

K32/13

J. Masiangoako

*Laws and rules of behaviour and etiquette.*

s241 (3)

Kinship: Etiquette.

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Masiangwako: Totem - Dog. Masiangwako begat Dikeledi, Dikeledi begat Ramoetle, Ramabele, Ratsie and Morakadu. Masiangwako comes from Mapela, at the Bobididi mountain where he was born. On account of famine he trekked from there and came to this place in the South. He came with Dikeledi who was still a little boy, and he died at Maletlhakana (Mooi River). Dikeledi grew up to be a man and he married, his father having died. Dikeledi's sons were Ramoetle, Ramabele, Ratsie and Morakadu. They also grew up and got married and had children. Dikeledi and his son Ramoetle came to Tlhakong where Chief Moetlo was. Whilst there, Morakadu came to them but he did not live with them in one village. He went to live in the village of Chief Mogale (Bouldfontein). Ratsie also came to Morakadu and they lived together in Chief Mogale's village. Later Morakadu returned to Maletlhakana. Even today the descendants of Morakadu are still at Maletlhakana. Ratsie is still at Chief Mogale's but some of his children have scattered, some are at Mosetlha's and it is not known where the others went. Ramabele followed Ratsie to Chief Mogale's village where he settled there with him. Famine fell upon them and he left Ratsie, his descendants are unknown today. He is the only one who is known and his two daughters, the others scattered and they are all over the country. While Dikeledi was living at Tlhakong, his wife died. After the death of his wife, he left his son Ramoetle and went to Morakadu and there he married another woman and had three sons namely Ramangena, Ntoadumela and Belemu. After that Dikeledi died at Maletlhakana. After the death of Dikeledi, Ntoadumela and his younger brother Belemu left Ramangena and Morakadu and went to live at Mongwaritshe, even today they are still living at Mongwaritshe where some of their family are still to be seen. Ramangena also left Morakadu and went to live at Maribisonong and then trekked to Phukeng at the village

June 1935. His children who are still at Tlhakong are Stoffel, Komane, Gouda and Peipi. These are the children of the great house of Mapeipi. Their mother died in 1937. The children of the small house are Rasefako, Rankokole, Malephoko and Mokgadi, the children of one mother. Their mother is still alive to this day. Their head is Stoffel. It is he to whom they bring complaints. They agree with each other. They have had no misunderstanding. They help each other. Stoffel is guardian over the children of the small house. He helps them if they are in need. They are the children of his father. If he does not help them it means he is forsaking the children of his father. When his father died he ordered him to take care of them and to see that they have no complaints. The children of Masiangwako help each other very much, if one needs something, the other one helps him. He may sometimes borrow, but in most cases they help each other. They do not want to see one of them suffering or being short of something. If he is short of an ox to inspan the other one lends him and he returns it when he has finished his job. If one has a job and wants hands he tells the others and they go to help him. The owner of the job will thank them by making beer for them. Even if there is no beer during the time they are doing the job, he will make it after the job is done. He will call them and say, "The children of Masiangwako, come so that I may thank you for the help you gave me." They will go there to drink the beer and to pass their time there. They will engage in conversation and ask one another about their health. The children of Rancetle live at Tlhakong but not at the same place. Those of the great house live on one portion of the village and those of the small house also live in another ~~part~~ portion. They are all occupied with their jobs. If the children of the small house have a job, those of the great house come to help them. If those of the great house have a job, those of the small house come to help them. They have respect for each other, those of the small house know that those of the

of chief Mokgatle. He is still at Phukeng even today, some of his family are still there. Ramoetle's children were Setofole, Komane, Gouda, Ntshidikwe and Peipi. They are the children of his first wife Mapeipi. The children of the second wife are Rasefako, Rankokole, Malephuko and Mokgadi. Ramoetle became head of all the children of Masiangwako wherever they were. If they had any talk or complaints, they brought them to him. He also went to where they were and made place among them, and also settled their complaints. This family of Masiangwako intermarries. The children of Dikeledi marry those of Ratsie and those of Ratsie marry those of Dikeledi. That is to say, if one loved the child of his grandfather he married her or if one loved the daughter of his paternal uncle, he married her. There is no hindrance. But the children do not do as they like. If Ratsie sees that his elder brother has children who are girls, he must go to talk to him on behalf of his children. The children did not seek wives for themselves. That is not the order of the Masiangwako family. The parents sought wives for their children. If a son sought a wife for himself, whom the parents did not like that woman would not live happily with them. Ramabele got a wife for himself and from that time there was no peace between him and his brothers. His family has no peace with the others any longer. They live now by themselves. They are afraid of the others of their family. Ramabele their father too is afraid of the others who belong to his family. The children of Ramoetle are the upper ones in the family of Masiangwako. They live at Tlhakong in the village of Chief Mabe, both of the great house and of the small house, they are all together at Tlhakong. The children of the younger brothers of Ramoetle live in other villages but they visit each other. If they have a discussion too they come together to thrash it out. But today the children of the children of Ramoetle do not intermarry. I do not know the reason why they do not intermarry and yet at the beginning they intermarried. Ramoetle died in

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great house are their elder brothers, and those of the great house know that those of the small house are their younger brothers. They should not ignore them, they should help them where they fall short because they are the children of their father.

Etiquette: Our salutation is the same it is not like that of the Europeans. When we get up in the morning we say 'dumelang bo rra' or 'dumelang bo mma' But if a person comes from a distant place, he should greet by shaking hands. At daytime even in the evening it is just 'dumelang'. When a woman greets men, she claps her hands that means she is showing respect. If a woman is a stranger and she greets men with her hand, she bows and puts out her right hand, the left hand holding the right at the back. She shows respect and humility as well to a male person. When a person goes away from the others he bids farewell by saying, "salang pila", there is no difference as it is the case with the Europeans. We have one method only of greeting and bidding farewell. But to people of higher rank there is the clapping of hands and bowing. That is to show respect and one's greatness. When people are mates greeting is by word of mouth, just 'dumela monna'.

END. S. 241.