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The ancestors testify that their great god lives in the mountains of Matlala - Motlisi - a - arena. This statement is fully testified by Hanabeng Motlhabane, an old woman of the Mfatlha tribe resident at Lebotlwane. She is one of those who say that all the Basotho tribes came from the Rock of Matsieng. She says that the God who knew all things is Ngwale-kgolo who lives in the Matlala mountains. When famine comes or a plague or the birth of girls only, they received a message from Ngwale - kgolo the Mighty. Ngwale - kgolo did not make a sound when he informed the people something he did not even inform the whole tribe. The tribe had a certain person called Mmantshiane or a male person called Rantshie. The female person in Mfatlha's tribe was called Mmantshie. Mmantshie lived in the veld. Sometimes the people knew where she lived. She would disappear for three days and the people would not know her whereabouts during that time. When she returned they say she used to say on her arrival, "Muebeles, I have come". A mat was then spread out for her and she would sit down and the people used to sing their songs for her.

They say that Mmantshie used to scold the people when she arrived at the village, she scolded even all the men. The people kept quiet and listened to what she had to say.

On the day of her arrival, the old women did not eat warm porridge, they ate cold porridge cooked by young women. They say that Mmantshie would then say to them, "This year is the year when boys will be born or she would say the skin for carrying infants will break. When she says the skin for boys this year, it meant that a lot of boys would be born but when Mmantshie said that the skin for carrying infants will snap, it meant that the children would die in great numbers that year.

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After she said this, she vanished again for three days. On her return she would tell them that an alarm has been given at Matlala that fever has broken out and the chief should take the horn of a burrweed and sound it and the fever will stop.

When the Mfathle Nuebele tribe was at Mafatse, it was attacked by malaria fever which caused the death of three men. Chief Motshela blew the horn and the fever quickly ended among the tribe. It was on instructions from Mmantshie.

When a year of famine was approaching, Mmantshie used to inform the tribe and when locust was to come Mmantshie used to inform the people. Mmantshie wore beads and skins of the black and white civet cats. When she had eaten porridge, it was never noticed that she had had something to eat. She was able to place a mat properly on the floor and one could find it spread out neatly.

The ancestors say that Mmantshie was informed about these things by Ngwale -kgolo who is in the Matlala mountains.

Even to this day, they say that he still exists in those mountains but nobody has ever seen him. All the people get information from Mmantshie and other gods of the spirit of the Sotho tribes.

It is said that if a person was Mmantshie, his child also, when he had grown up was also made to be Mmantshie.

The Old women say that this same woman did miracles. The people did not know who had taught her these miracles, when she had vanished for three days nobody could see or meet her.

The ancestors had Sotho gods. At Mfathle's there were gods of divinations, the people of the village being themselves the makers of the demigods which were called demigods of horses. The spirit that entered them was said to be the devil. These gods were dressed in the skins of civet cats and beads. The names of the gods of the Mfathle Nuebele when they were at Mmamathule were Mmasetswa-notseng and Mmamalotong.

When they ate porridge, they ate it only under the crust leaving the crust on top alone. When a person who was hungry came and took a bowl to eat, he only found the crust.

These demigods went into the fields and ate water melon and then covered it properly with the shells, and when a person came and tried to eat the water melon and found only the shells, he just knew that the gods of divinations had passed there.

If these gods had killed an animal and thereafter they met a man, they could say to him, "The bones are over there in the river". When he goes there, he will find a dead animal covered with the branches of a tree. At Mamathule another goddess known as Mamalotong met a man whose tribal totem was horse. She said to him, "There are bones on that hill". This foolish man belittled this message and decided not to go there.

After three days this man whose tribal totem was a horse said, "Let me go and see the bones of which Mamalotong spoke to me". When he got there he found the carcass already decomposed so much so that he was afraid of speaking about it to other men.

If these gods found a person in his field, they beat him with the switch of the "moretiwa" bush and drove him home while they remained behind eating.

The ancestors say that when a person is dead his spirit does not go away for good, it is capable of revisiting another person. It is said that the spirits of the ancestors go to the abyss of Madi - matle. They say that it is the abyss out of which came the Matabele, Swazis or Xulus and the (Manangana?).

It is said that when an adult or a child dies he is called by the spirits of the ancestors, one's great grandfathers. The Basotho did not say, "God help you," they said the god of your great grandfathers help you to grow and prosper or they said the god of your fathers help you.

There is a country or a place which the Basotho said it was where the gods lived, like the river Okolo. Once upon a time, the Ndebele boys of Mfatlha while they were herding cattle with the grand child of malebodi they heard people talking in the river and washing at the same time. When they went down to the river, they found nobody washing there. The boys were astonished and when they got home, they related what they had heard in the river to the men. The men answered them and said, "Yes, those were the gods of Okolo who were washing". If a person who is alive sees one of the gods with his own eyes, according to Sotho custom it means that there is one who is dead and this one had come to fetch him.

Long long ago, the Bakgalaka tribe lived near Madi-Matle. When they saw this abyss, they went to sleep near it and they heard a beast bellowing, a goat bleating and a person whistling.

The Bakgalaka said to each other, "Let us go into this pit and fetch these peoples' cattle. The Bakgalaka entered and followed the gods of Madi-matle while they continued to hear their sounds. The Bakgalaka went on until they reached the river of reeds at Madi-matle. There they heard a voice saying to them, "What is it that you want to see". It was the voice of a woman. Those people then began to fear and decided to turn back. As they proceeded on their return journey, they went along taking with them the clay pots of gods. One would be heard saying, "I am taking this one to give it to my daughter". They also took the open clay pots from Madi-matle.

When the sun went down, the gods came out of the abyss and called out to the Bakgalaka saying, "That clay pot of the child, see to it that you bring it back". Another one said, "That little open vessel of the child, see that you bring it back". The Bakgalaka however, went away with them all to their home. As the Bakgalaka were then living near Moubyane, all the people who had entered Madi-matle died. Even today the people of Moubyana say that the bones of those

people are still visible on the mountains of Madi-matle. Other people still go to Madi-matle even to this day. I too during 1925, went as far as there and saw that pit which the people say the gods go into it.

This pit from which the Matebele Swazis or Zulus, upon and the Manangana came out, has a law which is in force there. If a person wants to go in there, he picks up a stone and throws it in there and he says, "Gods, go there". He then begins to enter, he will walk inside carrying a lamp, but on going out, he dare not take a clay pot from this pit. If he takes a clay pot from there, the gods will be angry and send him sickness from which after being ill, he succumbs.

The boys of Modubane, of the families of Seemise, Motlhabane and Malefo, while herding cattle once said, "Let us go to Madi-matle". Then they sent some of them to home to steal a lamp. It was on the day of rest and people had gone to church. Then they entered Madi-matle very early in the morning. They travelled in this abyss, their intention being to see Madi-matle and the gods who live there. While they were walking along in the pit, they heard a whistle ahead of them. They say that they saw hollowed out wooden blocks for stamping grain and fresh cow dung. This story was told by a young man who nearly died because he had gone into Madi-matle, his statement was confirmed by his grandfather Isaak Seemise who lives at Bloubank.

When these boys were returning home, they came near to where the river of reeds was. There they felt a hot breeze and then they said, "Let us turn back". The oil in their lamp was almost exhausted. As they were going back, the rain behind them was just ceasing. They found that their track was no longer visible. They were astonished. It had rained and their foot prints were obliterated. As they approached the entrance, they found some ashes and they threw them over their bodies. But when they got outside, they found the ashes no longer there over their bodies. They were very much

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astonished. Now these young men became very ill and some of them died. The old men advised them that they should never go to cause trouble again at Madi-mulle.

A certain man of the Amakau tribe at Tlhatlhane gave his relatives orders that when he was dead they should slaughter his black ox so that they should wrap him with its skin before putting him in a European wooden coffin. He did not like to be wrapped in cloth, he said, "I want to be buried according to our custom". He told the people that if he is not wrapped in the skin of his black ox, he will revisit them and give them a lot of trouble. Then when he died, they wrapped him in the skin of his ox, saying that a wish of a deceased person is never ignored, if we act contrary to his wish he will not rest in peace.

A certain man of the Modikele-a-Maboya section was very rich at a place near Tsiditsane. He died. Today that man is not asleep. When the people pass there, they see him sitting under the 'morula' tree, dressed in his clothes, a gray suit.

The people say it is because he was very rich, and he was brought back by his riches. His children are still alive even today, they are afraid of passing the spot where their father died.

The Basotho say a person can send sickness to another one by means of witchcraft. He is capable of making something to walk. A certain man whose tribal totem is a porcupine, when the Mfathla Ndebele tribe was at Tsiditsane during the chieftainship of Motshela to whom the chieftainship was handed over by Malebodi, was once chased round by a snake the whole day. He broke through hedges and bushes and ran home. He had gone to cut down wooden posts in the jungle forest. This man of the Modimoles was chased by a snake, it was in fact not a real snake, it was a snake of witchcraft, sent to him by a wizard. When it chased him he ran home to where the men of Maila were. They killed it and then called a witchdoctor whose name was Makelepe. He threw his divining bones and

said, "This is a snake of witchcraft. They made fire and roasted it, it burned to ashes. They took the ashes and threw them away, scattering it so that the owner of the snake should be unable to come and put life into it again.

Another doctor of the Modise family living at Tsigitsane says that he is able to make such a snake. He is a man of the Mfatlha Ndebele tribe resident at Lebotlwane. This witchdoctor says that they take the head of a snake which they have killed, they put a pumpkin seed which is blossoming in the head of the snake so as to blossom in it. When it is ripe, they take the pumpkin seed and the head of the snake and grind them on a grinding stone mixing this with medicines and the fat of this snake. They then cut a little string and shaped it and made a head similar to that of a snake. They say that when you throw this little string down it will move and go to where you are sending it. Its owner sees that it is a string but others see it to be a snake.

A certain man who is a Shangaan, is also a witchdoctor and lives at Lebotlwane. He one showed me the head of a cobra and said that when they send a snake to a person, they use this very head.

This man of the Modise family once frightened the Mfatlha Ndebele men with his little string. It had turned into a snake. When the men dispersed from a pot of beer, he jumped up and hit the snake, he then took it and said he was throwing it away but when he went round a house, he took it and put it in his pocket.

Another doctor of the Mfatlha Ndebeles once astonished people at Lebotlwane. A certain man had murdered his wife and the police from Warmbaths were unable to arrest him. They could not see him although they saw his track in the lands. For a week they were there but unable to find him. The men then called this witch doctor and he caused a mist all over Lebotlwane and they caught him. This witchdoctor took out a
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beetle from this man's jacket and a stick of matches out of his shirt.

It is said that this beetle informed him if the men were near.

It is said that a wizard is able to fly by means of lightning. The old women say that he goes into the skin of a beast. It is said that the wizard first goes to the river and when he gets there he draws green and red lines on his body, the skin of a beast lying near him. He then draws water with his skin, holding at the same time an axe and a hammer, he then goes into the skin.

During all this time, the wife is holding a winnowing fan, she is winnowing so that the husband should be able to fly upwards. The man it is said, will then fly and go to strike a person or a head of cattle. When the man has killed a person with lightning he goes back to the river to wash his body. The Basotho say that when a person has struck another with lightning, and you run to the river, you will find him still washing and having gone out of the skin.

The Basotho say that the wizards with their knowledge, when they have bewitched a person, they are able to raise him from the dead. When he has arisen, his tongue is cut off. Some wizards do not cut off his tongue, they give them their medicines to drink and convert him into another person who is unable to speak to the ordinary people. The Basotho say he has been turned to (makonkonyane) (one who has been made to be a servant of a wizard to weed his lands for him or to do other menial duties).

It is said that the 'makonkonyane' are not given porridge to eat, they are fed with bran from kaffir corn and crusts from the sides and bottom of a porridge pot. It is said that in olden times the 'makonkonyane' were put into skin sacks which contained kaffir corn, sometimes they hid them in properly covered grass baskets.

It is said that the 'makonkonyane' were the servants of the wizards. At night when people are asleep, the wizard opens for them, lets them out and sends them to his lands to remove the weeds. The old women say that when you thought that you were nursing a sick person some day, he would be taken away by the wizard and you remained nursing a baboon thinking that it was the sick person.

Some people say that the wizards exhume them from the graves by calling them out by their names. It is said that all the wizards go there together and the first one passes near the grave and says, "It is I who killed you", the second one also passes in the same way. But they say, when the real person who killed him comes to pass, the dead person rose from the grave and they then went away with him to go and convert him into a 'makonkonyane'.

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