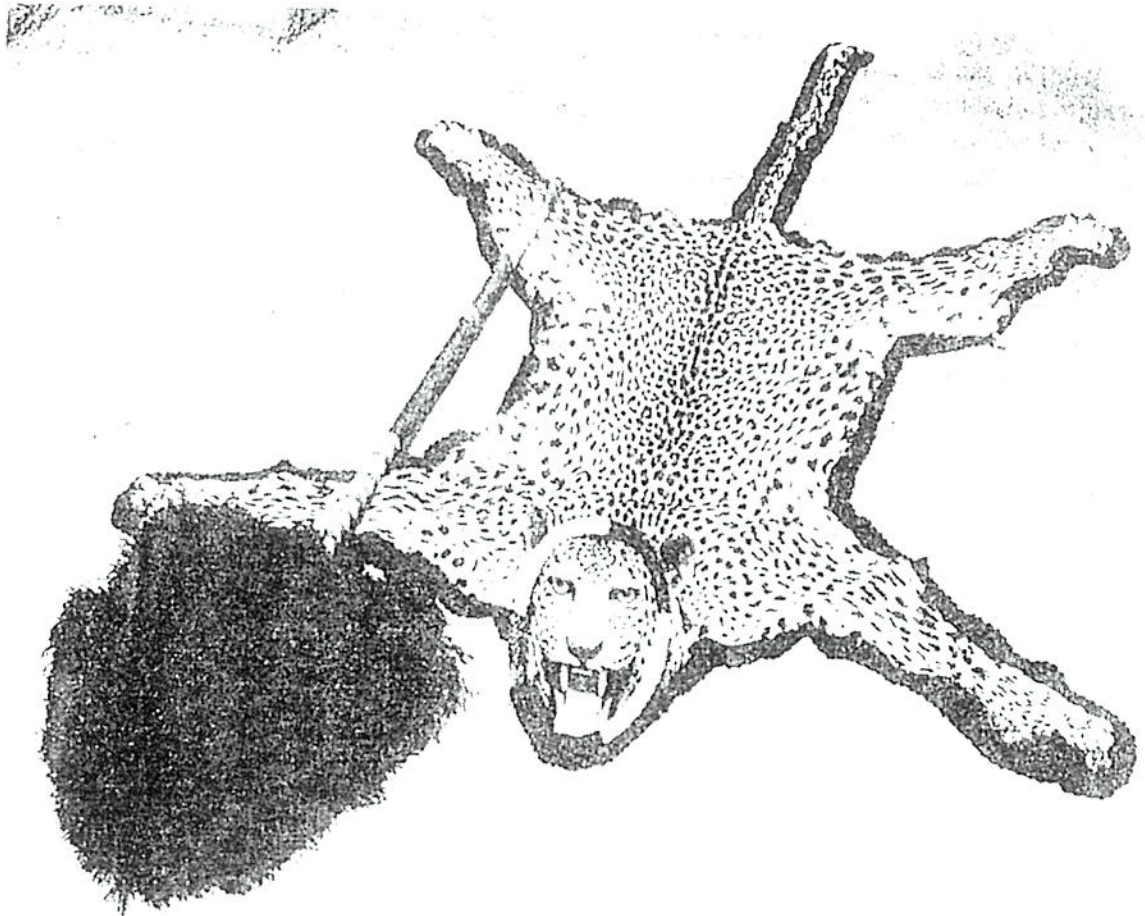


BAPEDI HERITAGE DEVELOPMENT PROJECT IN SEKHUKHUNELAND:

TŠATE

REPORT ON RESEARCH & FURTHER DEVELOPMENTS



PREPARED FOR THE NATIONAL LOTTERY DISTRIBUTION TRUST FUND

BY

BASADI-BA-BAPEDI CULTURAL DEV. TRUST
(BBBCDT)

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BAPEDI HISTORY IN THE 19TH CENTURY TRANSVAAL

1. BACKGROUND

From historical perspective, the Bapedi Kingdom was one of the largest and most important kingdoms in South Africa. The Bapedi Kingdom led resistance to British territorial expansionism and colonial control in the 19th century Transvaal. The Bapedi Kingdom had laid a foundation for the new society in the history of the country. King Sekhukhune I, like his predecessors, will always be remembered as an honourable representative of the "generation which laid the foundation for later resistance, a generation which fought throughout the breadth and length of our country, arms in hand against the invaders".

2. THE BAPEDI UNDER THULARE

Under their leader, Thulare, the Bapedi controlled much of central and eastern Transvaal, including Rustenburg as far as the south of the Vaal River. The kingdom was also a major trading centre with its trading routes stretching from central and eastern Transvaal, far west and east to Delagoa Bay. The political legacy built by Thulare dwindled in the face of Mfeqane, which elevated the Zulu Kingdom at the expense of weaker and smaller nations which were forced to surrender to the bigger and mighty nations.

3. THE BAPEDI UNDER SEKWATI

In 1820, Thulare died and he was succeeded by his younger son, Sekwati. He took leadership at a bad time as he inherited the empire in shambles as a direct result of Mfeqane aftermath. In order to combat any further attack by their powerful Swazi and Zulu neighbours, the Bapedi under Sekwati built a number of strongholds, on rocky hills which were protected by many lines of stone walls. Thaba-Mosego, Sekwati's capital in the Leolo Mountains is one such a fort. Successive attempts by the Swazi and Zulu army to attack the Bapedi were unsuccessful because of the latter's stone walls as defences.

The arrival of the Voortrekkers under Hendrik Potgieter in the Eastern Transvaal posed another era of warfare in Bopedi. The Voortrekkers invaded Marota and were defeated by Sekwati at the Battle of Phiring in 1838 when the Bapedi warriors occupied the top of kopje and rolled boulders down on the enemy. The treaty, of which one of the stipulations permitted the Boers to found Ohrigstad, was signed. Despite the signed treaty, the Bapedi-Boer relations were further strained and conflict over land and labour contradicted what was formerly perceived as good intensions. The failure of the Bapedi to comply with the newcomers demands resulted in the Bapedi-Boer confrontation in 1846 near present-day Steelpoort and the Boers were also defeated by the Bapedi under Sekwati. It is against this

backdrop that Sekwati shifted his capital from Phiring to Thaba-Mosego, a rocky hill which was protected by many lines of stone walls for defence, as indicated. At Thaba-Mosego, Sekwati survived the Boer onslaught and Mzilikazi's impi. The Voortrekkers failed in every attempt to defeat and enslave the Bapedi. This made the Boers to turn to Swazi instead land, labour and tax requisitions. The Swazi responded to the Voortrekker/Boer request enthusiastically by selling them a vast area of the Eastern Transvaal which did not belong to them. The Swazi sold the Boers child labour they raided. The Swazi-Boer alliance grew stronger and stronger though failed to defeat the Bapedi and assert their control over the northern and eastern Transvaal during Sekwati' rule. The Boers had no choice during the period under review, but had to recognize the independence status as well the legitimacy of one of the legendary African kingdoms of the time in the former Northern and Eastern Transvaal. The movement of the people in the Bapedi area strengthened the position of the empire in the eyes of Swazi-Boer alliance, as the refugees characterized by etho-cultural and linguistic diversity found refuge and avoided Swazi raids and Boer demands for land, labour and tax. Another factor noteworthy in the rise of the Bapedi Kingdom was migrant labour and sale of firearms to the Bapedi which shifted the balance of power between the latter and the Boers. The discovery of diamonds in Kimberley had made a provision for employment to the Bapedi migrant labourers and by the 1870s, approximately 15 000 Bapedi army was in possession of modern breech-loading rifles. This state of affairs reinforced the position of the empire whose supremacy was unquestionable in the region from the Vaal to the Limpopo rivers.

4. SEKHUKHUNE I TAKES OVER THE REIGNS FROM SEKWATI

While the empire was at height of its peak, Sekwati died and was succeeded by his younger son, Sekhukhune I. Sekhukhune took leadership of the Bapedi Kingdom at a time when military odds were stacked against him. In the late 1860s and 1870s conflicts between the Bapedi and their neighbours mounted and clouds of war were darkening the scene. The Bapedi military superiority rooted in firearms increased the influx of refugees into the heartland and this caused another Mfecane. Other people who stayed where they were also recognized the leadership of the kingdom and declared themselves subjects of the empire-hence the polity. Sekhukhune and the Bapedi's military and political resourcefulness were utilized by the subjects of the empire to challenge the Boer claims to land, labour and tax. Sekhukhune made it categorically clear to the Boer claims to the land that much of the eastern Transvaal really belonged to the Bapedi kingdom. Sekhukhune's recalcitrance and fear culminating from it on the part of the Boers coupled with the discovery of gold in the then eastern Transvaal further estranged formerly troubled relations. The mixture of anger, fear and greed made the Boers to resort to war as the only solution. The Boers feared the land issue would be used by the British and others as an excuse to grab the gold fields.

5. SEKHUKHUNE WARS

5.1 The Battle of Mafolofolo

Different belief systems and politico-economic issues combined had far-reaching consequences in the development of the Bapedi Kingdom. The German missionaries, who arrived in Sekhukhuneland in 1860, were also suspected by Sekhukhune for invading the Bapedi traditions and customs under the cloak of christianity. One could justify that as the converts were subjected to harsh treatment such as working long hours under dreary conditions. They also regarded missionaries as Boer agents as the converts under the leadership of Kgalema Dinkwanyane, Sekhukhune I's brother, and a missionary, Alexander Merensky, left the Bapedi Kingdom in the then eastern Transvaal to establish a mission station, Botšhabelo, near Middleburg. At Botšhabelo, the converts were expected to work for the missionaries for no pay and give half of their crops to the church. This justifies the similarities between the missionaries and the Boers. The missionaries also regarded Sekhukhune as a stumbling-block towards enslaving the Bapedi and as such also believed that Sekhukhune should be defeated. The missionaries also expected the converts to do unpaid labour for Boer farmers and officials and pay taxes to the state. In trying to get clarification, the converts were told by Merensky that the missionaries owned land. Oh what a setback! Dinkwanyane, despite his royalty status, found himself in a conflict situation; with limited powers and subjected to further and unexpected exploitation under the cloak of religion. Dinkwanyane and his group of converts left and settled at Mafolofolo. At Mafolofolo, Dinkwanyane and the converts never enjoyed peace. In October 1875, the magistrate of Lydenburg arrived at Mafolofolo. He counted people and told them that they were supposed to pay tax in four weeks. The converts under Dinkwanyane refused to comply.

In March 1876 Dinkwanyane confiscated a wagonload of wood belonging to a certain Boer farmer, Jankowitz, who had been cutting wood within the former's area of jurisdiction. A rumour was spread in Pretoria that Dinkwanyane was engaged in cattle theft and eighteen of his followers had burnt down Rev. Nachtigal's German Mission. President F.T. Burgers regarded this as a golden opportunity "to deal with the Sekhukhune menace himself". Burgers marched on Thaba-Mosego with 14 000 men on 1 August 1876; joined and supported by 2 500 African troop who hoped to be compensated with Sekhukhune's land after his defeat.

By July 1876, a commando of 600 Boers and 2 400 Swazi had already invaded Mafolofolo. The stronghold was captured by the Swazi warriors and in a fierce battle, Dinkwanyane was wounded and died after the battle ended on 1 August 1876. Though Dinkwanyane died in the war, President Burgers was compelled to go back home terribly humiliated.

The Boer planned to strike back with the Lydenburg Volunteer Corps under a German soldier of fortune with a shady background- Conrad Hans von Schlieckmann. He utilized a mixed group of French, English and American adventurers. The volunteers suffered a severe setback in the Tubatse Valley after they were wiped out by the Bapedi army. Von Schlieckman was killed in the battle.

5.2 The Bapedi-Boer War, 1876

The local whites demanded that the central government sent an army against the Bapedi. Reluctantly, the President of the South African Republic, T.F. Burgers, agreed. In July 1876, a large army (2000 Boers, 2 4000 Swazi warriors and 1 000 Transvaal Africans) was led by President T.F. Burgers to teach the Bapedi a lesson. It was later realized the expedition was faced with what was regarded as "a difficult and dangerous campaign" on the "heavily fortified Pedi strongholds." This was realized after the Boer might was unable to match the Bapedi military supremacy and diplomacy, a move was further aggravated by the Swazi warriors' unwillingness to continue with the campaign after suffering severe losses at Mafolofolo. President T.F. Burgers found himself deserted by the very same commando which he hoped will deliver the power and the glory to the then Z.A.R. The "burnt earth" policy was adopted by the Boers to starve the undefeated kingdom. A number of forts including Fort Burgers, were built throughout the region to counteract the Bapedi activities including ploughing. The kingdom was in a politico-economic dilemma-from war to starvation. Despite the odds, the Bapedi were still not yet defeated.

5.3 The Bapedi-British War, 1878-9

A mixture of factors characterized the outbreak of the war between the Bapedi and the British in 1878. The victory of 1876 was short-lived and in 1878, war was resumed after an "uneasy peace" reigned through most of 1877 in the Eastern Transvaal. On 12 April 1877 the British under Sir Theophilus Shepstone annexed the Transvaal. The Bapedi-Boer War of 1876 was used as an excuse for the British annexation. Sir Theophilus Shepstone argued that stronger rule was required to prevent a strong Sekhukhune from destabilizing the British colonies in the Cape and Natal. The British policy of expansion made an advocacy for the two Boer republics in the interior to be incorporated in the British colonies of Natal and the Cape. After the diamond discovery in 1869 in Kimberly, Britain developed another interest in the South African interior of which a strong and an independent Sekhukhuneland was becoming more intolerable in the new light of British policy of territorial expansionism rooted primarily in economics. The British annexation of the Transvaal triggered a new era of "mineral revolution" in South Africa after Kimberly diamonds. From April 1877, the British started demanding land and tax from the Bapedi, a move which was, as a tradition, unacceptable. The British, like their predecessors, could realize that Sekhukhune was far from being defeated. By this time, Britain was still pre-occupied with the Anglo-Zulu War. Like the Boers, the British applied the "burnt earth" policy in order to deal with the Bapedi

situation. Forts were also built throughout the region as part of reinforcement mechanisms. After the destruction of the Zulu army at Ulundi and the capture of King Cetshwayo, the British refocused on the Bapedi and Sir Garnett Wolseley arrived in the Transvaal and demanded that Sekhukhune accept British rule. This was unacceptable especially after Britain declared all chiefdoms which declared themselves Sekhukhune subjects by choice, also British subjects. Both the Boers and the Bapedi were claimed and regarded as British colonies. This was a total disrespect of the Bapedi's independent status and any move which could pave the way for the Bapedi to cherish their protectorate status was rendered impossible. Sekhukhune was betrayed by the new British attitude, as it was previously stated that the British had supported and agreed with Sekhukhune's fiercely independent stance and rejection of Boer control. The move was to pave the way for the Bapedi to become a British protectorate, along with Botswana, Swaziland and Lesotho. With the British annexation, one starts questioning the rationale behind the British involvement in Sekhukhune land, especially in taking into account other British involvements elsewhere around the world.

In March 1878, an invading imperial force under Captain Clarke and the Bapedi veterans under Sekhukhune confronted each other at Magnet Heights and the British sustained severe casualties. Between August and October 1878, a war was resumed after 1 800 men Colonel Rowlands invaded the Bapedi and both sides were adversely affected by the war. The British force was compelled to pull out. The same applied to the third abortive attempt by the British under Colonel Lanyon to subdue Sekhukhune in June/July 1879. By virtue of her international engagements (Eastern Cape Colony, Natal Colony, Lesotho, Ashanti (Ghana), Afghanistan and Cyprus), Britain's military logic failed to provide a room for her to wage wars in many fronts. Finally, the Battle of Ulundi had come to an end and King Cetshwayo was exiled to Britain.

It was only after the Battle of Ulundi whereby Sir Garnett Wolseley moved on Sekhukhune in what was regarded as "a major military operation" from Fort Kruger, Fort MacMac, Fort Weeber, Jane Furse, Nebo, Schoonoord, Lydenburg, Mphahlele, Nkoana, steelpoort, Nchabeleng, Swaziland-literally from all sides- to Thaba Mosego. The Imperial troops and Swazi warriors including Transvaal African volunteers combined were three times the size of the force mobilized by the Z.A.R. in 1876. On 25 November 1879, the main column of the force was within three miles of the Maroteng stronghold, Tšate. At 4am on 26 November 1879, the first exploding shell from the guns was towards the heart of Sekhukhune valley, the Fighting Kopje or Ntswaneng. The attack was launched from both sides: the descending Swazi warriors and the approaching imperial troops. Sekhukhune, a military and a political diplomat, tried in every attempt to restore his independence and reinforce his hegemony on his land, but in vain. Sekhukhune's muskets could not outshine the British's modern mausers.

Ntswaneng, which was a mass of rock and tumbled boulders 150 feet high and honeycombed with caves which were heavily fortified, remained unsubdued despite the all/four side attack launched on it. Large charges of gun cotton were placed at the cave entrances to bombard the stone defences and terrify occupants (men, women and children) who refused to surrender into submission. The explosions had a disastrous effect on the Bapedi and were finally compelled to surrender. In a vile weather characterising a fateful rainy night, taking an advantage of weather conditions, the besieged Bapedi emerged from the Ntswaneng caves and forced their way past the picket. This resulted in a major confrontation which witnessed a lot of loss of lives from both attackers and defenders. Much life in this war was lost. Sekhukhune's brothers and his nine children including his son and heir, Morwamoche died in the battle. Sekhukhune was tracked down from a cave on Grootvygenboom (high up in the Leolo Mountains) by Captain Clarke and Commandant Ferreira on 02 December 1879. Sekhukhune was forced to surrender and taken to Pretoria as a prisoner of war. The siege brought to an end an era of Sekhukhune and Bapedi independence and ushered a new period of colonial/imperial control which was followed by another era of industrial revolution in South Africa. The defeat and destruction of the most powerful independent polities in the region (Bapedi and Zulu Kingdoms) would undoubtedly reinforce colonialism not only in South Africa and SADC, but in the entire continent, as the winds of scramble for Africa were then blowing all over the continent. As a direct result, Sekhukhuneland had missed with an inch to become one of the British protectorates and join the realms of Lesotho, Botswana and Swaziland.

5.4 Colonial control perpetuates internal strife and total collapse

As already indicated, the year 1879 witnessed the fall of the former mighty empires of the southern African region, the Bapedi and Zulu Kingdoms. In the case of the Bapedi Kingdom, the power vacuum left by Sekhukhune I perpetuated the struggle for leadership, an internal instability resulting from rival claims. This was carried forward into the 21st century South Africa.

In Sekhukhune's absence, Mampuru, Sekhukhune I's brother of Kapjane parentage, and Nkopodi, Sekhukhune I's biological son and sociological half-brother, were appointed by British Government as joint chiefs of the Bapedi. Thereafter, the Bapedi were forcibly removed from Tšate, their mountainous stronghold which was in ruins, to Manoge in the plains, by the British Government. The rationale behind this was to totally destroy the Bapedi politically and militarily by keeping them a distance apart from any fortified mountain which could offer security. The joint venture was rejected by Mampuru who regarded Sekhukhune's defeat and imprisonment as an opportunity to recover his bogoši, which after Sekwati's death, was wrested by Sekhukhune.

In 1882, Sekhukhune I was released from prison, and took over from Nkopodi at Manoge. At night, on 13 August 1882, Sekhukhune I was besieged and killed by Mampuru and his men at Manoge. Mampuru claimed that Sekhukhune had

usurped his throne as the lawful king of the Marota in 1861 when their father, Sekwati, died. Sekhukhune II, Morwamoche's sociological son, was too young to take over the bogoši of Bapedi-Ba-Maroteng. Kgoloko, Sekhukhune I's half-brother of a lower house, was appointed as a regent of Sekhukhune II. It should be remembered that Morwamoche was Sekhukhune I's son who was killed in action during the war of 1879 at Tšate.

Fearing to be arrested, Mampuru escaped and sought refuge first at Kgoši Marishane and later at Nyabela of Ndebele tribe. The Republican authorities asked Nyabela to hand over Mampuru for trial on charges of murder, but the latter refused and said that Mampuru was in his stomach. In 1883, war which raged for approximately a year, broke out between Nyabela and the Republican Government in the vicinity of Roosenekal at Mapoch. Nyabela ultimately surrendered and gave up Mampuru to be tried. Marishane, Nyabela and Mampuru were finally tried and Marishane was sentenced to seven months imprisonment while Nyabela was given a death sentence which was later commuted to life imprisonment. On Kgoloko's request, Mampuru was hanged by the Republican Government on 22 November 1883.

6. CONCLUSION

With Sekhukhune I's death, this brought to an end one of the stormiest politico-military careers in South African history as well as the total collapse of one of the legendary empires of the 19th century Transvaal. So, with Tšate Heritage Development Project, the rationale is to revive, relive and restore the cultural, military and political pride of the former Bapedi capital which was more revered than respected by the international community. Otherwise, history cannot afford to forget King Sekhukhune I, Tšate and the Bapedi Kingdom!

7. SOURCE LIST

7. CLARIFICATION OF CONCEPTS

7.1 Tšate

Tšate is a Pedi African name meaning mošate or the king's kraal. This is the Royal Seat of King Sekhukhune I in Sekhukhuneland and one of the Bapedi capitals after Phiring and Thaba Mosego. In 1869, King Sekhukhune I moved the capital from Thaba Mosego to Tšate for strategic considerations. Tšate forms part of the Leolo Mountain range. It is at Tšate (Ntswaneng), where the Sekhukhune Wars (1876-9) were fought. According to the Bapedi, there is no Tšate without the Bapedi; there is no Bapedi without Tšate; and there is no Tšate and Bapedi without King Sekhukhune I. To the Bapedi, Tšate is their common heritage; a battlefield, a sacred and cultural site of national and international significance. So, the Bapedi, King Sekhukhune I and Tšate are intertwined and together contribute to a political and military history which South Africa and the world cannot afford to forget.

7.2 Bapedi

The concept Bapedi in the past was used comprehensively to denote "all Sotho speaking people of the Northern and Eastern Transvaal". At present the stance has shifted, and the term is confined to a limited geographical area and refers to the people of Sekhukhuneland and their environs, or the Maroteng paramountcy and groups splitting from it. Despite the political odds, the Bapedi still regard themselves as the conquerors and the masters of the region from the Vaal to Limpopo rivers.

7.3 Bapedi-Ba-Maroteng

The Bapedi-Ba-Maroteng means the Bapedi of Mhlaletse which is the principal tribe of the Bapedi Kingdom in Sekhukhuneland. These, according to the hierarchy characterizing the Bapedi Kingdom, are direct descendants of King Sekhukhune I or Digolokwane-Tša-Tšate. This group of people moved to Mhlaletse, approximately 11 km in the northern side of Masehleseng after the Masehleseng split which witnessed further disintegration of the Bapedi Kingdom (see background).

7.4 Mhlaletse

As already stated above, Mhlaletse is a village in Sekhukhuneland which constitutes the heart of the Bapedi Kingdom or the principal tribe of the Bapedi empire. This view is disputed by the Bapedi-Ba-Mamone, the Mampuru section of the Bapedi Kingdom, who also claim to be the principal tribe, though their claim was not endorsed by the then South African Government.

7.5 Bopedi

Bopedi, which means the land of the Bapedi, according to the 19th century interpretation, was referring to the region from the Vaal to Limpopo rivers. Bopedi was also generally used to refer to Sekhukhuneland. The region after Sekhukhune Wars was also confined to the Sekhukhune section of the Bapedi empire after the division of the

region into Sekhukhuneland and Nebo., which had become the Mampuru section of the empire. In short, Sekhukhuneland was used to refer to the land of King Sekhukhune I. In the 19th century Transvaal, especially after the defeat of the Bapedi, the concept was reduced in geographical terms and lost meaning in application. The two concepts (Bopedi and Sekhukhuneland) which generally and geographically used to refer to the region between Vaal and Limpopo rivers, because of major political changes, could not fit in the British imperial policy of declaring Sekhukhuneland a British colony and the Bapedi British subjects. So, the new political move had reduced political power and status of one of the former legendary empires of the time especially after Britain nullified the possibility of an independent Sekhukhuneland which was to become a British protectorate like Lesotho, Botswana and Swaziland.

7.6 Kgoro

The kgoro means a tribal gathering for meetings in Sepedi.

7.7 Motse

The motse means a village.

7.8 Lapa

The lapa means a homestead.

7.9 Bakgoma

The Bakgoma mean sons of the king.

7.10 Motšeaphapha

The motšeaphapha means a mud wall demarcating various homesteads within the Kgoro

7.11 Lepadata

The lepadata means African horn or phalafala

7.12 Bakgomana

The Bakgomana mean the royal councilors

7.13 Gaiši

The gaiši means a special Pedi house

- 7.14 Sebege
The sebege means a royal gift to the king
- 7.15 Lehlakori
The lehlakori means beast ribs given to the king
- 7.16 Lehlakošana
The lehlakošana means beast ribs given to the messengers during ceremonies
- 7.17 Letsogo
The letsogo means beast foreleg given to women during ceremonies
- 7.18 Mangangahlaa
These mean dinks/meat enjoyed by men after the royal meeting
- 7.19 Mohlapo
The mohlapo means a rain-making ceremony
- 7.20 Lineage
The lineage means hierarchy/socio-political structure
- 7.21 Patriarchy
It means father-lineage
- 7.22 Seantlo
It means a sororal wife.
- 7.23 Dinalana
The dinalana mean grinding place
- 7.24 Thaba-Mosego
This means King Sekwati's capital.
- 7.25 Ntswaneng
This means a Fighting Kopje or a Battlefied. It is one of the Bapedi historical sites at Tšate for Sekhukhune Wars (1876-9)
- 7.26 Lebone
This means the candle-wife (queen married with tribal cattle)
- 7.27 Koma (bodika, bogwera & bjale)
The koma means initiation school, with the bodika as the 1st and the bogwera as the 2nd initiation schools respectively. The bjale means girls initiation.
- 7.28 Moroto/mphato/regiment
The moroto or mphato meand regiment
- 7.29 Letšema
The letšema means a collective effort to achieve something

- 7.30 Tlaweng
The tlaweng is a place where the royals/heroes are buried (royal or heroes
acre)
- 7.31 Pheta ya Thaga
This means a royal bead
- 7.32 Seila/Incest
This means don't of African culture

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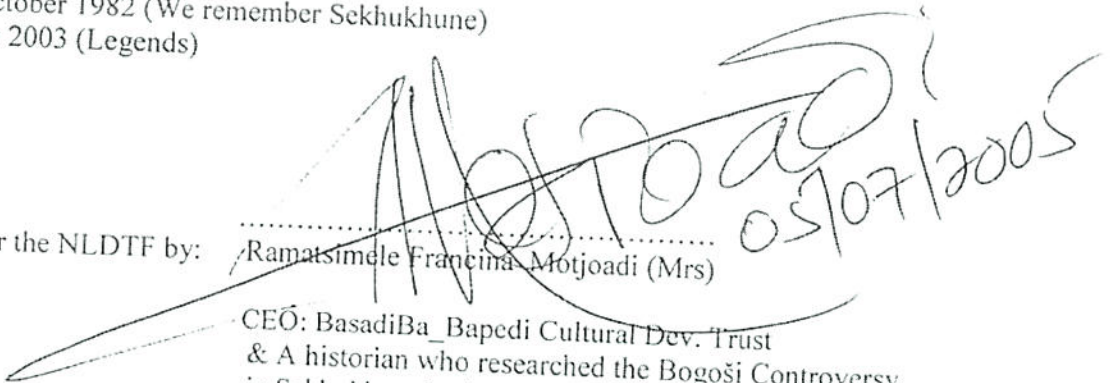
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Babina-Nare-BaKgoete Tribal Authority
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Roka Mashabela Tribal Authority
Marota Makgane Tribal Authority
Marota-Mamone Tribal Authority
Mogashoa-Manamane Tribal Authority
Tlokwa-Magolego Tribal Authority
Roka Phasha tribal Authority
Mokgoma at Marota-Makgane House of the
Bapedi Kingdom

8.3. PERIODICALS

Sechaba, October 1982 (We remember Sekhukhune)
PACE, May 2003 (Legends)

Compiled for the NLDTF by:


.....
Ramatsimele Francina Motjoadi (Mrs)

CEO: BasadiBa_Bapedi Cultural Dev. Trust
& A historian who researched the Bogoši Controversy
in Sekhukhuneland

/rfm

**BAPEDI HERITAGE DEVELOPMENT PROJECT IN SEKHUKHUNELAND:
TŠATE**

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1. BRIEF BACKGROUND ON THE BASADI-BA-BAPEDI CULTURAL DEVELOPMENT TRUST (BBBCDT) IT NO. 7090/01

This Trust and the comprehensive projects it is engaging with or initiating, spring largely from the dynamic vision and effort of Ramatsimele Francina Motjoadi. In 1992 she founded and implemented the Basadi Ba Bapedi (BBB) cultural group, and in 1998 she founded and implemented the cultural industry promotion company Lepadapa-Papata (LPP) Promotions. Since 1992 she has increasingly consulted, co-operated and collaborated with stakeholders in the region and has voluntarily facilitated advancing the cause, skills, products, fund-raising capacity and success of many NGO's/ CBO's (including BBBCDT)

Motjoadi has a long track record of service, commitment, achievement and development in the broad field of rural art / culture, women and youth development; and a repeatedly elected by constituencies into key positions in provincial organizations, committees/ council etc. Her active participation in community affairs led to the initiative to establish a TRUST as an ideal mechanism through which to pursue and engage in comprehensive and strategic arts and cultural development industry (integrated | relating with tourism; mining; agricultural; etc. sectors) – to generate durable and viable socio-economic and cultural upliftment of the rural circumstance and the previously disadvantaged.

Once identifying and approaching all the potential founding Trustees; each one agreed and then contributed meaningfully (including materially) to its actual formation; constitutional and legal documents have been finalized. The Trustees comprise significant expertise (legal; financial; corporate relations; arts / cultural; community relations etc.) and bring together a wealth of competency and imagination to service the mission status of the Bapedi Royal Trust. The Trustees established their Office Bearers and approved that in addition to being a Trustee; Motjoadi will also be the Trust's Chief Executive Officer (CEO); an operational and ultimately employed position. The Basadi-Ba-Bapedi Cultural Development Trust (BBBCDT) has completed the procedure of formal registration with the Supreme Court.

Guiding Ethos

- Rutang Bana Ditaola; transference of tradition, customs and knowledge from one generation to the next.
- To mobilize African people to collectively and individually participate in, contribute to, and benefit from socio-economic, tradition, culture and change-rhythms.
- To encourage cultural integration (not assimilation) of the groupings of the Limpopo Province towards breaking through the ethnicity gap whilst affirming, exploring, exposing and beneficially exploiting the actual cultural diversity embraced/ expressed by these peoples.
- To generate holistic and integrated socio-economic and cultural environment for upliftment, through strategic-ally affirming, inter-relating

and networking the latent, endemic and potential strengths of the province that lie in the fields of arts and culture, agriculture, education, environment, mining and tourism industries.

- To transform both the perceptions and the actual experience of poverty that characterizes the province's state of mind as much as its stomach/pocket.
- To participate in & initiate projects & development programmes that become key destination and growth points in respect of local economic, national-building and globalization imperatives.
- To nurture, promote and popularize African Renaissance ethos, to generate international networking, to gain material commitment and support that benefits the establishment, unfolding and growth of project/ programmes that BBBCDT engages in.
- To network with community- based stakeholders throughout the region and province in order to ensure that integrated patterns of interactive service delivery and beneficiation result at / trough / projects and / or programmes that BBBCDT engages in.
- To empower and capacitate and develop resources and opportunities for the role players directly and indirectly engaged in the BBBCDT, its projects, programmes etc.
- To engage on projects that will generate unique, sustainable, growable models that affirm, develop and respectfully / honorably beneficiates stakeholders, Bapedi culture, and diverse interaction / expression. So, by virtue of its vision, mission and mandate,

The BBBCDT is not only proud and privileged but also legitimate to be associated with and spearheading Bapedi Heritage Development Project in SekhukhuneLand:Tšate. BBBCDT CEO, Ms Motjoadi, is a member of the Bapedi community and a scholar in the particular history with other Trustees schooled in royal education at heritage institutions such as Boaparankwe, which was meant specifically for educating the sons of the Bapedi kings and chiefs.

BAPEDI HERITAGE DEVELOPMENT PROJECT IN SEKHUKHUNELAND: TŠATE

Tšate Infrastructural Development

1. Location

Tšate or Bapedi Heritage Development Project, which is synonymous with the pride of the Bapedi Kingdom, will be located at the majestic hills of Tšate, Ntswaneng, Phasweng, Mpaneng, Modimolle and Thaba-Mosego within the political jurisdiction of Greater Sekhukhune District Municipality in Tubatse. The project will be located in the

Sekhukhune valley which covers the area between Tubatse(Steelpoort), Lepelle (Olifants River) and Leolo Mountains. See co-ordinates in the cultural village location.

2. Background & Infrastructural Development

Tšate is a Pedi African name meaning mošate or the king's kraal. Tšate is King Sekhukhune I's Royal Seat in Sekhukhuneland. By virtue of being a royal palace, Tšate must be symbolic and reflect the royal image and pride of the Bapedi Kingdom. Its architectural design should resemble a typical Pedi village layout, putting greatest emphasis on the Bapedi culture with the Main Entrance Complex showcasing the statuesque figures of the Bapedi warriors (depicting Sekhukhune Wars, 1876-9) in combat greeting visitors as they arrive.

2.1 Main Entrance Complex

The stone entrance wall or morako/kgoro will lead to reception and offices. The madume hut/ traditional greeting hut, staffed by the Bapedi maidens, will also be located just at the main entrance, giving visitors a warm welcome. The material will be harvested sustainably through labour-intensive methods from majestic hills forming part of the valley. This will make the main entrance to the Tšate heritage area to be impressive and depict a cultural historical theme for which the Bapedi empire is well known. As fierce warriors who confronted both the Boer and British forces, a military theme will be appropriate. It is thus proposed that the main entrance should symbolise the military achievements of the Bapedi Kingdom by depicting two bigger than life-size or heroic sculptures/ Bapedi warriors with full military attire. In the Main Entrance Complex, visitors will be nestled within the kgoro, a Pedi kraal constructed of traditional materials, where all the facets of the Bapedi culture are performed and displayed for the interest and enjoyment of visiting tourists.



Fig.1

Bapedi maidens welcoming visitors at Tšate

Fig.2
A Pedi woman
showcasing
some of the
wares to be
offered
by the Bapedi
Heritage Dev.
Project in
Sekhukhuneland



2.2 The kgoro and dikgoro (plural form of the kgoro)

The kgoro will be the main building surrounded by other buildings (dikgoro) to symbolize the king's and headmen's kraal. The set-up will depict the Bapedi-Ba-Maroteng or Digolokwane-Tša-Tšate's political hierarchy and elevation of African judicial system (see political organization and fig. below). The infrastructure will form part of conference facilities as well as overnight accommodation as highlighted in the text.

2.3 Reception & Offices in the Main Entrance Complex

The Reception and Offices will be located in the Main entrance Complex and be housed in a large building that depicts the symbolism of local African architecture – modernised and enlarged to adapt to the facilities it must contain (and artists impression will be due shortly). This building could also house the ablution facility or ablution could be provided in a separate block.

The Stone Wall/Morako/Kgoro and the Bapedi warriors will lead visitors to the main entrance of the Tšate heritage area and this make the entrance to be impressive and depict a cultural historical theme for which the Bapedi empire is well known. As fierce warriors

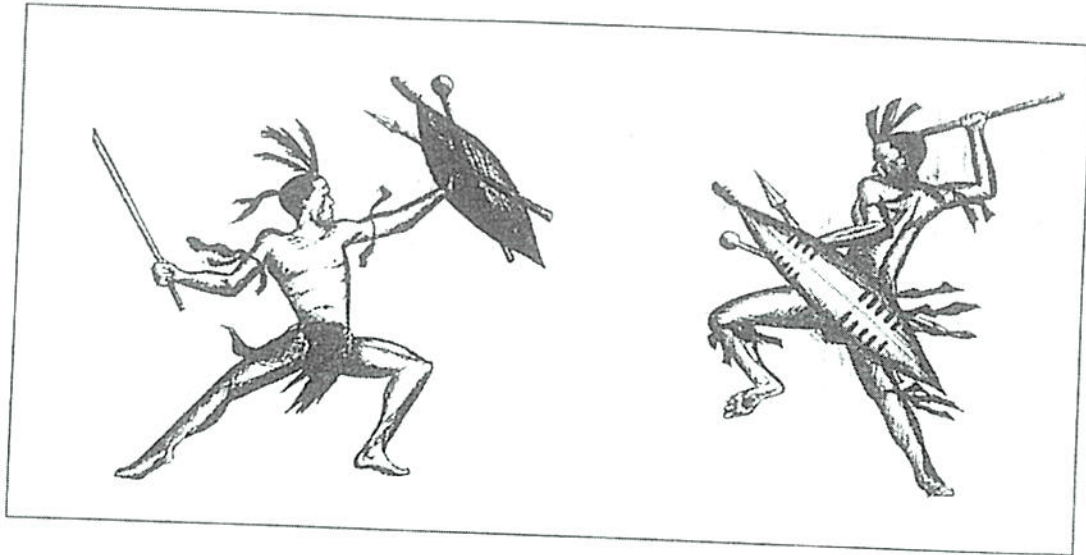


Fig. 3
Bapedi
Warriors

who confronted both the Boer and British forces, a military theme will be appropriate. It is thus proposed that the main entrance should symbolise the military achievements of the Bapedi Kingdom by depicting two bigger than life-size or heroic sculptures/ Bapedi warriors with full military attire.

In the Main Entrance Complex, visitors will be nestled within the kgoro, a Pedi kraal constructed of traditional materials, where all the facets of the Bapedi culture are performed and displayed for the interest and enjoyment of visiting tourists.

The Reception must be characterized by a cultural historical theme for which the Bapedi empire is well known. As fierce warriors who confronted both the Boer and British forces, a military theme will be appropriate. It is thus proposed that the main entrance should symbolise the military achievements of the Bapedi Kingdom by depicting two bigger than life-size or heroic sculptures/ Bapedi warriors with full military attire.

In the Main Entrance Complex, visitors will be nestled within the kgoro, a Pedi kraal constructed of traditional materials, where all the facets of the Bapedi culture are performed and displayed for the interest and enjoyment of visiting tourists. See Fig. 1 below.

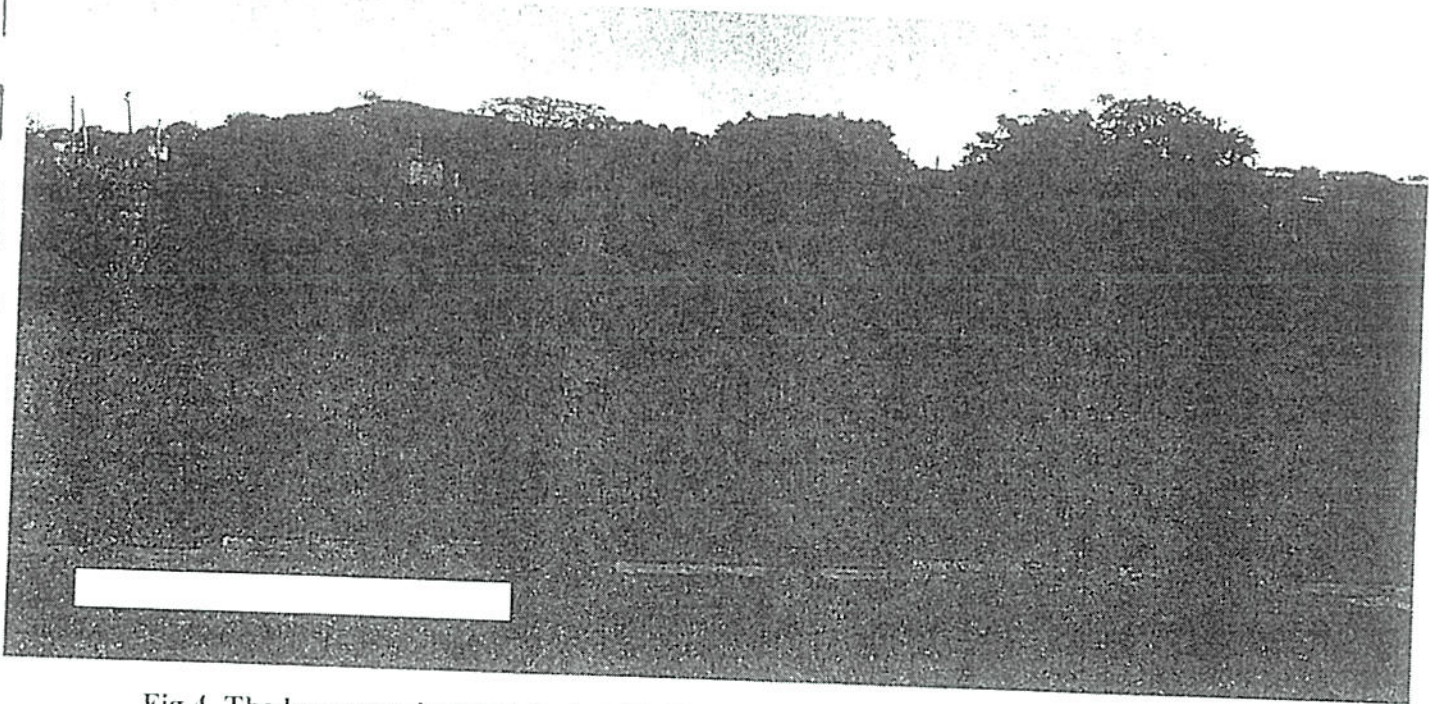


Fig.4 The kgoro as photographed at Ga-Nchabeleng, Tau-Nchabeleng Traditional Local Government



Fig. 5 The sebešo forms the reception at the kgoro (Tau-Nchabeleng Traditional Local Government)

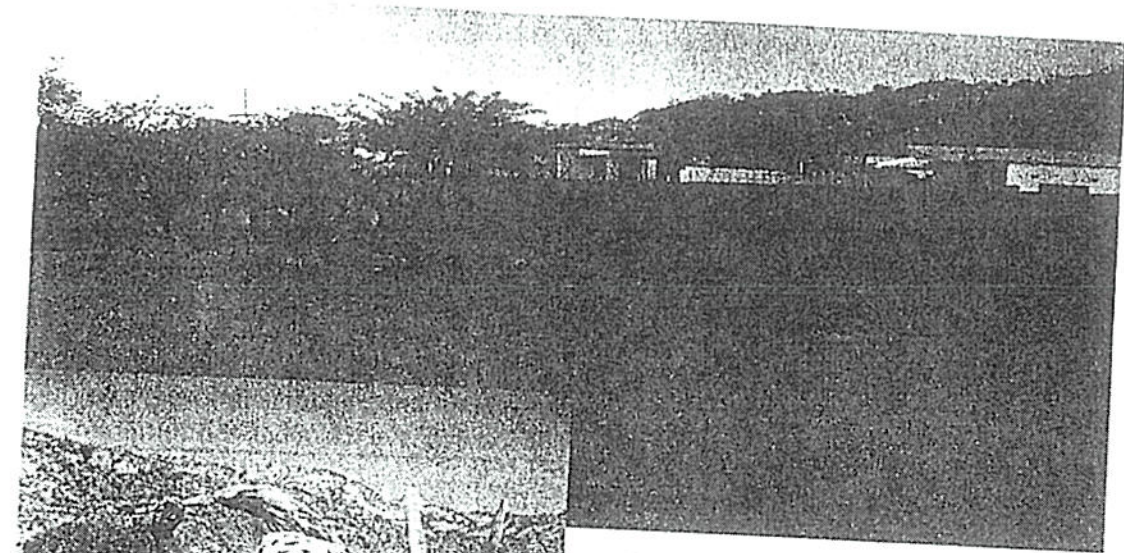


Fig. 6 Cultural symbols to serve as guidelines on the final architectural design for the Bapedi Heritage Dev. Project in Sekhukhuneland: Tsate



2.4 Craft Studios

These will be located within the cultural village with every traditional hut serving its own purpose in terms of producing/manufacturing of authentically Pedi African crafts. Within the craft studios, Pedi African principles of working together, sharing of resources and other needs will be promoted. This chief African cultural characteristic is known as letšema. This will pave the way to growth and development strategies and make Tšate a promising job-creator in terms of supporting people/crafters currently lacking support, resources, infrastructure, marketing network, etc. This will give crafters access to opportunities and make every reasonable support for the success of the SMME.

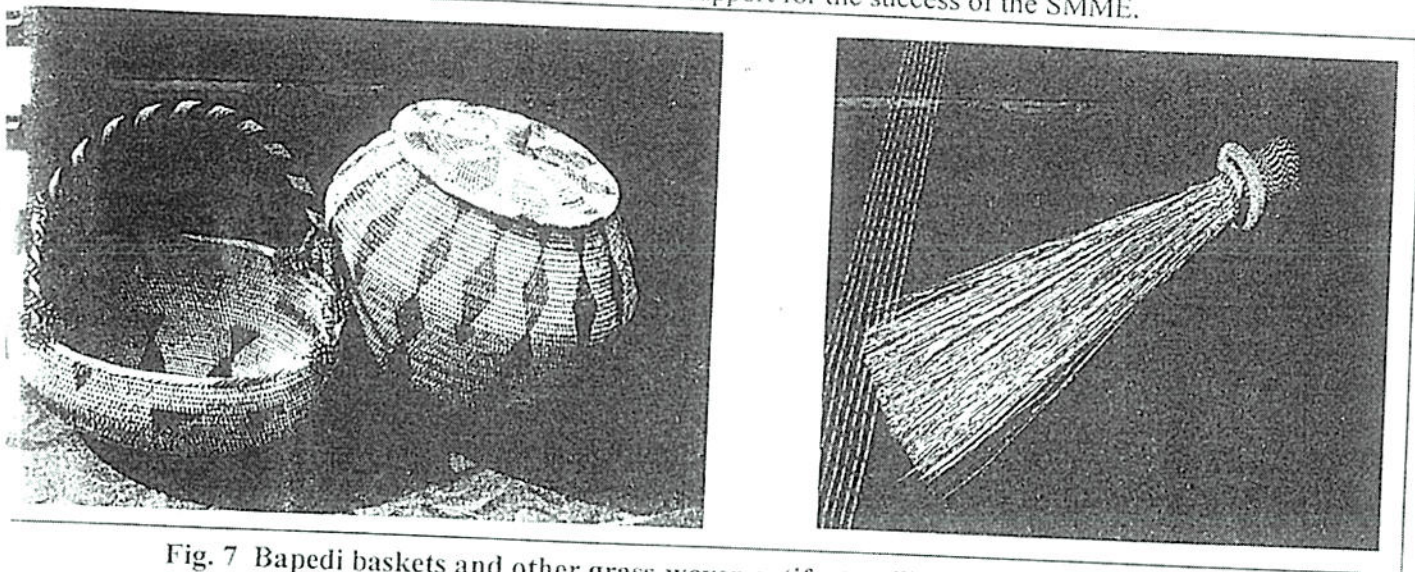


Fig. 7 Bapedi baskets and other grass-woven artifacts will be manufactured and showcased at Tšate

In terms of networking resources and products, by virtue of being the Bapedi common heritage destination, Tšate, other than Digolokwane-Tša-Tšate, will bring other experts within Greater Sekhukhune (from some of 96 Traditional Authorities) for sharing their expertise and come up with sophisticated cultural treasures which are typically and authentically Pedi African for the African fantasy internationally. These are Traditional Authority offices as potential craft centres to be linked to Tšate Craft Studios/The Craft House. Only the best (magakala in Sepedi) will be linked to Tšate.

2.5 Showroom

The Showroom will be located in the up-market centre and will serve as a centre of trading opportunity for artists/products on-site and off-site (sophisticated wares from 96 Traditional Authorities in Sekhukhune). For the purpose of sustaining Tšate, a certain mark-up will be added on wares from on-site and off-site studios. Showroom will only

sell or cater for one-off high-craft pieces as well as perfect hand-made mass-manufactured crafts items-hence why training is very important for the imaging of Tšate. Because of Tšate's geographical location and the Bapedi 's relation and proximity to Mpumalanga (former Eastern Transvaal), goods from that other part of the region may be considered to service visitors demands and not to dilute the concept.

The Showroom will also be network with other outlets in South Africa and abroad, especially at this time of African Renaissance with the ultimate intension of exporting the African beauty all over the world. The Craft House will also enable training, mentoring and development of people both on and off-site in craft production, management and trading affairs.

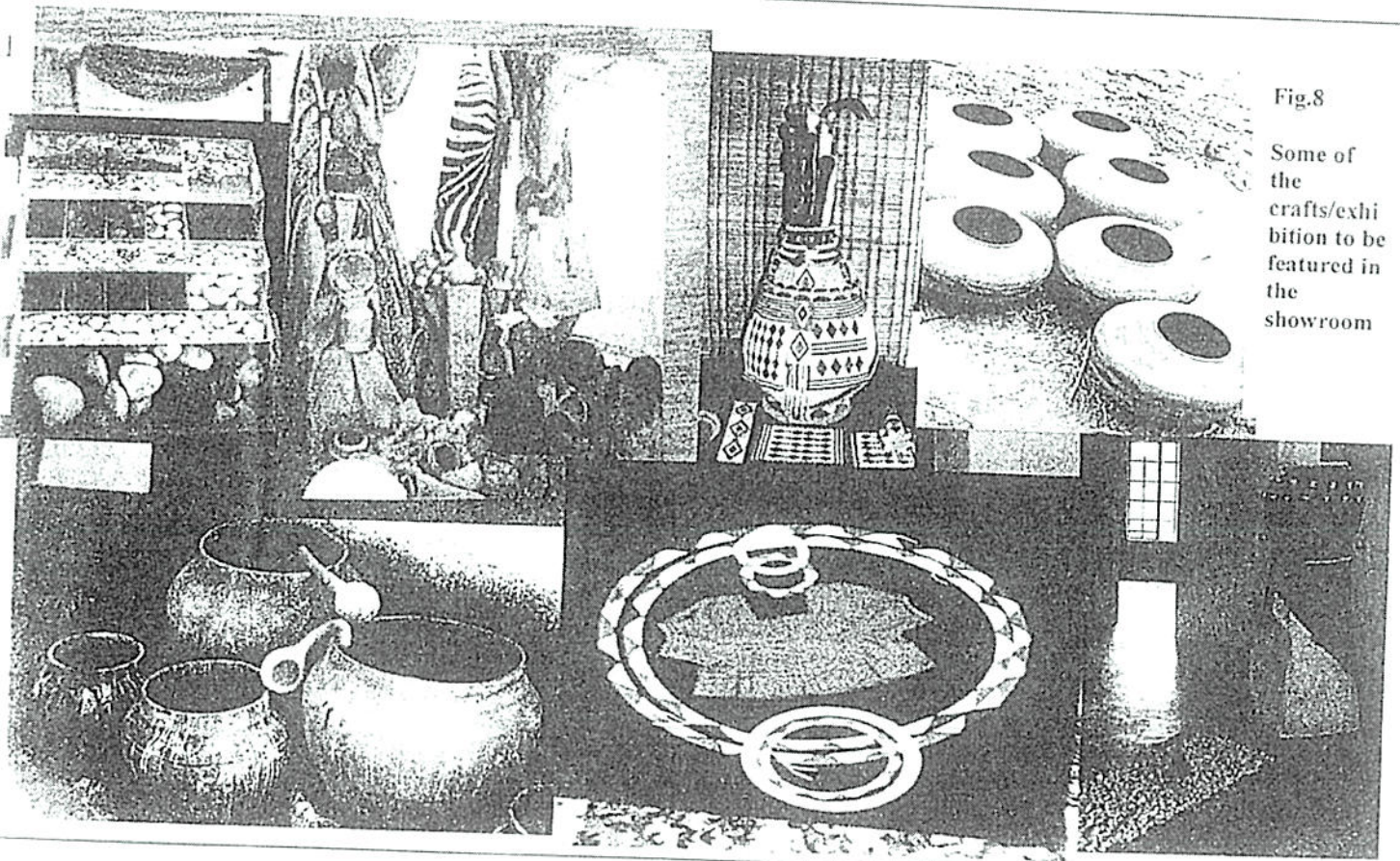


Fig.8
Some of the crafts/exhibition to be featured in the showroom

The Showroom/Craft House will host a yearly craft exhibition , festival and market, inviting in crafters market their wares in various stalls which will be part of wider developments in Tšate. Other donors involved in Arts, Culture and Heritage development will be invited to sponsor awards as another way of encouraging excellence in our crafters for the production of goods with national and international significance. Trade Fairs and Festivals will be integrated with the Amphitheatre and Tourism section as it will be covered in more details below. Sekhukhune Days such as 13 August (death of King Sekhukhune I) will be utilized for the purpose of doubling-up tourism market in the

formerly neglected region (see Sekokoi Cultural Festival in the research paper attached). This will include other national days ranging from Heritage to Freedom days.

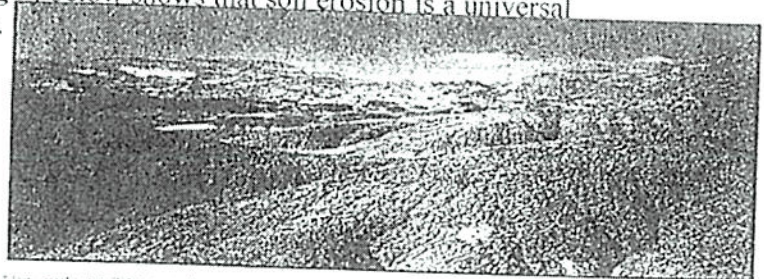
The Showroom/Craft House will be located in the main centre not a distance apart from the entrance.

2.6 The Art-Garden: Links with Crafts, Tourism and Amphitheatre

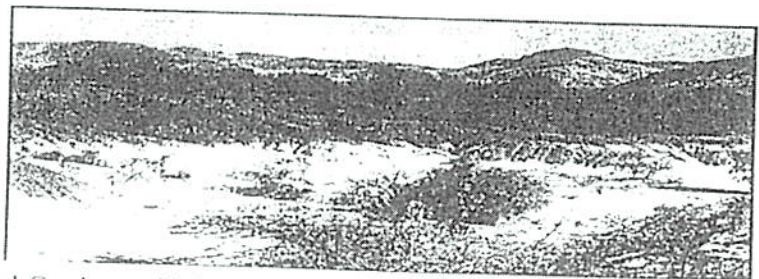
The Art-Garden will be utilized for the periodic display of outdoor artworks such as pottery which are not weather sensitive. Some of these artworks may be manufactured in the cultural village. Some of the artworks in the Art-Garden may serve the purpose of imaging as permanent exhibitions or permanently fixed pieces. Tourists will be expected to pay to take photographs of such artworks. The Art-Garden will also be utilized for special fun-activities for youngsters, exercise-fun, treasure-hunts, cross-country courses as well as arts/crafts/cultural activities and experiences. Some of Art-Garden activities may spill into the Amphitheatre and vice-versa.

2.7 The Herbal Gardens

The Herbal Gardens will be located in the vicinity of the Cultural Village. It will form part of revegetation/tree planting as part of an aggressive soil management campaign to be launched by the environmentalist responsible for the Environmental Impact Assessment (EIA). The picture (Fig.9) below shows that soil erosion is a universal phenomenon throughout the valley.



The soils in Lake valley are prone to erosion and widespread along erosion occurs throughout the area.



To redress the state of affairs, Herbal Gardens will form part of the village as part of cultural and economic aspect as well as serving the purpose of environmental education. The valley also has a lot to offer in terms of agricultural development. The Herbal Gardens will also facilitate research to determine the impact of African medicine on health and beauty as well as its commercial use. Traditional Healers and members of public will work with the environmentalists to put systems in place. New products on

health and beauty will be manufactured from herbs. These will be located to the Craft Studios, Showroom and Campsite's African Health Spa on processing and packaging.

2.8 Tourism Artventure

The Tourism unit will be within the Showroom, taking up not more than 25% of its space. Showroom staff will assist Tourism staff when indicated and vice-versa. Tourism will display and give-away information; a wall map of tourist destinations within Greater Sekhukhune and other parts of Mpumalanga with which the Bapedi and their environs have relations (e.g. Botšhabelo, Mapoch, etc.). Tourism items for sale will be incorporated in the general Showroom.

Tourism services will be varied and interact with the Showroom/Craft House and the Amphitheatre. The following services will be offered:

- a) Passive services/resources: Maps, magazines, postcards etc. and information. Tourists can make enquiries, get information, buy maps, etc. They can visit all the Studios, the Art-Garden and the Showroom. Plenty of this is courtesy service. Certain printed information is give-away. This will include a free hi-tech information guide which could be added or changed from time to time.
- b) Active services on-site: Activities, exhibits, events, demonstrations, entertainment etc.
- c) Active services off-site: Cultural trips to all Traditional Authority offices/ other heritage sites (Mapoch, Botšhabelo, Voortrekker Begraafplaas, etc.). Some will be exclusive art-buying/contact trips being undertaken with Craft/Amphitheatre Section Management. Tšate Tourism Artventure will be linked with other other arts, cultural and heritage activities throughout the region for the identification of budding entrepreneurs.
- d) Specials

This will be a place where visitors/tourists can 'buy' a space and write their name /a message e.g. for posterity (a cement walkway/a wall).

Training of staff engaged in dealing with tourists will be undertaken. Tourism staff, both from Tšate and other projects in 96 Traditional Authorities in Sekhukhune will be empowered to manage arts-tours efficiently and informatively. Further Tourism services/needs will also unfolds.

2.9 Amphitheatre

Among the entertainment facilities within the Main Entrance Complex will be the Bapedi theatre/Open Air Amphitheatre which seats an audience of approximately 10 000 which in future will host Sekokoi or King Sekhukhune I Cultural Festival every 13 August and

other arts, cultural and heritage activities. This will also make a provision for other leisure and recreational activities such as African games.

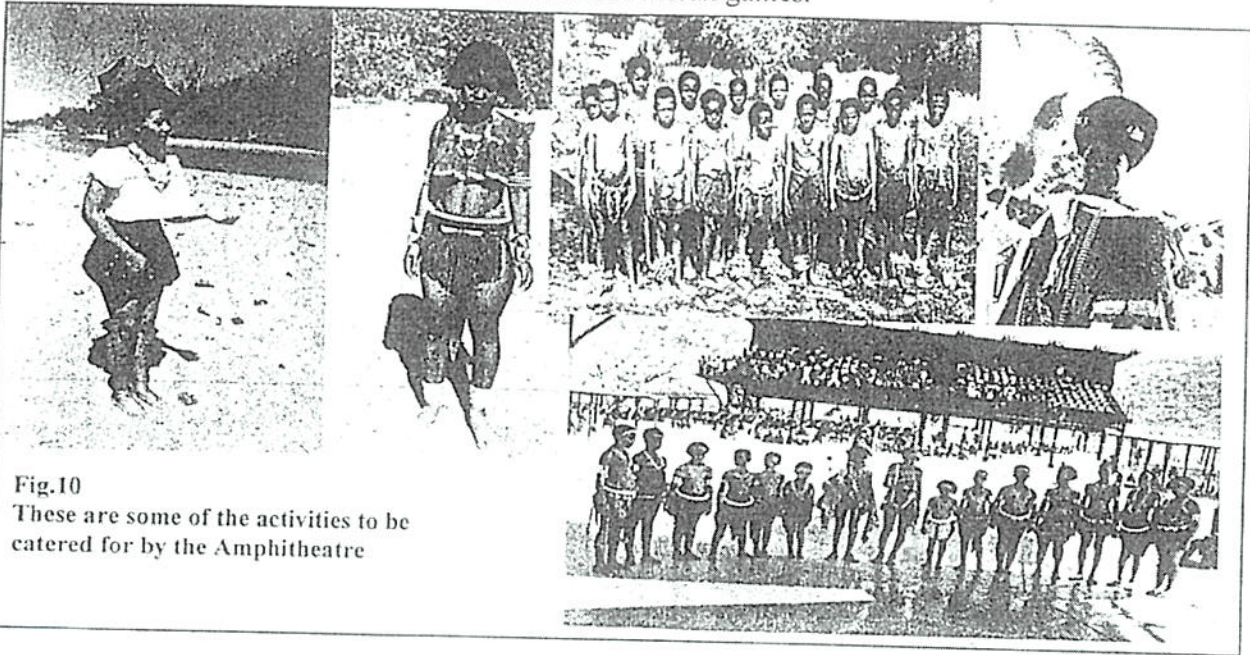


Fig.10
These are some of the activities to be catered for by the Amphitheatre

2.10 Conference Facilities

The Conference Facilities will also be located in the Main Entrance Complex, catering for the following services:

- Conferences
- Boardroom
- Dinners
- Workshops
- Team Building
- Weddings
- Overnight Accommodation

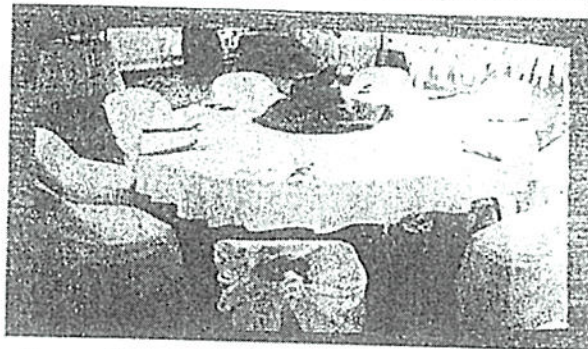


Fig.11
The conference facilities will host events

The Conference Facilities' construction will consist of 15 up-market traditional huts/culturally innovated but deeply indebted to the Bapedi-Ba-Maroteng or Digolokwane-Tša-Tšate kgoro pattern, as already elicited. The Conference Facilities will in short serve another purpose of educating discerning tourists/visitors of the history, arts, culture and heritage of the heart of the Bapedi Kingdom-Tšate in Sekhukhuneland. The set-up overleaf (Fig. 11) best describes how the Conference facilities will look like.

2.11 African Restaurant

This will be located in the Main Entrance Complex adjacent to the Conference Centre, specializing in Pedi African cuisine whose nutritional and commercial value will be revisited. On another hand, an extensive selection of other traditional dishes will be accommodated in the restaurant to cater for a variety of tastes for sustainability, integrated development and growth. The African Restaurant will also accommodate a portable stage for dance and music for entertainment of visitors.

In the case of the above activities, an Environmental Impact Assessment is being undertaken for the location of all activities in the valley which in 1879 witnessed the destruction of 3 000 traditional huts by the British expedition.

In the case of the above activities, an Environmental Impact Assessment is being undertaken for the location of all activities.

2.12 Cultural Village

The cultural village is to be located on the spot that is indicated by the Tšate Heritage Management Plan at the base of the Leolo Mountain (see Map). The site co-ordinates are $S24^{\circ} 29' 49.5'' E30^{\circ} 00' 28.0''$. A heritage impact assessment was undertaken of the terrain. The terrain contains archaeological material from the 18th and 19th centuries, but it had been ploughed in the past and as a direct result, the archaeological deposits had been disturbed. There is also evidence of Early Iron Age occupation dating from 9th century as derived from two pottery fragments found on the site. Some late Stone Age material was noted on the site, confirming that the earliest occupants of the area were the San/Bushmen people.

The significance of the archaeological remains is low with regard to protection status due to the previous damage. It has scientific significance and a Phase 2 assessment of the site is recommended.



Fig. 13. The terrain where the cultural village should be located. The area had been ploughed in the past

2.13 Archaeological and Heritage Impact Assessment

A thorough Archaeological and Heritage Impact Assessment must be undertaken on the site. Due to occurrence of archaeological material on the terrain, although disturbed, it will be necessary to undertake a phase 2 archaeological assessment of the terrain before construction of the cultural village commences. This will entail a thorough archaeological excavation of the site. The data and cultural material derived from this terrain will, however, probably add to the cultural interpretation of cultural village.

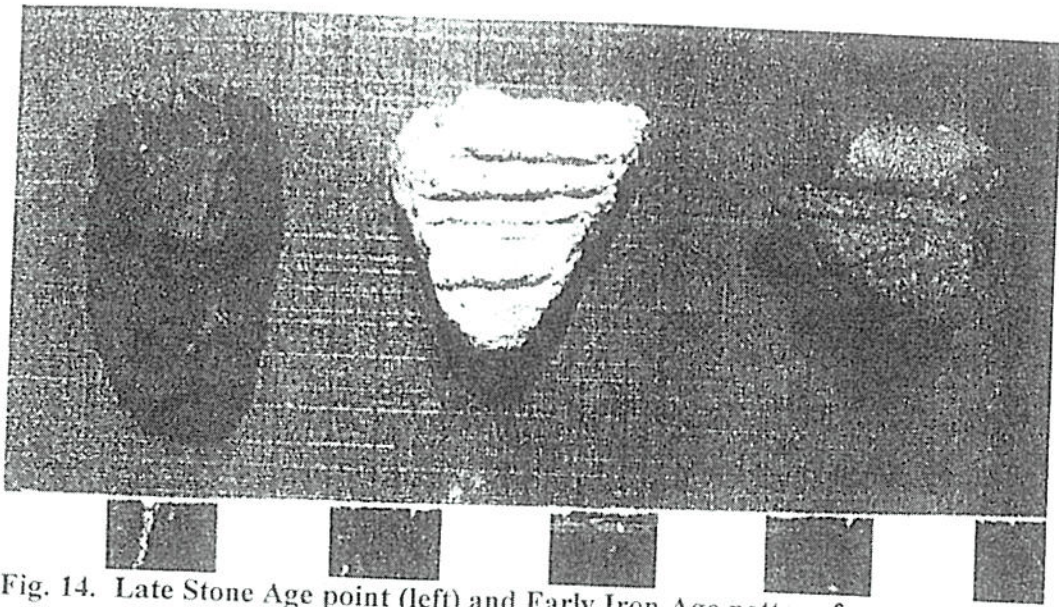


Fig. 14. Late Stone Age point (left) and Early Iron Age pottery fragments found on the terrain. (Scale in cm.)

2.14 Design and layout of the cultural village.

As already stated above, like other components, the cultural village design and layout will be based on an authentic plan of the Pedi kgoro (see Fig. 3 attached). It will be built by using traditional methods (see fig.4 & 5) and materials as far as possible, but will be made durable by adding modern material for minimum maintenance where it can be obscured.

The preferred option is to build a single kgoro unit depicting the malapa of a man/kgoši with his wives. This will be smaller and easier to maintain.

The traditional village will host all traditional craft activities as a craft studio so as to portray the socio-cultural and economic lifestyles of the Bapedi. The following activities such as pottery, weaving and basketry, beadwork, woodwork, metalwork, work in hides and leather and musical instruments will be carried out in the cultural village. Performing arts activities such as song and dancing and story telling will also be presented in the village. The same will apply to the traditional utilization of the kgoro with special reference to application of traditional democracy and protocols. The focus will thus be on presenting a tourist an impression of the daily life in traditional society. This should be harmonized with the Craft Studios above.

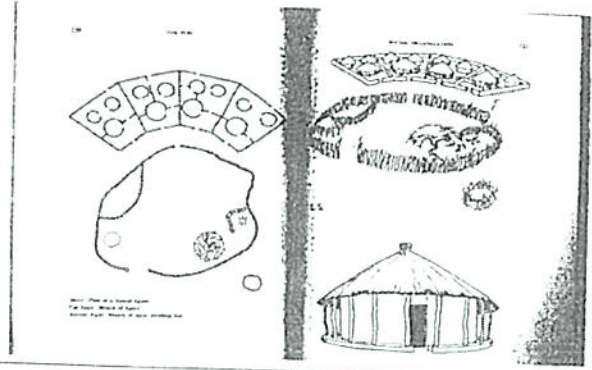
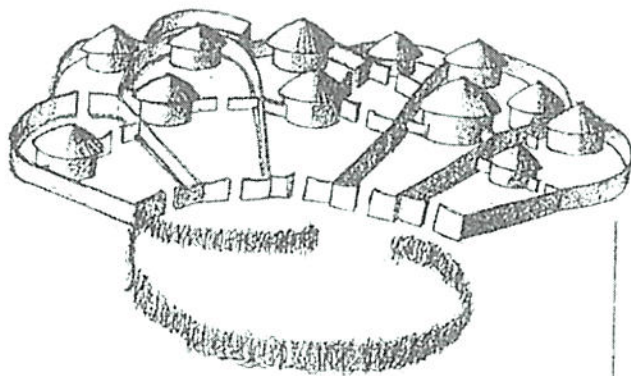


Fig. 15 The cultural village will take the kgoro pattern

2.15 Research and Restoration Archaeology

Much research needs to be undertaken at King Sekwati's Thaba Mosego site on the southern side of the mountain. This is required to clarify the limitations of the oral history with regard to the settlement layout and positions of the homesteads. Restoration archaeology must be undertaken on both the archaeological sites on Thaba-Mosego and Tšate by restoring the collapsed walls. Restoration archaeology must also be applied in stabilising the archaeological deposits on the sites. The archaeological and historical sites around Thaba-Mosego and Tšate must also be protected from further damage and total collapse. The same will apply to Ntswaneng.

The principals that must be adhered to are:

- Before work on a site can commence, the site should be fully researched and documented and the research process is ongoing.

- This should be followed by a site master or development plan, which should be approved and negotiated until all affected parties agree. The consultation process is continuing.
- Restoration should never take place if the integrity of the site is harmed.
- If a site is restored it should be restored to reflect a specific period within its existence.
- Restoration reports should be compiled on all work done on a site. These should be kept for future reference.
- If portions of existing structures are reconstructed, this should be marked clearly.

Thaba-Mosego, like Tšate and Ntswaneng, is essential for the tourism experience at Tšate. It is visually the most impressive of all the sites in the valley. From the top of this mountain one has a wonderful view over the valley. This mountain with its steep inclines will need a great deal of detailed planning to make it safe for visitors and to prevent erosion.

2.16 Visitor Experience and Interpretation

The Tšate Heritage Management Plan recommends the following with regard to the interpretation of the area:

- The development of the valley's heritage sites has to be conducted in a well-planned way so that the progress will have the minimum impact on the sites themselves. At the same time the improvements must give the visitor a unique and true reflection of the valley and its history.
- To minimize the impact on the historic and archaeological sites it is proposed that an exhibition centre be established at the northern side of the valley (see map 1). This centre should display the history of the valley in a chronological sequence from its geology, natural environment, archaeology and history, but should also include the present living cultures.

including a performing arts facility in the form of an amphitheatre and a small shop for crafts and refreshments. Ablution facilities, safe parking and rest areas should be provided.

To this end, the infrastructure, especially a museum, should be constructed, research and documentation be properly executed to properly showcase the Bapedi Kingdom and the empire's diplomatic relations.

The museum should be built in an integrative fashion so as to house and cater for the periodic exhibitions associated with various events (Sekhukhune Wars, missionary history, etc.) and other Bapedi cultural drawcards. The museum should showcase the entire natural and cultural history of Sekhukhuneland; the natural and geological history in order to cater for the current mining industry, and the cultural history to include the earliest Stone Age hunter gatherers, the first occupation of the area by early iron age farmers to the arrival of the Bapedi Kingdom. It must facilitate the cross-cultural and international contacts and conflicts the Bapedi had with the Boers, the Swazi's, the Britain and the Dutch as well as German missionaries. There will thus be a strong military component to the museum. It must also be the place where the Bapedi cultural treasures are displayed and conserved. Some of these should be brought back by means of repatriation / restitution from museums all over the western world. The museum must be provided with a workshop/laboratory.

2.17 Massive Tourism development: The Campsite/Lodge

The Tšate development will only be successful if it forms part of a new unique tourism route, offering a variety of unique experiences, which no other route provides. Preliminary heritage surveys in Sekhukhune and Greater Sekhukhune Tourism Plan 2004 show that the area has the potential for a new major tourist destination if its tourism resources are linked to a well-planned new tourism destination, which is Tšate.

Tourists really start spending money if they stay in an area overnight. At this stage there are hardly any overnight facilities in the area.

For this purpose a campsite or lodge incorporating African Health Spa is proposed. The lodge will be situated in close proximity to the proposed cultural village, but behind the hill shown in Fig. 16. This will obscure the lodge from being visible from the heritage areas and will simultaneously offer privacy to the users. A vantage / view point will be set up on the hill for the tourists to view the valley while having picnic, sundowners, etc.

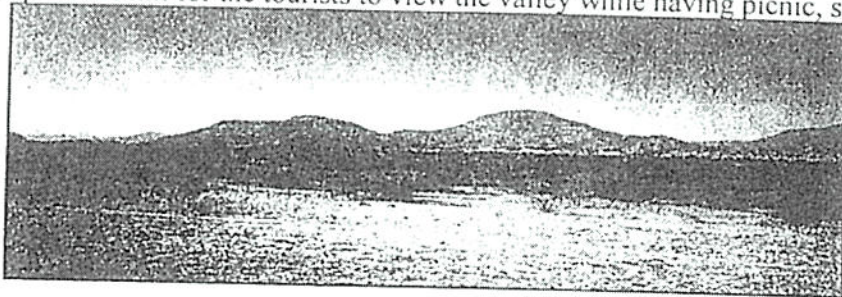
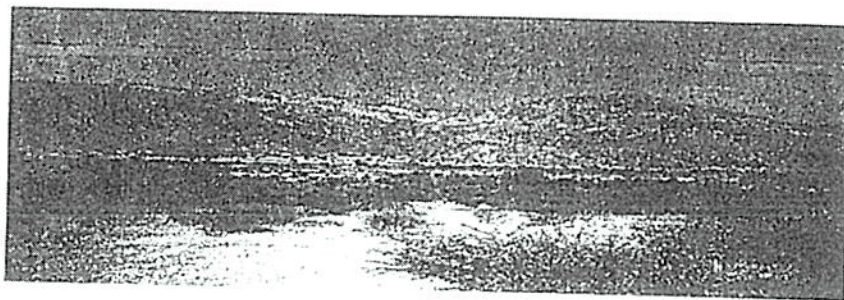


Fig. 16

The proposed Tšate Tourist Camp will have a view of Thaba Mosego, Modimolle and the historic battle field of Tšate and Ntsoaneng.



The lodge is designed according to cultural parameters and will blend into the cultural landscape of Tšate. All modern amenities will be provided, which implies that a borehole in all probability have to be drilled to provide water for both the cultural village and the lodge. Gas will be used at the lodge as an overhead electrical cable will not spoil the natural and cultural setting.

2.18 RECOMMENDATIONS

For the Environmental Impact Assessment (EIA) is still undertaken, it is strongly recommended that certain activities that are excluded from the EIA be implemented as soon as possible. These are highlighted from the major business plan by means of *****

We also make a special request that the outstanding R 120 000-00 be allocated because of the following considerations:

- Research on Tšate has made an indication that intensive archaeological and heritage assessment be thoroughly undertaken on sit. This will include the initial heritage survey followed by the archaeological research/excavation

- The Environmental Impact Assessment, like the Heritage Impact Assessment, is also to be finalized in order to give to major constructions

The Board (BBBCDT) has already engaged services of I.W. Terblanche & Associates (Limpopo Province renowned environmentalists) and Frans Roodt of Polokwane Museum to the Environmental and Heritage Impact Assessment (Archaeological and Restoration research respectively. The two processes will be finalized at the end of this month (July).

Addendums: A: Proposed Budget for Phase 1 of Tšate: also showing Budgets for Phase 2 & 3

B: Brief Description of Phases 2 & 3 of Tšate

Addendum A: Provisional Broad Budget for Tšate – PHASE 1:

<i>CONSTRUCTION ESTIMATES</i>	<i>PHASE 1</i>	<i>PHASE 2</i>	<i>PHASE 3</i>	<i>TOTAL</i>
	R 14 523 000	R 8 477 000	R 3 150 000	Phases 1-3
Stormwater drainage, water & firewater				577 000-00
Generator	*****			500 000-00
Site clearance & earthworks				200 000-00
Roads, paving etc.				1 000 000-00
Training & Construction & Professional fees	*****			1 300 000-00
Preliminaries	*****			203 000-00
Fencing & gates	*****			1 500 000-00
Soil drainage & bio-disc plant	*****			1 000 000-00
External electric installations & connection				3 360 000-00
Construction: Bapedi Museum: workshop/lab/shop				1 500 000-00
Construction: British etc. Museums				500 000-00
Construction: Headmen's Kraal				750 000-00
Construction: Restore caves etc. incl shelters etc.	*****			500 000-00
Upgrade living-ritual structures	*****			250 000-00
Construction: Royal Memorial	*****			250 000-00
Construction: Common				500 000-00

kitchen/restaurant/spaza				
Contents / resources / assets / equip for all above				3 500 000-00
Training for operations	*****			800 000-00
Contingency				1 050 000-00
Escalation				1 600 000-00
VAT				2 250 000-00
Vehicle/s	*****			750 000-00
Construction/Equipment:Amphitheatre				1 000 000-00
Construction/Equipment:Donkey Cart-Paddocks/Stables,etc.	*****			100 000-00
Constructin/Equip:Campsitew.dormitory & A-frames				310 000-00
Construction/Equip:Admin/Office/Reception				200 000-00
Construction/Equip:Modern Rock Art Site				200 000-00
Construction/Equip:Hermit Houses				500 000 00

TOTAL *****: R 7 153⁰⁰⁰_n + Escalation at 20 % = R 8 583 600

The allocation of the above budget will mean that 255 jobs will be created, i.e. 155 on-site and 100 off-site between August and September 2005. 100 crafters and tour guides off-site will receive skills training while 155 trainees will be reconstructing and upgrading caves and walls as well as curbing soil erosion and embarking on soil management through revegetation, tree planting and putting herbal gardens in place. The latter move will start making tourism at Tšate viable from day one for visitors particularly and people generally are stressed by dilapidated environments.

2.19 WAY FORWARD

On behalf of the Bapedi Kingdom, BBBCDT Board of Trustees makes a special request for the National Lottery Distribution Trust Fund to allocate the budget above for the immediate implement of the Bapedi Heritage Development Project in Sekhukhuneland: Tšate.

2.20 ANNEXURES

- List of Sekhukhune Traditional Authority Offices (as potential tourist destinations & craft markets)
- List of Digolokwane-Tša-Tšate

Compiled for the NLDTF by : Ramatimele Francina Motjoadi (Ms)
Capacity : CEO Basadi-Ba-Bapedi Cultural Development Trust (BBBCDT)

A brain behind Tšate and a historian who researched the Bogoši Controversy in Sekhukhuneland.

/rfm

Sekhukhuno Traditional Authority Offices

1. F. M. M. M. MR Komane
Roka Motshana
Box 385 Burgers fort 1150
Tell: (013)216 1570/Cell 082 751 2385
2. Kgoshigadi TM Dinkoanyane
Bapedi Ba Dinkoanyane T/A
Box 13 Ohrigstad 1122
Tell: (013)231 80019
3. Kgoshigadi MT Mafolo
Kwena Mafolo T/A
Box 20 Driekop 1129
Tell: (013)238 121112
4. Kgoshigadi TM Phasha
Roka Phasha Makgalanoto
Box 03 Driekop 1129
Cell: (082)663 5172
5. Kgoshi MB Mohlala
Tswako Mohlala
Box 272 Driekop 1129
6. Kgoshigadi M Kgoete
Nare Thokoane
Box 1068 Driekop 1129
Tell : (015)619 0205
7. Kgoshigadi M Makofane
Bakutswe Ba Mafokane
P/Bag X1001 Burgersfort 1150
Tell: (013)216 2705
8. Kgoshi TA Kgoete
Ba-Bina Nare BaKgoete
Box 228 Ohrigstad 1122
Tell: 0020-9901
9. Kgoshi PJ Maroga
Pulana Maroga T/A
Box 310 Driekop 1129
Cell: 082 425 3034
10. Kgoshi NW Mashabela
Roka Mashabela T/A
Box 4001 Driekop 1129
11. Kgoshi SA Selepe
Roka Selepe T/A
Box 175 Atok 0749
Tell: (015)619 0036
12. Kgoshi PJ Nkosi
Swazi Mnyamane T/A
Box 441 Driekop 1129
13. Kgoshi KP Phasha
Roka Phasha Phokwane T/A
Box 435 Steelpoort 1133
Tell: (013)231 9042/Cell: 082 8989387
14. Kgoshi SM Mashishi
Roka Mashishi T/A
Box 285 Driekop 1129
Tell: (013)238 121830
15. Kgoshi LJ Riba
Koni Phuti T/A
Box 09 Driekop 1129
1150
Tell: (013)238 122012/Cell: 082 706 5375
16. Kgoshi MH Manok
Manok T/A
P/Bag X1005 Burgersfort
17. Kgoshi KS Ramaube
Bapedi Ba Ramaube T/A
Box 320 Burgersfort 1150
Cell: 082 470 3607
18. Kgoshigadi MP Malepe
Roka Malepe T/A
Box 682 Burgersfort 1150
19. Kgoshi LL Ntoampe
Bagadimane Ntoeng T/A
Box 30 Driekop 1129
20. Kgoshigadi LO Maesela
Maesela Mandlana T/A
Box 1601 Atok 0749
Cell: 082 914 3185
21. Kgoshi FR Sekhukhune
Marota Bogwasha T/A
P/Bag X0001 GaMarota 1151
Tell: (013)231 7454
22. Kgoshigadi M. Malla
Malla Mapitso T/A
Box 1204 Sekhukhune 1124
Cell: 083 724 9304
23. Kgoshi Mogoasha M
Mogoasha Dithlakane T/A
24. Kgoshi KA Ntuzeng
Matoro Mathibeng T/A

- Box 01 Sekhukhune 1124
1124
Cell: 082 519 8966
- P/Bag X1230 Sekhukhune
Cell: 083 589 6042
25. Kgoshigadi NJ Seopela
Bakone Ba Seopela T/A
Box 16 Sekhukhune 1124
Tell: (013)260 8317
 26. Kgoshi ME Mogashoa
Mogashoa Manamane T/A
Box 08 Sekhukhune 1124
Tell: (013) 260 8311
 27. Kgoshi SF Makgeru
Marota Malgane T/A
P/Bag X1215 Sekhukhune 1124
Tell: (013) 260 7875
 28. Kgoshigadi MG Maila
Maila Segolo T/A
Box 385 Jane Furse 1085
Cell: 082 675 1835
 29. Kgoshi MW Magolego
Tlokwa Magolego T/A
T/A
Box24 Sekhukhune 1124
1124
Tell: (013)163 7584
 30. Kgoshigadi MP Maphopha
Bahlakone Ba Maphopha
P/Bag X814 Sekhukhune
Tell: (013)260 8295
 31. Kgoshi MH Mampuru
Babina Noko Ba Mampuru T/A
P/Bag X500 Steelpoort 1133
 32. Kgoshi MJ Maloma
Kone Maloma T/A
Box 20 Sekhukhune 1124
Tell: (013)260 1006
 33. Kgoshi LA Masha
Masha Makapole T/A
Box 82 Sekhukhune 1124
Cell: 083 4809265
 34. Kgoshi SP Maepa
Tswako Maepa T/A
Box 334 Sekhukhune 1124
Tell: (013)260 7249
Cell: 082 761 7589
 35. Kgoshi RW Nkadimeng
Tau Nkadimeng T/A
Box 114 Sekhukhune 1124
1085
 36. Kgoshi KW Morwamoche
Marota Madibong T/A
P/Bag X410 Jane Furse
Cell: 082 661 4276
 37. Kgoshi MJ Radingwana
Roka Radingwana T/A
Box 178 Jane Furse 1085
 38. Kgoshi NM Nkosi
Bangwenyama Ya MaSwazi
Box 03 Sekhukhune 1124
 39. Kgoshi NJ Rantho
Bahlakwana Ba Rantho T/A
Box 228 Sekhukhune 1124
Tell: (013)260 8328/Cell: 082 355 8656
 40. Kgoshi TJ Kgaphola
Tau Kgaphola T/A
Box 1150 Jane Furse 1085
 41. Kgoshi MF Ratau
Ratau Makgane T/A
Box 982 Sekhukhune 1124
Cell: 083 662 5253
 42. Kgoshi KP Phahlamohlake
Tau Phahlamohlake T/A
Box 727 Sekhukhune 1124
 43. Kgoshi Beast Phasha
BaRoka Ba Nkwana T/A
Box 01 Ga-Nkwana 0740
Cell: 082 355 4022
 44. Kgoshigadi NS Nchabeleng
Tau Nchabeleng T/A
Box 01 Lefalane 0741
Tell: (015)622 0102
Cell: 083 238 6982

45. Kgoshi NM Malekana
Bahlakwana Ba Malekane T/A
Box 716 Ngwaabe 1058
1085
Cell: 082 365 9909
46. Kgoshi SE Thulare
Marota Marulaneng T/A
P/Bag X118 Jane Furse
Cell: 082 7284494
47. Kgoshi DS Mohlala
Tswako Lekentle T/A
Box 160 Sekhukhune 1124
Cell: 083 342 7938
48. Kgoshi MC Mashegoane
Koni Legare T/A
Box 33 Sekhukhune 1124
Tell: (013)260 7363
49. Kgoshi KK Sekhukhune
Marota Moraletse T/A
PO. Tsate Sekhukhune 1124
1124
Cell: 082 134 0550
50. Kgoshi Seroka TM
Roka Lebea T/A
P/Bag X1209 Sekhukhune
Cell: 082 224 2534
51. Kgoshi Seraki RM
Marota Tjatane T/A
T/A
Box 497 Sekhukhune 1124
Cell: 072 232 3210
52. Kgoshigadi MS Maisela
Maisela Mahlaba Phoka
Box 02 GaNkwana 0740
Tell: (015)5220113
53. Kgoshi SM Maisela
Maisela Moswote T/A
P/Bag X02 Lefalane 0741
54. Kgoshi MF Mashegwana
Tau Tswaledi T/A
Box 19 Sekhukhune 1124
55. Kgoshi SR Thulare
Mrota Mohlaletse T/A
PO. Tjate Malekaskraal Sekhukhune 1124
- Nebo Regional Authority Members (15)**
56. Kgoshi DJ Madihlaba
Kwena Madihlaba T/A
Cell: 082 701 9725
Chairperson
57. Kgoshi PJ Mahlangu
Ndebele Monsterlius T/A
Cell: 083 668 7507
Deputy Chairperson
58. Kgoshi MKH Rahlagane
Rahlagane T/A
Cell: 083 510 8006
Secretary
59. Kgoshi M Mampane
Bakone Ba Lekhini T/A
Deputy Secretary
60. Kgoshi MM Tisane
Tisane T/A
Cell: 082 295 1948
61. Kgoshi MM Matlala
Rakgwadi T/A
Tell: (013)264 9502 (H)
(013)264 9500 (W)
62. Kgoshi B Matsepe
Bakwena Ba Matsepe T/A
Tell: (013)267 0855
63. Kgoshi MM Marishane
Moroangato T/A
Tell: (013)219 0008
64. Kgoshi BH Ramupudu
Masemola
Bakgakga Ba Kopa T/A
Cell: 082 702 1796
65. Kgoshigadi Maboe
BaTau Ba Masemola T/A
Cell: 083 541 2613

66. Kgoshi M Maserumule
Phokoang T/A
Tell: (013)264 0080 (H)
264 0103 (W)

68. Kgoshigadi R Mashabela
Bakwena Ba Mashabela T/A
Phaahla
Cell: 082 636 1207

70. Manthole Community Authority
Att: Mr. J Phetla
Cell: 083 358 6873

Unrecognized (26)

71. Kgoshigadi MM Mohlala
Ngwaabe

73. Kgoshigadi MS Masete
Mampuru

Bakone Ba Masete T/A
Box 240 Driekop 1129
Cell: 082 222 0155

78. Kgoshi SW Molapo

80. Kgoshi MS Nkwana

82. Kgoshi J Moretsele

84. Kgoshi LJ Riba

86. Kgoshi M Matlakala

87. Kgoshi B Selala

88. Kgoshi MJ Mampa

90. Kgoshi NJ Phelane

92. Kgoshi M Magolego

94. Kgoshi NJ Mahlokoane

96. Kgoshi Kobankwe Kgweddi

67. Kgoshi BS Sekwati
Pedi Mamone T/A
Cell: 082 708 6463/
082 936 7866

69. Phaahla T/A
Att: Prince Letsiri

72. Kgoshigadi MT Ratau

74. Kgoshigadi Lethamaga

75. Kgoshigadi MM Mashabela

76. Kgoshi A Kgweddi Leboeng

77. Kgoshi MG Moraba

79. Kgoshi MF Makua

81. Kgoshi SS Kgwete

83. Kgoshi M Mashegwane

85. Kgoshi MP Malapane

Batau Ba gaMashifane
Burgersfort

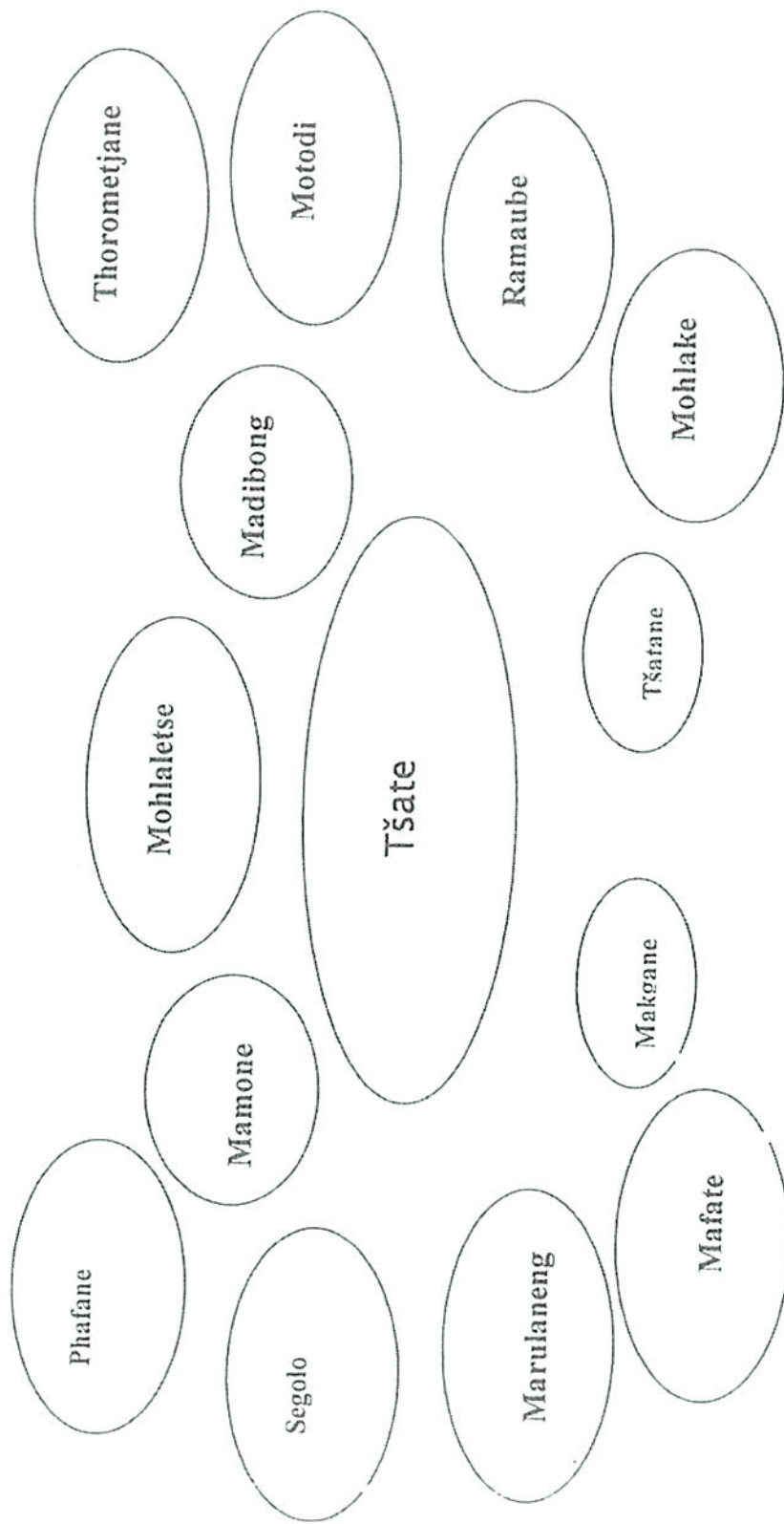
89. Kgoshi M Mmela

91. Kgoshi M Masna

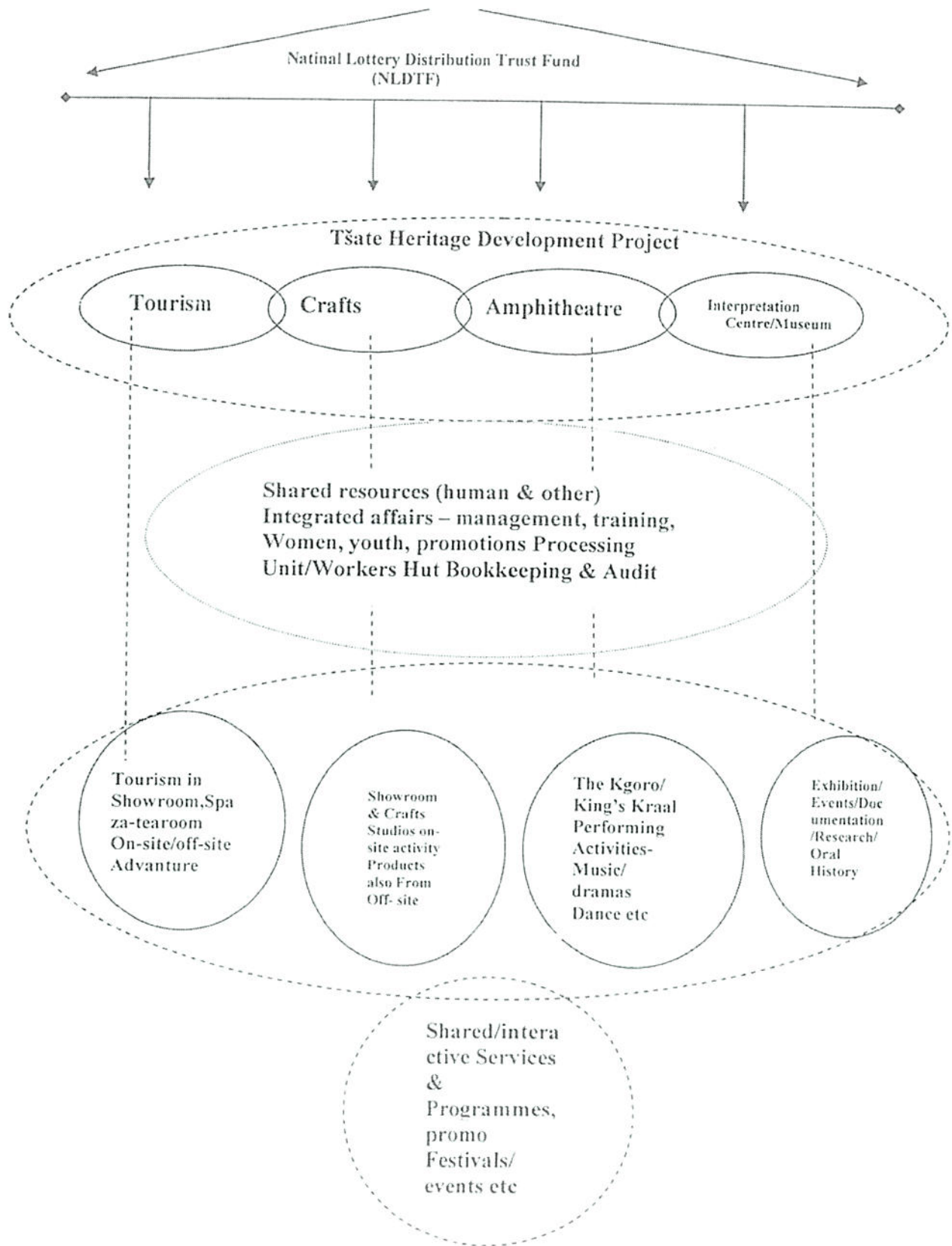
93. Kgoshi MA Masete

95. Kgoshi M Manyaka

Digolokwane-Tša-Tšate



Basadi Ba Bapedi Cultural Development Trust



APPENDIX I

CORRESPONDENCE

MAROTA-MADIBONG TRIBAL AUTHORITY

Private Bag X410
JANE FURSE
1085

Tel./Cell. : 082 6614276

Enq.: Kgoši Kgoloko Morwamoche

23 June 2003

The Chairperson
National Lottery Distribution Trust Fund
Brooklyn
PRETORIA

Sir



LETTER OF SUPPORT OF BASADI-BA-BAPEDI CULTURAL DEVELOPMENT TRUST PROPOSALS SENT TO THE NLDTF FOR FUNDING

1. The above matter refers:
2. With special reference to the Basadi-Ba-Bapedi Cultural Development Trust proposals sent to the NLDTF for funding purposes, we strongly support them as good causes for the revival, development and promotion of the Bapedi culture, as part and parcel of our rich cultural heritage and African Renaissance concept.
3. The projects are also supported as part of poverty eradication and as a true reflection of how culture could be properly utilized for socio-economic development, and not to the exclusion of political development.
4. As part of a wider African kingdom, as the Bapedi, we take pride in the proposals for imaging one of the legendary empires of the 19th century southern African region.
5. With the proposed projects, history cannot afford to forget the polity which in 1876, 1878-9 fought against the Boers and the British respectively at Tšate, King Sekhukhune I's Traditional Seat/Palace and the Bapedi's heritage if not a sacred and cultural site of national and international significance.
6. Tšate and the film going with it in particular (**Bapedi: The People and Their Country**), will undoubtedly tell South Africa and the world one of South Africa's untold stories.
7. As Digolokwane-Tša-Tšate (King Sekwati's, Mampuru's and Sekhukhune I's direct descendants, we hope and believe that the proposed projects will pave the way towards the reconstruction, imaging and total unification of the Bapedi kingdom, as the Basadi-Ba-Bapedi Cultural Development Trust's main object.
8. The proposed project will lead to the democratization of 97 Traditional Authority Offices as well as opening the rest of Sekhukhune for cultural tourism development, and not to the exclusion of women economic empowerment and development, as these are seen as part of major cultural revolution in the cultural

hub of Limpopo and Mpumalanga- Greater Sekhukhune District Municipality, for one thing for certain and for all is that **Tšate cannot** be developed in isolation. For this reason, we must have something to sustain Tšate. Tourists should be taken in a valley of cultural tourism from Tšate in the Eastern Lulu to Digolokwane-Tša-Tšate and to the rest of 97 Traditional Authority Offices, which are also most leading cultural tourist destinations, by virtue of their divergent and rich cultural history characterizing them.

9. Throughout the whole process, tourists will be afforded with an opportunity to experience the Bapedi songs, dances, tales, realities as well as myths as part of African re-awakening. So, the two literary cultural tourism books (Africa Folklore Stories & Music Book) are also supported without reservation.
10. The Bapedi Cultural Centre (BCC) at Chuenespoort's Phase II, as applied for, is also supported as the one and the only Gateway through which one can reach Sekhukhune on both R 37 & R 579, to be familiarized with the Bapedi cultural treasures if not drawcards.
11. The Mošate at Meropa Casino, as a 1st Stop Limpopo Province community driven integrated cultural tourism showcase and more so **BBBCDT's** initiative, is fully supported to have forged a way ahead towards fullest cultural integration in a province which is characterized by a kaleidoscope of cultures. This is a clear indication that the **BBBCDT** in its endeavours observes the constitutional principle of unity-in-diversity if not multi-culturalism.
12. The Nguni Cattle Breeding project also highlights the socio-economic, political and cultural significance of livestock in the development of African societies generally and the Bapedi kingdom particularly. The same applies to the Herb & Wine Resource Centre, which is a real African venture to be supported, especially in our endeavours to contribute to both pharmaceutical and wine industries at this time of African re-awakening.

On the basis of the above, as a Community Leader and a Bapedi Kgoši, representing the aspirations of my constituency, of which **Basadi-Ba-Bapedi Cultural Development Trust** is one, I strongly support the proposals sent by this women organization to you for funding, for the overall benefit of the Bapedi kingdom, with special reference to women, youth and children. Your confidence in us and your support will be highly appreciated.

Yours sincerely

WALTER MORWANOCHE

Kgoši Kgoloko W. Morwanoché

(Kgoši of the Makota-Madibong Tribal Authority (as one of Digolokwane-Tša-Tšate) & Member of Parliament in the South African National Government)





ENQ. ACTING KGOSIKGOLO K.K. SEKHUKHUNE(082 967 7877)

25 June 2003

The Chairperson / CEO
National Lottery Distribution Trust Fund
Brooklyn
PRETORIA
0001

Sir / Madam

**LETTER OF SUPPORT TOWARDS BASADI-BA -BAPEDI CULTURAL
DEVELOPMENT TRUST'S ACTIVITIES / PROPOSALS SENT TO THE NLDTF FOR
FUNDING PURPOSES**

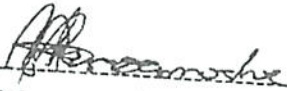
1. The above matter refers:-
2. Basadi -Ba-Bapedi Cultural Development Trust is a women's organization and fall within our political jurisdiction as our major women constituency .
3. We support their cultural activities and take pride in them as the HEADQUARTERS OF THE BAPEDI KINGDOM, for reviving , developing and promoting our rich cultural heritage , which nearly disappeared as a direct result of the politics of contact .
4. With special reference to TSATE , which is our great grand- father, King Sekhukhune I's ROYAL SEAT / PALACE , the land has been set aside in the heart of the mineral city at Dilokong(on the farm Tjdate) in the Tubatse Local Municipality of Greater Sekhukhune District Municipality, for this cultural development.
5. We , as the BAPEDI KINGDOM, hope and believe that the TSATE DEVELOPMENT will tell one of the legendary empire's untold story , by correcting the history of the region which in the 19th century had missed with an inch to become one of the British Protectorates .
6. Though we cannot over-emphasise the part played by Tsate and the Bapedi in the history of the 19th century Transvaal and southern African region , it suffices to say that the history of South Africa cannot be complete without putting both Tsate and the Bapedi in

the fore-front of affairs , especially in making a revisitaton of the history of the two Sekhukhune Wars (Bapedi - Boer War of 1876 and Bapedi - British War of 1878 - 9) and not to the exclusion of the British annexation of the Transvaal in 1877 , of which the defeat of the Transvaal Boers by the Bapedi under King Sekhukhune I in 1876 at Tsate is fairly implicated .

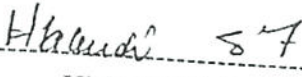
7. So, we will appreciate your financial support to correct the history of the country for the preservation and conservation of some of the heritage resources , which form part and parcel of our historical past if not our legacy.

We are looking forward for a positive response

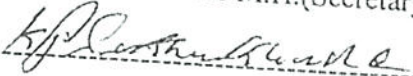
With warmest cultural regards




Moroamoche M.H.(Secretary)



Hlakudi S.F.(Messenger)



Sekhukhune K.P. (Councillor)

27 

His Majesty, K.K. Sekhukhune, Acting Kgosikgolo of Bapedi of Sekhukhuneland

/jl
