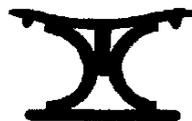


**ASSESSMENT OF THE CULTURAL HERITAGE
RESOURCES ON THE PROVINCIAL
HERITAGE SITE OF TJATE ON THE
FARM DJATE 249KT IN SEKHUKHUNE
LIMPOPO PROVINCE**



**The Tjate Valley as seen from Tjate Mountain with Mosego in the middle and
Modimolle on the right**



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EXECUTIVE SUMMARY

The Tjate Valley has been declared a Provincial Heritage Site in 2007 by the Limpopo Provincial Government. The valley is one of the richest heritage sites of its kind most probably in South Africa. It houses two Royal Capitals of the Ba-Pedi people. It has Iron Age sites dating from about 700 AD right up to historic times. It also has a possible ancient copper mine.

The Tjate Valley also is an important site in Missionary history as the first Berlin Mission Station in Sekhukhune was built here as well as the first school. It is also the site of the first so-called African Christian Churches, the Ba-Pedi Lutheran Church.

In 1879 it was the site of the Sekhukhune War between the Ba-Pedi and Great Britain. Numerous sites associated with the battle can still be seen. The battle is also well documented.

There is rock art on the northern boarder of the declared site. There are also a number of sacred sites as well as twenty six cemeteries.

The sites are threatened by platinum mining, informal settlements, overexploitation as well as infrastructure development especially Eskom power lines.

This report deals mainly with Platinum Mining prospecting.

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ASSESSMENT OF THE CULTURAL HERITAGE RESOURCES ON THE PROVINCIAL HERITAGE SITE OF TJATE ON THE FARM DJATE 249KT IN SEKHUKHUNE LIMPOPO PROVINCE

1. DEFINITION

The broad generic term *Cultural Heritage Resources* refers to any physical and spiritual property associated with past and present human use or occupation of the environment, cultural activities and history. The term includes sites, structures, places, natural features and material of palaeontological, archaeological, historical, aesthetic, scientific, architectural, religious, symbolic or traditional importance to specific individuals or groups, traditional systems of cultural practice, belief or social interaction.

2. PROTECTED SITES IN TERMS OF THE NATIONAL HERITAGE RESOURCES ACT, ACT NO. 25 OF 1999

The following are the most important sites and objects protected by the National Heritage Act:

- a. Structures or parts of structures older than 60 years.
- b. Archaeological sites and objects.
- c. Palaeontological sites.
- d. Meteorites.
- e. Ship wrecks.
- f. Burial grounds.
- g. Graves of victims of conflict.
- h. Public monuments and memorials.
- i. Structures, places and objects protected through the publication of notices in the Gazette and Provincial Gazette.
- j. Any other places or object, which are considered to be of interest or of historical or cultural significance.
- k. Geological sites of scientific or cultural importance.
- l. Sites of significance relating to the history of slavery in South Africa.
- m. Objects to which oral traditions are attached.
- n. Sites of cultural significance or other value to a community or pattern of South African history.

3. METHODOLOGY

All relevant maps and documents on the site were studied. The site was visited and visually inspected by vehicle and on foot. Knowledgeable local people were also consulted on the heritage site..

4. BACKGROUND TO THE SURVEY

The Tjate Heritage Site was declared a Provincial Heritage Site on the 23rd February 2007 (Provincial Gazette No 1333 33)

The co-ordinates for the declared site are as follows:

S 24° 31' 41.5"	E 29° 59' 26"
S 24° 27' 53"	E 29° 59' 30"
S 24° 27' 10"	E 30° 01' 12.5"
S 24° 27' 41"	E 30° 02' 45"
S 24° 30' 06"	E 30° 02' 46"
S 24° 31' 27.5"	E 30° 02' 03"

See Map 1

During a visit to the site it was found that a drilling company was drilling holes in the declared area. The drilling company was prospecting for platinum ore for the Tjate Platinum Mining Company. The drilling was reported to LIHRA. Here after a site meeting was arranged for Friday 6 June 2008. The meeting was attended by Mr Mike Marsden, Project Manager for Tjate Platinum Mining Company, Mr Henri Lombard of Geo-Consul International (Pty) Ltd, Mr Tloy Sethumu CEO of LIHRA, Mr Johan Wiese (site geologist), Orpheus Ntjana (Local Heritage representative), Mukopu Mafiri (Royal representative and community member), Cedric Magoba (Tjate village resident) and my self.

Various drilling sites were visited and afterwards a meeting was held under chairmanship of Mr Sethumu. He explained the Heritage Act and that no impact assessment was undertaken before drilling. Thus all drilling operations should be stopped with immediate effect.

During the inspection it was found that some roads were graded through archaeological sites. One road crossed the historic Berlin Mission site. A road was also constructed up Tjate hill. Mr Tlou Sethumu then asked the company to except that they had contravened the Heritage Act, which they agreed to. After discussions it was decided to rather work together then to go through the legal routes (court cases). There was decided on a spirit of co-operation.

The company would appoint Dr Udo Küsel to compile a phase one heritage impact assessment of the declared provincial heritage site and there after the rest of the prospecting concession areas on the farms Djate, Fernkloof and Quarzhill. It was also agreed that Dr Küsel would inspect each future drilling site and the road route to the site. All identified heritage sites near drilling stations or roads should be clearly marked with a highly visible tape, including graves. It was also agreed that all staff members of the drilling company should be made aware of the importance of the protection of heritage sites.

The Tjate Heritage Site was visited the week of 17 to 20 June 2008 and again on 25 June 2008 for the survey.

5. HISTORIC REPORTS 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.

5.1 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.

5.2 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, Kgalatlolu. 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 the Ba-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.

5.3 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.

6. MAPPING

6.1 INTRODUCTION

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 map1). 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 Mampuru Hill, Mapochs' caves at Roosenekal and Botshabelo near Middelburg .

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:

6.2 MOSEGO (S24° 29' 05.4" and E30° 01' 37.3") Site a

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. The northern pathway is protected by many stonewalls (redoubts) (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 western side is a site of special significance, which contains important archaeological evidence on Pedi origin and technology. On the surface Meloko (Sotho) 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 is also a grave 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.

6.3 TJATE (ALSO CALLED NTSWANENG) (S24° 30' 35.0" and E30° 01' 04.2") Site b

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 9). Many people took refuge in the caves of this hill during the battle, but Sekhukhune himself took shelter in a cave at the foot of Tjate Hill (see 6.9.2.5).

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 10 & 11). The first sketch was made from the top of an outcrop just south of Sekhukhune's village (see photograph 12). 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 .

6.4 MPOTSWANE (S24° 29' 37.7" and E30° 01' 13.0") Site c

This rocky outcrop lies in the centre of the valley. Mpotswane means "rotten place" because of the fallen British soldiers who were buried here in a mass grave after the battle (see photograph 13). 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.

6.5 BERLIN MISSION STATIONS, KGALATLOLU Site d AND THABA MOSSEGU Site e

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 (S24° 30' 53.5" and E30° 00' 28.8). 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 intolerable that on the night of 18 November 1864 the Christians led by Merensky fled to settle at Botshabelo near Middelburg (see photograph 14 & 15).

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 called Thaba Mossegu Mission Station. A.J. Winter was sent as missionary. He was of the opinion that Christianity in Africa had to make provision for African cultural practices if it wanted to succeed. Winter adopted the Pedi way of life. His superiors expelled him. In 1889 he founded the Ba-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 16 & 17) is built on the second mission station's site and was the first school under the Pedi people (S24° 30' 12.1" & E30° 01' 37.9") **Site e**

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 most famous 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 and chrome deposits. These are now being mined just north of Tjate.

6.6 MODIMOLLE (S24° 28' 52.0" & E30° 02' 40.0") Site f

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 (see photograph 11 Modimolle is the high mountain on the right).

6.7 SEFATENG (S24° 29' 13.1" & E30° 02' 39.8") Site g

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 (seatlo) 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 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 18). In Bopedi it is believed that a brave soldier died at the spot of the seatlo (isivivane in the nguni languages).

6.8 HOUSE OF MR VENTER (S24° 29' 49.6" & E30° 00' 23.9) Site h

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 19). 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. Venter also was a confidant of the royal court of Sekhukhune (see photograph 20).

6.9 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 as 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.

Large archaeological sites have been found at the following localities: (see map 2).

- In the road between Mosego and Modimolle (S24° 28' 58.9" & E30° 02' 09.2") **Site i**
- All around the foot of Mosego
- Tjate village and along the western foot of the mountain (S24° 29' 05.8" & E30° 03' 07.4") **Site b**
- Foot of Leolo Mountain (S24° 29' 44.58" & E30° 00' 33.8") **Site j**

The exact size and chronology of these sites will only be known after extensive excavations. The modern settlements all along the foot of the mountains have been built on top of previously occupied sites. People living in these settlements claim that they came across old bones whilst digging pit latrines. It is very difficult to distinguish on the surface between old and new sites.

Of these sites the most important is that of the present Tjate Village. The modern homes are right on top of King Sekhukhune's Royal Capital as depicted in Kaptain JH Poë's sketch of 1879 See photographs 10 & 12).

6.9.1.1 EARLY IRON AGE SITE Site k

During the survey of the informal settlement areas an Early Iron Age site was found at S24° 29' 45.5" and E30° 02' 05.4". It lies near a dry riverbed. The central cattle kraal midden is clearly visible. Local people use the bleached out cattle dung for plastering their homes as it has a whitish colour. The rest of the site is well preserved, but falls inside one of the stands. The pottery found on the site is typical that of the so-called Doornkop phase of AD 750-1000 (Huffman 2007 pp 362, 428 and 451) which is a fancy of the Kalundu pottery. According to Huffman the pottery development of K2 originated from Happy Rest – Doornkop – K2 – Mpungubwe (Huffman 2007 p 365). Dr Johnny van Schalkwyk has excavated a similar site as the one found on Dsjate on the Farm Surbiton 115KT. At present he is also excavating a similar site at the De Hoop dam in the Steelpoort Valley. (Van Schalkwyk 2007: 25 -36 and personnel communication). (See photograph 21 & 22).

6.9.2 TJATE MOUNTAIN SITES

6.9.2.1 LATER IRON AGE SITES

On top of Tjate Mountain a large later iron age site was found. The site lies on a flat plateau on top of the mountain. The site is a typical stone-walled site associated with early Pedi-Sotho settlement. The remains of fields where possibly maize, sorghum and millet was cultivated can still be recognized. The following was recorded:

- Large stonewalled site at (see photograph 23) S24° 31' 39.4" and E30° 01' 08.0" **Site l**
- Stonewalls S24° 31' 39.5" and E30° 01' 12.8" **Site m**
- Maize grinding area with 10 grinding holes. (see photograph 24) S24° 31' 35.3" and E30° 01' 16.9" These communal grinding areas on a large granite surface are typical of Later Iron Age Pedi/Sotho sites.
- Large cattle kraal and square house (see photograph 25 & 26) of modern resettlement in the archaeological site. S24° 31' 31.1" and E30° 01' 16.0" **Site n**
- Maize grinding area with five grinding holes. S24° 31' 28.6" and E30° 01' 12.4"

6.9.2.2 POSSIBLE ANCIENT MINE Site o

A possible entrance to an ancient mine was found within the settlement area at S24° 31' 32.8" and E30° 01' 13.8". According to local oral tradition there was an ancient copper mine on top of Tjate hill. Whether this is the mine referred to will only be known after more research has been done. (see photograph 27).

6.9.2.3 SEOTLA (ISIVIVANE) Site p

A single stone cairn was found at S24° 31' 31.8" and E30° 01' 18.2". This strange stone cairn consists of a number of flat stones stacked on top of each other to form a beacon. The typical Seotlo consists of a large heap of small stones, twigs and grass which bypasses through onto the Seotla to pay respect to a brave soldier who died on the spot (see Kusel 2006 : 245, and photograph 28). A similar stone cairn was found at the foot of the Tjate mountain at S24° 31' 02.4" and E30° 00' 20.19".

6.9.2.4 FIREPLACE AND GRINDING STONES Site q

A settlement area with a fireplace and grinding stones was found at S24° 31' 43.8" and E30° 01' 28.2" (see photograph 29). This site is a large open area where possible maize and sorghum was grown. On the far eastern side of the site at S24° 31' 45.7" and E30° 01' 36.3" a short single stonewall was found.

6.9.2.5 SEKHUKHUNE CAVE AND INITIATION SITES Site r

At the foot of Tjate Mountain just east of the Tjate settlement a footpath leads up the mountain to a large granite outcrop. According to local tradition Sekhukhune took refuge in a large cave under this outcrop. He was eventually arrested two days after the Sekhukhune battle of 28 11 1879 (see photograph 30).

The exact position of the cave was not recorded as the cave is held sacred by the local people and I could not obtain permission to visit the cave. Stone walling is found in the vicinity of the granite outcrop at S24° 30' 52.4" and E30° 01' 13.8" (see photograph 31). West and east of this granite outcrop two initiation sites with their Phiris were found. The first site only has one Phiri and some low stone walling S24° 30' 52.1" and E30° 01' 13.2" (see photograph 32).

The second site at S24° 30' 51.0" and E30° 01' 15.6" has four Phiris and also some low stone walling. Phiris are stone cairns which are build at the end of the boy's initiation and are made of flat granite slabs collected by heating a large granite outcrop and then cooling it down with water. The granite then cracks into thin layers of granite slabs. The Phiri is then build with the ash of the initiation school fire as well as the ash from the clothes of the initiates which are also burnt at the end of the school (see photograph 33).

6.10 SWALE LATER IRON AGE SITE Site s

On Swale mountain west of Mosego on the eastern slope of the mountain is a large Later Iron Age site. The site has well build stonewalls. There is also a Phiri on the site as well as grinding stones. The Phiri may date from a later period. S24° 27' 28.4" and E30° 01' 13.0". (see photograph 34 & 35).

6.11 SWAJANE LATER IRON AGE SITE Site t

At a small mountain north west of Mosego is a large Later Iron Age site. The site is typical of early Pedi/Sotho sites. At S24° 27' 14.9" and E30° 01' 38.6" in the middle of the site is a large communal grinding stone with ten grinding holes (see photographs 36 & 37).

6.12 ROCK ART Site u

At S24° 27' 17.3" and E30° 01' 37.1" a rock art site was shown to me by a local business man Mahlabane Mashabela. The main panel with rock art has broken off from the granite outcrop and lies on the floor of the shelter (see photograph 38). This panel has a number of human figures (female) with bows in their hands. The human figures are in a posture similar to those in the Drakensberg, but more naturalistic and show a greater degree of idiosyncrasy, variation in form and animation (Laue G B 2000) There are also a number of antelope on the panel (see photograph 39).

Against the rock face is a panel with elephants still intact, but damaged by seepage water (see photograph 40). Another broken piece of granite laying on the floor of the shelter might also contain some rock art underneath the rock. (Lewis – Williams J.D. 2004).

6.13 CEMETERIES

All along the western foot of the Tjate and Modimolle mountain in the informal settlements, small and large cemeteries are found. An interesting phenomenon is that many of these cemeteries started of as burial sites in and around a settlements cattle kraal. Eventually these old burial sites were extended to become modern cemeteries. In many cases the remains of the cattle kraal is still visible. The number of old unmarked graves is thus impossible to determine (see photographs 41 & 42).

The following cemeteries/graves were recorded:

Family Names	Graves	G.P.S Reading
1. Makete	8	S24° 30' 56.3" & E30° 00' 24.8"
2. No names	2	S24° 30' 46.4" & E30° 00' 24.8"
3. No names	1	S24° 30' 45.5" & E30° 00' 43.9"
4. Mafologela	21	S24° 30' 40.7" & E30° 00' 01.5"
5. Mohlala & Mmola	17	S24° 30' 46.0" & E30° 01' 02.8"
6. Mdhele	3	S24° 30' 48.6" & E30° 01' 11.3"
7. Sepobe (1861?)	1	S24° 30' 50.7" & E30° 01' 10.7"
8. Nkosi, Motla, Mafiri	100 +	S24° 30' 36.0" & E30° 01' 03.9"
9. Mabunda, Malapane	40 +	S24° 30' 39.9" & E30° 01' 11.6"
10. Mashabela	100 +	S24° 30' 31.9" & E30° 01' 14.8"
11. No names	2	S24° 30' 22.4" & E30° 01' 23.1"
12. Mashile & Mashego	50 +	S24° 30' 19.0" & E30° 01' 30.8"
13. Cemetery	13	S24° 30' 16.4" & E30° 01' 36.9"
14. Mosoma Mabokoane	20 +	S24° 30' 15.8" & E30° 01' 39.9"
15 Cemeteries (2)		S24° 29' 44.7" & E30° 02' 07.6"
16. Cemetery Historical Site	6	S24° 29' 32.2" & E30° 02' 12.1"
17. Cemetery	25	S24° 29' 19.4" & E30° 02' 11.6"
18. Mampururu Thobjane Cem	50 +	S24° 29' 13.3" & E30° 02' 11.2"
19. Maepa & Mashabela	50 +	S24° 28' 55.3" & E30° 02' 13.5"
20. Manyaka	7	S24° 28' 55.8" & E30° 01' 57.9"
21. Masepa	16	S24° 28' 50.8" & E30° 01' 59.5"
22. Manyaka	10 +	S24° 29' 01.0" & E30° 01' 56.7"
23. Manyeka	1	S24° 29' 06.4" & E30° 01' 52.9"
24. No names	6	S24° 29' 09.8" & E30° 01' 50.5"
25. No names	7	S24° 29' 16.3" & E30° 01' 46.6"
26. West of Mosego	1	S24° 28' 37.8" & E30° 01' 50.1"

7. EVALUATION OF THE IMPORTANCE OF THE RECORDED SITES

The Tjate Valley is most probably one of the most important archaeological and historic sites in South African because of the number of sites recorded, their diversity and the history they represent. As a group these sites represent the history of one valley over a period of several thousand years. What is also important is that it contains two royal capitals.

Some of the recorded sites are less important but as a whole the Tjate Valley is unsurpassed in its diversity. It is important that the Tjate Valley with its surrounding mountains is seen as one of South Africa's most unique cultural and heritage landscapes, and is of National importance but also represents international interest because of the Sekhukhune War of 1879.

8. 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 important places. There are also many localities 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.

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 twenty local representatives to identify and record places of cultural significance in the area (Küsel 2006). The project is still in progress with recent funding received from the National Heritage Council.

This project will 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.

Dr. J. van Schalkwyk has done detail studies of the area just north of Tjate. This area is also rich in archaeological sites especially of the Late Iron Age, but he has also found Dooringkop sites. There are also Stone Age sites as well as musical stones in this area (Van Schalkwyk 2002 & 2003).

Further north Dr. Van Schalkwyk has also recorded sites near the old asbestos mines at Penge. At present he is working south east of Tjate at the De Hoop dam site where he has recorded over hundred archaeological sites. (Van Schalkwyk 2002 & 2003)

9. 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. A group of twenty young people have been trained in 2005 to record oral histories. They have produced an excellent report. (Mafolo E.S. & Malatji M.C. – 2006). This work is still continuing.

10. CONCLUSION

The Tjate Valley is most probably one of the richest archaeological and historic sites in South Africa. Its culture heritage resources are most probably unsurpassed by any similar occupation site in South Africa. The events that took place have in the passed had important effects on a large geographical area of South Africa.

Unfortunately the valley and adjacent areas have come under severe threat from mining (Granite, Platinum, Chrome and other heavy minerals) as well as population growth. In the last ten years the cultural landscape has been totally transformed by mining operations, Eskom power lines, new roads and informal settlements. The area has become the fastest mining development area in South Africa. This will have a severe effect on the rich cultural heritage resources of the area if not properly managed. These cultural heritage resources unfortunately occur on top of the worlds largest and richest Minerals deposit the Bushveld Igneous Complex.

11. RECOMMENDATIONS

Cultural heritage resources are a none renewable resources and should thus be treated with the utmost respect and care. The protection of these cultural heritage resources should be a high priority which can be achieved if future development goes hand in hand with protection. Where mining is a short to medium term development the development of the cultural heritage resources have great potential for development in the long term for tourism long after the mines have closed down.

Taking the above into account it is recommended that:

- The Tjate Platinum Mining Company adheres to the National Heritage Resources Act No. 25 of 1999 and that all its operations fall within the legal requirements of the Act.
- No drilling or road making or any other prospecting operations should take place unless the proposed development area has been inspected and approved by a senior cultural heritage resources practitioner.
- If during construction any archaeological remains or graves be found all work should be stopped till a cultural heritage resources practitioner has inspected the site and if necessary has mitigated the site.

- All workers of the drilling company be sensitised about cultural heritage resources so that they can avoid them during operations.
- All identified cultural heritage resources or graves near drilling operations or any other related prospecting operations be marked with a highly visible tape and be treated as no go areas.

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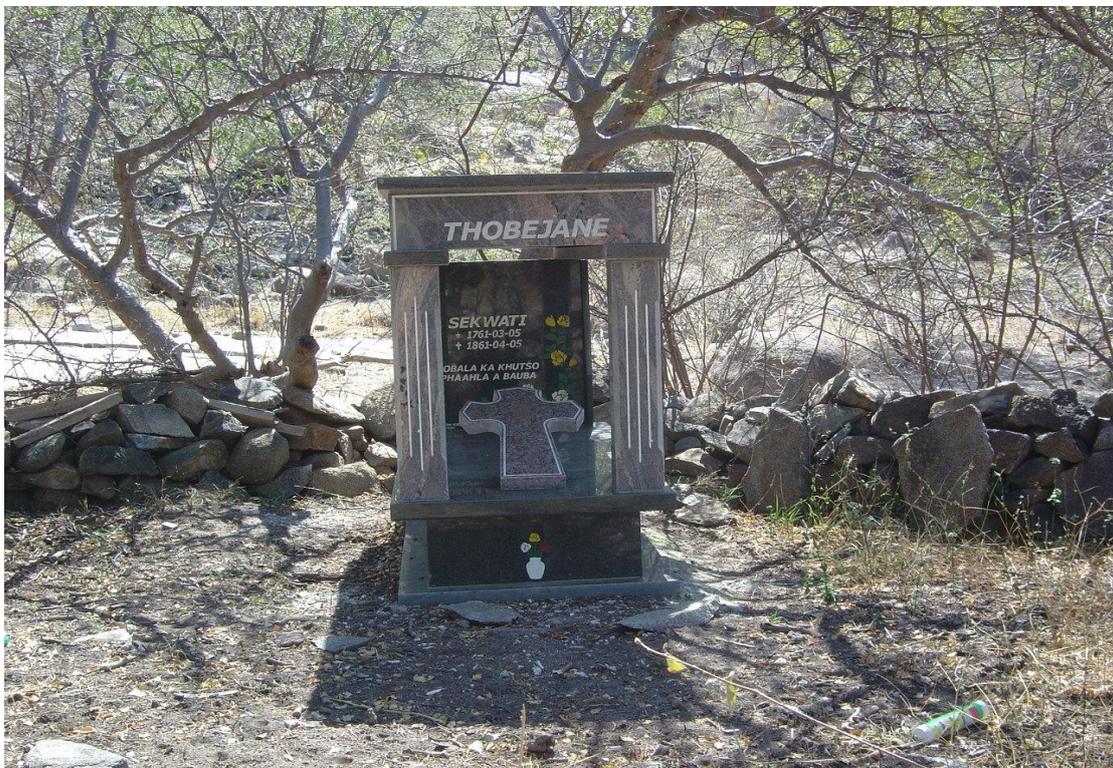
PHOTOGRAPHS



1. Partially collapsed walls on Mosego



2. Well preserved wall on northern side of Mosego



3. Tombstone of Sekwati on Mosego



4. Erosion on the southern pathway to Mosego



5.. Northern pathway to the top of Mosego



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



7. Large archaeological site on the western foot of Mosego with a single grave



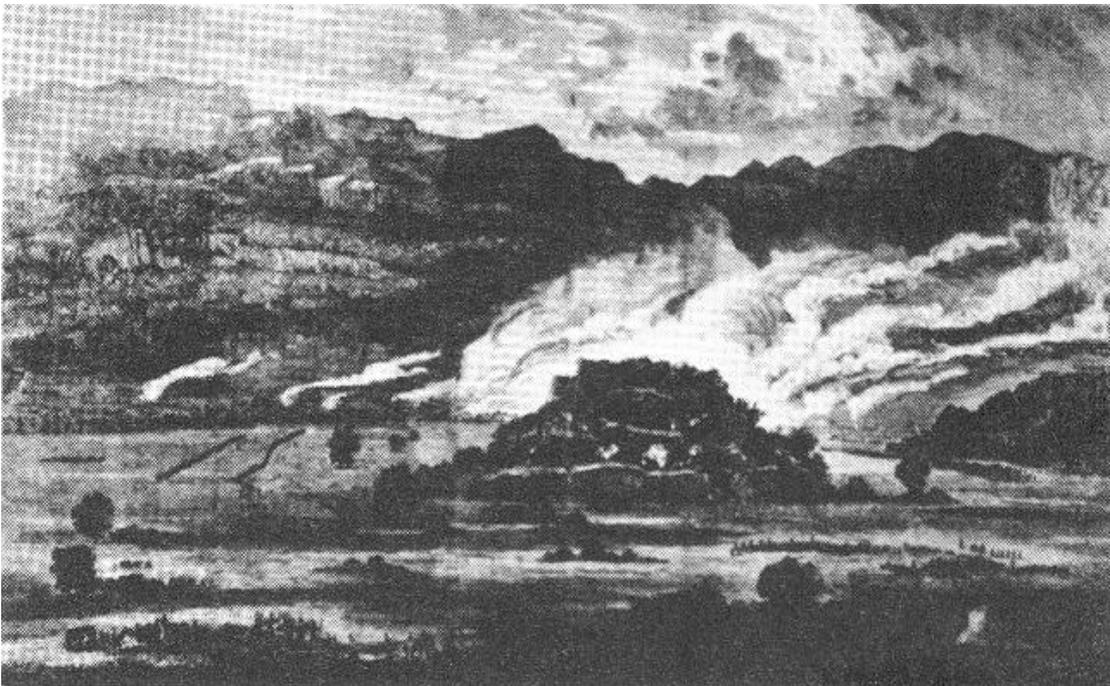
8. Archaeological remains found on a site on the northern foot of Mosego



9. Monument of Sekhukhune on Ntswaneng



10. '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



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



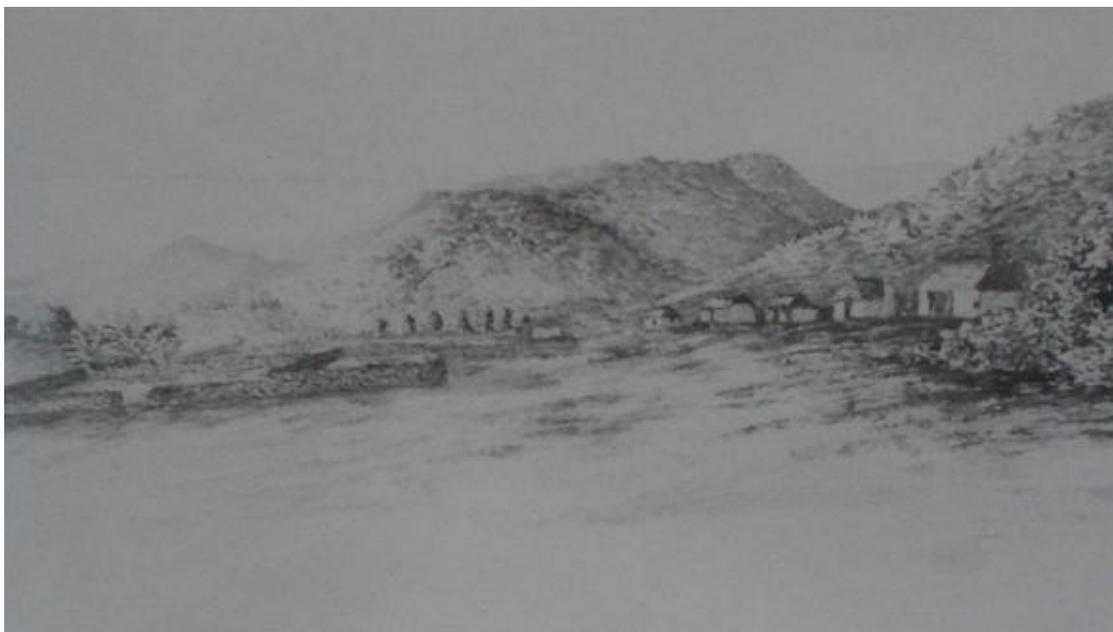
12. View on Tjate from where the illustration of photo 9 was made



13. Mpotswane where the British soldiers were originally buried



14. Remains of Alexander Merensky's mission station



15. Kgalatlolu the Berlin Mission Station as sketched by Wangemann on 4 July 1867



16. Remains of the church at the second mission station ThabaMossegu on the premises of Tjate primary School



17. Thaba Mossegu second Berlin Mission Station as sketched by Wangemann on the 17 February 1885



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



19. Ruin of the house where Mr. Venter lived



20. Mr. Barend Johannes Venter at the age of 86, who lived amongst the Pedi people, photographed in 1954



21. The Early Iron Age site which is re-used for plastering houses



22. Examples of the possible Dooringkop pottery found on the site



23. Stonewalling of a large Later Iron Age site on the mountain



24. Large grinding stone area with ten grinding holes



25. Large more recent cattle enclosure associated with the square house



26. Square house in the Later Iron Age site



27. Possible remains of an ancient copper mine



28. Seotla on top of the mountain



29. Square fire place



30. Rocky outcrop with cave were Sekhukhune took shelter



31. Stonewalling near the cave



32. Phiri near cave



33. Two Phiris near cave



34. Later Iron Age stone walled site on Swale Hill



35. Phiri on Swale Hill



36. Large Later Iron Age site at foot of Swajane as seen from the rock art site



37. Communal grinding area with guides Orphus Mjana, Mahlabane Mashabela and Cendric Mogoba



38. Broken rock art panel on floor of shelter



39. Rock art panel with human figurines and antelope



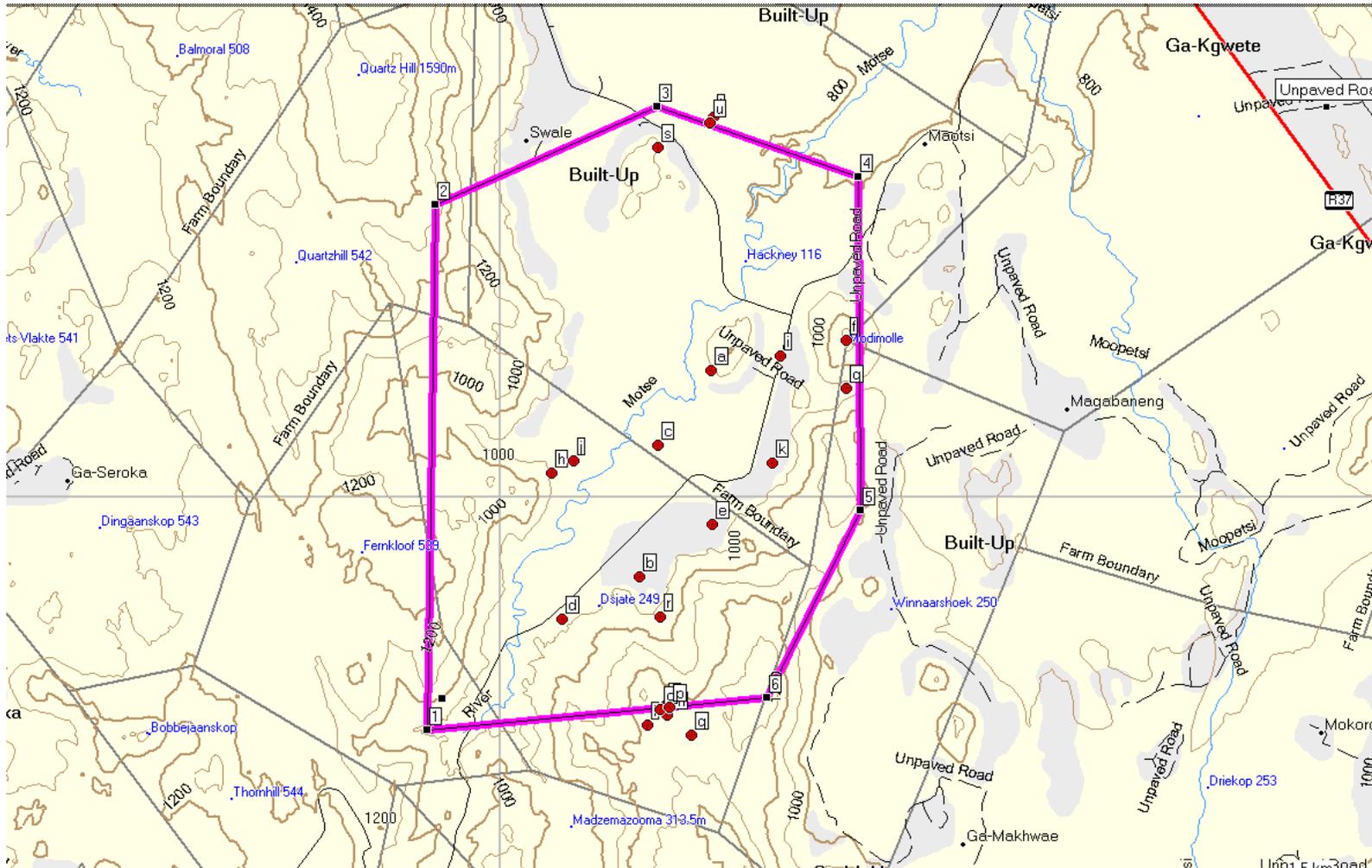
40. Rock art panel with elephant



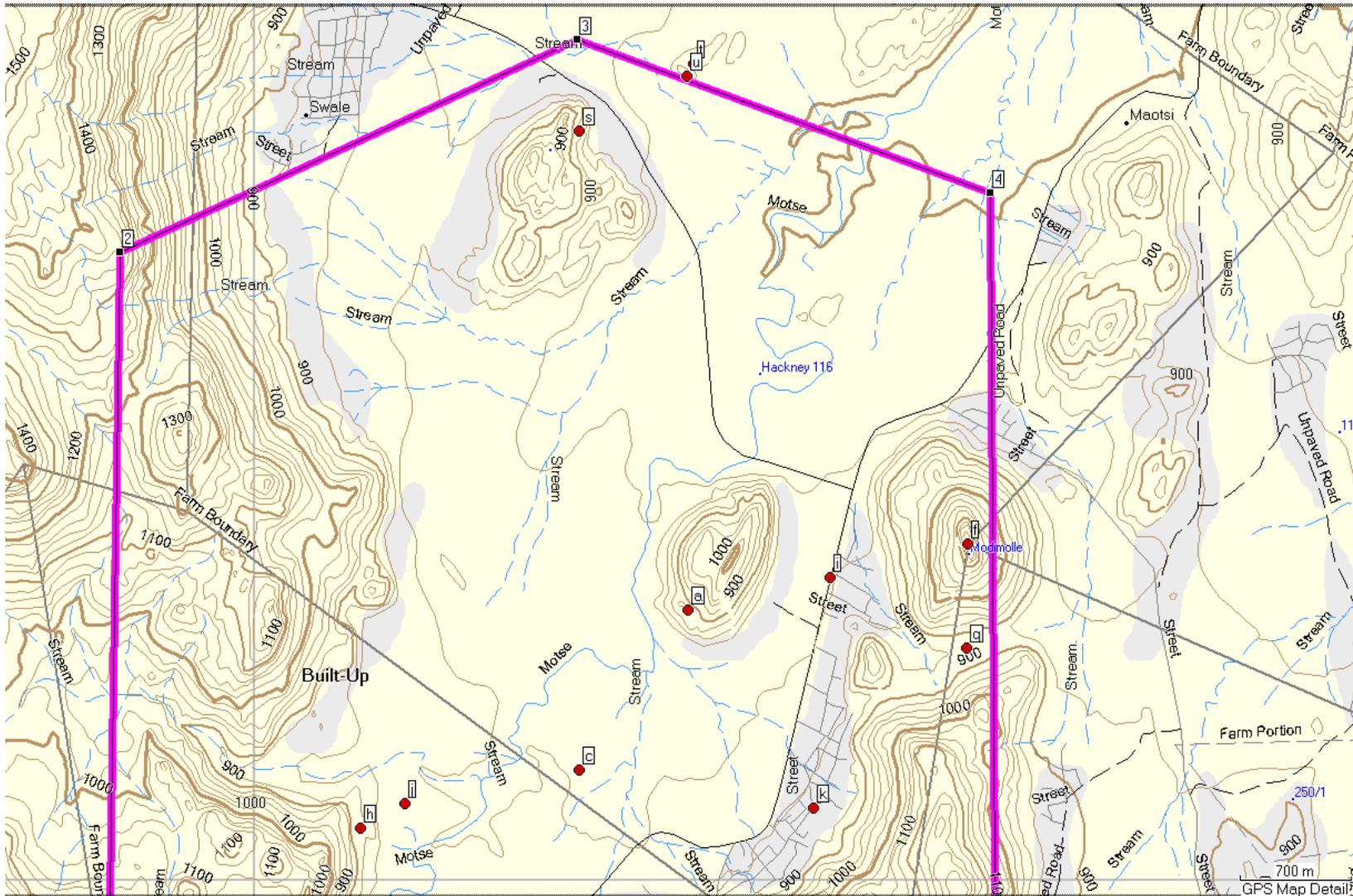
41. Cemetery with original cattle enclosure at the stone row in the background



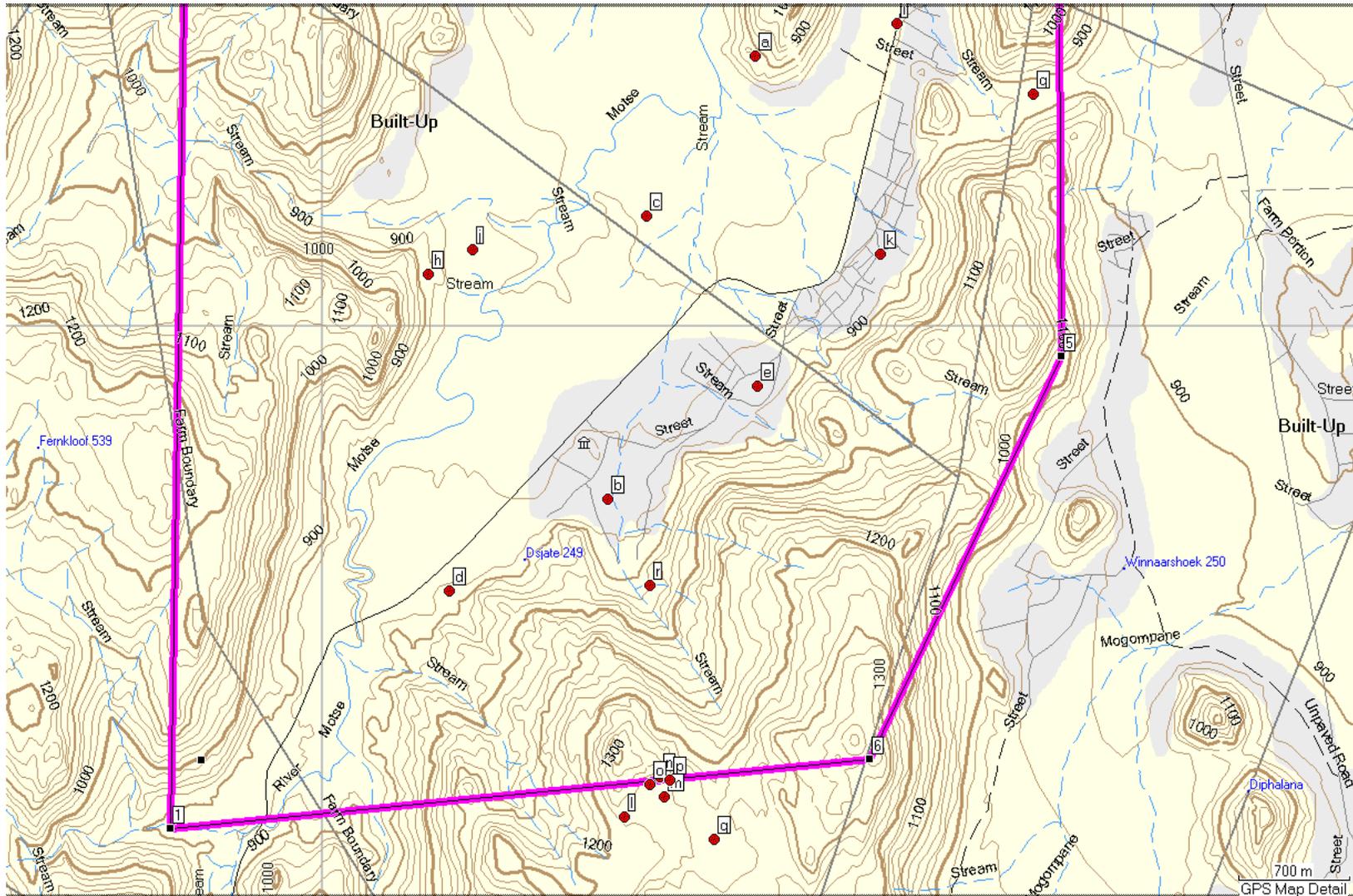
42. Cemetery with original cattle enclosure at the site of the tree



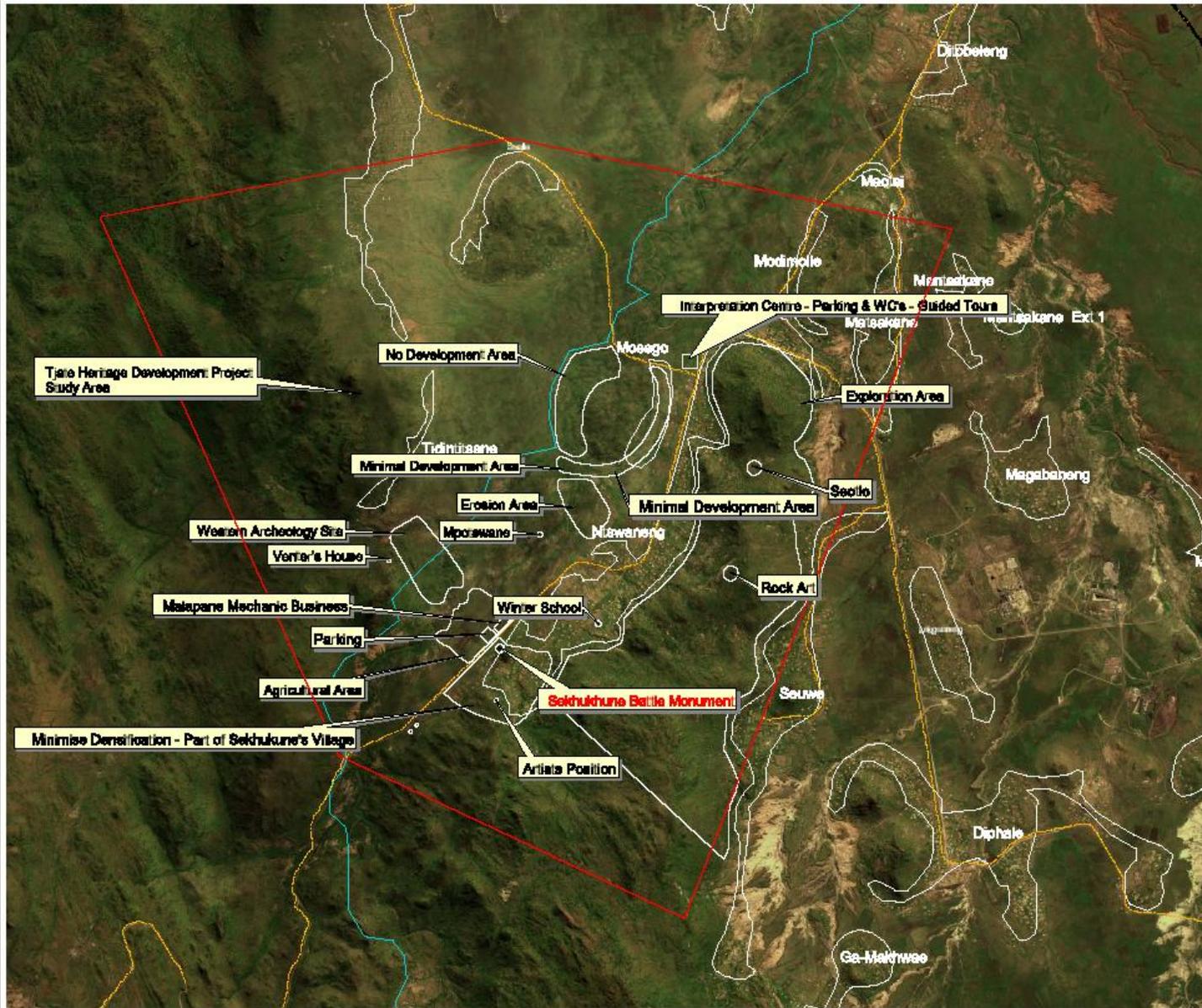
Map 1



Map 1 northern section enlarged



Map 1 Southern section enlarged



LOCALITY MAP:

LEGEND

Zoning symbols:

- Forest
- Grass Fields
- High Fields
- Shrub
- Communal

CLIENT:

TEKPLAN Environmental

TITLE:

Tjane Heritage Development: Project

RAPS DATA:

Dept. of Water Affairs and Forestry,
Disaster & Water Resources Planning

PROJECTING:

SCALE: 1:20 000

Copyright:

Date: 01/06/2009
 Prepared by: M.P.D.
 Project no.: 0901000100010001
 0070/Tjane Heritage Development Plan

Map Production
ENVISMAP
 148 Avenue
 P. Joubert
 144-015 288-4867

enviromap
 Strategic Planning & GIS

16. SITE INFORMATION

<p>Owners contact details:</p> <p>Government land allocated to Tjate Traditional Authority Farm Dsjate 249KT</p>
<p>Developers contact details:</p> <p>Tjate Platinum Corporation (Pty) Ltd. P.O. Box 6670 Halfway House 1685</p>
<p>Consultants contact details:</p> <p>African Heritage Consultants CC P.O> Box 652 Magalieskruin 0150 Cell: 082 498 0673</p>
<p>Type of development (e.g. low cost housing project, mining etc.)</p> <p>Prospecting rights No 299/2006 (PR) Ref No.: LP30/5/1/1/217</p>
<p>Whether rezoning and/or subdivision of land is involved:</p> <p>No</p>
<p>Full location of Province, Magisterial District¹/Local Authority, property (e.g. farm, erf name and number:</p> <p>Limpopo Province; Sekhukhune District Municipality, Thobatse Local Authority Farm Dsjate 249KT</p>
<p>Location map must have the polygon of the area to be surveyed on it and full geographical coordinates for all relevant points and where applicable indication of the area to be developed (footprint):</p> <p>Attached Page 46 - 49</p>

