle grazing on the hilltop also aggravate erosion on the site. The pathway leading down the hill towards the south is also disintegrating (see photograph 4 & 5).

The whole area at the foot of the mountain is an archaeological site. This site is threatened by modern settlements on the southern and eastern sides (see photograph 6). The site is also badly eroded as a result of overgrazing and rainwater. On the northern side is a site of special significance, which contains important archaeological evidence on Pedi origin and technology. On the surface Meloko (Tswana) pottery has been found. This corresponds with oral history, stating that the Pedi are of Tswana origin. The site also has iron and copper remains, seashells and cartridge caps. There are also graves on the site (see photographs 7 & 8). A variety of pottery is

found on the hill and the surrounding area. From this it seems that the hill might have a long history of human occupation before Sekwati settled here.

2.3 Tjate (also called Ntswaneng)

The site where Sekhukhune lived was between Tjate Mountain and Ntswaneng, a rocky hill in the valley. A monument for Sekhukhune was erected on the western side of this hill (see photograph 8). Many people took refuge in the caves of this hill during the battle, but Sekhukhune himself hid in a cave at the foot of Tjate Hill.

Two illustrations made by British soldiers during the battle give a good indication of the location of Sekhukhune's village and what it looked like (see photographs 9 & 10). The first sketch was made from the top of an outcrop just south of Sekhukhune's village (see photograph 11). As can be seen in photograph 11 Tjate village is built right on top of Sekhukhune's old Tsjate. This creates problems regarding the preservation of the site. From information on the battle it is clear that the British attack was launched from the western side, from the direction of Mpotswane and the foot of the Leolo Mountain. The British soldiers who died in battle were originally buried at Mpotswane and later reburied on the western foot of Ntswaneng .

2.4 Mpotswane

This rocky outcrop lies in the centre of the valley. Mpotswane means "rotten place" because of the fallen British who were buried here in a mass grave after the battle see photograph 12). Their remains were later reburied at the western foot of Ntswaneng). The new Sekhukhune monument was erected just above this spot on a large rock.

2.5 Berlin Mission Stations

In 1860 a Lutheran missionary of the Berlin Missionary Society, Alexander Merensky visited Sekwati. Sekwati told Merensky that he could build a mission station in his country. The first mission station was built at Gerlachshoop near Bopedi amongst the Kopa tribe.

In 1861 Merensky again visited Sekwati and was given permission to build a new mission station a few miles from Tjate near Kgalatlolo hill. Merensky and another missionary, Nachtigal, immediately started building the new station. When Sekhukhune took over from Sekwati as chief his initial relations with the missionaries were friendly. Slowly the situation worsened as Sekhukhune felt the missionaries were undermining his supreme authority. Finally the position of the Christians became so unbeatable that on the night of 18 November 1864 the Christians led by Merensky fled to settle at Botshabelo near Middelburg.

After the Sekhukhune War the Berlin Mission was allowed to re-enter Bopedi. They built a new mission station on the site of the ruins at Tjate. A.J. Winter was sent as missionary. Winter adopted the Pedi way of life. His superiors expelled him. In 1889 he founded the Pedi Lutheran Church, one of the first of the separatist church movements in South Africa. Winter later played an important role in the history of the Pedi.

Both the Berlin Mission Stations have disappeared. Today only foundations can be seen. The Tjate Primary School that developed out of the first mission school (see photograph 13 & 14) is built on the second mission station's site.

The Berlin Missions would later play an important part in the development of education, but especially in developing Sepedi into a written language by translating the Bible into Sepedi and developing the first grammar books in Sepedi. Alexander Merensky's son Hans later became the pioneer geologist of South Africa. He discovered the major mineral deposits of our country; including the world's richest ore body the Bushveld Igneous Complex, with its rich platinum deposits. These are now being mined just north of Tjate.

2.6 Modimolle

The mountain Modimolle is regarded as sacred. People are not allowed to ascend the mountain, as it is believed that it roars when people desecrate it.

2.7 Sefateng

The passage between Modimolle and Tjate Mountain is known as Sefateng. Merensky and his Christian followers used this passage when they fled Sekhukhune. This area is an archaeological site. A communal grinding stone and a stone cairn (seotlo) was found. These stone cairns have a very wide distribution throughout Southern and Eastern Africa and the East. They are associated with major routes along footpaths. Though their use has disappeared in most regions, they are still regularly used in Bopedi. A traveller nearing one of these cairns, picks up a stone and some grass or leaves and puts them on top of the heap. This act will ensure a safe passage (see photograph 15).

2.8 House of Mr Venter

Across the valley at the foot of the Leolo Mountain, the ruins of a large stone house were found. According to the local people a Mr Venter, who lived amongst the Pedi people resided here (see Photograph 16). In his book *Food and Feeding Habits of the Pedi* P.J. Quinn refers to a Barend Johannes Venter, who had an excellent knowledge of Pedi culture.

2.9 Other Archaeological sites

The Tjate valley between Leolo and Tjate Mountains is very rich in archaeological sites. This is most probably due to the safety the valley offered from outside attacks, but also a result of the deep rich sedimentary soils of the low-lying area. Through many centuries of over-exploitation and over grazing a large portion of these deep soils have unfortunately eroded. Erosion is an enormous problem in the valley and needs urgent attention. It is also detrimental to the archaeological sites (see photograph 17).

Large archaeological sites have been found at the following localities: (see map 3).

- In the road between Mosego and Modimolle
- All around the foot of Mosego
- Tjate village
- Foot of Leolo Mountain

Literature states that there is also some Bushman rock art and an ancient copper mine on Tjate Mountain. These could not as yet be found. Some four kilometres to the north of Mosego the road cuts through an Early Iron Age site dating back to the eighth century. This site is very important and has some of the most beautiful pottery ever discovered in South Africa. People are at present settling right on top of the site. Smaller sites occur throughout the valley.

2.10 Other important sites in Sekhukhuneland

Sekhukhuneland is one of the least explored heritage areas of South Africa. Very little systematic work has been done. From the work, which has been done, it is clear that the area is rich in Stone and Iron Age sites, sacred and other places. There are also many locations in the area, which deal with the history of the Pedi before and after Sekhukhune. They include Boer and British fortifications. A number of existing settlements still contain some form of traditional Pedi settlement patterns and architecture and are worth preserving. All these have heritage and tourism value.

At present the sites indicated on map 3 have been recorded. Many of them are important and could be developed. A survey of all archaeological, historical and culturally important sites of Sekhukhuneland is needed. In this way a conservation and utilization strategy for the area can be developed in a co-ordinated and well-planned manner. If heritage sites are unknown they cannot be protected, managed or utilized.

The Phakgamang Community Resource Centre at the Diphagane Village under the leadership of Solomon Tjatji with the aid of Dr Udo Küsel of African Heritage Consultants has taken the lead in this regard. They have applied for funding from the National Lottery Fund for the identification and recording of all heritage sites in Sekhukhuneland. The African Centre for Arts, Culture and Heritage of Unisa trained a group of twelve local representatives to identify and record places of cultural significance in the area.

This project should fill the gap in the knowledge of heritage sites in Sekhukhuneland. This information is needed for proper planning of heritage resources and their protection and development. The development of tourist routes to link up with the Tjate valley is especially important.

2.11 Living Heritage

The Tjate valley as the rest of the Sekhukhune area is inhabited by culturally diverse groups of people, of whom the Pedi speaking are the majority. Many people in this valley still adhere to the traditional lifestyle and practices. They have a good knowledge of the area, its resources, beliefs, legends and songs.

If the heritage sites are developed the local people should be educated and trained to look after their heritage. Their knowledge of traditional ways of life and celebrating life should be utilized, so that they will also be able to become partners in the heritage and tourism development of the area.

To utilize these living indigenous knowledge systems fully, local people should be trained to record their living heritage. This information can then be used to develop a local village tourism industry linked with and supplementary to the heritage sites.

3. OWNERSHIP AND RESPONSIBILITY FOR THE SITE

The Tjate valley at present is in the domain of chief Ntobeng. The area falls within the jurisdiction of the Greater Tubase Municipal area for administrative purposes and services. The land is administered as communal tribal land. People have occupation rights, but not individual ownership.

4. STATEMENT OF SIGNIFICANCE

The Pedi Empire was one of the largest of black people before colonization. The struggle of the Pedi people to resist colonization has in the past been overlooked by historians. This history has only recently come to the fore with the establishment of a new democratic South Africa. The preservation and development of the Tjate historical and archaeological sites will give recognition to this neglected history. The site and its surroundings form a pleasing unity, which has great potential, not only as a heritage site, but also for tourism and recreation.

To the Pedi people these sites are of prime significance. The sites represent their history, greatness, struggle and ancestors. They represent the glorious days when the Pedi ruled a large portion of the area later known as the Transvaal. Preserving these sites and making them accessible are giving recognition to the Pedi people and their forgotten history.

5. OBJECTIVES FOR OPENING THE SITE TO THE PUBLIC

- To give recognition to the history and achievements of the Pedi people.
- To develop tourism in the area.
- To educate people in Pedi history.
- To develop local entrepreneurship.
- To contribute to job creation.

Visitors to the site will include the following:

- School groups
- Local people
- Tourists
- Special interest groups
- 4 X 4 enthusiasts

It is extremely difficult to estimate the number of potential visitors to the site. The site is already used on Heritage Day for celebrations. The success of the development from a visitors point of view, will to a large extent be determined by successful marketing, but especially by linking it up with other heritage sites in Sekhukhune, so that a new comprehensive and unique tourist route can be developed.

Tjate's development should be seen as the beginning of tourism development in Sekhukhuneland, which will link up on the western side with the N1 and to the north and on the eastern side with Mpumalanga and the eastern escarpment.

6. OBJECTIVES OF MANAGEMENT PLAN

- To develop the Tjate valleys, sites in a sustainable way
- to strive for community involvement and ownership
- to develop educational programmes to highlight the significance of the sites
- to create the necessary tourism infrastructure
- to market the sites and facilities
- to train local people in managing their heritage resources.

7. REVISION OF PLAN

The management plan should be revised at least every five years or as problems or opportunities arise.

8. POTENTIAL IMPACT ON HISTORIC AND ARCHAEOLOGICAL SITES OPEN TO THE PUBLIC

The development of the sites should be done in such a way that visitors have the minimum impact on the sites. Visitors should always be under the supervision of a guide to prevent damage or looting of the sites.

A detailed management plan will have to be developed for each site according to its specific needs, once the community has reached finality on the size of the sites.

PART TWO

RECORDING AND RESEARCH

Though some research on Pedi history and the most important site in the Tjate valley has been done, detailed archaeological and historic work will have to continue on each of the identified sites and the rest of the Tjate valley. Detailed information on major sites like Thaba Mosego and Tjate is needed for accurate interpretation of the sites before any development work based on proper-recorded scientific information

can proceed. Particulars on all the other sites in the valley are also needed, so that a chronology of the occupation of the valley can be compiled for meaningful and educational purposes.

The investigation should also include detailed oral history research on all aspects of the valley and its people, cultural practices, sacred sites and burial grounds, as well as indigenous knowledge systems on medicinal plants, other resources and practices.

PART THREE

SITE MANAGEMENT

1. MANAGEMENT STRUCTURE

Before any development of the site can take place the future management structure for the site should be established. As already pointed out, the sites are situated on communal tribal land. Other major role players in the area are the Greater Tubase Municipal Council, the Department of Arts and Culture and the Limpopo Resource Agencies (LIRA). Other role players who should also be involved in some form or another are the Limpopo Departments of Tourism, Roads and Public Works, as well as the platinum mines of the area.

Questions, which need to be answered, are the following:

1. Who will manage the sites?
2. How will other role players be involved?
3. How is public participation going to take place?
4. Who will supervise the development?
5. Who will provide the funds?

It is proposed that a development or management council be established on which all role players are represented. This council should deal with all development proposals, plans and financial matters. It is necessary that as many role players as possible are represented on the council so that multi disciplinary and integrated developments plan can be compiled.

2. CONSERVATION AREAS

It is imperative that the Tjate valley, as indicated on map 1 be declared a provisional heritage site, so that all development within this valley can be co-ordinated and controlled. It is also essential to safeguard the historic and cultural landscape against unwanted visual intrusions, for instance mine headgears, conveyer belts and mine dumps. This has already happened to the areas north, east and west of Tjate.

Within this larger conservation area specific heritage locations can be defined as shown on the map. For example, the site of Sekhukhune's capital at Tjate is today an informal settlement. Ntswaneng and an area of at least 50 metres surrounding the mountain should be established as one heritage site. The cave where Sekhukhune took refuge should also be protected.

The precise heritage area, which will eventually be protected, will be determined by further archaeological and historic research, as well as to what the local inhabitants will agree to.

A similar situation exists on the southern and eastern foot of Thaba Mosego where people live on the archaeological site. No new development should be allowed in this area. If possible the present settlements should be abandoned as people move away, thus eventually evacuating the historic area. This might take a long time and has to be done in co-operation with all interested parties. This also applies to other archaeological and historic sites in the valley.

It is proposed that each of these sites be planned in detail, and that a short, medium and long-term strategy be compiled. This strategy then has to be negotiated and amended until agreement with all affected people has been reached. The proposed management or development council must approve all new development in the valley. This includes roads and infrastructure, housing, public buildings and shops, but also aspects such as agriculture, waste management and sewerage.

Urgent attention will also have to be paid to erosion. The central part of the valley is eroding away at a shocking rate. Some of the erosion channels are six metres deep and at some places even deeper. This erosion also wears away parts of a number of archaeological sites.

3 SITE INFRASTRUCTURE

At this stage it is extremely difficult to propose anything on infrastructure as numerous problems have already been mentioned. Eventually development will to a large extent depend on negotiations with the local community. Notwithstanding this the following is proposed: -

3.1 Central exhibition centre

An exhibition centre, which should also be utilized as the arrival and control point for visitors, should be built at a site just north of the intersection where the road turns off to Swale (see map 1). An exhibition should cover all aspects of the Tjate valley, its geology, natural environment, rich history and living culture. From here the visitor can proceed under the supervision of a guide. The centre should also include a small craft centre, shop and all other necessary visitor facilities like ablution blocks and a rest area. An area for performing arts could also be included.

3.2 Tjate and Ntswaneng

These two sites will need proper research and planning, but this should not be problematic to visitors, even on the short term. Good information panels, preferably on granite slabs, depicting the village and the war are essential. Adequate illustrative material does exist that can simplify the task.

3.3 Mosego

Masego is visually the most impressive of all the sites in the valley. From the top of this mountain one has a wonderful view over the valley. This mountain with its steep inclines will need a great deal of detailed planning to make it safe for visitors and to prevent erosion. There is also a lot of work to be done to rebuild the collapsed stonewalls of the site.

3.4 Berlin Mission Stations

Research is needed before these two mission stations can be interpreted.

3.5 Mpotswane

As this site lies in a very flat area few problems should be experienced. All that is needed is a good footpath and an information panel.

3.6 Traditional village

In the tender document it was specified that a site for a traditional village should be identified. Traditional villages have a high maintenance cost. Pedi traditional villages were large. For these reasons it is proposed that the traditional village should serve a double purpose. In the first place it should depict the traditional way of settlement and life of the Pedi people. This can be done in the central part of the village. In the second place the rest of the village should be used as overnight facilities for visitors with all the necessary amenities required within a traditional setting. In this way the traditional village will generate money to sustain it, but at the same time give visitors a unique opportunity to experience Pedi culture.

Such a traditional village should be developed away from modern settlements so that it creates the true atmosphere of a time gone by. For this reason it is proposed that the village be developed at the foot of the Leolo Mountain as indicated on map 1.

It is essential that this village must be well researched and authentically constructed in order to create a true picture of a Pedi village of hundred years ago. The more authentic the village is built, the more successful it will be.

4. CONSULTATION WITH ALL ROLE PLAYERS

The most important aspect of the development of a heritage site is consultation with all affected parties. The local people living on or near the sites are the most important of all the affected parties. In the case of the Tjate valley there is a large number of people who do not only live on or near some of the sites, but also use the valley for agriculture, grazing and the collection of other resources, e.g. medicinal plants. This consultation should be done right at the beginning of the project before any decisions are taken. People want to be consulted at the earliest stages of a project. This is also true of other possible role players. It will be difficult to convince people to participate later if they have been ignored at the beginning of the process. It is clear that a

complete list of all affected and interested parties should be compiled, to facilitate full participation.

A communication strategy should be developed which will ensure a steady and accurate flow of information. Representatives of groups of people or communities do not always report back accurately and sufficiently. This has to be addressed right from the beginning. An approved system of representation and communication must be implemented as soon as possible. Special funding should be put aside for this process otherwise it will fail. The success of the project and the support it will receive will to a large extent depend on this strategy.

5. CONSERVATION PRINCIPLES

At this stage the project is in its infancy and many decisions still have to be taken concerning specific sites before a conservation proposal can be made for each historical or archaeological site. Notwithstanding this the following conservation principles are recommended.

- Before work on a site can commence, the site should be fully researched and documented.
- This should be followed by a site master or development plan, which should be approved or renegotiated till all affected parties agree.
- The conservation principle that it is better to preserve than to restore, and that it is better to restore than to reconstruct, should be followed.
- All development work on the site should be reversible.
- Conservation should follow a holistic approach, which includes all aspects of the site, whether they are natural or cultural phenomena.
- Conservation should secure the preservation of the site ad infinitum.
- Conservation should also take into consideration neighbouring sites, which may have a visual impact on the specific site. Neighbouring development should be conscious of the specific site's conservation principles.
- A conservation area should have specific boundaries though these don't necessarily have to be visual.
- Restoration should never take place if the integrity of the site is harmed.
- If a site is restored it should be restored to reflect a specific period within its existence.
- Restoration reports should be compiled on all work done on a site. These should be kept for future reference.
- If portions of existing structures are reconstructed, this should be marked clearly.
- Site restoration should not prettify the site.
- Special attention should be given to living plants on sites, as these plants grow and multiply and die!

PART FOUR

MONITORING

At this stage it is impossible to make detailed recommendations, as the negotiations with the owners and communities will first have to be finalized. Prospecting for platinum mining has already commenced. This is a major threat to the valley and its historic and archaeological sites, and should be stopped immediately. LIRA should immediately proceed with the provisional protection of the Tjate valley. This can be done according to Section 29 of the National Heritage Resources Act (Act 25 of 1999). Provisional protection allows for a two-year period of protection. This will give enough time for planning, consultation and permanent proclamation (Section 28, Act 29 of 1999). The problem of prospecting should immediately be taken up with the Deputy Director, Environment, * of the Department of Mineral Development, Limpopo Region. No prospecting is allowed without an environmental impact assessment. This assessment should have included all heritage resources in the valley.

Provisional protection will allow enough time to do proper research and to compile a master plan. In the meantime no new development, which might impact on the historic and archaeological sites in the Tjate valley, should be allowed. Monitoring should take place on a monthly basis by officials of the Limpopo Heritage Sector.

PART FIVE

VISITOR EXPERIENCE AND INTERPRETATION

1. INTERPRETATION

The development of the Tjate valley's heritage sites has to be conducted in a well-planned way so that the progress will have the minimum impact on the sites themselves. At the same time the improvements must give the visitor a unique and true reflection of the valley and its history.

To minimize the impact on the historic and archaeological sites it is proposed that an exhibition centre (museum) be established at the northern side of the valley (see map1). This centre should display the history of the valley in a chronological sequence from its geology, natural environment, archaeology and history, but should also include the present living cultures, including a performing arts facility in the form of an amphitheatre and a small shop for crafts and refreshments. Ablution facilities, safe parking and rest areas should be provided.

At the sites the presentation should be done mainly through trained guides. Illustrations, maps and other information panels should be done on granite slabs,

mounted flat at ground level so that they will have minimal impact on the visual oneness of the sites (see photograph 18).

* (Mr Setenane Nkopane Cell no. 082 828 3412).

2. TOURISM DEVELOPMENT

Though the Tjate valley has great potential it lies in a under developed tourism area. Tourism does hardly exist at all in the area, but the site lies between two major tourist destinations. The one is the eastern escarpment and the other the great north route to the Soutpansberg and Zimbabwe. It will be very difficult to convince tourists to travel to one new destination off the beaten track.

The Tjate development will only be successful if it forms part of a new unique tourism route, offering a variety of unique experiences, which no other route provides. Preliminary heritage surveys in Sekhukhuneland show that the area has the potential for a new major tourist destination if its tourism resources are linked to a well-planned new tourism destination.

Tourists really start spending money if they stay in an area overnight. At this stage there are hardly any overnight facilities in the area. Holiday resorts will have to be developed simultaneously with the heritage resources in order to attract visitors. If it is well planned this new tourist destination can offer excellent natural and cultural experiences no other area in South Africa can.

The development can be done in stages. At this stage the recommended first stage would be for a number of 4 X 4 routes. The second phase would be routes for passenger cars and only later for bus traffic. Decent overnight camping facilities can be restructured to provide full overnight accommodation.

Tjate's success will to a large extent be determined by the development of the proposed new tourist route.

PART SIX

1. ESTIMATED DEVELOPMENT COSTS

At this stage it is extremely difficult to do any accurate project development costing as there are to many uncertainties. Notwithstanding this the following figures should give some indication of costs. Depending on the availability of funds and how luxurious the intended development will be, the higher the costs. The given figures at least give some indication of development costs.

Costs analysis

No	Detail	Amount R
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1.	Community consultation and communication	80 000.00
2.	Archaeological and historic research	200 000.00
3.	Overhead planning	100 000.00
4.	Development of Tjate and Ntswaneng	100.000.00
5.	Development of Thaba - Mosego	800 000.00
6.	Development of Mpotswane	10 000.00
7.	Development of Berlin Mission Stations	30 000.00
8.	Development of other archaeological sites	100 000.00
9.	Recording of oral history and traditions	200 000.00
10.	Building of interpretation centre	2 000 000.00
11.	Research and development of exhibitions	1 100 000.00
12.	Training	80 000.00
13.	Development of information pamphlets and booklets	100 000.00
14.	Project management costs	294 000.00
	Total	5 194 000.00

The above figures do not include infrastructure like water, electricity, roads and sewerage. Depending on the availability of funds the above figures could be lower or increase substantially depending on the quality of the product required.

Building of traditional Pedi village and overnight facilities

Depending on the size and the number of beds available this should cost between two and three million rand.

2. WORK TO BE DONE IF PROJECT IS TO PROCEED

1. Provisional decoration of the Tjate valley as a Provincial Heritage Site.
2. Community and stakeholder consultation.
3. Establishment of Management Council.
4. Detail archaeological and historic research.
5. Overhead development plan.
6. Design of exhibition centre.

7. Approval of all management and development plans.
8. Development and implementation.
9. Training.
10. Launching of completed project.

PART SEVEN

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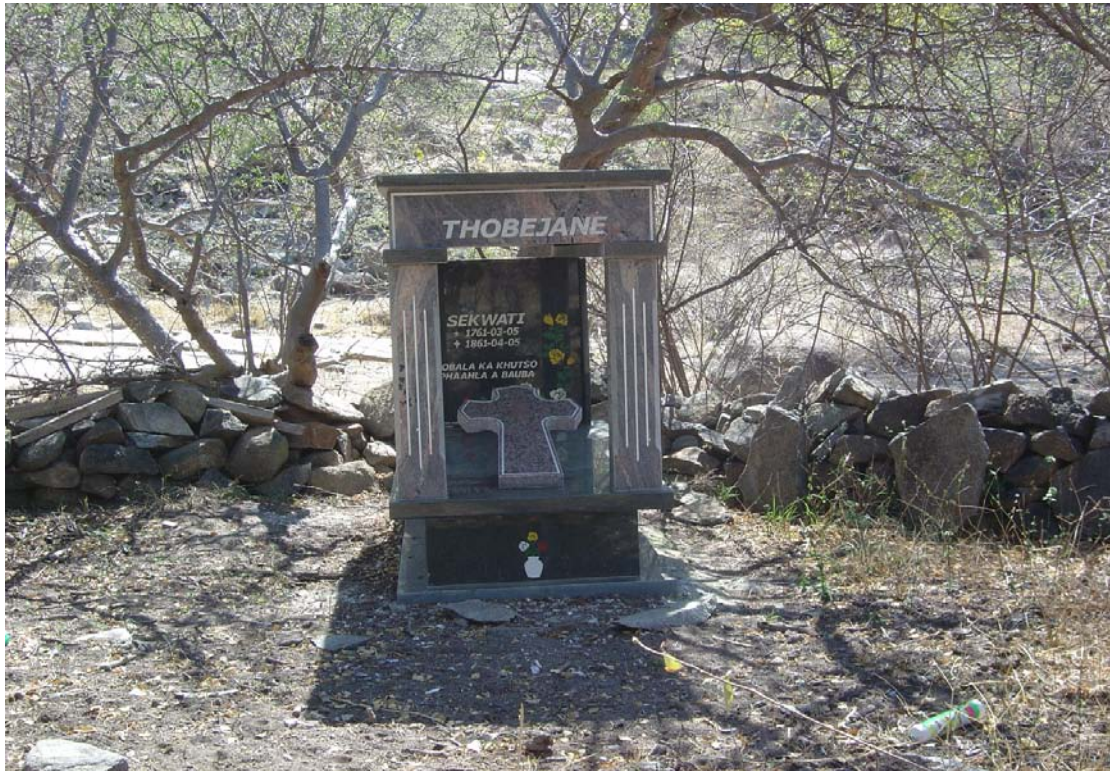
Photographs



1. Partially collapsed walls on Mosego



2. Well preserved wall on northern side of Mosego



3. Tombstone of Sekwati on Mosego



4. Archaeological deposit on Mosego which is eroding away



5. Erosion on the southern pathway to Mosego



6. Informal settlement on the archaeological site at the foot of Mosego



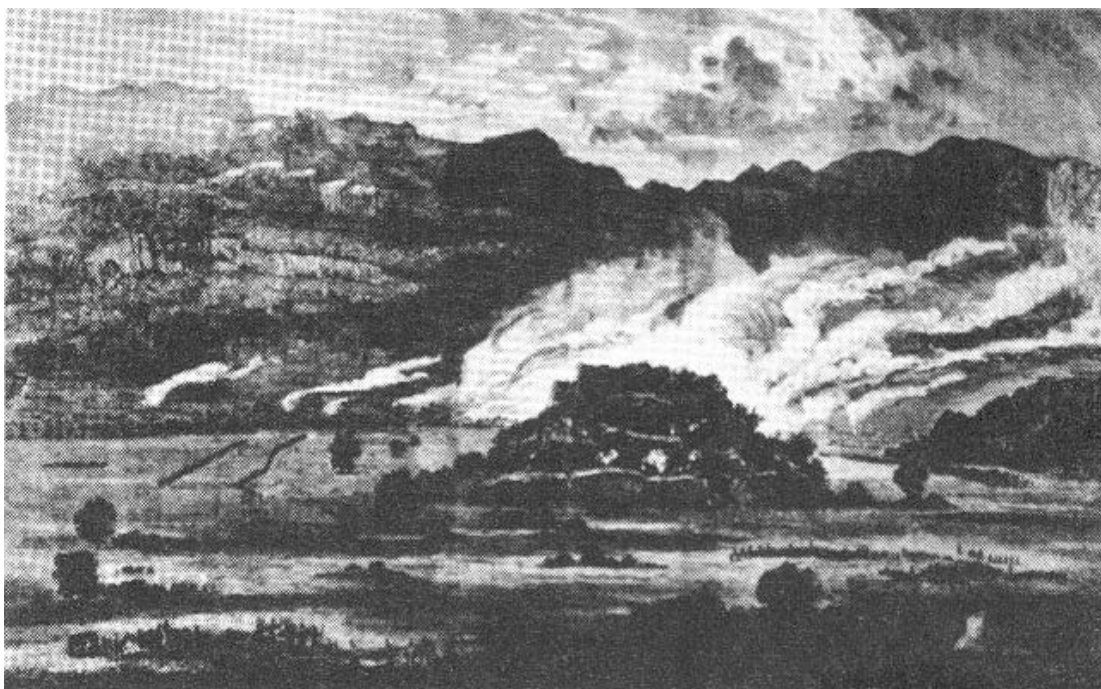
7. Archaeological remains found on a site on the northern foot of Mosego



8. Monument of Sekhukhune on Ntswaneng



9 'Sekhukhune's capital seen from the heights occupied by the 94th regiment on 28 November 1879. A sketch by Capt. J.H. Poë.' Illustrated London News, 1880



10. 'A general view of the attack at 10 a.m. on 28 November 1879.' The Graphic, 1880



11. View on Tjate from where the illustration of photo 9 was made



12. Mpotswane where the British soldiers were originally buried



13. Remains of Alexander Merensky's mission station



14. Remains of the church at the second mission station in the premises of Tjate primary School



15. Stone cairn (seotlo) with leaves and branches at Sefateng



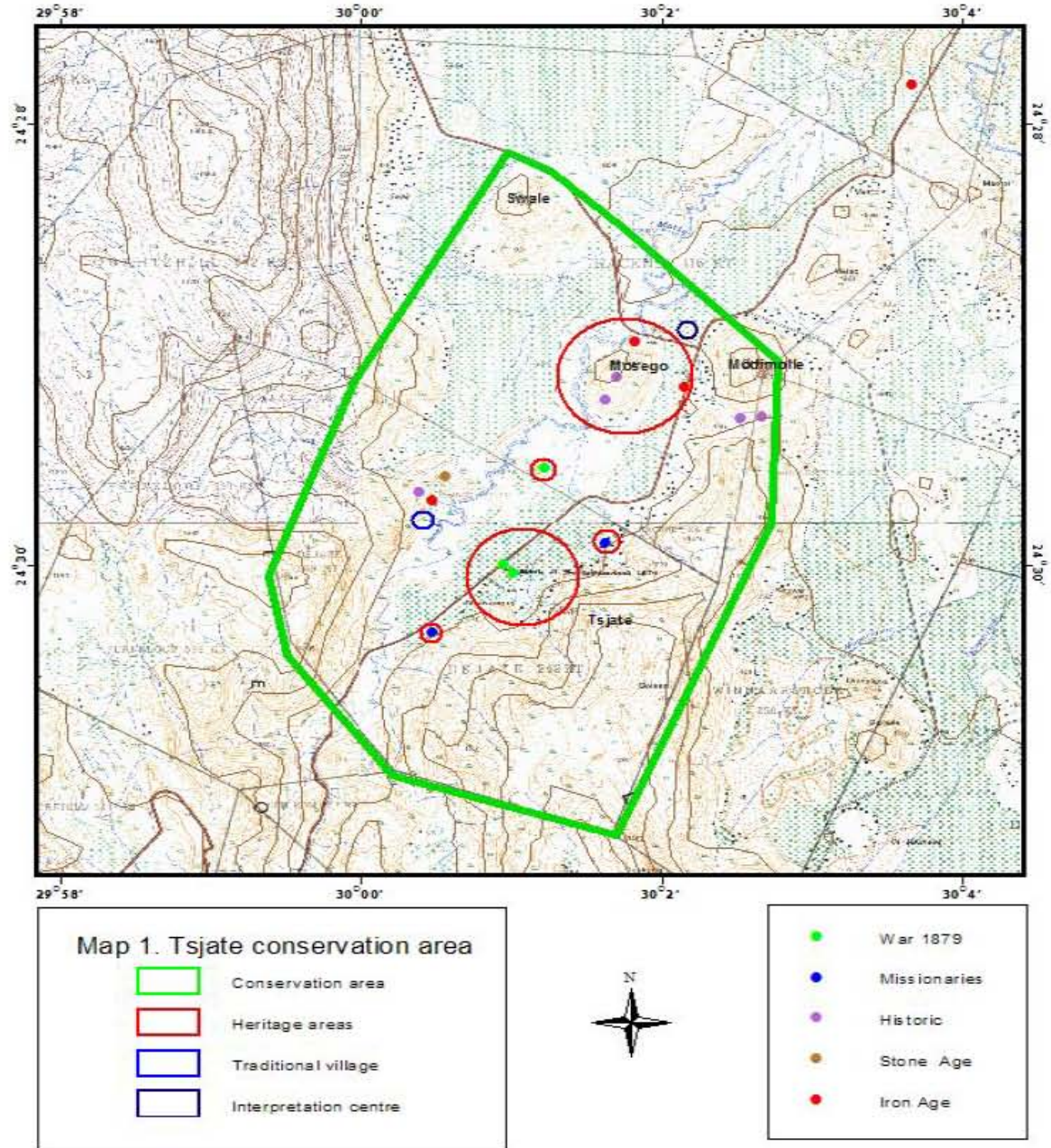
16. Ruin of the house where Mr Venter lived



17. Erosion in the Tjate Valley. On the horizon one can see Mosego and Modimolle

MAPS:

Map1



Map 2

SLEUTEL

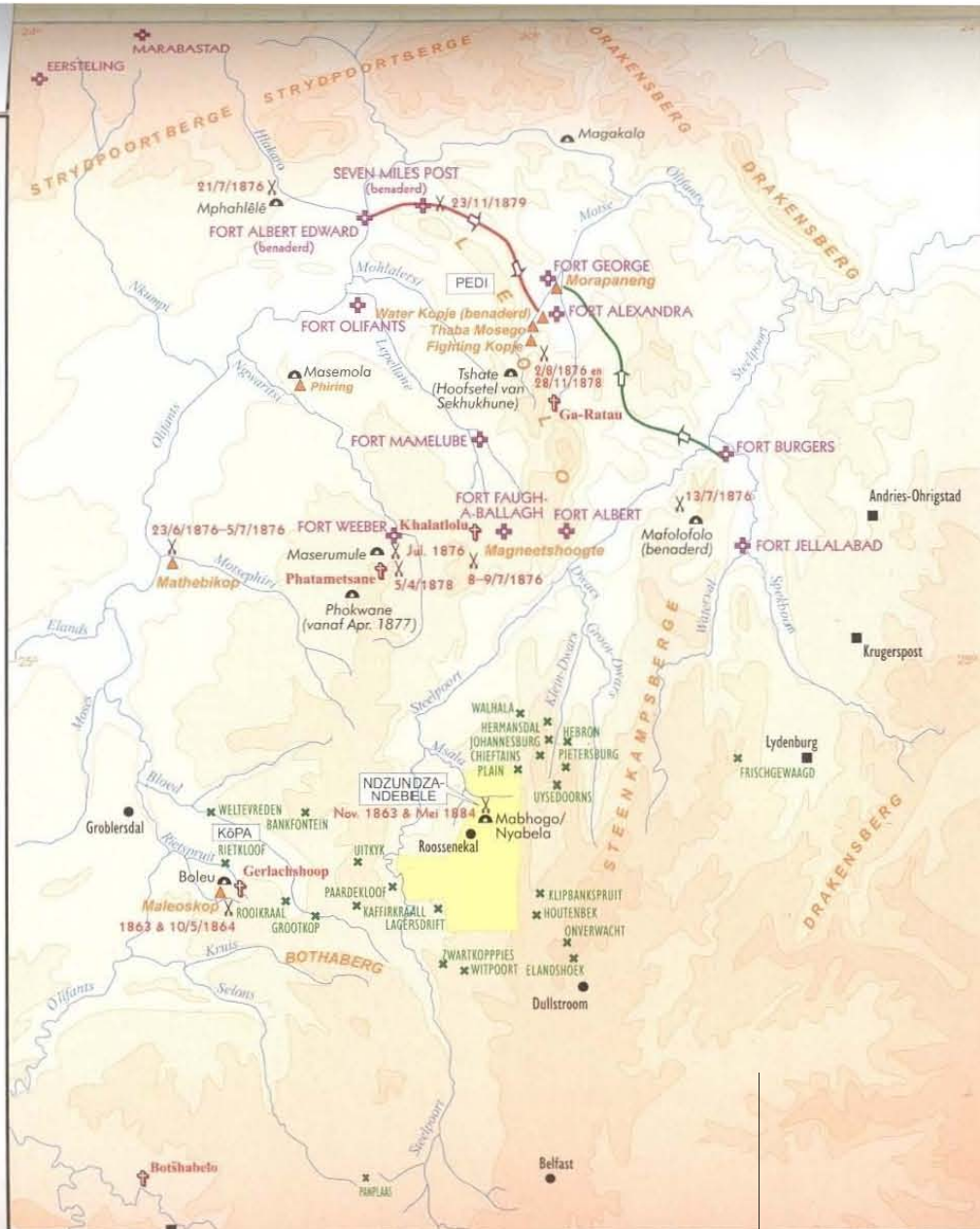
- ▲ Bergspits en koppe
- ~ Rivier
- Dorp
- Dorp (later gestig)
- Swart stat
- K6PA Swart gemeenskap
- Grondgebied van die Ndzundza Ndebele
- x Plaas
- ⊕ Fort
- ⬆ Sendingstasie
- X Veldslag

Roetes:

- Benaderde roete van Britse hoofmag
- Moontlike roete van Britse mag (Lydenburgse afdeling) vanaf Fort Burgers

Hoogte bo seëvlak:

- < 600 m
- 600 – 900 m
- 900 – 1200 m
- 1200 – 1500 m
- 1500 – 1800 m
- > 1 800 m



Map 2

Map 3

