

PHASE 1 HERITAGE IMPACT ASSESSMENT REPORT

ROAD D1480: BORROW PITS AT MAFIYANE, MOGABANE & PASHASKRAAL GREATER SEKHUKHUNE DISTRICT MUNICIPALITY

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EXECUTIVE SUMMARY

This report addresses the proposed development of three borrow pits along road D4180, also known as the Maandagshoek road. These are located at Mafiyane, Mogabane and Pashaskraal.

The proposed developments of two borrow pits, namely Mafiyane and Mogabane do not directly impact on any heritage resources. They have negligible significance.

At the Pashaskraal borrow pit, there is a nearby grave and some cultural remains. It is recommended that the border of the borrow pit be shifted to avoid these. The significance of the grave is high.

- No recommendation for mitigation is proposed at the proposed borrow pit sites of Mafiyane and Mogabane.
- It is recommended that the borders of the Pashaskraal Borrow pit be limited to the coordinates A, B, C and D below as indicated on Figure ?.

- A. 24°22'9.70"S, 29°58'21.20"E
- B. 24°22'11.80"S, 29°58'13.50"E
- C. 24°22'14.00"S, 29°58'15.70"E
- D. 24°22'12.80"S, 29°58'22.70"E

- It is furthermore recommended that the archaeologist inspect the site when activities commence in order to assess the exposed cultural remains in the old ploughed field.
- However, should a chance discovery be made of any archaeological or palaeontological remains at any of the three borrow pit sites, the heritage authority or the archaeologist must be informed and measures be taken to safeguard such remains until the necessary action is implemented.

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1. INTRODUCTION AND PROJECT LOCATION

1.1 Introduction

The author was appointed by Gudani Consulting; Environmental and Social Scientists, to undertake a Phase 1 heritage impact assessment for the proposed development of three borrow pits along road D4180, also known as the Maandagshoek road.

1.2 Project description and location

The proposed borrow pits are located within the Fetakgomo Tubatse Local Municipality in the Sekhukhune District. The proposed borrow pits lie south of the R37 linking Polokwane and Burgersfort (Figure 1) approximately 40 – 50 kilometres east of Lebowakgomo (Figure 1 - 4).

The three borrow pit locations are at general coordinates:

1. Mafiyane: S24° 18' 03.5" E29° 51' 29.3" (farm Middelpunt 420 KS)
2. Mogabane: S24° 20' 13.9" E29° 53' 41.9" (farm Umkoanesstat 419 KS)
3. Pashaskraal: S24° 22' 12.8" E29° 58' 19.9" (farm Paschas Kraal 466 KS)

1.3 Terrain descriptions

The proposed borrow pit sites of Mafiyane and Mogabane have been severely eroded and no topsoil exists. The proposed borrow pit site of Pashaskraal had been extensively ploughed in the past before the adjacent village of Manotwane was established where the vegetation consists of pioneer re-growth.

2. TERMS OF REFERENCE

Undertake a Heritage Impact Assessment and submit a specialist report, which addresses the following:

- A desktop and field assessment to gather information on Heritage resources within the proposed development site;
- Identify possible archaeological, cultural and historic sites within the proposed development area;
- Evaluate the potential impacts of construction, operation and maintenance of the proposed development on archaeological, cultural and historical resources;
- Recommend mitigation measures to ameliorate any negative impacts on areas of archaeological, cultural or historical importance; and
- Identifying key uncertainties and risks.

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.

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 areas were 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. Locations were recorded by means of a handheld GPS. In addition, the SAHRIS database was consulted. Google earth and the Topographical map 2429 BD were consulted.

4.2 Limitations

No limitations were experienced and surface visibility was good. Nevertheless, it must be noted that archaeological remains are generally subterranean and may have been missed, however, unlikely for the Mafiyane and Mogabane pits. Such remains may only become visible during earthwork disturbances.

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 assessment:	Scoping surveys to establish the presence of and to evaluate heritage resources in a given area
Phase 2 assessment:	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.
NHRA	National Heritage Resources Act (Act no. 25 of 1999)
SAHRA	South African Heritage Resources Agency
SAHRIS	South African Heritage Resources Information System

5. 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 and is abundant in the nearby Zoutpansberg and Makgabeng areas.

5.2 The Iron Age

5.2.1 Archaeology

In pre-colonial times, various Eastern Bantu-speaking people inhabited South Africa, including Nguni, Sotho-Tswana, and Tsonga. However, they were not the first groups to occupy southern Africa. About 1800 years ago their predecessors brought a new way of life to the region replacing the Stone Age hunter-gatherers. For the first time, people lived in settled communities, cultivating such crops as sorghum, millets, ground beans and cowpeas, and they herded cattle as well as sheep and goats. Because these early farming people also made their own iron tools, many archaeologists call this block of time the Iron Age. They also represent the spread of the Eastern Bantu language into southern Africa. For convenience and to mark widespread events, it is divided into three periods: the Early Iron Age (AD 200-900), the Middle Iron Age (AD 900-1300) and the Late Iron Age (AD 1300-1820) to which the ancestors of the present day Nguni and Sotho-Tswana belonged.

Archaeologists of the Iron Age use ceramic style to establish culture-history sequences. Ceramic sequences are thus the framework for all other domains of Iron Age research, be it life ways (incorporating technology, subsistence and settlement patterns), or the explanation of cultural change.

The earliest cultural expression of the first black farmers that moved into South Africa belonged to the Uruwe Tradition originating from the Great Lakes area of Central Africa, was a secondary dispersal centre for eastern Bantu speakers. East Africa and migrated southwards as part of the Kwale Branch, i.e., the **Eastern stream** of migration and settled in the Tzaneen area in the 3rd century AD. This stream moved onto the escarpment in the Lydenberg area and as far south as Durban in KwaZulu-Natal. From the escarpment it moved to Broederstroom near Hartbeespoort Dam. During the 5th century onwards, the **Western stream** of migration, namely the Kalundu Tradition originating in the far North of Angola, was another secondary dispersal centre for eastern Bantu speakers. The Happy Rest Branch represents this stream and has been found in the Zoutpansberg area. It too moved onto the escarpment and further on to KwaZulu-Natal. On the escarpment it developed into the *Doornkop* and later the *Klingbeil* facies. In the western Bushveld of Limpopo, Happy Rest developed into the Diamant facies from which the *Eiland* facies derived (Middle Iron Age). *Eiland* represents the last phase of the Kalundu Ceramic Tradition in the South

African interior dating to the 10th – 13th century AD. It occurs in the study area and over a wide area from the Zoutpansberg to the Magaliesberg.

The Middle Iron Age represents Mapungubwe and the origins of Great Zimbabwe. They are descendants of the Early Iron Age Kalundu Tradition. The Shona of Zimbabwe and the royal families of the Venda descend from the Zimbabwe culture.

The earliest recorded facies of Sotho-Tswana Moloko Branch is *Icon*. *Icon* pottery first appears in the Phalaborwa area and spread to other parts of the Limpopo Province, Mpumalanga and perhaps Botswana, dating to between about AD 1300 and 1500. According to the ceramic evidence, in some places *Icon* incorporated earlier *Eiland* elements. This phase predates the oral record.

The Iron Age facies that may be present in the study area are:

Urewe Tradition:	Kwale Branch -	Mzonjani facies AD 450 - 750. Moloko Branch – Icon facies AD 1300 – 1500. Marateng facies AD 1650 - 1840.
Kalundu Tradition:	Happy Rest sub-branch –	Doornkop facies AD 750 - 1000. Klingbiel facies AD 1000 – 1200 Eiland facies AD 1000 - 1300.

Sekhukhune land is well known for its Iron Age Archaeology. In the near vicinity of the Borrow Pits project, a number of Early Iron Age Doornkop sites and Middle Iron Age Eiland sites had been recorded on the farm Umkoanesstat 419 KS (Roodt 2003) as well as on the farms Moeijelijk 412 KS and Swartkoppies 413 KS (Roodt 2002). Doornkop and Eiland ceramics were also recorded on the farm Mecklenburg 112 KT (Roodt 2006). Farther south-east, Küsel (2005) notes a Doornkop site on the farm Hackney 116 KT and Roodt (2002) recorded numerous Doornkop and Eiland sites on the farm Clapham 118 KT.

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.

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 old 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.

5.2.2.3 The historical period

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, Kgalatlole. 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).

5.2.2.4 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 executed in Pretoria on 22 November 1883 (extracted from Küsel 2005).

6. RESULTS OF THE SURVEY

6.1 Palaeontology

The study area falls within the grey colour code of the SAHRA PalaeoSensitivity Map; no palaeontological assessment is required.

6.2 Stone Age remains

- A few isolated Middle Stone Age flakes which had been eroded out of context were observed at the proposed Mafiyane and Mogabane project areas (Figures 8). There are no formal tools and no concentration of flakes and cores indicating a knapping site was noted at above-mentioned project areas.
- The proposed Pashaskraal borrow pit area has very little erosion. No Stone Age material was observed on the terrain and a survey along the banks of the nearby dry water drainage line also yielded no Stone Age material.

6.3 Iron Age

- The proposed Mafiyane borrow pit area contains a few isolated and out of context non-diagnostic ceramic shards (Figure 9). No other cultural material relating to the Iron Age was observed in the project area.
- The Mogabane project area contains no Iron Age cultural material.
- The Pashaskraal borrow pit area, which had been ploughed in the past, contains small shards that had clearly been broken to small pieces due the continuous ploughing (Figures 11 & 12). No other clearly defined cultural deposits such as middens or cattle kraal areas could be determined within the ploughed area. In the northern part of the area, outside of the plough zone closer to the mountain, in-situ small concentration of ceramic shards were

found which appear to be in context. These are located at coordinates 24°22'10.40"S, 29°58'17.30"E (Figure 13). The shards are unidentifiable and it is unclear whether this is of archaeological origin because under point 6.4 a grave is recorded, which indicates that a homestead once stood here, meaning the pottery may be related to a later period. The remains are of low significance.

6.4 Graves and burial sites

A single grave was recorded at coordinates 24°22'9.60"S, 29°58'15.50"E. It is shaped from concrete and bears the name Moloto Mmampata. The grave-site is of high significance (Figure 14).

6.5 The built environment

No historical structures were recorded in the project area.

7. DISCUSSION

Although archaeological sites had been recorded in the vicinity, severe erosion at the borrow pit sites of Mafiyane and Mogabane would have destroyed any likely archaeological sites. The borrow pit at Pashaskraal contains cultural material and a nearby grave. Due to previous plough activities, it is not possible to identify the non-diagnostic ceramic pottery as belonging to an historical homestead that perhaps stood on or near the terrain or to an archaeological site.

The demarcated terrain at the Pashaskraal borrow pit extends into the area where pottery remains had been recorded, but the grave recorded under 6.3 falls outside the terrain. It is recommended that the size of the terrain be reduced to avoid the un-ploughed area as indicated in the Recommendations and on Figure 6.

8. EVALUATION AND STATEMENT OF SIGNIFICANCE

The proposed developments of two borrow pits along road D4180, namely Mafiyane and Mogabane do not directly impact on any heritage resources. They have negligible significance.

At the Pashaskraal borrow pit, there is a nearby grave and some cultural remains. It is recommended that the border of the borrow pit be shifted to avoid these. The significance of the grave is high.

8.1 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 (Historic and political significance)	None at Mafiyane and Mogabane Low at Pashaskraal
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	Low

	an understanding of South Africa's natural or cultural heritage (Research/scientific significance)	
4.	Importance in demonstrating the principal characteristics of a particular class of South Africa's natural or cultural places or objects (Scientific significance)	Low
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)	High for the grave at Pashaskraal
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

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

The development will have a negligible impact on heritage remains.

8.3 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 significant heritage remains were recorded. The sustainable economic benefits outweigh the conservation benefits.

8.4 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 heritage resources if the recommendation for mitigation is implemented.

8.5 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 if the recommendation for mitigation is implemented.

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

Recommendations for mitigation measures are proposed.

9. RECOMMENDATIONS AND MITIGATION MEASURES

9.1 No recommendation for mitigation is proposed at the proposed borrow pit sites of Mafiyane and Mogabane.

9.2 It is recommended that the borders of the Pashaskraal Borrow pit be limited to the coordinates A, B, C and D below as indicated on Figure ?.

- A. 24°22'9.70"S, 29°58'21.20"E
- B. 24°22'11.80"S, 29°58'13.50"E
- C. 24°22'14.00"S, 29°58'15.70"E
- D. 24°22'12.80"S, 29°58'22.70"E

9.3 It is furthermore recommended that the archaeologist inspect the site when activities commence in order to assess the exposed cultural remains in the old ploughed field.

9.4 However, should a chance discovery be made of any archaeological or palaeontological remains at any of the three borrow pit sites, the heritage authority or the archaeologist must be informed and measures be taken to safeguard such remains until the necessary action is implemented.

10. REFERENCES

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11. VISUAL RECORD



Figure 1. Google earth image showing project areas (yellow icons) in relation to Lebowakgomo.



Figure 2. Google earth image of the proposed borrow pit at Mafiyane.



Figure 3. . Google earth image of the proposed borrow pit at Mogabane.



Figure 4. Google earth image of the proposed borrow pit at Pashaskraal.

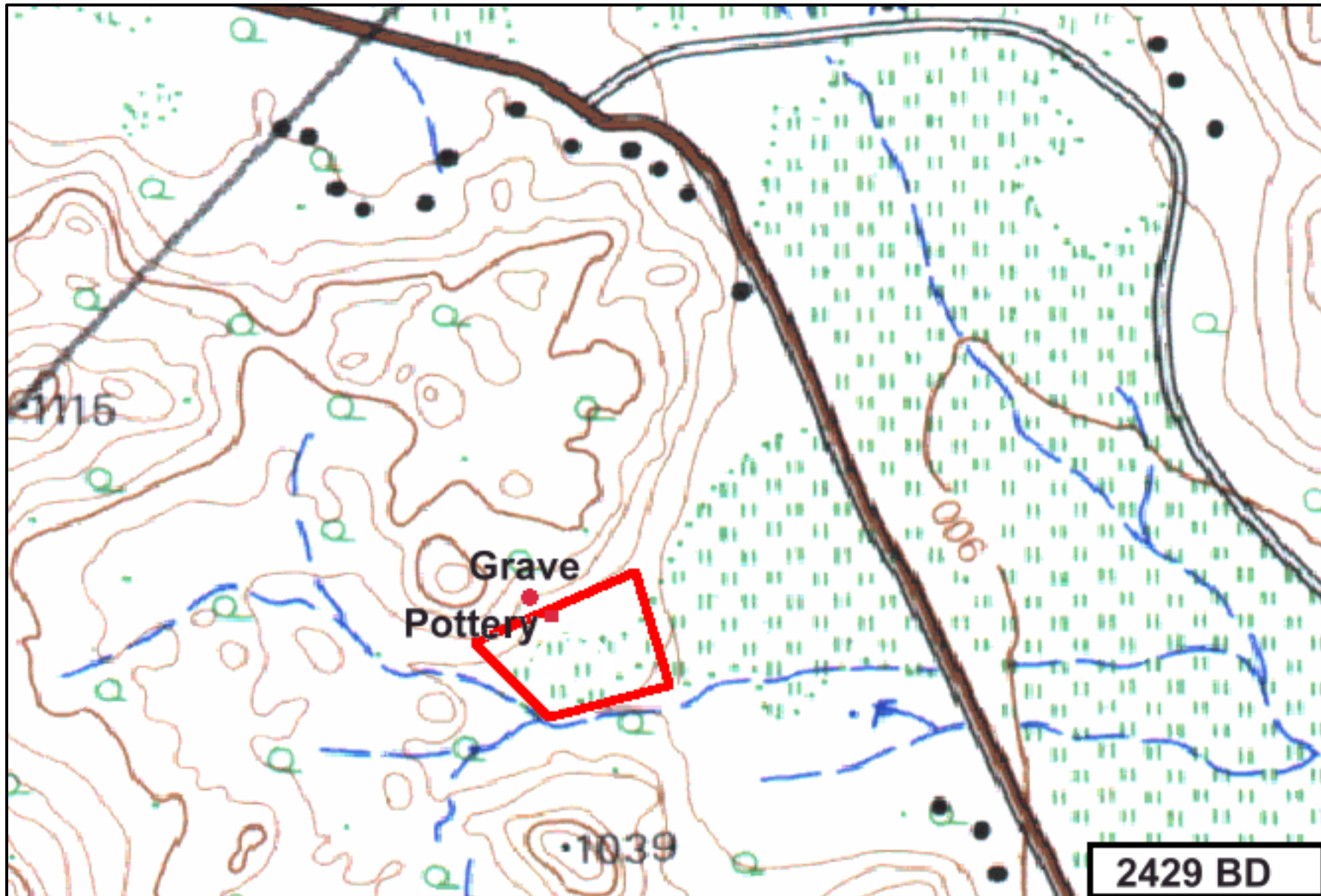


Figure 5. Topographical Map showing the ploughed area at the Pashaskraal borrow pit.

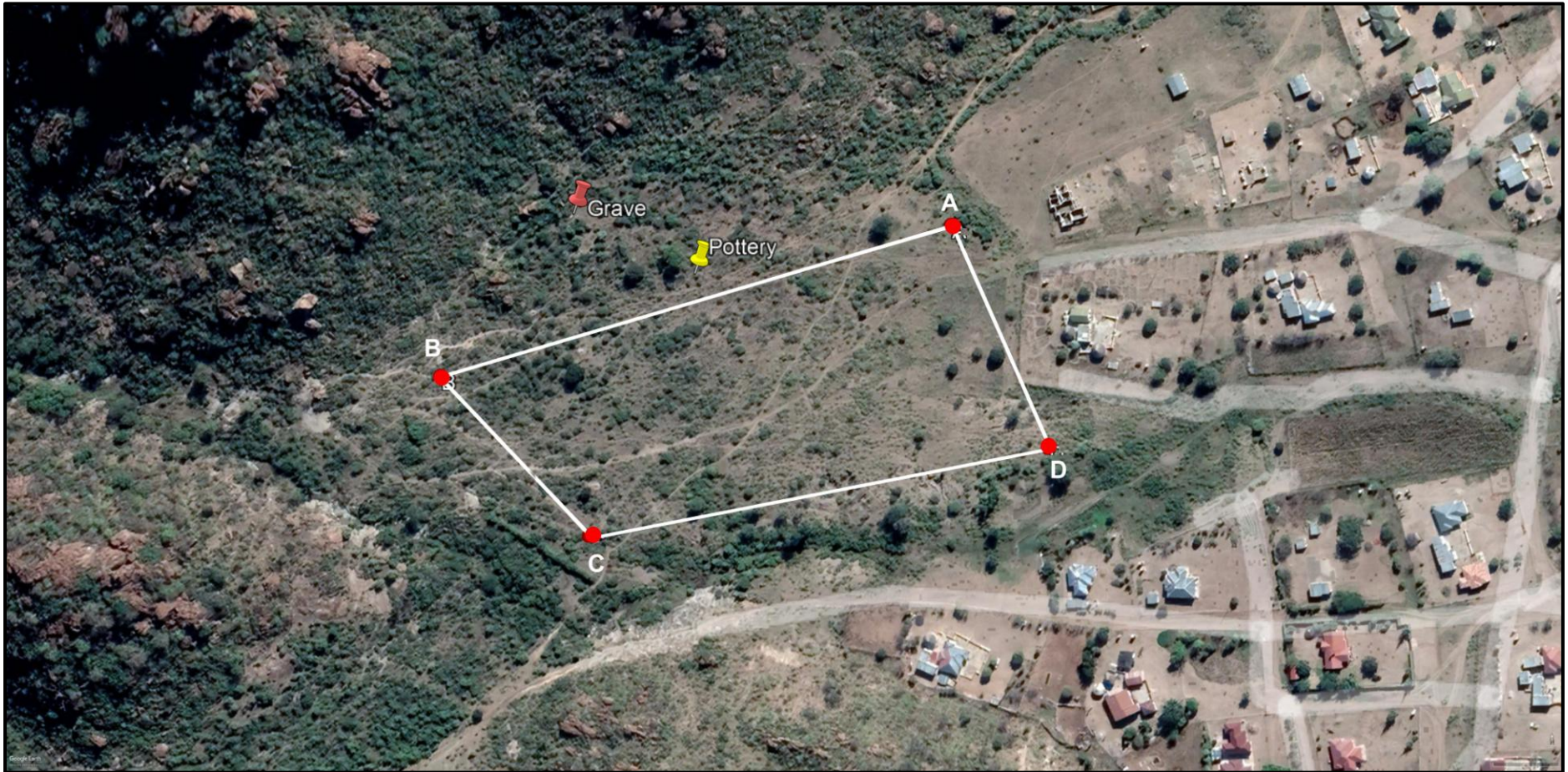


Figure 6. View of the recommended reduced project area at the proposed Pashaskraal borrow pit



Figure 7. General view of the proposed Mafiyane borrow pit.



Figure 8. View of Middle Stone Age flakes at Mafiyane.



Figure 9. View of pottery fragments at Mafiyane.



Figure 10. General view at the proposed Mogabane borrow pit.



Figure 11. General view at the proposed Pashaskraal borrow pit – old ploughed field.



Figure 12. View of small fragmented pottery shards in ploughed field.



Figure 13. View of in-situ pottery outside the ploughed field.



Figure 14. View of the grave of Moloto Mmamphata at the Pashaskraal site.