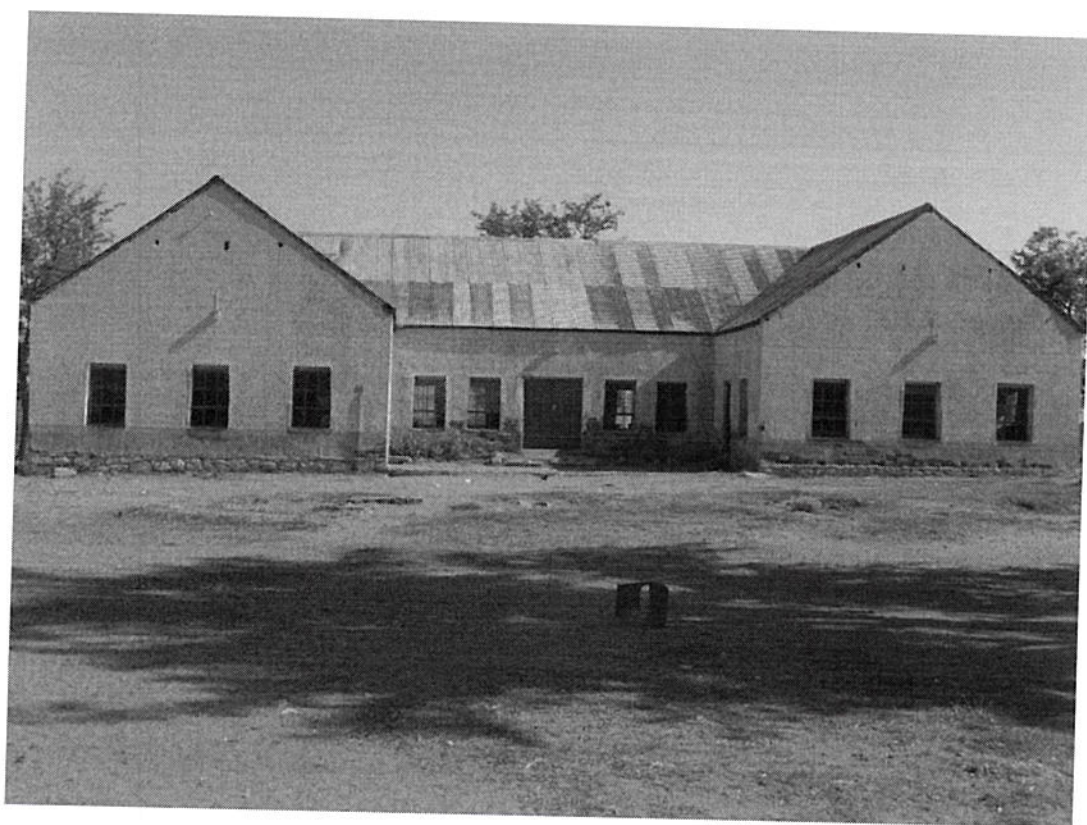


MUTLE HERITAGE PROJECT IN THE LEPELLE - NKUMPI MUNICIPALITY

FUNDED BY LIMPOPO HERITAGE RESOURCE AUTHORITY

COMPILED BY T.M. MOJAPELO



Product of
BOHWA-BOETI CONSULTING
P.O.BOX 35
CHUENESPOORT
0745



JANUARY 2008

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IN THE LEPELLE - NKUMPI MUNICIPALITY

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Figure 1.1 THIS SIGNBOARD ON THE POLOKWANE/ LYDENBURG ROAD POINTS IN THE DIRECTION OF GAMPHALELE, WHERE THE PROPOSED HERITAGE SITE , MUTLE PRIMARY SHOOOL IS

The value of this research project is informed and entrenched in the spirit of the new democratic South Africa and its Constitution which is based on the Bill of Rights. As we are part of the international community, it is also in line with the United Nations Educational, Scientific and Cultural Organisation (UNESCO)'s International Heritage Programme to preserve exceptional areas of importance to humanity. In his address marking Heritage Day in 1996, former President Nelson Mandela said: " When our first democratically-elected government decided to make Heritage Day (24

...ays, we did so because we knew that our rich and varied cultural heritage has a profound power to help build our new nation". A nation without a past, is a lost nation. Bohwa-Boeti Consulting holds the same view and its slogan is "Empowerment through Heritour" as heritage has the capacity to revive past glory, attract tourists, create employment and improve the living standards of the "heirs".

The objective of this research project is to facilitate the declaration of Mutle Primary School in GaMphahlele as a provincial heritage site. UNESCO defines heritage sites as places of natural or cultural inspiration that merit preservation for future generations. The selection of such sites is guided by criteria iii. viz. "To bear a unique or at least exceptional testimony to a cultural tradition or to a civilization which is living or which has disappeared." The inspection, identification, conservation, protection and promotion of the heritage site for the present and future generation is the ultimate goal. This is done in terms of the South African National Heritage Resources Act, 1999 (Act No.25 of 1999). The process includes:

- Inspections
- Research
- Public participation
- Recommendations

As we present the final report on the Mutle Heritage Project, we look back with a sense of pride and accomplishment, though some work still lies ahead. The most crucial yet exciting and challenging future stages of this project will be the



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ereof. The whole exercise was full of exciting moments and challenges for Bohwa-Boeti Consulting. The project proceeded as planned due to the passion and co-operation of the principal and staff at the proposed heritage site. Leaders and members of the community alike showed keen interest during inspections and collection of data. The fact that it was presented as a “school project” made the sources much more willing to open up and volunteer information.

My background as a former radio personality from a credible media organization also benefitted the research as most of the sources either knew me or had heard about me. Research team members were also locals who understood the dynamics and knew the terrain very well. This created the necessary trust in the interviews and research in general.



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Figure 1.2 THIS IS MUTLE AVENUE, LEADING TO THE HERITAGE SITE – MUTLE PRIMARY SCHOOL

Location

Mutle Primary School is situated 60km South-East of the city of Polokwane, in the GaMphahlele capital village of Seleteng within the Lepelle-Nkumpi Municipality. From Polokwane the Lydenburg road passes through the Chuenespoort and leads East to the villages of GaMphahlele, with Seleteng almost at the centre. It lies between the Lebopo mountains (Strydpoort mountain range) to the North and the Lepelle river (Olifants river) in the South. Hlakaro river runs through the village. The village is easily accessible from either the Polokwane/Lydenburg road (8km) or Lebowakgomo township (11 km). The village can also be reached using the Mokopane/Zebediela or Settlers/ Roedtan roads.



Figure 1.3 THE HERITAGE SITE, MUTLE PRIMARY SCHOOL BUILT ON AN OPEN VELD CALLED MABJANA-MASWANA (BEAUTIFUL BLACK ROCKS) WAS OFFICIALLY OPENED ON 07 OCTOBER 1921.

Co-ordinates

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
MUTLE PRIMARY SCHOOL	LEPELLE-NKUMPI	LIMPOPO	24.18383S 29.37971 E

The Seleteng village is surrounded by big and small mountains which include Maake, Seogeng, Tlourwe, Seropje, Tšhiipi, Manoge and Thabana'Bodikana. The proposed heritage site, Mutle Primary School is situated between the last two mountains, the latter to the West and the former to the East. The river Hlakaro runs through a pass formed between Maake and Tlourwe mountains and continues to flow between Maake and Seropje mountains. As it winds down passing near the royal kraal, the Matime bridge carries people in and out of the village. Manoge mountain boasts some of the smoothest rocks which are used as grinding stones.

GaMphahlele is made of a number of villages which include:

- The capital village, Seleteng made of the royal kraal (mošate) consisting of dikgoro: Manaleng, Magaseng, Manganeng and Makaung.
- Seleteng sub-sections:
 - Maijane (Ga Mapheto, GaMazwi, GaKgwadi)
 - Diraganeng (GaMaleka/ Mmathuhu, GaTshwaana, Maupaneng)
 - Thabaneng (GaMashwene, GaLegodi, GaMadisha)
 - Sefalaolo
 - Mmamogošudu
 - Sahlokwe
 - Madilaneng
- Northern villages along the Lebopo mountains and the Lydenburg road: Mogodi, Serobaneng, Hwelešaneng, Bolopa and Phalakwane.



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Jane Furse road:

- (West of the road) Lening, Marulaneng, Sepitsi (deserted due to forced removals by Whites like Mr Van Niekerk, most of its residents went to the villages of Marulaneng and Tooseng

- (East of the road) Thamagane, Makurung, Dithabaneng, Morotse, Tooseng (Bosplaas)

- Southern villages along the Lepelle river: Tjiane, Mmamošweu, Mmalemati (Maralaleng, Mosetamong & Lekurung), Nkotokwane, Phoširi (Mokgapaneng)
- Eastern villages: Lesetsi, Tswaing, Sampye (deserted village moved across the river and now known as Mmadisei) and Mashite.
- Middle villages along the Tudumo river/ Lebowakgomo A road: Mmamaolo (Legwareng, Mampiki, Moepeng)

Common surnames within the Bakgaga ba GaMphahlele community include: Mphahlele, Ntsoane, Maleka, Matabane, Mazwi, Muroa, Lekgau, Takalo, Mapheto, Kgokolo, Mashwene and others.

The totem

The totem of the Bakgaga ba GaMphahlele is the *pangolin* (kgaga). The pangolin is a scaly anteater native to Asia and Africa with a small head, elongated snout and tongue, and a tapering tail. The name is from the Malay word *peng-gōling* (from its habit of rolling itself up) – Reader's Digest Oxford: COMPLETE WORDFINDER 1993. Very few people have ever been privileged to see this armourplated termites/ ants-eating mammal also known as *ietermago*. The mostly nocturnal animal spends nights on



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competes for ants and termites with the aardvark. Its
predatory is the pugnacious ant. (www.krugerpark.co.za)

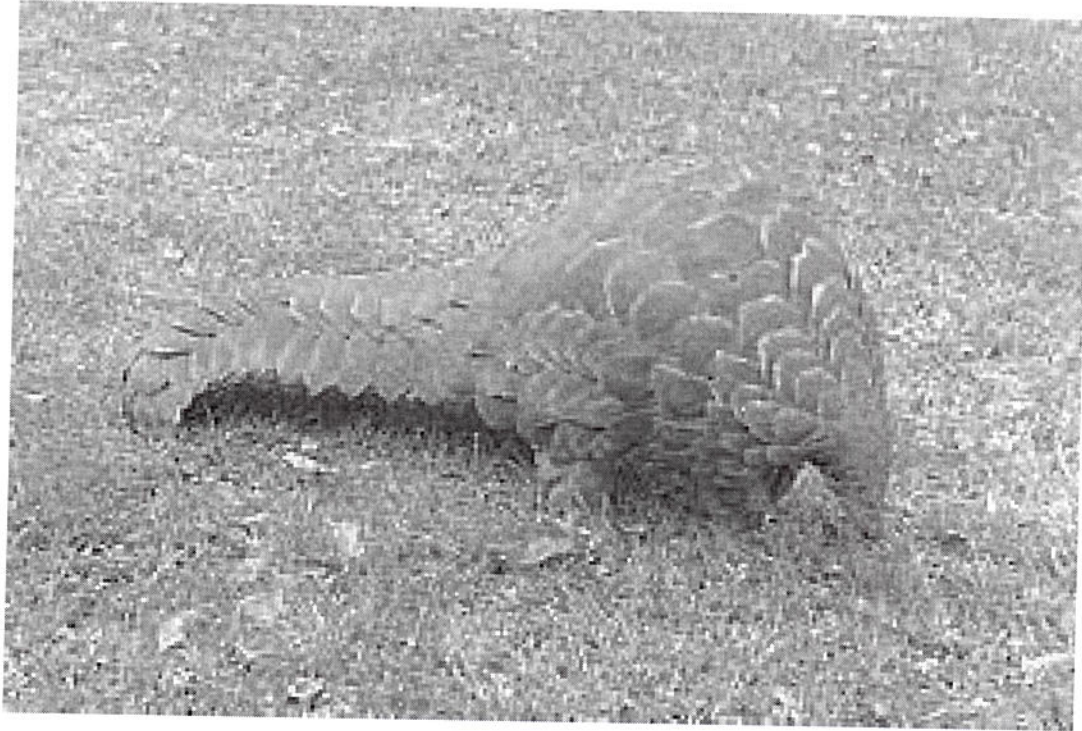


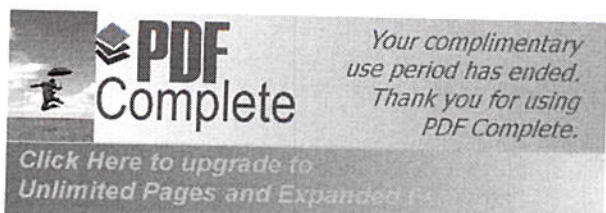
Figure 1.4 THE TOTEM OF THE BAKGAGA IS THE PANGOLIN (KGAGA). HERE THE NOCTURNAL MAMMAL IS SEEN IN ITS NATURAL HABITAT FEEDING ON ANTS AND TERMITES.

2.1. Documented History:

Written or printed documents that provide record or evidence on the heritage site were obtained from old newspapers, books, internet, the local authority offices and the school itself. This is also corroborated by oral evidence gathered in the course of the research.



Figure 2.1 THE FIRST LEARNING CENTRES IN THE AREA WERE MISSION SCHOOLS LIKE THOSE OF THE WESLEYAN, PRESBYTERIAN AND ANGLICAN CHURCHES. THIS OLD METHODIST CHURCH BUILDING IN DIRAGANENG ON THE BANKS OF HLAKARO RIVER WAS ONE OF SUCH LEARNING CENTRES



SITE NAME	MUNICIPALITY	PROVINCE	MAP
			POINTERS
METHODIST	LEPELLE-NKUMPI	LIMPOPO	24.18369S
CHURCH			29.37971 E

The motivation for Kgoši Mmutle III to build a public school at Mabjana-Maswana in Seleteng, GaMphahlele is documented in the late Dr C.N. Phatudi's book titled "Kgoši Mmutle III". It indicates that earlier centres of learning were mission schools and the ruler was concerned that members of his community who fell outside the scope of these institutions would be deprived of education. With the support of visionaries like Lucas Dikobe Molaba and Makobatjatji James Mphahlele (see footnote on statue of Kgoši Mmutle III), Central School was opened on 07 October 1921 at an open veld known as Mabjana-Maswana¹. The school's nickname "Mabjana-Maswana" is derived from the bedrock of black solid stones that form the strong foundation of the building.

¹ Mabjana-maswana – beautiful black rocks



Figure 2.2 THE SOLID ROCK TERRAIN ON WHICH THE SCHOOL IS BUILT IS CALLED MABJANA-MASWANA (BLACK ROCKS).
NOTE THE STONES USED IN LAYING THE FOUNDATION OF THE BUILDING.

"In those troubled times we nearly faltered, but as you all know, we tried our level best with the assistance of the government and it was finally possible, we now have a community school, of Unity, Mabjana-Maswana" (Ref. Kgoši Mmutle III: Dr C.N.Phatudi – Better Books, 1971, pg. 14).

The official opening of this first public school in the region by Mr F.S.Malan on 7 October 1921 is recorded on the plaque affixed to the building.



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Figure 2.3 THOUGH NOW COVERED WITH PAINT, THE PLAGUE CAN STILL BE READ AT CLOSE RANGE – LAID BY THE
RIGHT HON F S MALAN MNA AD 7 OCT 1921

The need for an independent secondary school became evident and in 1947 Ngwanamohube Secondary School was opened. It was named after the first queen of the Mphahlele people who was married from the Sekhukhunes beyond the Lepelle river. In 1965 Mphahlele Central School (Mabjana-Maswana) gave birth to another school, Matsobane High Primary which was named after the late Kgoši Matsobane Mphahlele, the first ruler of the Bakgaga ba GaMphahlele. It was decided at this point that the Mphahlele mother-school be renamed Mutle Lower Primary in honour of the progressive Kgoši Mmutle Phatudi III Mphahlele. It would cater only for the lower classes and feed into Matsobane, while Matsobane feeds into Ngwanamohube.

gh Primary School introduced lower classes and
 Mutle Lower Primary School re-introduced higher classes and both became full high
 primary schools in their own right. The entrenched culture of learning saw the
 mushrooming of other primary and high schools which formed an educational cluster
 around Seleteng:

<i>Village</i>	<i>Primary School</i>	<i>High School</i>
Seleteng Royal village	Mutle & Matsobane	Ngwanamohube & Dikobe
Manoge	Kgaganoko	Matime
GaMaleka	Patoga	Mokgorotlwana
Maijane	Maijane	Tauphuti
GaMashwene	Mmathabe	Sedimothole
Sefalaolo	Sefalaolo	Kgagatlou

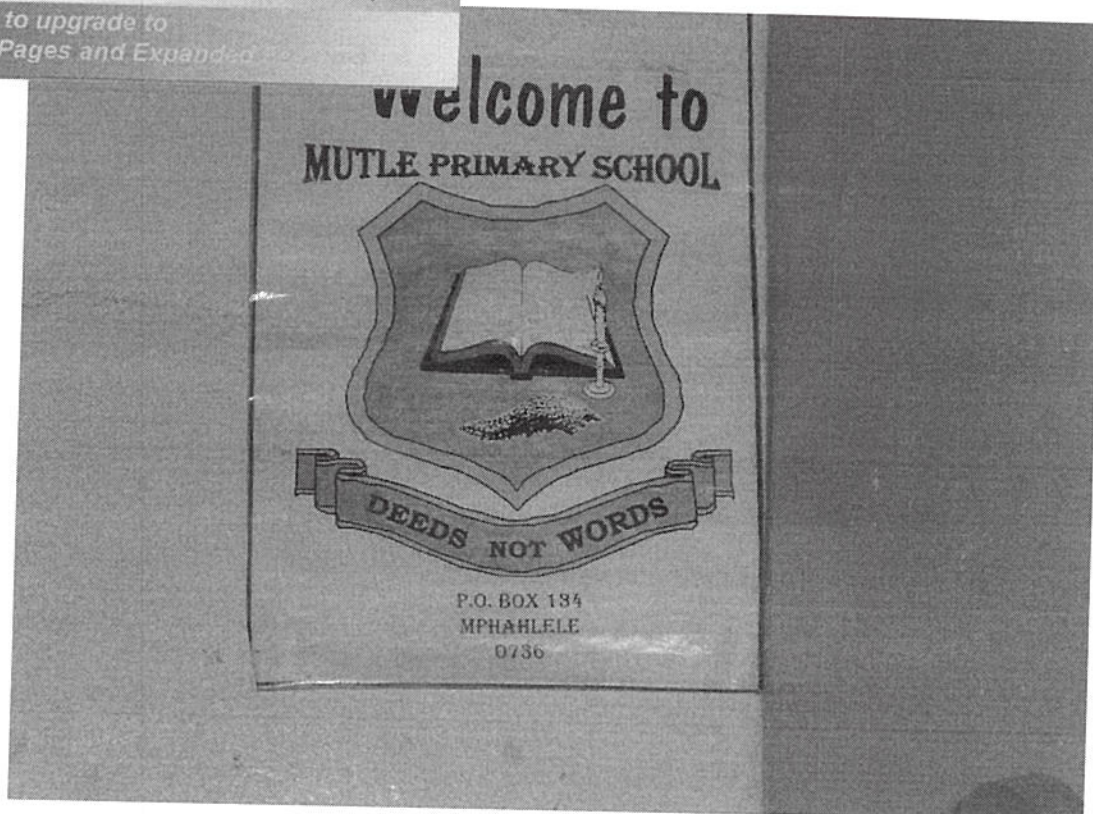


Figure 2.4 MUTLE PRIMARY SCHOOL'S EMBLEM SHOWING THE BIBLE, CANDLE, PANGOLIN AND THE SLOGAN.

The leadership of the school from its establishment to date are documented and filed in the principal's office:

1. Mr Jack Kalewa Tabane (1921 - 1935)
2. Mr Shadrack Mongalo (1935 - 1936)
3. Mr Reginald Mogoba (1936 - 1943)
4. Mr Sebotho Modise (1937 - 1947)
5. Mr Isaac David Kgokolo (1943 - 1955)
6. Mr Moses Legodi (1955 - 1965)
7. Mrs Cecilia Matabane (1967 - 1991)

(1992 - 1999)

5. Mrs Matsela: Grady's Home

(2001 -).

Note: Mr Reginald Mogoba was principal for the primary section while Mr Sebotho Modise who was fresh from Healdtown College introduced the secondary section and headed it. Mr Isaac Kgokolo left when he was appointed the first School Board secretary in the last quarter of 1955 with the introduction of Bantu Education.

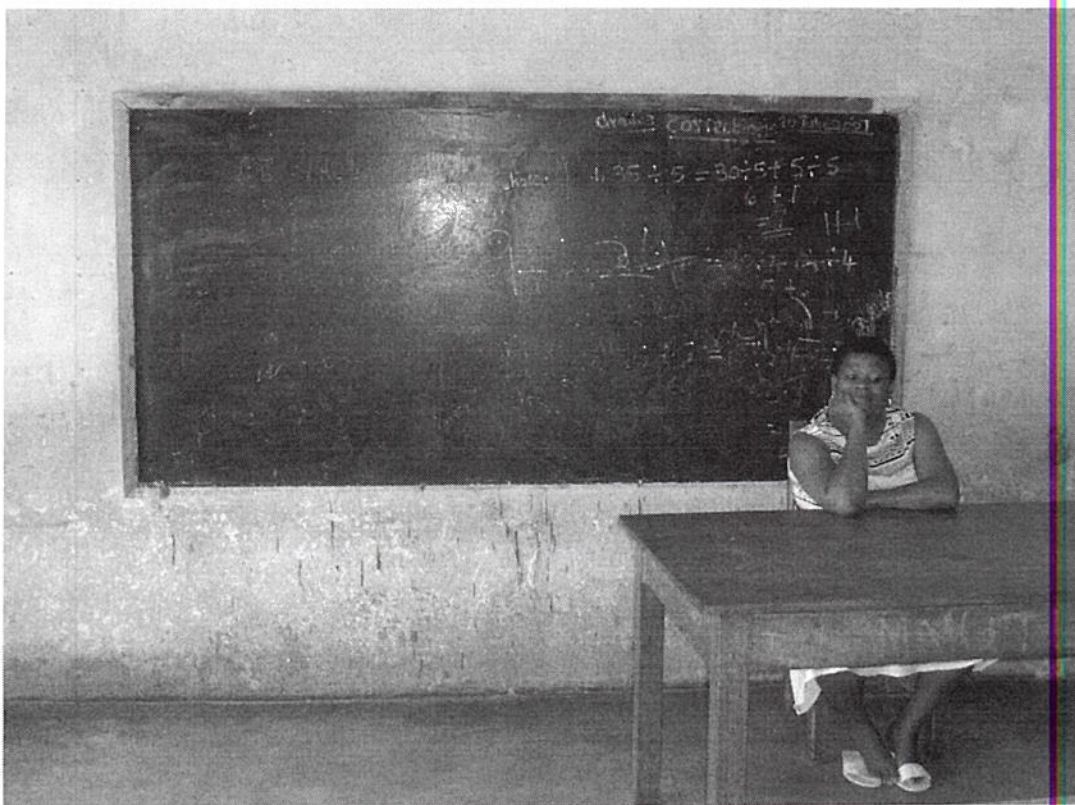


Figure 2.5 THE ORIGINAL CHALKBOARD BEHIND THE TEACHER WHO IS SITTING ON THE ORIGINAL CHAIR AND TABLE



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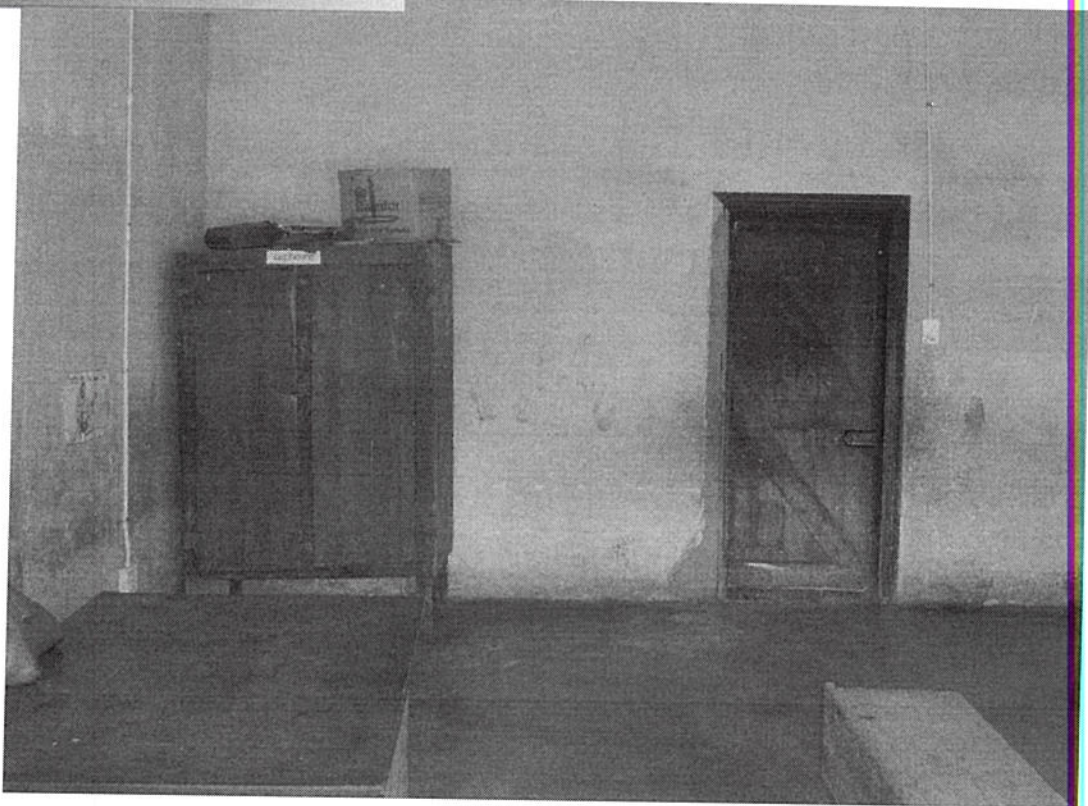


Figure 2.6 THE ORIGINAL CUPBOARD AND DOOR IN THE OLD STANDARD TWO CLASSROOM. ALTHOUGH THE ORIGINAL FLOOR WAS MADE OF WOOD, IT HAS SINCE BEEN CEMENTED, BUT THE WOODEN CEILING REMAINS INTACT



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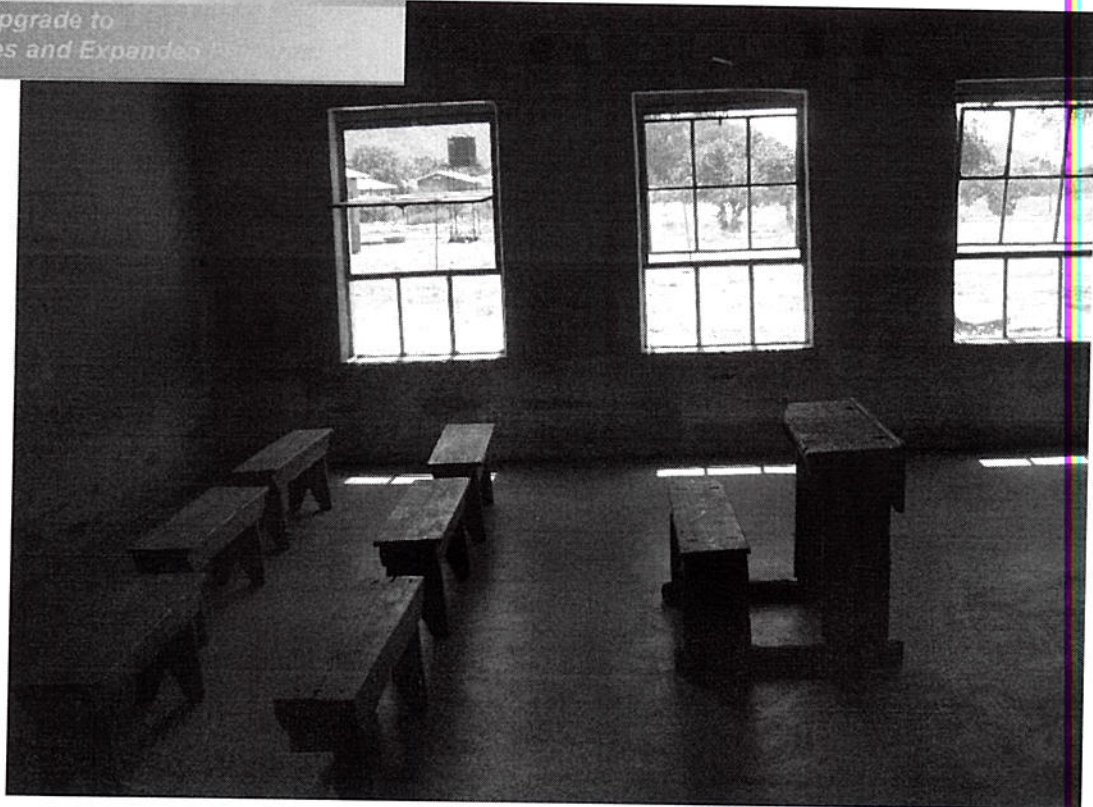


Figure 2.7 THE ORIGINAL SET-UP OF THE STANDARD 2 CLASSROOM WITH BENCHES AND DESKS



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Figure 2.8 A CLOSER VIEW OF THE ORIGINAL DESK WITH ITS BENCH, SHELVES AND INKPOT HOLES

a GaMphahlele is reflected in the following books

written by sons of the soil.

- Notsa Todi Lemapong Le – R.L.Matabane
- Tladi wa Dikgati – Dr C.N. Phatudi
- Child of This Soil – Letlapa Mphahlele

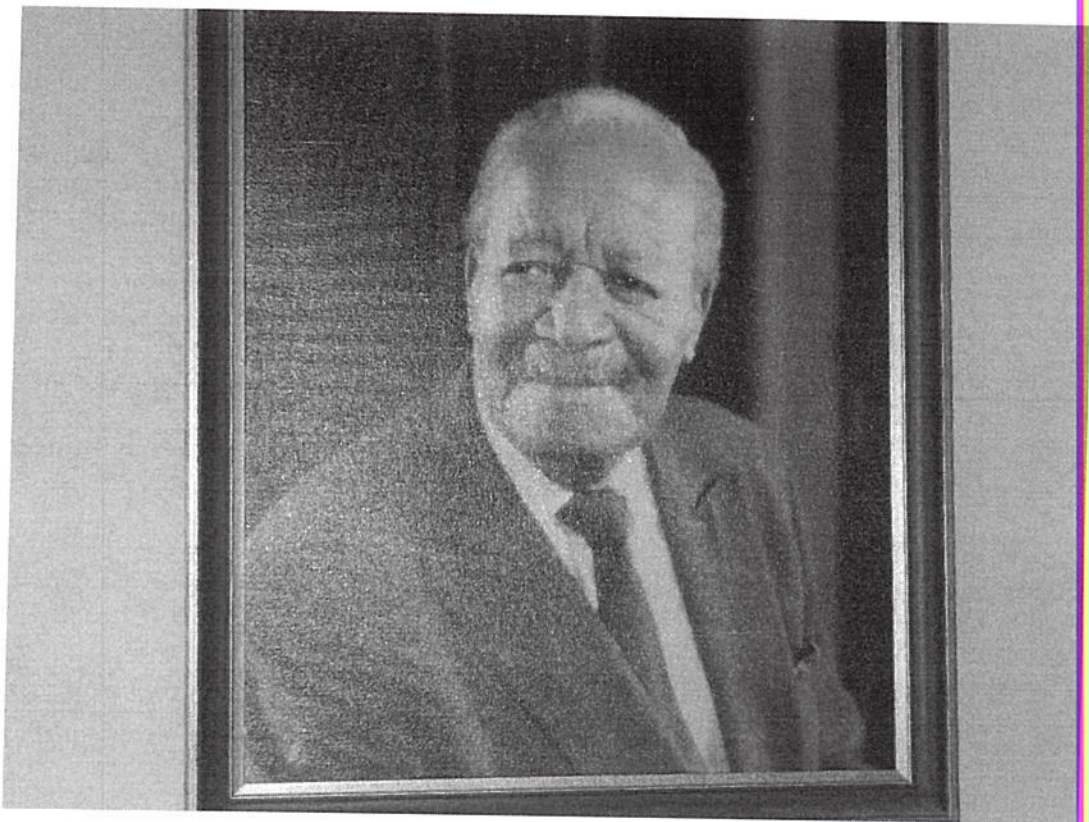


Figure 2.9 THE LATE EDUCATIONIST, LEADER, POLITICIAN AND AUTHOR - DR CEDRIC NAMEDI PHATUDI.

Most articles in the mainstream print media about the Seleteng village in GaMphahlele are related to the achievements of some sons and daughter of the place. These are men and women who became living testimony of the learning

gressive leadership of the community. The principal symbol of that spirit remains Mutle Primary School. GaMphahlele gave the world some of its prominent leaders. These cadres of the light shined so brightly and became recognised national and international leaders in various fields. Some prominent sons and daughters of the soil were/are:

- Mr Sefako Mapogo Makgatho – teacher and politician. Between 1906 and 1908 he became the founding president of the Transvaal African Teachers' Association (TATA), the fore-runner of the current teachers' union, Professional Educators' Union (PEU). He was the second president of the African National Congress (1917 – 1924). Former State President, Nelson Mandela honoured him by naming his son after him.
- Dr Cedric Nemedi Phatudi – Educationist, leader, politician and author. Some institutions were named in his honour during his tenure as Chief Minister of the former Lebowa homeland. They include Dr C.N.Phatudi College of Education in Burgerfort, Dr C.N.Phatudi Hospital in Tzaneen, the Dr C.N.Phatudi Bridge between GaMphahlele and GaSekhukhune. Among his books is "Kgoši Mutle III" which sheds more light on the person and rule of his father. His other books include: Tladi wa Dikgati, Robinson Crusoe, Julease Sisare, Kgoši Henre IV as well as Sepedi grammar books like Dilakalaka tša Segagešo.
- Professor Es'kia Mphahlele – World renowned author, educationist and journalist. His books include: Down Second Avenue, The African

- ne, Voices in the Whirlwind, Chirundu, In Corner B, The Wanderers, Modern African Stories, Afrika My Music, African Writing Today, The Unbroken Song, The Living and the Dead and Other Stories. Among the many accolades he received over the years, the literary icon was honoured with a Literary Lifetime Achievement Award by the South African Literary Awards in 2005. The Es'kia Mphahlele Institute for African Studies was established in his honour.
- Mr Mohlabi Moses Mphahlele – Poet, leader and politician. Secretary of the Transvaal Congress, he translated Enoch Sontonga's Nkosi Sikelel'iAfrika into Sesotho in 1942.
 - Mr Letlapa Mphahlele – Politician and author. President of the Pan Africanist Congress of Azania at the time of this research. His biography is titled "Child of this Soil". Also see the Lyndi Fourie Foundation (lyndifouriefoundation.org.za)
 - Mrs Lilian Masediba Ngoyi (née Matabane) – Leader and politician.
 - Dr Thema Phatudi – one of the first medical doctors in the region.
 - Dr Machupye Mphahlele – well-known gynaecologist after whom the former Groothoek Hospital in Zebediela was later named.
 - Dr Dixon Makgeledise Mphahlele – Leader and educationist. He was president of the Transvaal United African Teachers Association (TUATA) between 1966 and 1974. A primary school in Lebowakgomo township was named in his honour.
 - Professor Mafori Charles Mphahlele – educationist.



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Figure 2.10 THE STATUE OF EDUCATIONIST, AUTHOR, LEADER AND POLITICIAN, DR CEDRIC NAMEDI MAEBANA PHATUDI STANDS IN THE ROYAL SQUARE NEAR THE SOLLY COLMAN HALL, A STONETHROW AWAY FROM THAT OF HIS FATHER.

The population was estimated to be 115, 000 (1997/98 Delport Du Preez and Associate – Olifants Sand Water Transfer Scheme)



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Figure 2.11 IT IS THE RESPONSIBILITY OF THE ELDERLY TO PASS ON ORAL TRADITIONS, MORALS AND VALUES TO THE YOUNG GENERATION THROUGH FABLES, PROVERBS AND IDIOMS

Credit also goes to this aspect for most information contained in this research document as it corroborates most of the documented history. Oral history is the unrecorded history of the people passed on verbally from one generation to another. It is the responsibility of elderly villagers to pass this legacy on to the younger generation. Aspects of oral history include :

- Origins of the community
- How they got their surname

- Rituals and other cultural activities
- Family structure and relationships
- Moral values and taboos
- Matters relating to gender

Most of the above aspects are learned through fables, proverbs, idioms and songs. It is crucial to capture this wealth of information for documentation and preservation in our national archives and public libraries. My personal experience during this research project is that the number of our aged, the “walking libraries” who are the custodians of this history is dwindling very fast. There'll come a time when it'll be very difficult if not impossible to get credible oral history as they'll take it to the grave with them. Oral history on the Bakgaga ba GaMphahlele as narrated by the village elders traces their origins from the Bakgaga ba GaMaake in the Bokgaga area of Tzaneen.

The leadership

The Bakgaga ba Mphahlele arrived at the Maake mountain (Seleteng) under the leadership of Kgoši Matsobane Mphahlele in the 1800's from the Bokgaga area in GaMaake near Tzaneen. The people whose totem is a pangolin (kgaga) are descendants of Kgoši Maake, who gave his son a horn full of warrior muti (lenaka la ntwā) with which to defend himself (iphahlela) along the way, hence the surname Mphahlele². On arrival they found groups like the Ntsoane, Mazwi and Muroa already residing in the area near the current Seleteng. Due to running battles with

² Mphahlele – defend me

saught refuge in the Lebopo mountain range near present day Bonhekrooi. The valley they made their home became known as Molapo wa Mašwaneng due to the many sweet thorn trees in the area. When Kgoši Matsobane died, he was buried in the cave that used to be his fort. Kamela Mphahlele became the interim leader while waiting for the regent, Matime who was working in Randfontein.

As Kgoši Matsobane died before he could be matrimonially engaged, Kgoši Matime II went over to the Sekhukhunes and asked for Ngwanamohube to be his late brother's wife. With the encouragement and support of advisers like Lucas Dikobe Molaba and Makobatjatji James Mphahlele, Kgoši Matime II made education a priority for his children. Ngwanamohube's first three children were girls and the fourth was the subject of our research, Kgoši Mutle Phatudi III Mphahlele. He was born on 30 November 1887 and received his primary school education at the Presbyterian Mission School in the Mamogoshudu village (Stuartville). He did his Standard 6 to Form II classes (1904 – 1906) at Lovedale, where he was also baptized in the Presbyterian Church. The progressive leader later sent all his wives to school. Kgoši Mutle III led his GaMphahlele community from 12 August 1914 to 15 July 1950.



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Figure 2.12 PORTRAIT OF THE GENTLEMAN RULER, KGOŠI MUTLE PHATUDI III MPHAHLELE HANGS ON THE WALLS OF THE MPHAHLELE TRADITIONAL AUTHORITY OFFICES WITHIN WALKING DISTANCE FROM THE SCHOOL. THE HERITAGE SITE WAS BUILT DURING HIS REIGN AND SUBSEQUENTLY NAMED AFTER HIM.



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Figure 2.13 THE STATUE OF THE PROGRESSIVE RULER, KGOŠI MMUTLE PHATUDI III MPHAHLELE STANDS TALL OUTSIDE THE MPHAHLELE TRADITIONAL AUTHORITY OFFICES

Sereto sa Kgoši Mutle III (Praise poem)

Ke ngwana' marapo a ditlou, Magope

Ke ka-khurumelwa-ka-seroto wabo Motodi'a Magasa,

Ka re go gola tšhaba sešo sa fologa dithabeng.

Ke Mutle-monyana wa Borwa,

Mutle ke šia lesolo, ke šia mampša a kgobane.

Ke Mutle, pharara sa Mangana.

Tlametlo la meetse a pula'a Mabuše

Segwagwa se kile sa Ila Mapagane



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Ba tswela ka sefara ba na

Ba re Mokgaga dikgomo o tšere



Figure 2.14 PICTURE OF THE OLD WISE EVANGELIST – LUCAS DIKOBÉ MOLABA WITH BIBLE IN HAND. A HIGH SCHOOL WAS BUILT IN HIS HONOUR IN THE VILLAGE OF SELETENG – DIKOBÉ MOLABA HIGH SCHOOL



Figure 2.15 THE REFURBISHED PRESBYTERIAN CHURCH IN MAMOGOSHUDU, WHERE KGOŠI MUTLE III STARTED HIS SCHOOLING. HE SUBSEQUENTLY BECAME A STAUNCH MEMBER OF THE CHURCH

Co-ordinates

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
PRESBYTERIAN CHURCH	LEPELLE-NKUMPI	LIMPOPO	24.18369S 29.38791 E



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Figure 2.16 THE OLD CHURCH BELL STILL INVITES CONGREGANTS TO PRAYER AS IT DID FOR MANY YEARS IN THE PAST. PROTECTED BY A ROOF, IT STANDS IN THE CHURCHYARD

After the death of Ngwanamohube I, another Mmakgoši³ was married from the Sekhukhunes in the name of Mamasegare to become Mmutle's mother. One of her children, Moepadira (Ngwato) became regent in 1950. In 1974 he married Ngwanamohube II from the Sekhukhunes for his late brother, Mmutle. By now, we should have realized that the Mphahleles marry their Mmakgošis from GaSekhukhune and vice versa.

³ Mmakgoši – the king's wife



Figure 2.17 SON OF DIKOBÉ MOLABA, REV B.M. MOLABA OF THE PRESBYTERIAN CHURCH WITH HIS WIFE, KODI JOSEPHINE MOLABA.. HE UPON RETIREMENT IN 1977 LIKE HIS FATHER, HE COMMITTED HIS LIFE TO SERVING THE GAMPHAHLELE COMMUNITY FOR 26 YEARS. FOR HIS IMMENSE CONTRIBUTION HE WAS HONOURED BY THE U.P.C.S.A STUARTVILLE KIRK SESSION ON 2nd MARCH 2003 AT MAMOGOSHUDU. HE PASSED AWAY TOWARDS THE END OF THAT YEAR AGED 100 YEARS

3.1 What is heritage?

The general meaning of heritage is anything that is or may be inherited. The new democratic government of the Republic of South Africa defines heritage as, "that which we inherit: the sum total of wild life and scenic parks, sites of scientific or historical importance, national monuments, historic buildings, works of art, literature and music, oral traditions and museum collections together with their documentation"(Department of Arts, Culture, Science and Technology on 17 September 1996). This takes account of all relevant cultural values and indigenous knowledge systems as well as material or cultural heritage value. The previous act, the National Monument Act, 1969 (Act No. 28 of 1969) and section 41 (2) of the Environment Conservation Act, 1989 (Act No.73 of 1989) were not inclusive of all communities and spaces of the Republic of South Africa due to the discriminatory nature of the Apartheid System. These have since been repealed and replaced by the National Heritage Resources Act, 1999 (Act No. 25 of 1999). In South Africa the 24th September has been put aside as a national public holiday. Its significance rests in recognizing aspects of the country's culture which are both tangible and difficult to pin down: creative expression, our historic inheritance, language, the food we eat as well as the land in which we live. The legislation empowers the South African Heritage Resources Agency (SAHRA), in consultation with the Minister of Arts and Culture and the MEC of every province to grade heritage sites according to the following categories:

Grade 2: Special significance within the context of a province or a region

Grade 3: Other heritage resources worthy of conservation

3.2 Tangible Heritage

Natural heritage

Generally speaking, this includes anything existing in or caused by nature; in other words, not artificial. According to the widely accepted definition of natural heritage, it pertains to all of South Africa's geological formations, landscapes, plants and animals. (Pearlson et al;1998)

Places of natural heritage in the neighbourhood of the proposed heritage site include the following :

Thabana ya Bodikana

A small mountain which lies within walking distance to the West of the heritage site. It boasts some of the most astonishing rock formations which resemble house furniture like a bed and a sofa. The most mysterious feature on the mountain is a tunnel known to the locals as "Apollo". It has an entrance as big as that of a house door at the bottom; inside the tunnel are steps leading to the top of the mountain and at the top there is an exit as big as a window.



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Figure 3.1 THIS SMALL MOUNTAIN IS KNOWN A THABANA YA BODIKANA⁴. IT LIES WITHIN WALKING DISTANCE TO THE WEST OF THE HERITAGE SITE AND IT BOASTS SOME OF THE MOST ASTONISHING ROCK FORMATIONS

Co-ordinates

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
THABANA	YA LEPELLE-NKUMPI	LIMPOPO	24.18437S
BODIKANA			29.37971 E

⁴ Thabana ya Bodikana – Small mountain of junior male initiates



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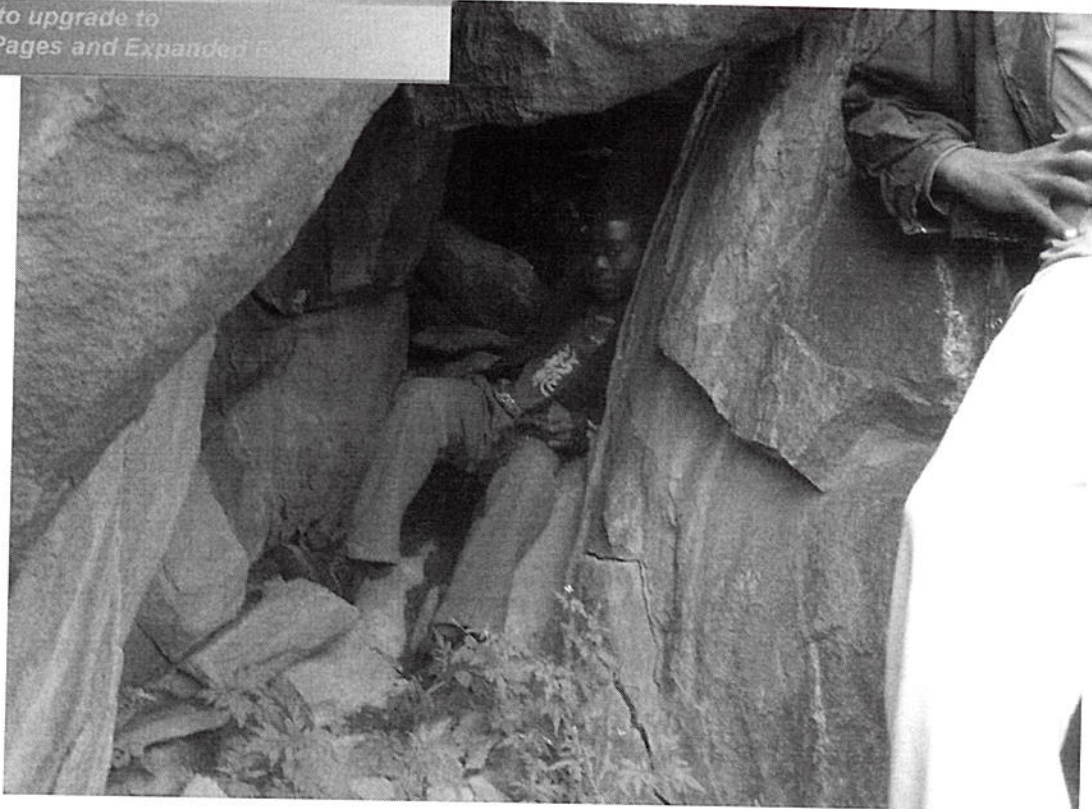


Figure 3.2 THIS IS THE ENTRANCE INTO A TUNNEL THE LOCALS NAMED "APOLLO". INSIDE ARE CLIMBING STEPS LEADING TO THE OPENING AT THE TOP OR THE "MOON"



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Figure 3.3 THE MOUTH OF THE "APOLLO" TUNNEL AT THE TOP OF THE THABANA YA BODIKANA



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This is another small mountain within walking distance to the East of the heritage site. The name was inspired by the “flying” rocks at its top which resemble swallows in full flight.



Figure 3.4 THIS SMALL MOUNTAIN TO THE EAST OF THE HERITAGE SITE IS CALLED THABANA YA DIPEWANE . THE NAME WAS INSPIRED BY THE “FLYING” ROCKS AT THE TOP

Co-ordinates

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
THABANA DIPEWANE	YA LEPELLE-NKUMPI	LIMPOPO	24.18747S 29.39339 E

⁵ Thabana ya Dipewane – Small mountain of Swallows

This mountain stands within walking distance to the East of the heritage site. It is home to flat, round and smooth stones used by the villagers for grinding. These black rocks are a continuation of the belt that forms part of Thabana ya Bodikana, the bedrock on which the school foundation is laid and stretches further to the East.

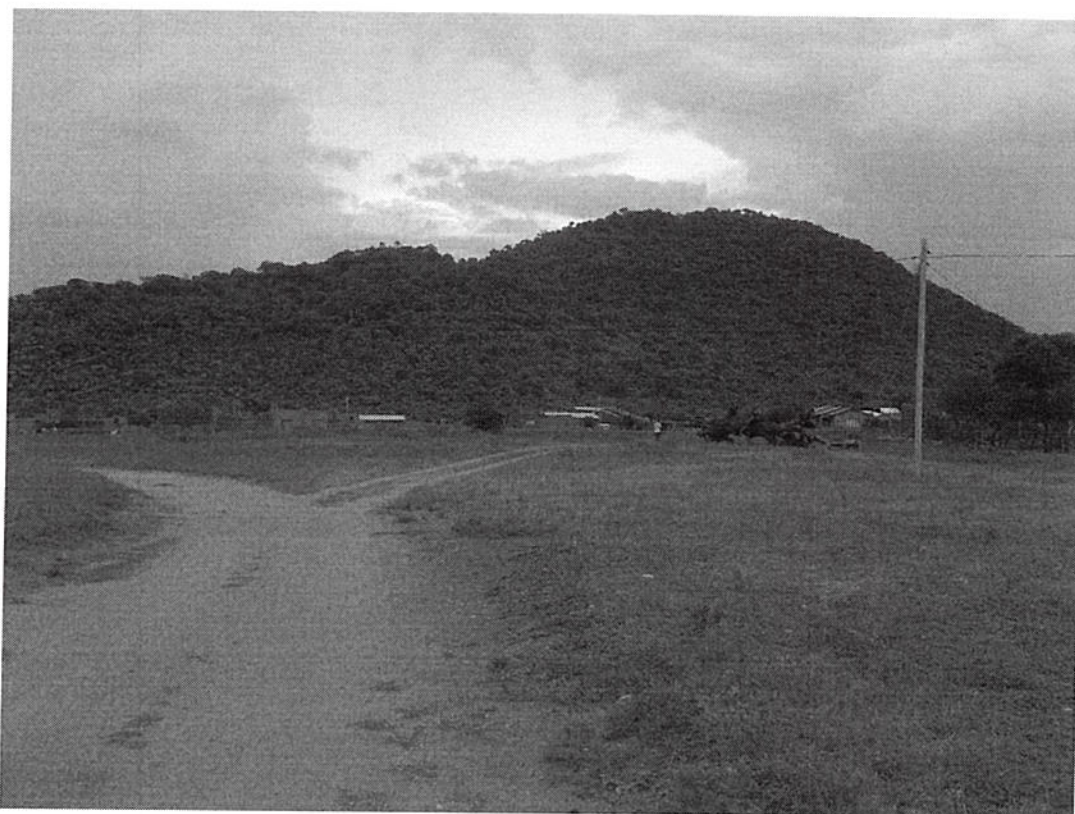


Figure 3.5 MANOGE MOUNTAIN IS HOME TO FLAT, ROUND AND SMOOTH STONES USED BY THE VILLAGERS FOR GRINDING

Co-ordinates

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
MANOGE	LEPELLE-NKUMPI	LIMPOPO	24.19432S
MOUNTAIN			29.39826 E

The cave is located on the northern side of the Maake Mountain and is visible from the Bolopa village road. It is right up the mountain and would be an adventure to mountain climbers. The mountain also boasts another cave on the southern side facing the Seleteng village.



Figure 3.6 THE CAVE ON THE NORTHERN SIDE OF THE MAAKE MOUNTAIN IS VISIBLE FROM THE BOLOPA VILLAGE ROAD

Co-ordinates

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
BOLOPA	LEPELLE-NKUMPI	LIMPOPO	24.18504S
MOUNTAIN CAVE			29.37956 E



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ak)

This is the highest mountain peak in the GaMphahlele area. It stands tall a few kilometers to the North-East of the Mutle heritage site. Standing on it, one is able to see almost all the neighbouring villages.

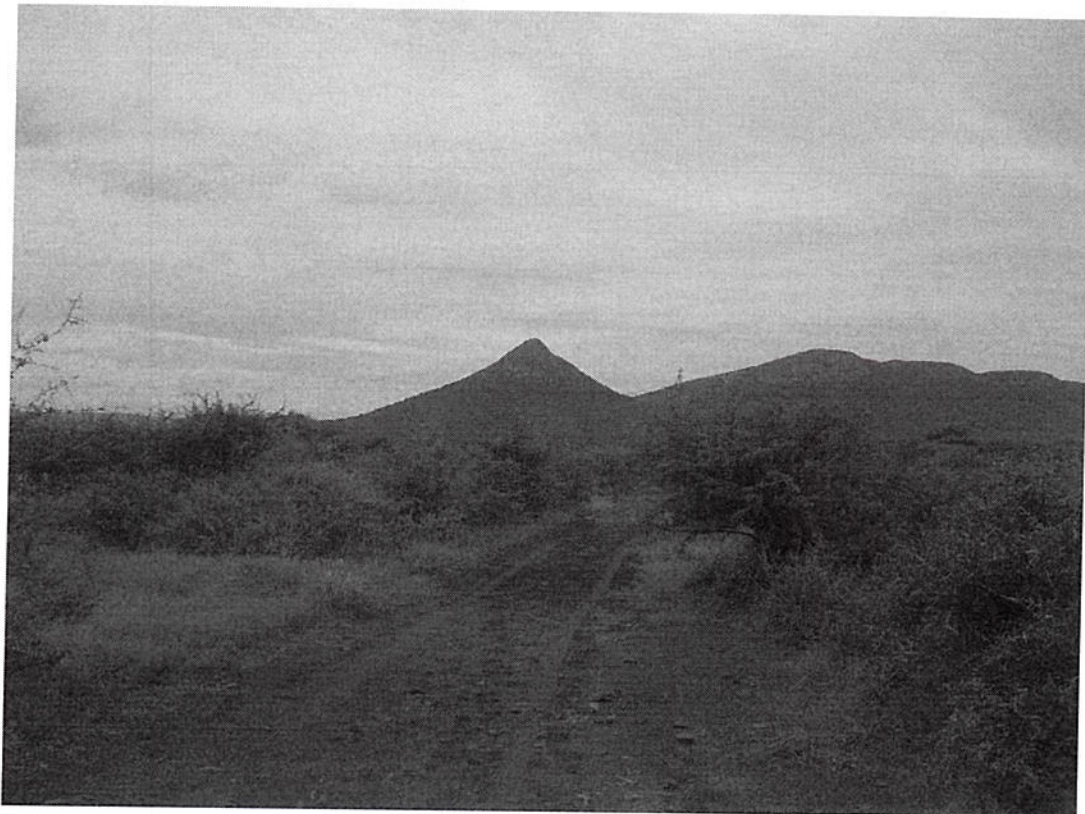


Figure 3.7 POINTING TO THE BLUE SKY ABOVE IS THE HIGHEST MOUNTAIN PEAK IN THE GAMPHAHLELE AREA KNOWN AS "MAAKENTLHA" (MAAKE MOUNTAIN PEAK)

Co-ordinates

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
MAAKE MOUNTAIN PEAK	LEPELLE-NKUMPI	LIMPOPO	24.18179S 29.42717 E

This spring water in Maejane village's section also known as Molsgat, is another place of interest. It is known to the locals as Tsodintsorwane⁶ due to its ever-running water stream. It lies a few kilometers to the East of the heritage site, to the southern side of the Hlakaro river bridge, between Maejane and Mashite villages. The locals say the springwater is under the protection of *mamokebe*⁷.

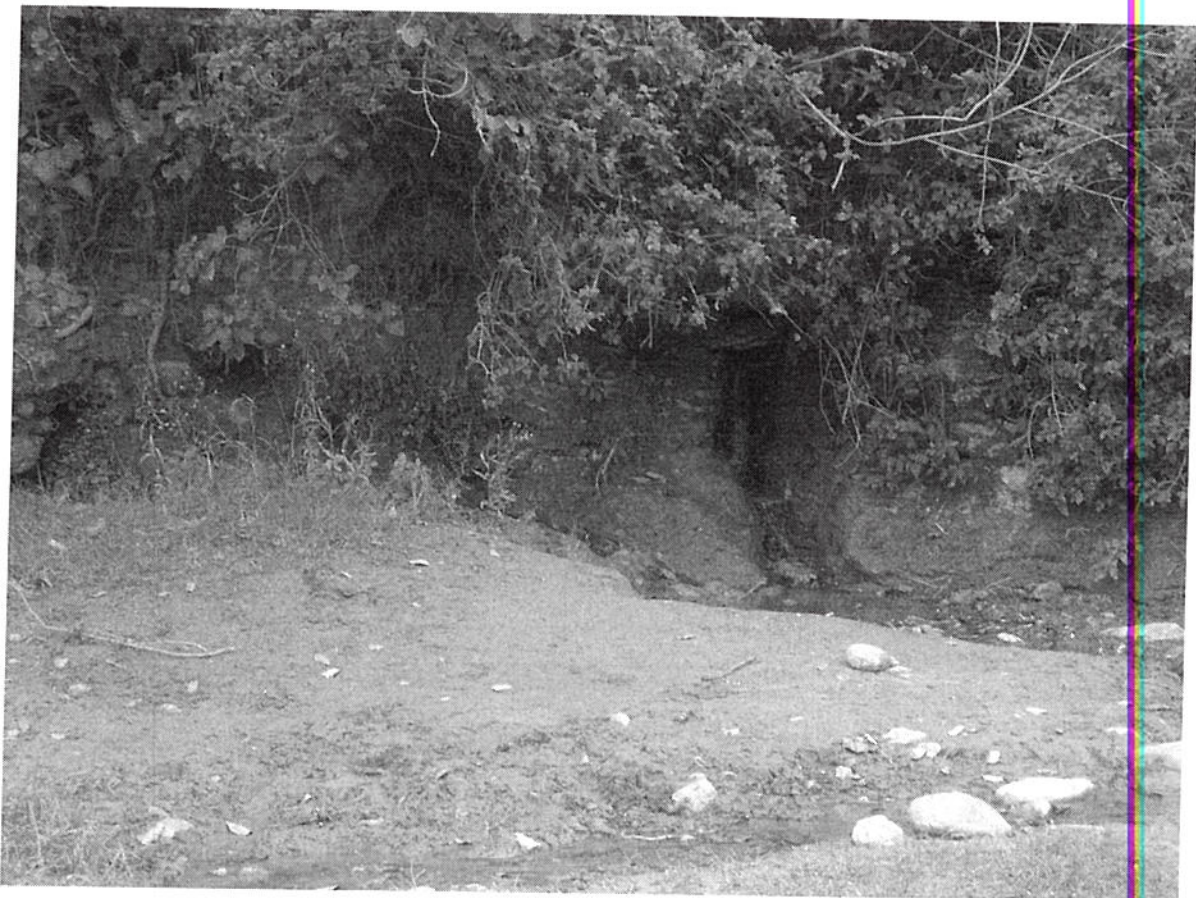


Figure 3.8 THE SPRINGWATER ALONG THE HLAJARO RIVER IN THE RAMORAKA SECTION OF MAEJANE VILLAGE KNOWN TO THE LOCALS AS "TSODINTSORWANE"

⁶ Tsodintsorwane – ever-running water

⁷ Mamokebe – a big monster snake with powers to cause massive thunderstorms

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
RAMORAKA	LEPELLE-NKUMPI	LIMPOPO	24.18701S
SPRINGWATER			29.41443 E

Seotsweng Springwater

Another springwater attraction is at the foot of the Maake mountain, at a mountain pass known as Seotsweng. The locals say this place is watched over by a big snake on behalf of the gods. Attempts to build a dam on the river were thwarted when the constructors were harassed by fearful storms in the night. The storm destroyed whatever they had already built.



Figure 3.9 THE SEOTSWENG PASS SPRINGWATER WITHIN THE HLAKARO RIVER NEAR THE BOLOPA VILLAGE ROAD



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SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
SEOTSWENG	LEPELLE-NKUMPI	LIMPOPO	24.18504S
SPRINGWATER			29.37956 E

Cultural heritage

Mashwaneng Valley Cave

The area salvaged within the Lebopo mountain range known as Mashwaneng or *Molapo wa Mashwaneng*⁸ was the original stronghold of the Bakgaga under Kgoši Matsobane Mphahlele. It is located between the villages of Serobaneng and Hwelešaneng. The Hwelešaneng road leads into the valley and after the bridge to the left is the cave which used to serve as Kgoši Matsobane's fort ; he was buried in there. Old stone walls can still be seen, with holes through which advancing enemies could be fired at with guns. It remains a sacred place to the Bakgaga.

⁸ Molapo wa Mashwaneng – Valley of sweet thorn trees



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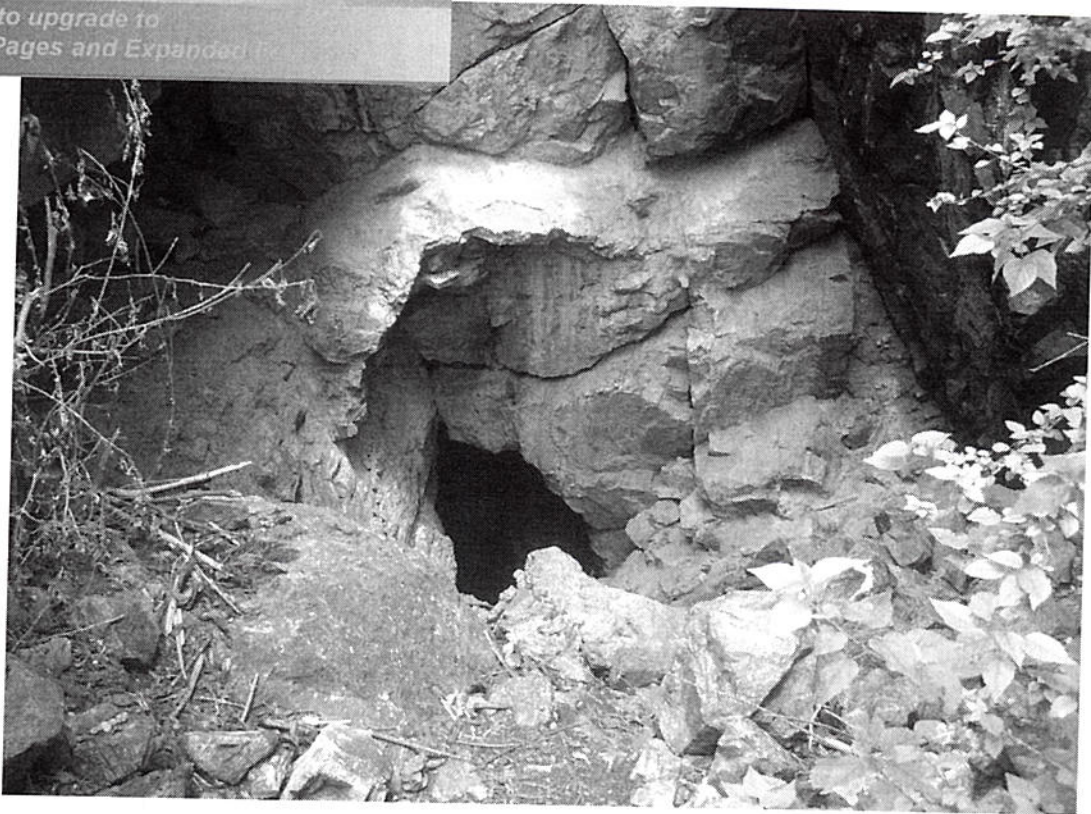


Figure 3.10 THE MAHSWANENG VALLEY CAVE IS A SACRED PLACE AS IT HOUSES THE GRAVE OF THE FIRST RULER OF THE BAKGAGA .



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Figure 3.11 THESE STONE WALLS ARE THE RUINS OF THE OLD SETTLEMENT. THIS IS THE GATEWAY TO THE HISTORIC CAVE

Co-ordinates

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
MASHWANENG	LEPELLE-NKUMPI	LIMPOPO	24.14236S
VALLEY CAVE			29.35981 E



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Sanikwe mountain lies within walking distance to the South-East of the Mutle heritage site. Hidden in this mountain is the cave known to the locals as “lewa la ga-Lekgau”(the Lekgau Cave). According to my tour guide, Tau ya Matuku⁹ Alpheus Mapheto (74yrs) the cave used to serve as a fort for the Lekgau group in times of war. However, he says before the group arrived here, the Mashabela group occupied the area but later moved across the Lepelle River. The cave has two entrances – one shallow cavity in which women used grinding stones to prepare family meals and a long tunnel that housed all the people and hid them away from enemies. The inside of the cave tunnel is high enough to allow an adult to walk without bowing and stretches deeper into the mountain. Grinding stones can still be seen in the cavity while the passage still house old clay pots.

⁹ Tau ya Matuku – Lion of the Matuku group



Figure 3.12 THIS IS THE FACE OF THE CAVE KNOWN TO THE LOCALS AS "LEWA LA GA-LEKGAU"¹⁰ AS IT USED TO BE HOME TO THE LEKGAU GROUP. IT IS HIDDEN IN THE SAHLOKWE MOUNTAIN TO THE SOUTH-EAST OF THE HERITAGE SITE .

Co-ordinates

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
SAHLOKWE	LEPELLE-NKUMPI	LIMPOPO	24.19432S
MOUNTAIN CAVE			29.39841 E

¹⁰ Lewa la ga Lekgau – the cave of the Lekgau people



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Figure 3.13 THE INSIDE OF THE CAVE IS HIGH ENOUGH TO ALLOW AN ADULT TO WALK WITHOUT BOWING AS SEEN HERE WITH OLD MAN "TAU YA MATUKU" MAPHETO. NOTE THE PASSAGE THAT STRETCHES DEEPER INTO THE MOUNTAIN.



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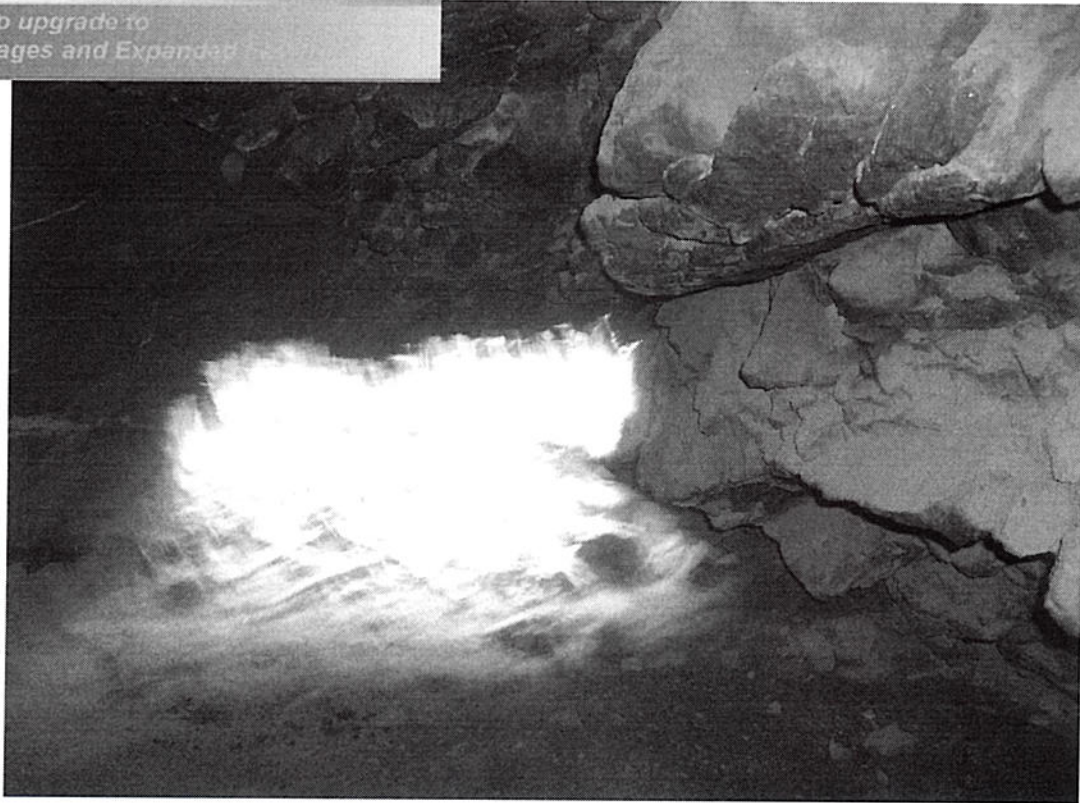


Figure 3.14 A PICTURE SHOT FROM THE INSIDE LOOKING OUT REVEALS THE SIZE OF THE CAVE

This is a big ball of rock also known to the locals as Thaba ya Badimo¹¹, located within the Lebopo mountain range. It is situated a few kilometers to the North-East of the heritage site on the mountainside of the Polokwane/Lydenburg road. On its foot is a springwater fountain that never runs dry. The locals testify to the fact that strange things are happening around the mountain which can only be attributed to the spirits of the ancestors. In the past there was a calabash near the fountain which passers-by would use to drink the water and nobody ever knew where the calabash came from or who its owner was. It is taboo to sip the water with your mouth straight from the fountain and it is believed if you do so, you'll get lost in the thick forests behind the mountain. Legend has it that at midday there is a very strong smell of porridge ready to be dished out, but nobody has ever seen the porridge, the fire nor the cook. Some have heard the sound of a chopping axe so close that they thought they'd see the axeman, but in vain. The forest behind the mountain is thick and wild; according to herdmen and hunters wild cats like leopards and big snakes still roam the area.

¹¹ Thaba ya badimo – mountain of the gods



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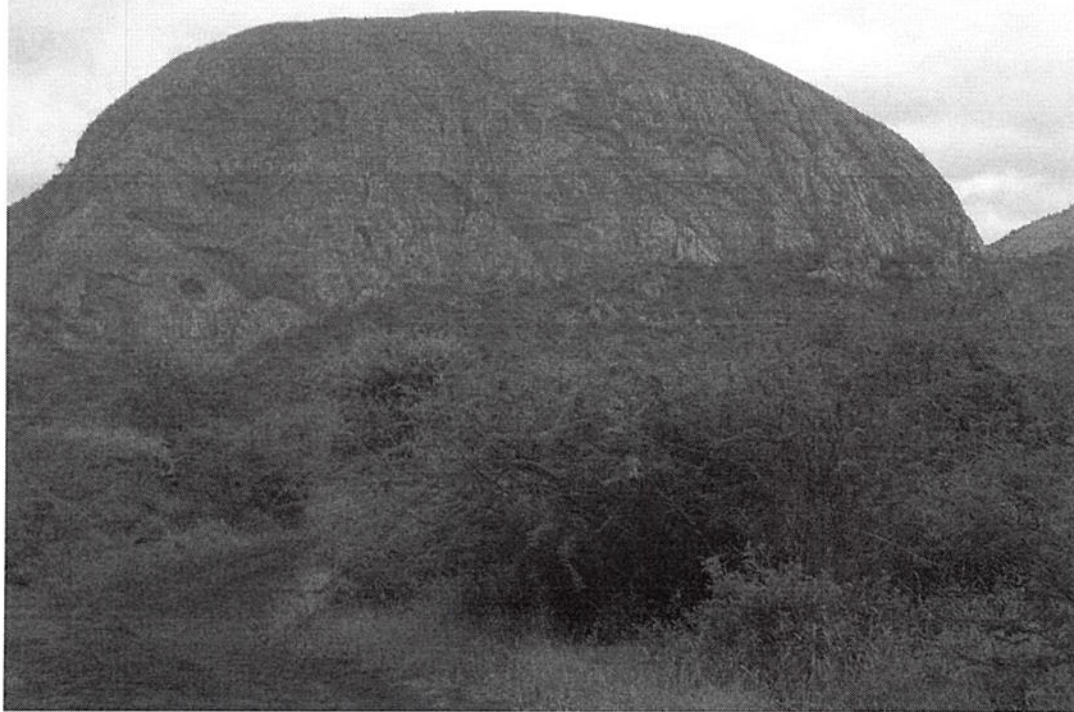


Figure 3.15 THIS BALL OF ROCK IS THABA YA MAHLATJI, ALSO KNOWN AS THABA YA BADIMO (MOUNTAIN OF THE GODS).
IT IS LOCATED WITHIN THE LEBOPO MOUNTAIN RANGE ALONG THE POLOKWANE/LYDENBURG ROAD.



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Figure 3.16 A CLOSE RANGE SHOT OF THE MOUNTAIN EXPLAINS WHY ONLY BABOONS CAN CLIMB IT FROM THIS SIDE.
HUMANS CAN ONLY CLIMB IT FROM THE OTHER SIDE



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Figure 3.17 THE RIVULET THAT GIVES LIFE TO THE VEGETATION AROUND THE SACRED MOUNTAIN

Co-ordinates

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
MAHLATJI	LEPELLE-NKUMPI	LIMPOPO	24.14771S
MOUNTAIN			29.43357 E

Tlaweng

This is the most sacred piece of land in the GaMphahlele area. It lies within a walking distance to the North-West of Mutle heritage site. This is the permanent resting place of royalty. It is secured behind four strong walls.

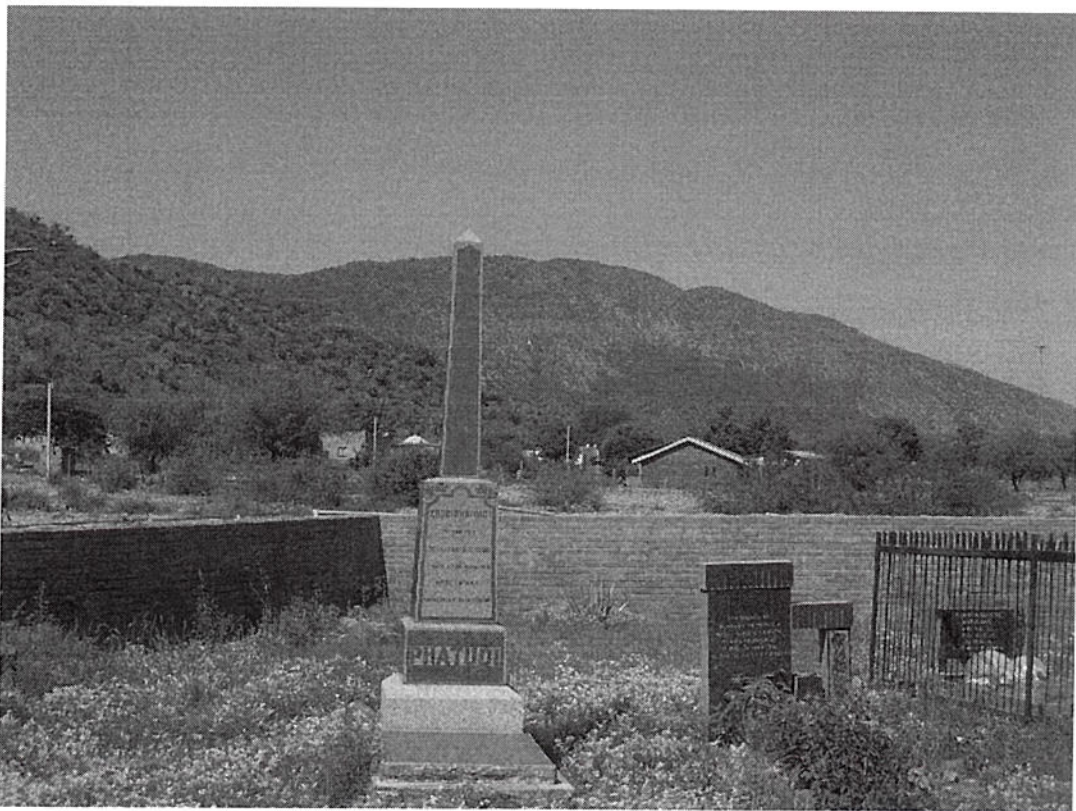


Figure 3.18 THE ROYAL CEMETRY AT THE FOOT OF SERAPJE MOUNTAIN (TO THE LEFT) WITH MAAHE MOUNTAIN IN THE DISTANT BACKGROUND (TO THE RIGHT). THE PROMINENT TOMBSTONE IS THAT OF KGOŠI MMUTLE II I

¹² Tlaweng – Royal cemetery



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Figure 3.19 THE ROYAL GRAVES ARE SECURED BEHIND A STRONG WALL. THE TOMBSTONE WITHIN BUGLAR PROOFS IS THAT OF THE BAKGAGA QUEEN, NGWANAMOHUBE I

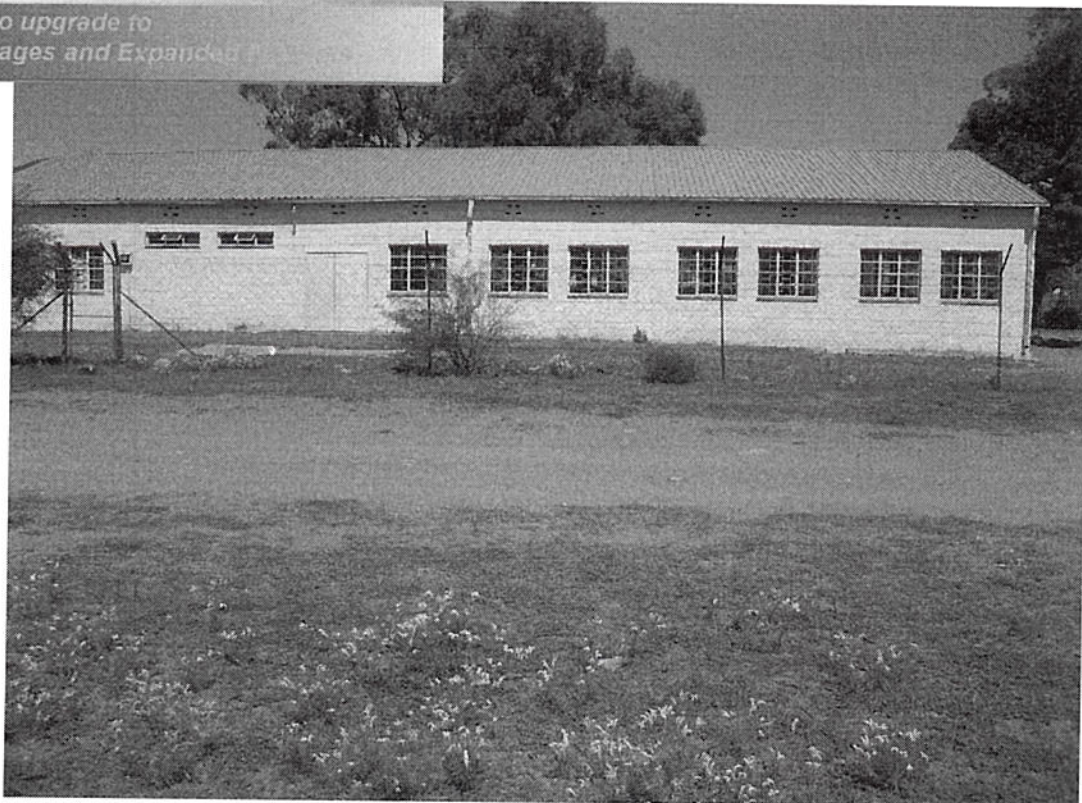


Figure 3.20 THE VILLAGE SOCIAL CENTRE, SOLLY COLMAN HALL IS PART OF THE ROYAL SQUARE. THE ORIGINAL STRUCTURE WAS DONATED BY A LOCAL JEWISH BUSINESSMAN AFTER WHOM THE HALL IS NAMED.



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Figure 3.21 THE RUINS OF SOLLY COLMAN'S SHOP AT THE FOOT OF MAAKE MOUNTAIN . THE LOCALS CALL THIS PLACE "MOJUTENG"¹³.

Co-ordinates

SITE NAME	MUNICIPALITY	PROVINCE	MAP POINTERS
SOLLY COLMAN'S SHOP	LEPELLE-NKUMPI	LIMPOPO	24.18504S
RUINS			29.37956 E

¹³ Mojuteng – the Jew's place



According to the National Heritage Resources Act of 1999 living heritage means the intangible aspects of inherited culture which may include: Cultural Tradition; Oral History; Performance; Ritual; Popular Memory; Skills and Techniques; Indigenous Knowledge Systems; and the Holistic approach to Nature, Society and Social Relationships. It also encompasses belief system, language, folklore and indigenous methods of safeguarding cultural heritage resources. This is the aspect of heritage that defines quality of the human identity, life experience and cultural expression throughout historical moments. The need to preserve this wealth cannot be over-emphasized due to its fragility and vulnerability. It also needs to be promoted because contemporary lifestyles threaten it with technological gimmicks. As already alluded to earlier, the custodians of this aspect of heritage are mostly the aged and frail who have become a rare species in the villages. The communities around Mutle heritage centre still practice the following:

Traditional music is music passed on from one generation of the community to another and mostly uses traditional instruments. In as far as possible regalia is also traditional while the language used is rich with idioms. This music type is divided along gender lines.

- Males – *Kiba*¹⁴, performed by blowing pipes of different sizes with names like phalola¹⁵, tatedi¹⁶, lempo¹⁷ as well as a set of three kinds of drums called sekgokolo/kiba/tiba¹⁸, phoisene/phoisele¹⁹ and matikwane²⁰. The lepatata²¹ kudu horn is used to take the dance from one level to another. The leader or *malokwane*²² is in charge of the dance. Traditional regalia includes animal skins, horns, necklaces and decorated belts.

¹⁴ kiba – a Northern Sotho male traditional dance genre

¹⁵ Phalola – leader pipe

¹⁶ Tatedi – follower pipe

¹⁷ Lempo – bass pipe

¹⁸ Tiba – father drum

¹⁹ Phoisene – mother drum

²⁰ Matikwane – small twin drums

²¹ Lepatata – kudu horn

²² malokwane – a seasoned dancer who directs the performances



Figure 3.22 IN THE MALE TRADITIONAL DANCE THE SE FOUR DRUMS FORM THE COMPLETE KIBA SET - KIBA, PHOISENE AND MATIKWANE



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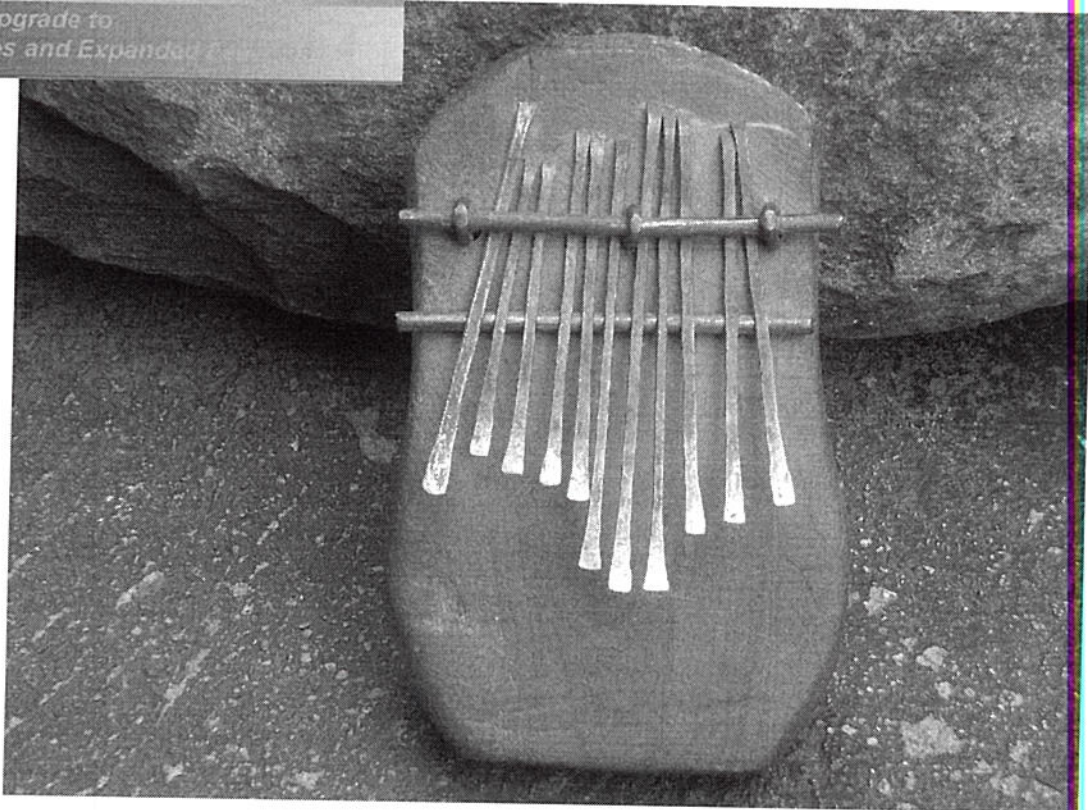


Figure 3.23 THE HAND-MADE MUSICAL INSTRUMENT KNOWN AS *DIPELA*²³ IS MADE OF FLATTENED STEEL BARS ATTACHED TO A WOODEN BASE

- Females – *Marašia*, mostly using one “moropa” (mother drum) and the dancers dressed in traditional regalia singing and stomping their feet on the ground. Rattles and other percussive instruments are used to enrich the music sound. The group leader blows a whistle to indicate the changing of dance steps. This dance is for middle-aged women.

Note: Older women’s dance is known as “koša ya dikhuru”.

Young girls’ dance is called “kuane”.

²³ Dipela – a traditional piano-like musical instrument laso known as “mbira”



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Figure 3.24 IN COLOURFUL REGALIA - PROUD TRADITIONAL DANCERS OF THE "MAPOGO A MATHAMAGA TRADITIONAL DANCE GROUP" IN SELETENG. THEIR KIND OF DANCE IS KNOWN AS "MARAŠIA", WHILE THE ONE FOR OLDER WOMEN IS KNOWN AS "KOŠA YA DIKHURU".



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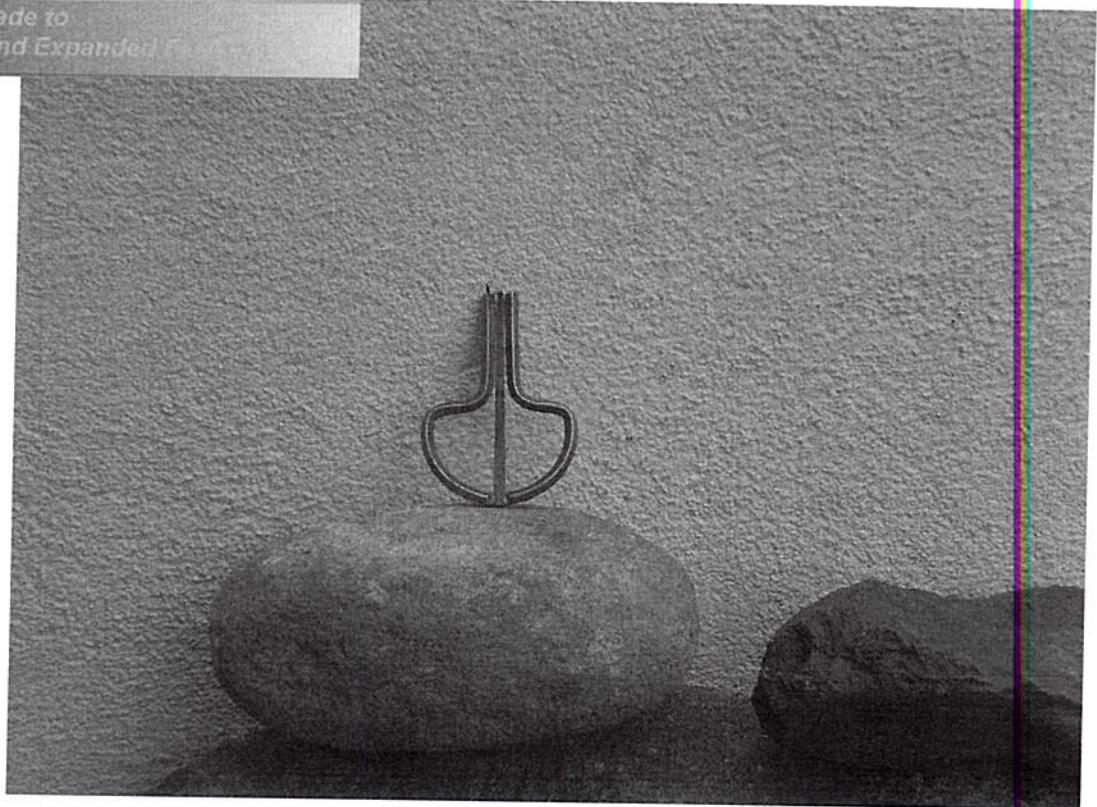


Figure 3.25 THE TRADITIONAL MUSICAL INSTRUMENT ON TOP OF THE STONE IS KNOWN AS LEKOPE²⁴

²⁴ Lekope – a traditional string instrument played by women with their mouths

Indigenous Games

The games have been played for decades while here and there some improvements or adaptations have taken place. A closer look at them reveal their objective of training the young minds, eyes, hands and feet as well as general motor co-ordination. They are also divided according to gender.

Boys: Moruba - made of lines of holes ranging from 10 to 20 in length and 4 by breath, played by two contenders at a time.

Morabaraba - square lines are drawn on the ground and objects like pips or stones are shifted along the lines during the game.

Moswe - hopping while almost sitting on your heels in a frog-like position.



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Figure 3.26 INDIGENOUS GAMES PLAYED BY BOYS INCLUDE "MORUBA"



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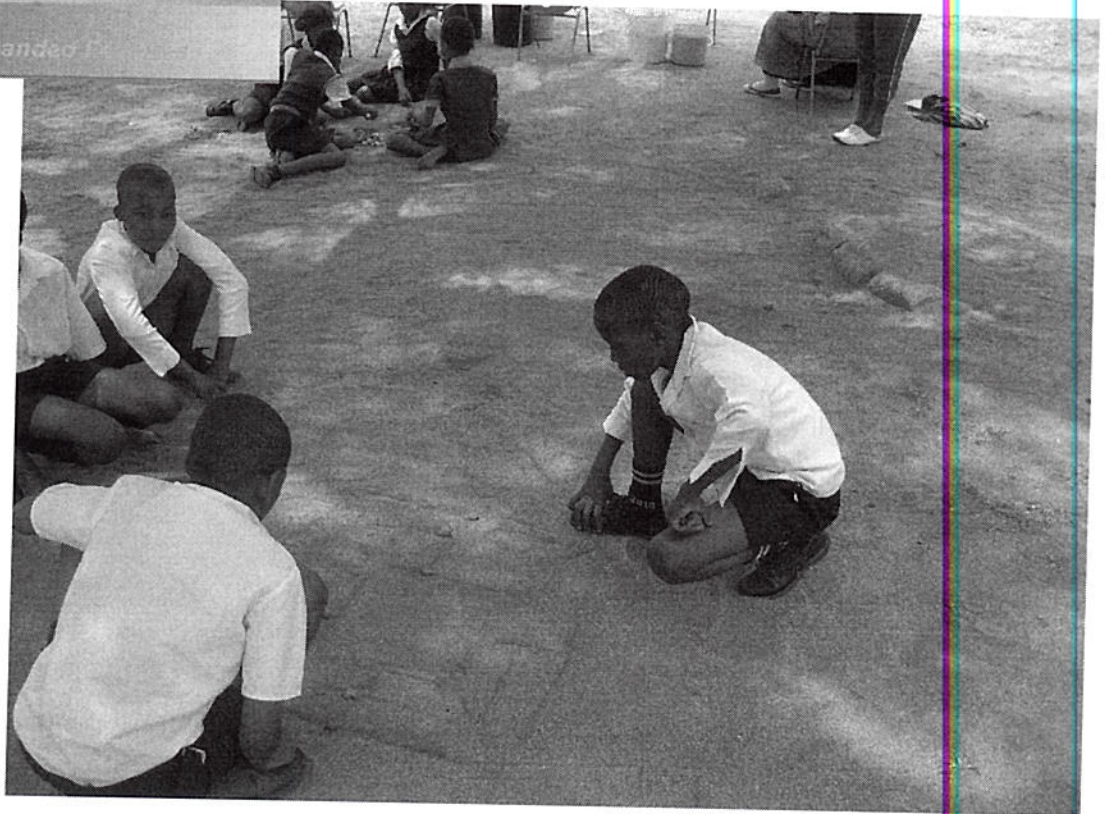


Figure 3.27 "MORABARABA" IS ANOTHER GAME PLAYED BY YOUNG BOYS DURING THE DAY

ngisa - two girls swing a rope and one or more skip it in the middle. It is also known as *mpa*, from the sound the rope makes as it hits the ground.

Diketo - played by girls sitting around a hole with small stones inside.

While one stone is thrown into the air, the hand re-arranges the rest on the ground.

Dibeke - a cricket-like game played with a round object.

Tsheretshere/Taleta/Masekoropose- rectangular lines drawn on the ground and the players push a flat stone with their toes across the blocks.

Banana/Mmasekitlana- stones are used to portray family members in this world of make believe.

Dinthwai- Mounds of soil are built and the two participants close their eyes in turns and hide small stones in the soil for the other to locate.



Figure 3.28 THESE YOUNG GIRLS ARE PLAYING A "DIKETO" GAME . WHILE ONE SMALL STONE IS IN THE AIR, THE HAND RE-ARRANGES THE REST ON THE GROUND. THIS IMPROVES THE EYE-HAND CO-ORDINATION.



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Figure 3.29 KGATI IS A ROPE SKIPPING GAME ENJOYED BY YOUNG GIRLS. IT IS ALSO KNOWN AS "MPA"

Long before the introduction of the formal Western schooling system, boys and girls were initiated into adulthood through these “traditional learning centres”. As boys’ initiation centres or meroto²⁵ were conducted in mountains, they became known as mountain schools. Girls’ centres called šopo²⁶ were usually built near the royal kraal. Activities at both institutions are regarded as top secret. Girls were taught and trained on womanhood, while boys were taught how to look after their families and wealth as well general community responsibilities. The age of initiates was very important so that they’d be at a stage of understanding, interpreting and implementing what they’ve learned in the the process. At the end of the training the graduates walk to the royal kraal proudly in the midst of a huge celebration. Their bodies are smeared with red oxide (letsoku) and they are dressed in traditional clothing made of animal skins and beads. Their names of yore are put aside and they assume new “respectable” names like Matsobane, Madimetja, Malesela (males) and Ramatsobane, Ramadimetša and Ramaesela (females). It is interesting to note that in Northern Sotho ordinary names that start with “Ra” belong to males, while those that start with “Ma” belong to females, but not these names of initiation school graduates. They are very important names and exceptions to the rule. Each clan welcomes its graduates whereafter they’ll each go to their different homes. The practice does not substitute but supplements the formal modern learning centres. Unfortunately it has fallen prey to commercialization by fly-by-night chancers and the

²⁵ Meroto – kraal-like settlements where young male initiates are housed during their passage to manhood

²⁶ Šopo – kraal-like settlement usually built with reeds for female initiates



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intervene with the assistance of the Congress of
Traditional Leaders of South Africa (CONTRALESA).

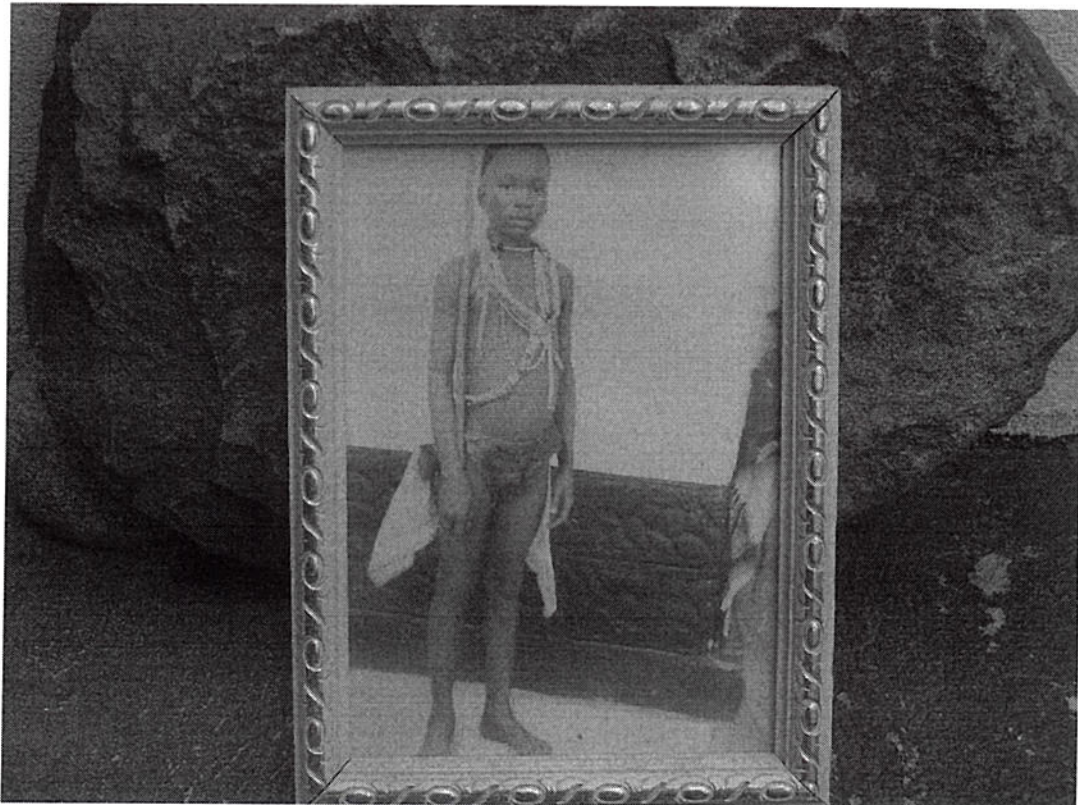


Figure 3.30 THIS IS A YOUNG MOUNTAIN SCHOOL GRADUATE ON HIS BIG DAY. THE LOCAL JUNIOR INITIATION TAKES PLACE IN THE SEDIBO MOUNTAINS WHILE THE SENIORS ARE INITIATED IN THE MANOGE MOUNTAIN.



Figure 3.31 THE FEMALE GRADUATE OF THE TRADITIONAL SCHOOL WHICH TAKES PLACE IN THE VILLAGE, NORMALLY
WITHIN THE ROYAL KRAAL .



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Figure 3.32 VARIOUS GLANS DECORATE THEIR GRADUATES DIFFERENTLY. THIS ONE'S REGALIA IS DOMINATED BY BEADS

Marriage is the cornerstone of societal structures in a community:

- It brings two or more families together.
- It marks the end of youth and the beginning of adulthood for the individuals concerned.
- It is the source of children who are expected to carry the name of the family into future generations.



Figure 3.33 SONG AND DANCE ACCOMPANY EVERY FACET OF AFRICAN LIFE AS SEEN HERE AT A WEDDING CEREMONY. TO THE LEFT, BEHIND THE DANCING MAN IS THE CURRENT QUEEN OF THE BAKGAGA BA GAMPHAHLELE, NGWANAMOHUBE DRESSED IN A PURPLE TOP HOLDING A WHITE FOLDED UMBRELLA. NOTE THE HAND-HELD DRUM UP ABOVE THE DANCERS

Indigenous Knowledge Systems (IKS)

According to the Department of Science and Technology policy document, “The Indigenous Knowledge Systems (IKS) Policy is an enabling framework to stimulate and strengthen the contribution of indigenous knowledge to social and economic development in South Africa”. Its drivers include:

- The affirmation of African cultural values in the face of globalization.
- Practical measures for the development of services provided by IK holders and practitioners.
- Underpinning the contribution of indigenous knowledge to the economy.
- Interfaces with other knowledge systems.

Among the instruments, tools, equipment and structures used by members of the Bakgaga ba GaMphahlele²⁷ community even before the arrival of Western civilization include the following:

- Plant roots, barks, leaves as well as animal fat, blood and skins were used in the concoction of medicines.
- Circumcision also played a major role in the prevention of sexual diseases.
- Old women were skilled to act as midwives in the community in the days before clinics and hospitals were heard of.
-

²⁷ Bakgaga ba GaMphahlele – the Mphahlele people whose totem is the pangolin

○ *Tshilala* is a horn blown to signal a crucial meeting or a danger warning.

It is normally blown by a recognized member of the community closer to the royal family or council.

- *The Drum* was also used to carry messages across to community members. This instrument is a recognized form of communication across the African continent, especially in West Africa where they have a very effective version known as the talking drum. The drum is also a major player in African traditional music.

Skills and techniques

- *Tshilo*²⁸ *le lwala*²⁹ – the two stones are used to grind grains into meal. The former is a smaller roundish and flat stone pushed by the female forward and backwards with both hands on top of the big one resting on the ground. Grains are placed behind the smaller stone which presses them against the big one to produce meal which is pushed down to a *sethebe*³⁰. The grains commonly processed are *mabele*³¹ or *mabelethoro*³². The *lwala* rocks are found in abundance in the local Manoge mountain while the *tshilo* is found in the Hlakaro river.

²⁸ *Tshilo* – the small grinding stone that is moved back and forth on top of the big stone to grind grains

²⁹ *Lwala* – the big grinding stone on which grains are placed for processing into meal

³⁰ *Sethebe* – a mat in front of the grinding stone on which the meal falls

³¹ *Mabele* - millet

³² *Mabelethoro* – sorghum



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Figure 3.34 THE SMALLER GRIDING STONES ARE FOUND ON THE BANKS OF HLAKARO RIVER



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Figure 3.35 THE TRADITIONAL MILL, "TSHILO" AND "LWALA" WAS USED TO GRIND VARIOUS GRAINS WHICH FORMED PART OF THE EVERY DAY FAMILY MEALS.



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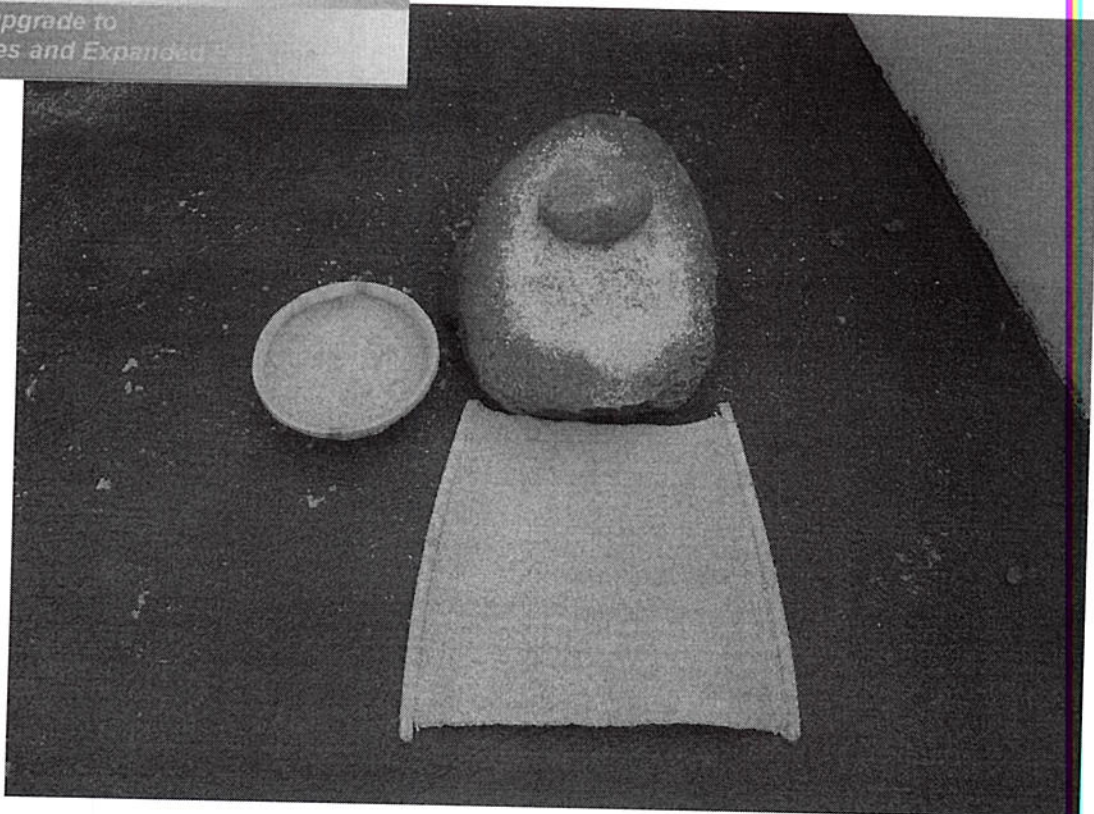


Figure 3.36 THE COMPLETE MILL SET . THE SMALLER STONE AT THE TOP IS CALLED "TŠHILO", BEHIND IT IS A KGALE³³
; IN FRONT OF IT IS THE BUP³⁴ JUST ABOUT TO FALL ON TO THE SETHEBE, WHILE ON THE SIDE IS THE
CONTAINING THE GRAIN STILL TO BE GROUND.

³³ Kgale – a pinch of grain

³⁴ Bupi - meal

skillfully fitted into and next to each other and dug deep into the ground to safeguard the herd of cattle. The structure also contain cowdung which turns into manure, a warm bedding for the animals. The manure is also used to fertilize the fields while the dung is used as fuel. Women were not allowed to walk into the kraal; even if they needed cowdung to smear the ground of the *lapa*, they'd have to ask boys to help them. You see, matters cattle and kraal are traditionally male stuff.

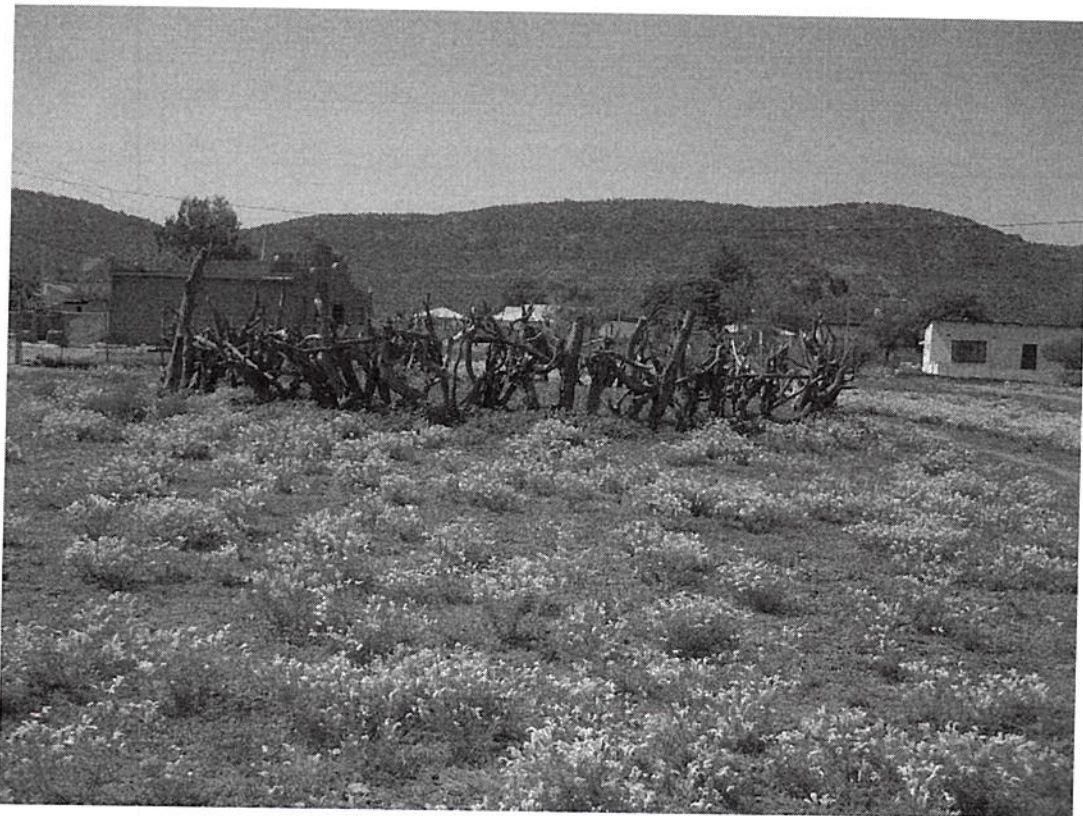


Figure 3.37 THESE LOGS ARE SKILFULLY FITTED INTO AND NEXT TO EACH OTHER AND DUG DEEP INTO THE GROUND TO BUILD THE TRADITIONAL LEŠAKA. NO ROPES OR WIRES ARE USED TO TIE THE LOGS TOGETHER.

³⁵ Lešaka - kraal

stones and mud while the roofs were made of logs and grass.

- *Legora/Morako* formed the fence around the homestead, the former made of logs and the latter built of stones.



Figure 3.38 THE TRADITIONAL KGORO ³⁶WHERE MEN SPENT THEIR EVENINGS SHARING THEIR LIFE EXPERIENCES WITH BOYS

³⁶ Kgoro – a traditional kraal-like fireplace enclosure for men, also used as a court

: ARTS AND CRAFTS

Art is the human creative skill or the application thereof embracing various branches of creative activity concerned with the production of imaginative designs, sounds or ideas. Examples of this include painting, music and writing.

On the other hand, craft pertains to skill, especially in practical arts. Standard materials include beads, grass, leather, fabric and clay.

A variety of articles have been hand-manufactured by the Bakgaga for decades. These articles are products of natural raw materials as seen in the following examples:

like wood, grass, reeds, clay etc. is used to manufacture articles of quality and beauty.

Wood

- carved wood produces *mogopo*, a bowl that contains food meant for the head of the family and keep it fresh and warm.
- skillfully cut wood's barks are peeled off and shaped into big spoons like *lehuduo*³⁷ and *leho*³⁸ which help in the preparation of porridge and samp.
- skillfully cut stick's barks are cut off to make a *lefehlo*³⁹.
- a *mogaletlwa*⁴⁰ tree branch is cut and barks peeled off. It is then cut in the middle whereupon pieces are vertically peeled off to produce thin belts used to

³⁷ Lehuduo – long wooden spoon for mixing cooked food

³⁸ Leho – shorter and broader wooden spoon for dishing out food

³⁹ Lefehlo – a long stick with wires or thinner sticks attached to it for the stirring of soft porridge

⁴⁰ Mogaletlwa – name of a yellow tree that doesn't break easily, mostly found on river banks

wn as *leselo*⁴¹ or *tshelwana*⁴². The bowels serve as

dishes that hold meal or grain.

- pillows, knobkuries and stools.
- handles of many tools are made of wood including assegais.
- other household containers include *kgamelo*⁴³.



Figure 4.1 THIS TRADITIONAL WOODEN SPOON WAS USED IN THE FINAL MIXING AND DISHING OUT OF PORRIDGE INTO THE CALABASHES. COVERING THE TABLE IS THE SITTING OR SLEEPING MAT (LEGOGWA) MADE OF GRASS

⁴¹ Leselo – a big shallow bowl used mostly in the grain purification process (by shaking it)

⁴² Tshelwana – a small shallow bowl used to hold some seed or cover food

⁴³ Kgamelo – a tall and deep vessel used to contain milk during the milking process

Grass

- a mat known as *legogwa*⁴⁴ is made of grass or reed.
- woven grass produce hand-made kitchen utensils like deep bowels known as *seroto*⁴⁵ or *serotwana*⁴⁶.
- it is also used in the making of big baskets known as *sešego*⁴⁷. used to store grains for longer periods of time.
- the strainer used in the brewing of home-made beer, *mohlotlo*⁴⁸ is also grass-woven.

⁴⁴ Legogwa – a grass-woven mat used for sitting or sleeping

⁴⁵ Seroto – a grasswoven deep bowel used to keep grains or meal

⁴⁶ Serotwana – a smaller version of the above kitchen utensil

⁴⁷ Sešego – a big basket used for long-term storage of grains

⁴⁸ Mohlotlo – traditional beer strainer



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Figure 4.2 THE GRASSWOVEN HOMEBREWED-BEER STRAINER IS DISPLAYED BY A COLLECTOR



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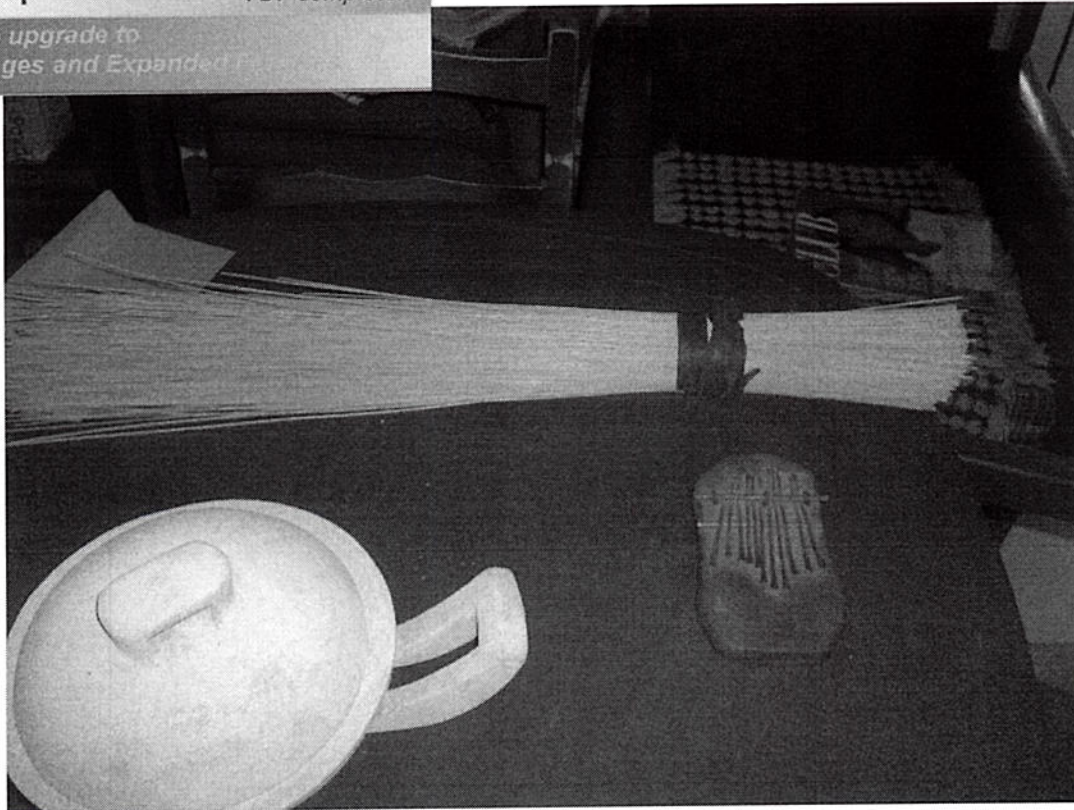


Figure 4.3 BEHIND THE DIPELA MADE OF WOOD AND STEEL IS A LEFIELO⁴⁹ MADE OF GRASS AND USED TO SWEEP THE FLOORS. THE WHITE WOODEN BOWL TO THE LEFT IS CALLED MOGOPO⁵⁰

⁴⁹Lefielo – a short broom made of a bunch of grass

⁵⁰Mogopo – a wooden bowl used to keep the food of the family's head fresh and warm

- animal hides were used in the making of a lethebo⁵¹, kotse⁵², sandals and general clothing.
- Also used as ropes and belts.

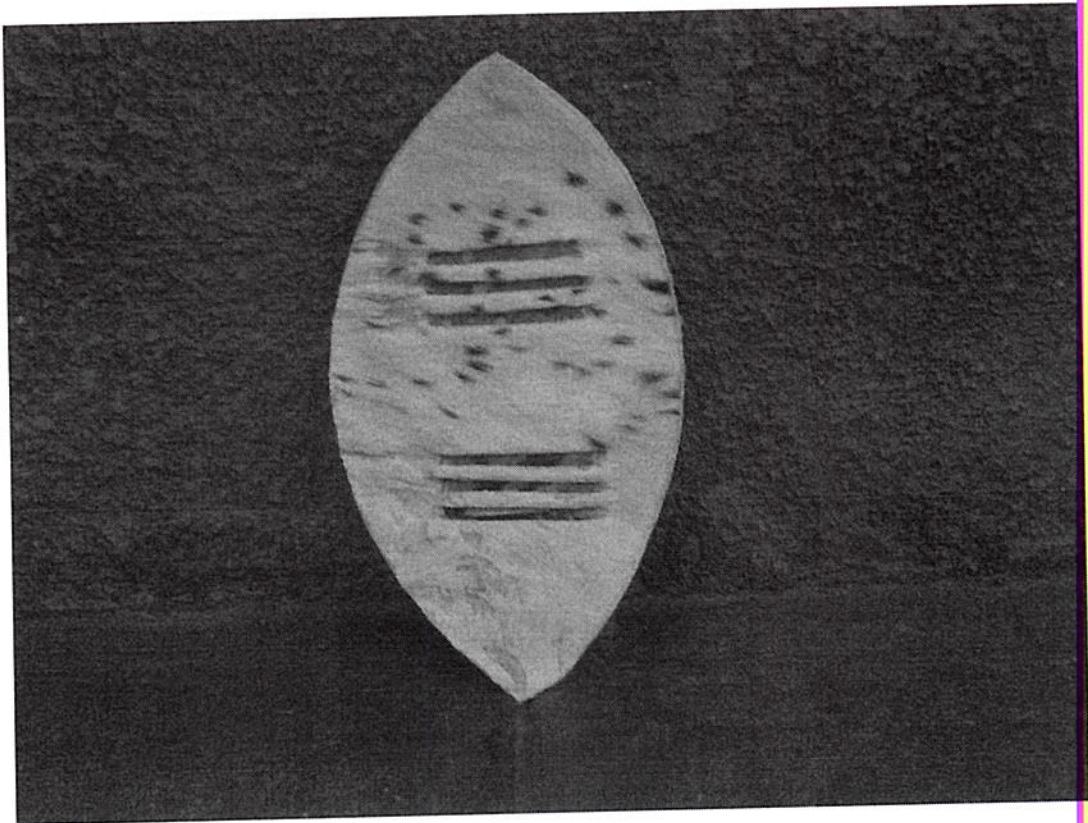


Figure 4.4 THIS SHIELD IS MADE OF COWHIDE. IT WAS USED BY WARRIORS TO PROTECT THEMSELVES FROM THE SPEAR OF THE ENEMY

⁵¹ Lethebo – a traditional blanket made of animals hide/skins

⁵² Kotse – a shield

most traditional beer brewing utensils like *kgapa*⁵³, *morutlo/mokgopu*⁵⁴ as well as *sego*⁵⁵, *ntšhethe*⁵⁶ and *sefagwana*⁵⁷ are made from the product of a vegetable of the pumpkin family.



Figure 4.5 AT BOTTOM AND TOP ARE THE BIG SHALLOW BOWL (LESELO) AND SMALL SHALLOW BOWLS (DITSHELWANA) MADE FROM WOOD. IN THE MIDDLE ARE THE FOLLOWING UTENSILS FROM BOTTOM TO TOP: SCOOPS (MERUTLO), SHALLOW CALABASHES FOR WOMEN'S MEALS (DIGO) MADE FROM VEGETABLES.

- ⁵³ *Kgapa /legapa* – a big round calabash with a small mouth for the preservation of drinks like milk
⁵⁴ *Morutlo/mokgopu* – a scoop used to pour liquids into containers, especially homebrewed beer
⁵⁵ *Sego* – a wide-mouthed calabash used in the same way as a plate
⁵⁶ *Ntšhethe* – a big round calabash cut in the middle making it half of the “*kgapa*”
⁵⁷ *Sefagwana* – a small calabash used to shovel meal out of a bigger container

Most of the pots were made of clay. The clay would be heated and hardened for longevity. The pots are known as *pitša*⁵⁸ or *motšega*⁵⁹ and differ in shape and size.



Figure 4.6 THE CLAYPOT WAS USED TO KEEP DRINKS COOL AND FRESH. THE ONE USED FOR COOKING MEALS HAS A WIDER MOUTH

⁵⁸ Pitša – widemouthed claypot used for cooking family meals

⁵⁹ Motšega – claypot used to contain drinks and keep them cool



The reign of Kgosi Molelehi of the Bakgaga ba GaMphahlele represents an important period in the history of the former Northern Transvaal, with the establishment of Mutle Primary School as the highlight.

Tourists will find it very interesting to visit one of the oldest centres of learning in the area. It gave rise to a generation of torchbearers recognized both nationally and internationally.

The visitors will tour the education cluster around the site which is the envy of many communities. Statues and graves of great leaders are also within walking distance. Rock formations, caves and tunnels in the neighbouring mountains will fascinate mountain climbers.

On the site there are still ruins of original structures as well as graves of early dwellers of the place.

There are guest houses and lodges in the neighbourhood, as well as potential guest houses within walking distance from the heritage site.

Both students of the History of Education, Anthropology and Architecture will learn much from the heritage site and its immediate surroundings..



Figure 4.7 THE FOUNDATION OF WHAT BECAME THE FIRST SECONDARY LEVEL CLASSROOM CAN STILL BE SEEN ON THE WESTERN SIDE OF THE SCHOOL BUILDING. IT WAS DESTROYED BY A FALLING TREE ON A STORMY DAY.



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Figure 4.8 ONE OF THE VACANT MANSIONS IN THE VILLAGE WITH POTENTIAL TO BECOME GUEST HOUSES IS WITHIN WALKING DISTANCE FROM THE HERITAGE SITE



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Figure 4.9 YET ANOTHER POTENTIAL GUEST HOUSE IN DIRAGANENG NEAR THE OLD METHODIST CHURCH BUILDING, ON THE BANKS OF THE HLAKARO RIVER

GNIFICANCE OF THE PROJECT

- Community empowerment, as some unoccupied village mansions will become guesthouses once the heritage site starts attracting tourists.
- Awareness creation in the community about the value of places of heritage in their neighbourhood.
- Team members involved in the research were exposed to interviewing skills, handling of camera and tape recorder.
- The operation sent out a clear message that the school is a treasure to be cherished, not ruins to be destroyed.
- The spirit of learning was re-kindled as the past glory of great students who became world leaders was revived.
- Within the school itself both staff and learners were rejuvenated and motivated as their place of learning became the centre of attraction.
- Natural heritage places previously regarded as no-go areas due to local beliefs have become places of interest with potential to draw tourists and create jobs for the locals as tour guides and porters.
- General curiosity and knowledge about the History and Geography of their villages have been generated among the citizens.
- Interaction with cultural groups motivated and re-assured them of the relevance and sustainability of their activities in a heritage-conscious society.

CHAPTER 6 : RECOMMENDATIONS

- Mutle Primary School to be declared a Grade II heritage site which has special qualities making it significant within the context of a province in terms of the heritage assessment criteria set out in section 3(2) and prescribed under section 6(1) and 2.
- The heritage site to be resourced through the securing of sponsorships from government departments and private sector. Fundraising campaigns and donations from members of society also to be considered.
- Advantage should be taken of the Historic Schools' Restoration Project launched at Adams College in Amanzimtoti, Durban in KZN on Saturday 3rd November 2007. It is a partnership between the Department of Arts and Culture, churches and non-governmental organizations. (ref. Sunday Sun 4 November 2007)
- Security around the heritage site should be upgraded.
- School to be renovated but kept in original form.
- A museum or heritage centre to be created within the site housing relevant artefacts.
- A well-resourced library to be established within the site housing books which include profiles of prominent sons and daughters of the soil.
- Value to be added to the heritage site through the creation of a community multi-purpose centre within the site.

...eld with the Es'kia Mphahlele Institute to establish
its local branch at the heritage site.

- A submission to be made to the provincial government for a tarred road from major road to the site.
- Arts and Crafts articles to be exhibited and fairly traded at the heritage centre to create employment for villagers and eradicate poverty.
- Utilisation of some of the identified unoccupied village mansions as guest houses in the event of the heritage site becoming a tourist attraction.
- Erection of big nameboard at entrance to the site.
- Erection of signboards along the major roads to the site eg. Polokwane/Lydenburg road and Lebowakgomo/Mphahlele road.
- Creation of a a website for the heritage site to reach international tourists.
- Introduction of a weekly shuttle service between the site and Polokwane.
- Launch the annual Kgoši Mutle Marathon from Lebowakgomo to the site.
- Launch the annual Es'kia Mphahlele Reading and Writing Competition.
- Launch the Bakgaga Cultural Day to coincide with the annual National Heritage Day on 24 September.

7 : ACKNOWLEDGEMENTS

We would like to, in conclusion, acknowledge individuals and groups without who's support and dedication the project could not have succeeded. Their precious time and tireless commitment to the accomplishment of this mission can only benefit the Ga-Mphahlele community and the country as a whole. They include the following:

- The school principal, Ms Mmatsetla Pheme and her HOD, Mr Mphela with who's assistance the photo shoots of relevant artefacts and locations were planned and executed in time.
- Elders of the royal kraal, Mr Segadimane Phatudi (son of Kgoši Mutle III) and Mr Kganki Mphahlele (member of royal council) who allowed us access to royal institutions.
- The Mphahlele Traditional Authority which facilitated some of our activities during the course of the research.
- The churches who welcomed the research and allowed us into their old premises for photo shoots.
- Ms Lucy Ngwanamogoga Ntsoane (81yrs), former teacher, acting principal and deputy principal at school (1956 – 1986). Her experiences in the village around the 1980's shed more light on subsequent developments.
- Mr Perekisi Isaiah Mphahlele (81yrs), former teacher started school at site in 1933. His knowledge of leadership-related issues is immense.

heus Mapheto (74yrs), village spiritual leader and mountain school surgeon whose knowledge of the area's natural heritage was of great value. At his age he climbed the mountains with the team to point out some sacred places.

- Ms Reneilwe Maphutha (60yrs), retired principal and former pupil (1954-1957). Her geographical knowledge of the area simplified, yet enriched our research work.
- Ms Ramaesela Evelyn Malepe (53yrs), member of local traditional dance group whose mother-in-law, Rosa (68) is a collector of traditional ornaments, utensils, tools and instruments. This lady-teacher is a culture vulture whose participation in various community programmes benefited the "cultural heritage" section of the research.
- Mr Kanyane Thomas Matabane (former pupil of school and teacher)
- Mrs Magdaline Takalo (former learner at the school)
- Ms Easter Mokoena, great grand-daughter of Lucas Dikobe Molaba

This is reflective of the progressive and generous spirit cultivated by the late great leader, Kgoši Mutle Phatudi III Mphahlele. *Re a go leboga*⁶⁰ Mokgaga wa Mmakubela!⁶¹

⁶⁰ Re a go leboga – we thank you

⁶¹ Mokgaga wa Mmakubela – full praise name of the Mphahlele people