

HERITAGE IMPACT ASSESSMENT REPORT

PROPOSED DEMARCATION OF SITES IN GA-MAILA VILLAGE WITHIN MAKHUDUTHAMAGA LOCAL MUNICIPALITY OF THE SEKHUKHUNE DISTRICT, LIMPOPO PROVINCE

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EXECUTIVE SUMMARY

This report addresses a heritage impact assessment of the Proposed Demarcation of sites in Ga-Maila Village on Portions of the Remaining Extent of the Farms Eenzaam 811 KS and Mooihoek 808 KS within Makhuduthamaga Local Municipality of the Sekhukhune District, Limpopo Province.

No heritage remains were noted in the project area. The entire area is ploughed. Past human occupation normally leaves a characteristic impression on the landscape, which would easily be noticed in the rich reddish-brown soil of the land, both from Google aerial images and walking the surface. No such intrusion was observed. The proposed project will have no once off or any cumulative impact on heritage resources.

No mitigation measures are recommended for the proposed development.

From a heritage management perspective, there is no reason why the proposed development may not continue.

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1. INTRODUCTION AND PROJECT DESCRIPTION

The author was appointed by Phakanani Environmental Consultants to undertake a heritage impact assessment for the Proposed Demarcation of sites in Ga-Maila Village on Portions of the Remaining Extent of the Farms Eenzaam 811 KS and Mooihoek 808 KS within Makhuduthamaga Local Municipality of the Sekhukhune District, Limpopo Province.

The proposed development lies approximately 53 km south-east of Lebowakgomo and 14km north of Jane Furse. General coordinates: -24.636176° 29.867640°. The proposed development will land include use plots for residential, business, educational, religious and public open spaces and streets.

The entire demarcated area has been successively ploughed in the past to the present. Garden plots are mostly divided by sisal plant hedges and are clearly visible. Vegetation is sparse and only a few marula trees stand on site.

2. TERMS OF REFERENCE

- Review baseline information;
- Impact assessment – identify and assess potential impacts and determine cumulative impacts relating to the project;
- Identify mitigation measures;
- Provide guidance with regard to additional information, if applicable; and
- Provide project recommendations.

3. LEGAL REQUIREMENTS

3.1 The National Heritage Resources Act (25 of 1999) (NHRA)

This Act established the South African Heritage Resources Agency (SAHRA) and makes provision for the establishment of Provincial Heritage Resources Authorities (PHRA). The Act makes provision for the undertaking of heritage resources impact assessments for various categories of development as determined by Section 38. It also provides for the grading of heritage resources (Section 7) and the implementation of a three-tier level of responsibilities and functions for heritage resources to be undertaken by the State, Provincial authorities and Local authorities, depending on the grade of the Heritage resources (Section 8).

In terms of the National Heritage Resources Act (1999) the following is of relevance:

Historical remains

Section 34(1) No person may alter or demolish any structure or part of a structure, which is older than 60 years without a permit issued by the relevant provincial heritage resources authority.

Archaeological remains

Section 35(3) Any person who discovers archaeological or palaeontological objects or material or a meteorite in the course of development or agricultural activity must immediately report the find to the responsible heritage resources authority or to the nearest local authority or museum, which must immediately notify such heritage resources authority.

Subsection 35(4) No person may, without a permit issued by the responsible heritage resources authority-

- (a) destroy, damage, excavate, alter, deface or otherwise disturb any archaeological or palaeontological site or any meteorite;
- (b) destroy, damage, excavate, remove from its original position, collect or own any archaeological or palaeontological material or object or any meteorite;
- (c) trade in, sell for private gain, export or attempt to export from the republic any category of archaeological or palaeontological material or object, or any meteorite; or
- (d) bring onto or use at an archaeological or palaeontological site any excavation equipment or any equipment which assist with the detection or recovery of metals or archaeological material or objects, or use such equipment for the recovery of meteorites.

Subsection 35(5) When the responsible heritage resources authority has reasonable cause to believe that any activity or development which will destroy, damage or alter any archaeological or palaeontological site is under way, and where no application for a permit has been submitted and no heritage resources management procedures in terms of section 38 has been followed, it may-

- (a) serve on the owner or occupier of the site or on the person undertaking such development an order for the development to cease immediately for such period as is specified in the order;
- (b) carry out an investigation for the purpose of obtaining information on whether or not an archaeological or palaeontological site exists and whether mitigation is necessary;
- (c) if mitigation is deemed by the heritage resources authority to be necessary, assist the person on whom the order has been served under paragraph (a) to apply for a permit as required in subsection (4); and
- (d) recover the costs of such investigation from the owner or occupier of the land on which it is believed an archaeological or palaeontological site is located or from the person proposing to undertake the development if no application for a permit is received within two weeks of the order being served.

Subsection 35(6) The responsible heritage resources authority may, after consultation with the owner of the land on which an archaeological or palaeontological site or meteorite is situated; serve a notice on the owner or any other controlling authority, to prevent activities within a specified distance from such site or meteorite.

Burial grounds and graves

Subsection 36(3)

- (a) No person may, without a permit issued by SAHRA or a provincial heritage resources authority-

- (c) destroy, damage, alter, exhume, remove from its original position or otherwise disturb any grave or burial ground older than 60 years which is situated outside a formal cemetery administered by a local authority; or
- (d) bring onto or use at a burial ground or grave referred to in paragraph (a) or (b) any excavation equipment, or any equipment which assists in detection or recovery of metals.

Subsection 36(6) Subject to the provision of any law, any person who in the course of development or any other activity discovers the location of a grave, the existence of which was previously unknown, must immediately cease such activity and report the discovery to the responsible heritage resources authority which must, in co-operation with the South African Police Service and in accordance with regulations of the responsible heritage resources authority-

- (a) carry out an investigation for the purpose of obtaining information on whether or not such grave is protected in terms of this Act or is of significance to any community; and
- (b) if such grave is protected or is of significance, assist any person who or community which is a direct descendant to make arrangements for the exhumation and re-interment of the content of such grave or, in the absence of such person or community, make any such arrangement as it deems fit.

Culture Resource Management

Subsection 38(1) Subject to the provisions of subsection (7), (8) and (9), any person who intends to undertake a development* ...

must at the very earliest stages of initiating such development notify the responsible heritage resources authority and furnish it with details regarding the location, nature and extent of the proposed development.

***‘development’** means any physical intervention, excavation, or action, other than those caused by natural forces, which may in the opinion of the heritage authority in any way result in a change to the nature, appearance or physical nature of a place, or influence its stability and future well-being, including-

- (a) construction, alteration, demolition, removal or change of use of a place or a structure at a place;
- (b) carry out any works on or over or under a place*;
- (e) any change to the natural or existing condition or topography of land, and
- (f) any removal or destruction of trees, or removal of vegetation or topsoil;

****place** means a site, area or region, a building or other structure* ...”

****structure** means any building, works, device or other facility made by people and which is fixed to the ground ...”

3.2 The Human Tissues Act (65 of 1983) and Ordinance on the Removal of Graves and Dead Bodies (Ordinance 7 of 1925)

This Act and Ordinance protects graves younger than 60 years. These fall under the jurisdiction of the National Department of Health and the Provincial Health Departments. Approval for the

exhumation and re-burial must be obtained from the relevant Provincial MEC as well as the relevant Local Authorities.

4. METHODOLOGY

4.1 Sources of information

The project area was traversed on foot. Standard archaeological practices for observation were followed. As most archaeological material occurs in single or multiple stratified layers beneath the soil surface, special attention was given to disturbances, both man-made such as roads and clearings, as well as those made by natural agents such as burrowing animals and erosion. In addition, the SAHRIS database was consulted and no previous heritage impact assessments that covers the immediate area was found. Google earth was consulted.

4.2 Limitations

No limitations were experienced.

4.3 Categories of significance

The significance of heritage sites is ranked into the following categories.

No significance: sites that do not require mitigation.
Low significance: sites, which <i>may</i> require mitigation.
Medium significance: sites, which require mitigation.
High significance: sites, which must not be disturbed at all.

The significance of specifically an archaeological site is based on the amount of deposit, the integrity of the context, the kind of deposit and the potential to help answer present research questions. Historical structures are defined by Section 34 of the National Heritage Resources Act, 1999, while other historical and cultural significant sites, places and features, are generally determined by community preferences.

4.4 Terminology

Early Stone Age:	Predominantly the Oldowan artefacts and Acheulian hand axe industry complex dating to + 1Myr yrs – 250 000 yrs. before present.
Middle Stone Age:	Various lithic industries in SA dating from ± 250 000 yrs. - 22 000 yrs. before present.
Late Stone Age:	The period from ± 22 000-yrs. to contact period with either Iron Age farmers or European colonists.
Early Iron Age:	Most of the first millennium AD
Middle Iron Age:	10 th to 13 th centuries AD
Late Iron Age:	14 th century to colonial period. <i>The entire Iron Age represents the spread of Bantu speaking peoples.</i>

Phase 1 assessments:	Scoping surveys to establish the presence of and to evaluate heritage resources in a given area
Phase 2 assessments:	In depth culture resources management studies which could include major archaeological excavations, detailed site surveys and mapping / plans of sites, including historical / architectural structures and features. Alternatively, the sampling of sites by collecting material, small test pit excavations or auger sampling could be undertaken.
Sensitive:	Often refers to graves and burial sites, as well as ideologically significant sites such as ritual / religious places. <i>Sensitive</i> may also refer to an entire landscape / area known for its significant heritage remains.

5. GENERIC BASELINE INFORMATION

5.1 The Stone Age

The Stone Age covers most of southern Africa and the earliest consist of the Oldowan and Acheul artefacts assemblages. Oldowan tools are regularly referred to as “choppers”. Oldowan artefacts are associated with Homo *habilis*, the first true humans. In South Africa definite occurrences have been found at the sites of Sterkfontein and Swartkrans. Here they are dated to between 1.7 and 2 million years old. Bearing in mind the proximity of the Makapans Valley palaeontological site about 30km south-east of the project area it is possible that they may occur here. This was followed by the Acheulian technology from about 1.4 million years ago which introduced a new level of complexity. The large tools that dominate the Acheulian artefact assemblages range in length from 100 to 200 mm or more. Collectively they are called bifaces because they are normally shaped by flaking on both faces. In plan view they tend to be pear-shape and are broad relative to their thickness. Most bifaces are pointed and are classified as handaxes, but others have a wide cutting end and are termed cleavers. The Acheulian design persisted for more than a million years and only disappeared about 250 000 years ago. Here, the Makapans Valley Site is referenced; especially the Cave of Hearths.

The change from Acheulian with their characteristic bifaces, handaxes and cleavers to Middle Stone Age (MSA), which are characterized by flake industries, occurred about 250 000 years ago and ended about 30 000 – 22 000 years ago. For the most part the MSA is associated with modern humans; Homo sapiens. MSA remains are found in open spaces where they are regularly exposed by erosion as well as in caves. Characteristics of the MSA are flake blanks in the 40 – 100 mm size range struck from prepared cores, the striking platforms of the flakes reveal one or more facets, indicating the preparation of the platform before flake removal (the prepared core technique), flakes show dorsal preparation – one or more ridges or arise down the length of the flake – as a result of previous removals from the core, flakes with convergent sides (laterals) and a pointed shape, and flakes with parallel laterals and a rectangular or quadrilateral shape: these can be termed pointed and flake blades respectively. Other flakes in MSA assemblages are irregular in form.

The change from Middle Stone Age to Later Stone Age (LSA) took place in most parts of southern Africa little more than about 20 000 years ago. It is marked by a series of technological innovations or new tools that, initially at least, were used to do much the same jobs as had been done before, but in a different way. Their introduction was associated with changes in the nature of hunter-

gatherer material culture. The innovations associated with the Later Stone Age “package” of tools include rock art – both paintings and engravings, smaller stone tools, so small that the formal tools less than 25mm long are called microliths (sometimes found in the final MSA) and Bows and arrows. Rock art is an important feature of the LSA.

5.2 The Iron Age

5.2.1 The archaeology

In terms of *Huffman’s (2007) distribution sequences of the Iron Age, the project area may contain the remains of the under-mentioned ceramic (pottery) units which form distinct cultural groups:

➤ **Urewe Tradition**, originating in the Great Lakes area of Central Africa, was a secondary dispersal centre for eastern Bantu speakers. It represents the eastern stream of migration into Southern Africa. The Uruwe Tradition consists of various Branches of which two are relevant with their respective ceramic units:

- **Kwale Branch:**

Mzonjani facies (Broederstroom) AD 450 – 750 (Early Iron Age)

- **Moloko (Sotho-Tswana) Branch** (Late Iron Age)

Icon facies AD 1300 – 1500: This pottery is associated with the first Sotho Tswana people entering the country.

**Marateng facies* AD 1650 – 1840 (Later Iron Age).

*Marateng pottery is associated with the Pedi.

➤ **Kalundu Tradition**, originating in the far North of Angola, was another secondary dispersal centre for eastern Bantu speakers and represents the western stream of migration into Southern Africa. Only the Happy Rest Sub-Branch with its respective ceramic units are relevant:

- **Happy Rest Sub-branch:**

Doornkop facies AD 750 – 1000 (Early Iron Age).

Klingbiel facies AD 1000 – 1200 (Early Iron Age).

Eiland facies AD 1000 – 1300 (Middle Iron Age).

**Letaba facies* AD 1600 – 1840 (Later Iron Age)

*Letaba pottery is associated with some Bakone people who had interaction with BaPhalaborwa in the east.

Of interest in this study is the Moloko sequence. By the 16th century AD, the Icon facies gave rise to three separate ceramic facies, namely the Letsibogo facies in the north-western Limpopo and Botswana, the Olifantspoort facies in North-West Province and western Gauteng and lastly the Madikwe facies in the Waterberg and south-western Limpopo Province. The Kgatla made pottery which is derived from the Madikwe facies and an important offshoot from the Kgatla, the Pedi,

moved away from the area near present day Rustenburg and Pretoria in a north-east direction in the mid-seventeenth century. The Pedi made Marateng pottery which is also derived from Madikwe.

No ceramic potshards were found on the demarcated terrain.

5.2.2 The Pedi

5.2.2.1 Background history

The Pedi claims 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) in approximately 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.

5.2.2.2 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 Thobele, 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 (extracted from Küsel 2005).

6. RESULTS OF THE SURVEY

6.1 Palaeontology

The area fall in the grey colour code of the SAHRIS Palaeo-sensitivity map. No palaeontological studies are required.

6.2 Stone Age remains

No Stone Age material was detected within the project area.

6.3 Iron Age

No Iron Age material was detected within the project area.

6.4 Graves and burials

No graves or burial sites were detected within the project area.

6.5 The built environment

No historical structures exist within the project area.

7. EVALUATION AND STATEMENT OF SIGNIFICANCE

The proposed demarcation of sites in Ga-Maila village will have no effect on heritage resources.

7.1 Significance criteria in terms of Section 3(3) of the National Heritage Resources Act.

Significance	Rating
1. The importance of the cultural heritage in the community or pattern of South Africa's history	None

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

7.2 Section 38(3) (c) An assessment of the impact of the development on such heritage resources.

The development will have no additional effect on heritage remains. The archaeological sites have been destroyed by ploughing.

7.3 Section 38(3) (d) An evaluation of the impact of the development on heritage resources relative to the sustainable economic benefits to be derived from the development.

No heritage resources were detected within the project area.

7.4 Section 38(3) (e) The results of consultation with the communities affected by the proposed development and other interested parties regarding the impact of the development on heritage resources.

No impact on community heritage resources.

7.5 Section 38(3)(f) If heritage resources will be adversely affected by the proposed development the consideration of alternatives.

No heritage resources will be adversely affected.

7.6 Section 38(3)(g) Plans for mitigation of any adverse effects during and after the completion of the proposed development.

No mitigation measures are proposed.

8. DISCUSSION

No heritage remains were noted in the project area. The entire area is ploughed. Past human occupation normally leaves a characteristic impression on the landscape, which would easily be noticed in the rich reddish-brown soil of the land, both from Google aerial images and walking the surface. No such intrusion was observed. The proposed project will have no once off nor any cumulative impact on heritage resources.

From a heritage management perspective, there is no reason why the proposed development may not continue on condition.

9. RECOMMENDATIONS

No mitigation measures are recommended for the proposed development.

10. REFERENCES

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11. MAPS AND IMAGES



Figure 1. General view of the project area- northerly towards Ga-Maila.



Figure 2. General view of project area – south-westerly direction.

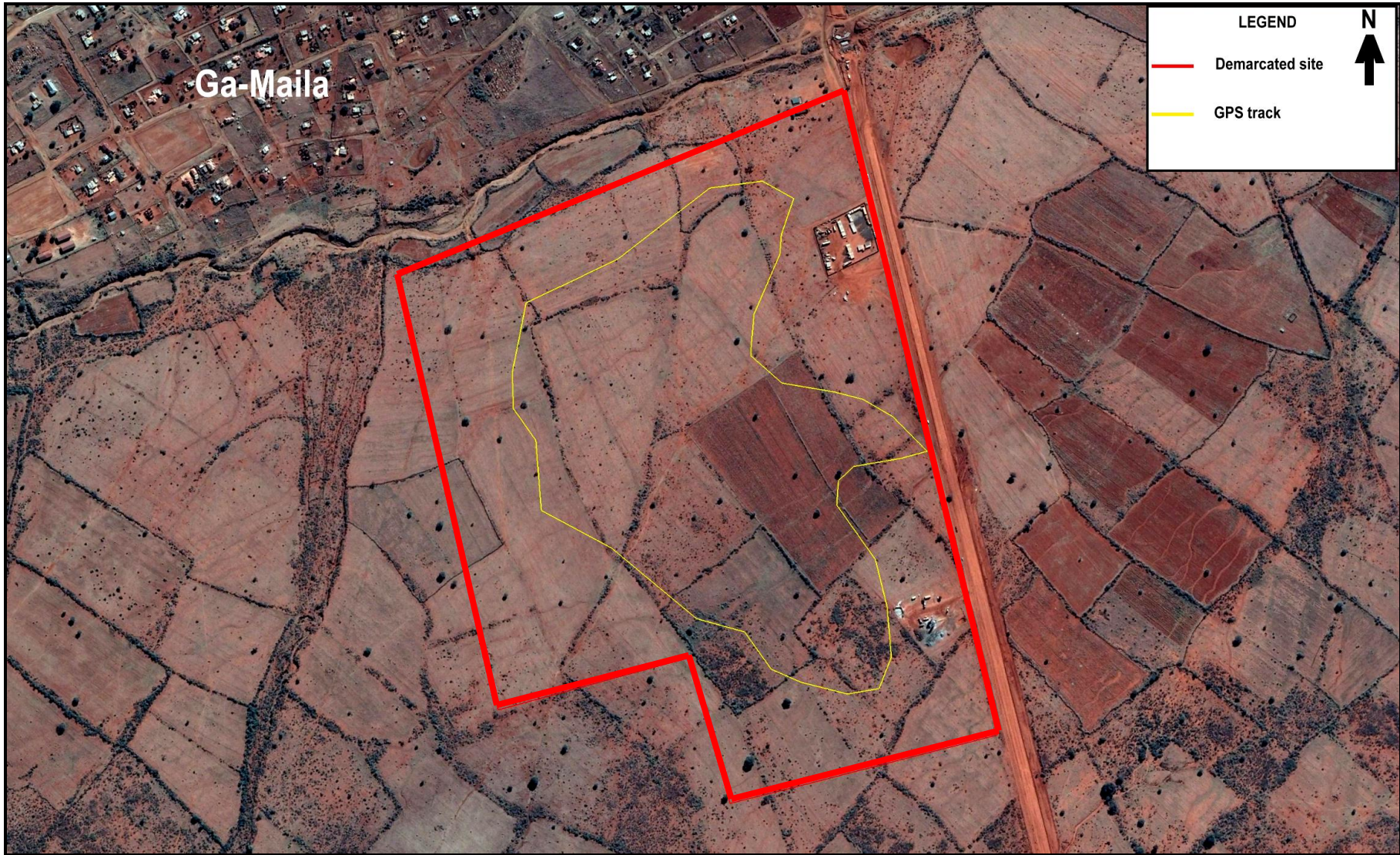


Figure 3. Google earth image of the project area – the yellow line is the GPS track. Note the ploughed agricultural fields.

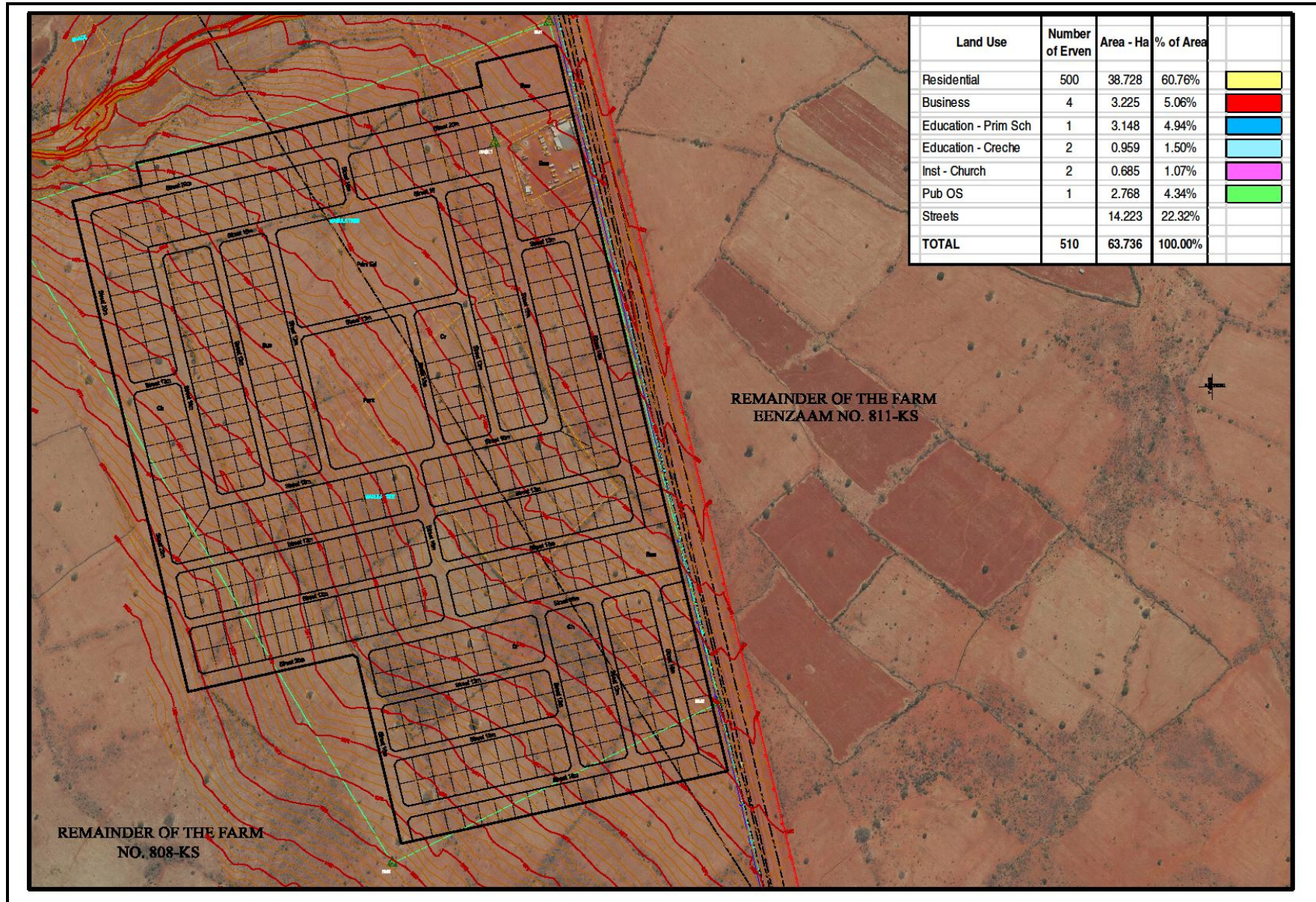


Figure 4. Layout plan of the proposed development.