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APPENDIX II

LIST OF SUBJECTS : ANNEXURE TO CHAPTER 3

1. Local kgoshi (chief)

<table>
<thead>
<tr>
<th>Surname Name</th>
<th>Place (village)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Maloma Alfred</td>
<td>Ga-Maloma (Schoonoord)</td>
</tr>
</tbody>
</table>

2. The President and Eight (8) members of CONTADOSA Executive Committee.

<table>
<thead>
<tr>
<th>Surname Names</th>
<th>Designation</th>
<th>Place(village)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Sete Madikedike Simon</td>
<td>President</td>
<td>Kotsiri</td>
</tr>
<tr>
<td>2. Molangwana Matshege Christina</td>
<td>Vice President</td>
<td>Dingwane</td>
</tr>
<tr>
<td>3. Mashegoana Tswaledi Stephen</td>
<td>Secretary</td>
<td>Kotsiri</td>
</tr>
<tr>
<td>4. Lekwana Manare Anna</td>
<td>Vice Secretary</td>
<td>Dingwane</td>
</tr>
<tr>
<td>5. Mabelane Nthepeng william</td>
<td>Additional member</td>
<td>Ga-Mashegoane</td>
</tr>
<tr>
<td>6. Tjabadi Mamagabe Michael</td>
<td>Additional member</td>
<td>Ga-Maepa</td>
</tr>
<tr>
<td>7. Bokgobelo Nkahloleeng Victor</td>
<td>Additional member</td>
<td>Mohlaletse</td>
</tr>
<tr>
<td>8. Tshehla Morongwa Angelinah</td>
<td>Additional member</td>
<td>Dikgageng</td>
</tr>
<tr>
<td>9. Maloma Mafege Michael</td>
<td>Additional member</td>
<td>Dingwane</td>
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</table>
3. Five (5) song leaders/composers identified

<table>
<thead>
<tr>
<th>Surname &amp; Initials</th>
<th>Sex</th>
<th>Identity</th>
<th>Place (village)</th>
</tr>
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<tbody>
<tr>
<td>1. Moganedi M. D.</td>
<td>F</td>
<td>4504290294088</td>
<td>Kotsiri</td>
</tr>
<tr>
<td>2. Kgwale P. T.</td>
<td>M</td>
<td>3004305213083</td>
<td>Kotsiri</td>
</tr>
<tr>
<td>3. Senong N. E.</td>
<td>M</td>
<td>6904225719084</td>
<td>Ga-Maloma</td>
</tr>
<tr>
<td>4. Makunyane S. F.</td>
<td>F</td>
<td>4208160488081</td>
<td>Dingwane</td>
</tr>
<tr>
<td>5. Modipa M. A.</td>
<td>M</td>
<td>3802075339081</td>
<td>Ga-Tswaledi</td>
</tr>
</tbody>
</table>

3. Two (2) Headmen

<table>
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<th>Sex</th>
<th>Identity</th>
<th>Place (village)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mayimela M. P.</td>
<td>M</td>
<td>4207015540088</td>
<td>Kutullo</td>
</tr>
<tr>
<td>2. Mashegwane M. R.</td>
<td>M</td>
<td>1807140153088</td>
<td>Kotsiri</td>
</tr>
</tbody>
</table>

4. Eight (8) appointed traditional healers who are also musicians

<table>
<thead>
<tr>
<th>Surname &amp; Initials</th>
<th>Sex</th>
<th>Identity</th>
<th>Place (village)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Moila S. I.</td>
<td>F</td>
<td>5611060495081</td>
<td>Ga-Maloma</td>
</tr>
<tr>
<td>2. Mmotla M.</td>
<td>F</td>
<td>3305070266085</td>
<td>Dingwane</td>
</tr>
<tr>
<td>3. Maepa M. D.</td>
<td>F</td>
<td>5408310317086</td>
<td>Ga-Maila</td>
</tr>
<tr>
<td>4. Metsana S. J.</td>
<td>M</td>
<td>3101016190087</td>
<td>Ga-Legare</td>
</tr>
<tr>
<td>5. Makolane N.J.</td>
<td>M</td>
<td>3904235228087</td>
<td>Masebene</td>
</tr>
<tr>
<td>6. Maphopa L. M.</td>
<td>F</td>
<td>4008290157089</td>
<td>Ga-Maphopha</td>
</tr>
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</table>
5. Two (2) Pedi cultural informants who were purposively identified

<table>
<thead>
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<th>Sex</th>
<th>Identity</th>
<th>Place (village)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mmaboki M. M</td>
<td>F</td>
<td>3904170148084</td>
<td>Ga-Maloma</td>
</tr>
<tr>
<td>Ntuli M. E</td>
<td>F</td>
<td>3704260146083</td>
<td>Ga-Legare</td>
</tr>
</tbody>
</table>

6. Other Participants

<table>
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<th>Sex</th>
<th>Identity</th>
<th>Place (village)</th>
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<tr>
<td>Thokoane M. J.</td>
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<td>Ga-Maloma</td>
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<tr>
<td>Tau M. S</td>
<td>F</td>
<td>4810285460083</td>
<td>Ga-Rantho</td>
</tr>
<tr>
<td>Maripana N</td>
<td>F</td>
<td>3909090309088</td>
<td>Ga-Legare</td>
</tr>
<tr>
<td>Matentshi L. J.</td>
<td>M</td>
<td>3405125140085</td>
<td>Ga-Maloma</td>
</tr>
<tr>
<td>Thesane P. M.</td>
<td>M</td>
<td>5004015481085</td>
<td>Kotsiri</td>
</tr>
<tr>
<td>Mokwena M. S</td>
<td>M</td>
<td>3110205118080</td>
<td>Ga-Tswaledi</td>
</tr>
<tr>
<td>Mashegoana T. J.</td>
<td>M</td>
<td>4601285236080</td>
<td>Kotsiri</td>
</tr>
<tr>
<td>Masha L. E</td>
<td>F</td>
<td>4006280406086</td>
<td>Ga-maloma</td>
</tr>
<tr>
<td>Mashabela R</td>
<td>F</td>
<td>4402290186083</td>
<td>Kotsiri</td>
</tr>
<tr>
<td>Mmushi M. J.</td>
<td>M</td>
<td>4604125267083</td>
<td>Ga-Maloma</td>
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<tr>
<td></td>
<td>Name</td>
<td>Gender</td>
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</tr>
<tr>
<td>---</td>
<td>---------------------</td>
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</tr>
<tr>
<td>11.</td>
<td>Magatsela M. P</td>
<td>M</td>
<td>5312235386087</td>
</tr>
<tr>
<td>12.</td>
<td>Rachidi M. B.</td>
<td>F</td>
<td>5205130634082</td>
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<tr>
<td>13.</td>
<td>Molopo S. A.</td>
<td>F</td>
<td>4810110709084</td>
</tr>
</tbody>
</table>

**TOTAL: 40 SUBJECTS**
APPENDIX III

PEDI PSALM-LIKE SONGS: ANNEXURE TO CHAPTER 3

AUDIO CD INFORMATION

The CD that accompanies this thesis contains excerpts from live and field recordings relevant to chapter three. It is no way intended to be complete, either in terms of the musics discussed in this thesis, or in terms of experience and engagement with the performance/events of the recorded musics. My intention is primarily to enable an engagement that converts readers into hearers, and thereby encourages richer understanding and entices towards further engagement.

The excerpts remain copyright of the composers and/or performers in all cases. In accordance with international legal agreements, the intellectual property rights and copyrights are held by the composers and/or performers. These recordings are provided solely for educational purposes and are not to be reproduced or distributed without this thesis.

List of tracks

Track 1. ‘Mogale wa marumo’ ('Praise song'), performed by Tjabadi’s clan at malopo ritual held at Dingwane village, Sekhukhune area in Limpopo Province. Recorded at the homestead of Molangwana Matshege Christina by the author in May 2003.

Track 2. ‘Kgoparara’ ('Thanksgiving song'), performed by traditional healers during the malopo ritual held at Dingwane village, Sekhukhune
area in Limpopo Province. Recorded at the homestead of Molangwana Matshege Christina by the author in May 2003.

Track 3. 'Madi a manaba’ (‘Lament song’), performed by the senior traditional healer, Molangwana Matshege Christina at malopo ritual held at Dingwane village, Sekhukhune area - Limpopo Province in May 2003.

Track 4. 'Kgoshi’ (‘Inauguration song’), performed by a group of singing dancers during the inauguration ceremony of kgoshi (chief) Shorwane held at Shorwane village, Sekhukhune area in Limpopo Province. Recorded at mošate wa Shorwane (Shorwane’s Royal family) by the author in July 2003.

Track 5. ‘Ga e boe Afrika’ (‘Liberation song’), performed by chanter during the commemoration of the National heritage day held at Jane Furse, Sekhukhune area in Limpopo Province. Recorded by the author in September 2004.

Track 6. 'Mokgoronyane’ (Initiation song for boys), performed by a group of singing dancers (men) who belong to Maloma’s clan during the unveiling of the tombstone of Lehumo Mmotla (father to Molangwana Matshege Christina) held at Ga-Maloma village, Sekhukhune area in Limpopo Province. Recorded by the author at Ga-Maloma village in April 2004.

Track 7. ‘Kgogedi’ (‘Initiation song for girls’), performed by a group of singing dancers (women) who belong to Maloma’s clan during the unveiling of the tombstone of Lehumo Mmotla (father to Molangwana
Matshege Christina) held at Ga-Maloma village, Sekhukhune area in Limpopo Province. Recorded by the author at Ga-Maloma village in April 2004.

Track 8. ‘Salane’ (Song of Trust’), performed by traditional healers during malopo ritual held at Dingwane village, Sekhukhune area in Limpopo Province. Recorded by the author at the homestead of Molangwana Matshege Christina in May 2003.

Track 9. ‘Leepo’ (Imprecatory song-song with irony), performed by a traditional healer (Lekwana Manare Anna) during malopo ritual held at Dingwane village, Sekhukhune area in Limpopo Province. Recorded by the author at the homestead of Molangwana Matshege Christina in May 2003.

Track 10. ‘Bana ba Modimo, thaetsang melao ya Modimo ka badimo’ Instruction (law) song, narrated by a man called Tema (diviner) during a community meeting held at Ga – Seopela village, Sekhukhune area in Limpopo Province. Recorded by the author at Ga-Seopela village in November 2003.

Track 11. ‘Ngwana malome nnyale’, (festival song-lobola song) performed by a group of singing dancers during a lobola ceremony held at Ga – Phaahla Mmakadikwe village, Nebo area in Limpopo Province. Recorded by the author at the homestead of Ramaoto Boas Kgaka in March 2005.

Track 12. ‘Hela Mmatswale, tlogela dipotwana’ (festival song-wedding song), performed by a group of singing dancers during a wedding
ceremony held at Ga-Phaahla Mmakadikwe village, Nebo area in Limpopo Province. Recorded by the author at the homestead of Ramaoto Boas Kgaka in June 2005.
APPENDIX IV
GLOSSARY OF TERMS IN SEPEDI

Badimo : ancestors

Baloi : wizards (sorcerers)

Bana ba Modimo : children of God

Batwadi : parents

Bogadi : groom’s place

Bogwera : second phase of initiation school for boys

Boloi : witchcraft

CONTRADOSA : Congress of Traditional doctors of South Africa

Dinaka : reed pipes

Dingaka : doctors

Dingwetsi : brides

Dithlwathlwadi : leg rattles

Dipotwana : cooking pots
E maswi ga e ke tswale: heredity does not always apply

Fihlile: arrived

Ga-Phaahla Mmakadikwe: name of the village in the Sekhukhune area

Ga-Seopela: Name of the village in the Sekhukhune area where lives

Go tielwa: the first phase for training as a traditional healer

Kgogedi: an initiation song for girls

Kgooga: the name of a small and slow moving animal

Kgoparara: name of the song of praise

Kgoshi: chief

Kotsiri: name of the village in the Sekhukhune area

Laboraro: Wednesday

Leepo: irony

Legwame: name of the ancestor

Lenyalo: marriage celebration

Leparapata: African horn
**Letswalo** : ethnic group in Limpopo province

**Limpopo** : one of the nine (9) provinces in South Africa, situated far North (closer to Zimbabwe and Mozambique)

**Lobola** : bride price

**Mabu a utswitswe** : the chief is dead

**Madi** : blood

**Magoshi** : plural of kgoshi (chief) which means chiefs

**Maila** : name of the village in the Sekhukhune area

**Maloma** : name of the village in the Sekhukhune area

**Malome** : uncle

**Malopo** : it is an illness as well as a ritual

**Manaba** : enemies (adversaries)

**Maphopha** : name of the village in the Sekhukhune area

**Marumo** : spears

**Masoboro** : uncircumcised
Maswi : literally means milk

Matona : headmen

Mekuduetane : steel pipes
Meropa : plural of moropa, which means drums

Mmatshatshaila : senior traditional healer

Mmatswale : mother in law

Modimo : God

Mogale : hero

Mokgoronyane : name of the bird

Monyanya : wedding ceremony

Moropa : drum

Moshuthelele : open the way for her to enter

Motlolo : Name of the village in the Sekhukhune area

Ngaka ya malopo : doctor of malopo

Ngwana : child
Ngwato : A praise name of ancestor whose name is Legwame

Nnyale : marry me

Pedi : name of the tribe in Limpopo province

Pula : rain

Re sa paletse baloi : we have still baffled the witches

Salane : name of the song of trust

Sekhukhune : name of the area in Limpopo province

Sekhukhune CONTRADOSA : Congress of Traditional doctors of South Africa-Sekhukhune branch

Sekhukhuneland : name of the area in the Limpopo province

Seriti : dignity

Shorwane : name of the village in the Sekhukhune area

Sotho : language spoken by the Sotho people (Basotho)

Tsohle : everything

Tswana : one of the eleven official languages in South Africa

Tshwarelo hle : please forgive me
Thaetsang melao ya Modimo ka badimo : Please listen to the laws (instructions) of God through the ancestors

Tema : name of the diviner

Tshumu : name of the Pedi traditional healer

Yo godimodimo : One in heaven
Filename: PhDTHESIS2009
Directory: F:
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Title: ccccccccccccccccccccccccccccc
Subject: 
Author: user2007
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Comments: 
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