THE RITUAL USE OF MUSIC IN INDIGENOUS AFRICAN RELIGION: A PEDI PERSPECTIVE

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THE RITUAL USE OF MUSIC IN INDIGENOUS AFRICAN RELIGION: A PEDI PERSPECTIVE

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This thesis is submitted in fulfillment for the degree MA (Biblical and Religious Studies) at the Faculty of Humanities

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This thesis would never have been possible without my interaction with many Pedi traditional doctors who are full members of Contradosa and the Sekhukhune branch of Contradosa respectively. I therefore wish to thank the chairperson of the Sekhukhune Contradosa, Madikedike Simon Sete for having made it possible for me to attend their rituals. I also had the opportunity to know his colleagues and interview them.

Plate A

Photo: Madikedike Simon Sete (Chairperson of the Sekhukhune Contradosa)
Photographer: Edward Lebaka (Author)
Date: 24 July 1998
Place: Kotsiri Village, Schoonoord (Sekhukhune Area) - Northern Province
Madikedike Simon Sete, a family friend of mine, is a teacher by profession. After having worked in this capacity for five years, he resigned, since his grandfather had instructed him to become a traditional doctor. It is with great gratitude that I recall the many pleasant times I spent with the traditional doctors. I was always well received and kindly assisted by the following mathasana (trainees): Katsibane, Solly, Ruben, Pekwa, Segwarihle. I made numerous friends who made great efforts to let me feel at home.

I wish to express particular gratitude to the senior traditional doctor, Molangwana Matshege Christianah and her mathasana who always received me.
Plate B
Photo: Molangwana Matshege Christinah (Senior traditional doctor) and her
mathasana
Photographer: Edward Lebaka
Date: 24 May 1998
Place: Dingwane Village, Schoonoord-Sekhukhune Area (Northern Province)


Seated from left to right: 7. Molangwana Matshege Christinah 8. Lekwana Manare Anna.

I used a Grundig VHS video camera and a Tempest audio tape cassette recorder to record the divination procedures and events. All personal interviews with the various people were also recorded with this equipment. I am indebted to these people, who permitted me to photograph them, their divination bones and their medicines without reservation.

The car travelled in during the field trips is a sedan, and not particularly designed for African conditions. On more than one occasion the author encountered extreme problems travelling on the gravel roads in the area, where research destinations were almost impossible to reach. But with the assistance of Simon Madikedike Sete and his Isuzu bakkie, we were able to surmount these difficulties.
It was both interesting and shocking to learn how these traditional doctors and **mathasana** (trainees) had suffered in the process of being called by their ancestors to the profession. Frightening experiences such as physical visitations by snakes, vivid visions during the night and nightmarish dreams were recalled by these traditional healers as consequences of initial defiance of ancestors’ instructions.

During the course of the research for and the preparation of this thesis, I received the help and encouragement of many people. It is a privilege to express my thanks to them:

- Prof D J Human (my Supervisor and Supporter), Department of Old Testament Studies, University of Pretoria;
- Prof P A Geyser, Department of New Testament, University of Pretoria.

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Finally, I would like to express appreciation for the encouragement and practical assistance of my wife Meriam “**Mahlako `a Hlabirwa**”.