



UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

ETHNOLOGICAL PUBLICATIONS

- No. 17 The Bakgatla ba ga Mosêtlha
No. 18 The Ndebele of J. Kekana
No. 19 The Bahwaduba
No. 20 The tribes of Vryburg district
No. 21 A genealogy of the house of Sekhukhune
No. 22 History of Ha Makuya

PRICE 4s.

by N. J. van Warmelo
Government Ethnologist

UNIE VAN
SUID-AFRIKA



UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

ETHNOLOGICAL PUBLICATIONS

- No. 17 The Bakgatla ba ga Mosêtlha
No. 18 The Ndebele of J. Kekana
No. 19 The Bahwaduba
No. 20 The tribes of Vryburg district
No. 21 A genealogy of the house of Sekhukhune
No. 22 History of Ha Makuya

by N. J. van Warmelo
Government Ethnologist

Printed in the Union of South Africa for the Government
Printer by the Minerva Printing Works
Pretoria 1944

AFRICANA

MERENSKY-BIBLIOTEK
UNIVERSITEIT VAN PRETORIA

Klasnommer 2A 399.68

UNIE

Registernommer 112,878

UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

ETHNOLOGICAL PUBLICATIONS

No. 17

The Bakgatla ba ga Mosêtlha

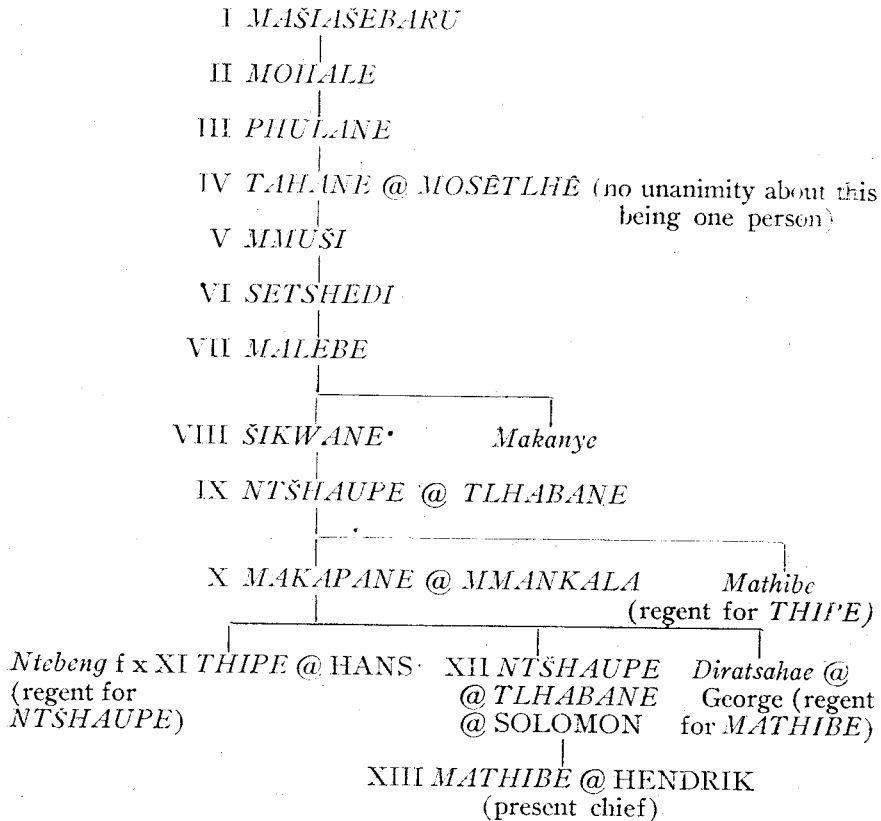
by *N. J. van Warmelo*

Government Ethnologist

1944

- 1 **District:** Hamanskraal, Transvaal.
- 2 **Numbers and distribution:** Makapanstad location 1158 taxpayers, tribally owned land 1108 taxpayers, communally owned land 487 taxpayers, Trust owned property 101 taxpayers, European owned farms 102 taxpayers, total 2956 taxpayers. These figures were extracted from the tax records in the office of the Native Commissioner, Hamanskraal, in August 1944, and may be relied upon as being fairly accurate. An idea of the total population is obtained by multiplying by a factor between four and five.
- 3 **Names of tribe:** *Bakgatla*, *Ba ga Mosêtlha* or *Ba Mosêtlha*.
- 4 **Totem:** They *bina* (have as totem) *kgabo* the monkey.
- 5 **Language:** *Sekgatla*, as they call it, is an eastern form of *Tswana*.
- 6 **Chief:** HENDRIK @ *MATHIBE MAKAPANE*, which latter has become a sort of family name. He was born in 1904 and became chief in August 1927.

7 Skeleton genealogy of chiefs:



There is much reason to doubt the accuracy of the earlier part of this genealogy, which was supplied by the best informants at the chief's headquarters. I have it from the chief that some very reliable old people living at *Ngobi* (Voelstruispan) and especially an old woman *Mmidi*, whom he questioned, consider the first part of the genealogy definitely wrong. They put *MOSETLHĒ* at the beginning, he having been the eldest of the four brothers *MOSETLHĒ*, *KGAFĒLA*, *MMAKAU* and *MOTŠHA*, after whom the present-day branches of the *Kgatla* are named, because they broke away from the ancient home in Marico district. They also mention *Pogopi*, *Bothhólô* and *Lehabo* as early chiefs.

History and genealogies of chiefs:

8 It is not remembered where the first chief *MASIASĒBARU* (according to others, and perhaps more correctly, *MOSETLHĒ*) was born, but tradition has it that he left *Lehurutshe* (the Hurutshe country), believed to be the present area of that tribe in Zeerust district, and travelled along the North bank of the *Lekwa* (Vaal), and finally settled

in approximately the area occupied by the tribe today. It is not known whether he found people already in occupation. Nothing is remembered about II *MOHALE* and III *PHULANE* who lived and died here. IV *MOSËTLHĒ*'s dwelling site was at *Malebônĉ*, a hill 8 to 10 miles west of Warmbad, and there he died. He once fought the Laka Ndebele of *Makôpane* who tried to raid his cattle. His successor V *MMUŠI* continued to live in the same area, but it is not known exactly where, and nothing is remembered about VI *ŠETSHEDI*. The next chief VII *MALEBE* ruled at *Khophung* on Vaalbosbult 499, east of the Pienaars River. By one wife he had two sons, VIII *ŠIKWANE* and *Makanye*. Nothing is remembered about the reign of the former.

9 VIII *ŠIKWANE*, wives and issue:

?1 *Mmamotsĉpa* da. of the royal family of the *Hwaduba* living nearby. She was the first case of royal intermarriage with these people.

a IX *NTŠHAUPE @ TLHABANE* m

b *Thipê* m

?2 *Mmamokotši* da. of ?

a *Mokotši* f md a man from *Phokeng* (Rustenburg)

b *Keleĉakang* f md at *Kgabalatsane* amongst the *Kæcna ba Mogôpa*

c *Seleke* f md *Setshedĭ*, son of *Mathube*, son of VI *ŠETSHEDI*.

She therefore married her *rangwane* (uncle).

d *Modise* m

10 After *ŠIKWANE*'s death, his brother *Makanye* became regent. When the Ndebele of *Mzilikazi* arrived in the Transvaal, *Makanye* was ruling probably at *Khophung*, mentioned above. Not long afterwards the report spread that a *lerole le lehwibidu* (cloud of red dust) was approaching, meaning the Voortrekkers, and virtually the whole tribe fled, under *Makanye*, to the North-West, in the same direction that *Mzilikazi* had already taken. They crossed the *Nyôtwane* River but soon afterwards the tribe was split on the issue of where to go next. *Makanye* and the smaller portion trekked on, and it is thought they settled in Ngamiland, whilst others say in the Mangwato country and still others say in Barotseland.

11 *NTŠHAUPE* now became chief of the rest of the tribe, which returned to the Transvaal but marched along the North of the Waterberg until they reached the territory of the *Langa* (*Laka*) Ndebele of *Makôpane*. Here they settled and lived in peace with the Ndebele for quite a time, until they moved back to their old haunts south of the Waterberg. One *kgôrô*, the *Ba ga Khunwana*, remained behind and joined them later. IX *NTŠHAUPE* settled at *Mmamudu* in the present location, half a mile from the present chief's headquarters, and there he died in ca. 1884. But many events, still to be mentioned, took place

before his death, for his reign was a very long one. He was a great traveller, who visited remote parts of the country. The Hermannsburg Mission began its work here in his day when in 1867 Rev. Chr. Backeberg came to *Mosêtlha*.

12 IX *NTŠHAIUPE*, wives (in order of marriage) and issue:

1 *Mmantshôlê* da. of *Tshêkô* of the royal *kgôrô* of the *Ba ga Setshedi*.

a *Ntshôlê* f md *MOTSEPE*, chief of the *Kgatla ba Mmakau*.

b *MAKAPANE*¹⁾ @ *MMANKALA* m

c *Mathibe* m regent for *THIPE*

d *Mohapi* m

e *Motšilê* m

f *Nkokole* m

2 *Mmašikwanc* da. of *Moseke* of the *Ba ga Motšile* section of the tribe

a *Šikwanc* m

b *Mmoši* m

c *Mmasekete* f died unmarried

d *Maruputlanc* m.

3 ?

a *Mathêbê* m

b *Moabi* m

Owing to the tribe's having been so scattered, little is remembered about this chief's wives and issue.

13 IX *NTŠHAIUPE* ruled for a long time, until his death in ca. 1884. But the succession was irregular because during the last fourteen years of his reign the bulk of the tribe was elsewhere, having for fear of the Boers and lack of water at *Mosêtlha* removed, in ca. 1874, to *Mabotse* on Waterval 1316, near the big hole in the ground known as *Madimatle*. They were accompanied thither by their missionary Riechelmann and his family.

14 As the chief *NTŠHAIUPE* had stayed behind at *Mosêtlha*, his heir X *MAKAPANE* was recognised by the emigrants, and he ruled them for about six years.

15 X *MAKAPANE*, wives (in order of marriage) and issue:

1 *Mmakuba* da. of *Tshêkô* of the *Ba ga Khuramasunyeng* clan of the tribe

¹⁾ actually *Makôpane* is the correct form, as he was named after the *Langa Ndebele* chief of that name, but usage has decided in favour of *Makapane*.

- a N1 THIPÊ or HANS²⁾ m
 b Tau m
 c N11 NTŠHAUPE @ SOLOMON m
 d Motshêhwa m
 e Diratsahac @ George m
 f Kudule f dd unmarried
 g Moratwe f md Makanye son of Tswetswele, a distant rangwane uncle.
- 2 Mmaserufô da. of chief MAUBANE of the Kgatla ba Motšha
 a Serufô f md Ntšhaufc Motsepê, who it is said should have become chief of the Kgatla ba Mmakau but had to flee to Mosêtlha and died here.
 b Mabanyane m
 c Nkuthweng m
 d Mmantsekele f died unmarried
 e Tennaec f md a man from the ga Matlala kgôrô of the tribe
 f Mmakôbê f md Tahane of the same kgôrô.
 g Ntšibusceng f was given as seantlo to the husband of the deceased Mmakôbê
- 3 Motlalecyê da. of Moswele Ramašite, who are commoners of the tribe
 a Nyakale m
 b Morongwe f md Melôrê of the Mores of the royal family at Bethany, i.e. of the Kzccna ba Mogôpa.
 c Ntleleng f md Molefe Mosêtlha, a tribesman
 d Mmamothudi f md Mohubane a distant relative, of the royal family
 e Semousu m
- 4 Moenyane da. of Molêmê, a distant relative, of the royal family
 a Mmamohale m
 b Mmatšhvene f md Motshwane³⁾
 c Setšhôtllhō m
- 5 Sebakiswane da. of MANKOPANE chief of the Langa Ndebele
 a Moetši f md a Ndebele of that tribe
 b Mophalane m
 c Mmasentshu f md Ramongalō a distant rangwane uncle
 d Barileng f md Door, a mokgômana of the royal kgôrô

²⁾ in the church register of Nazareth (now kept at Mosêtlha) he is recorded as Johannes Makapaan, Khosi, baptised in January 1892, under No. 303.

³⁾ head of the Madibana Kgatla, who form a section of the tribe. They do not pay tribute. The major part of them is at Saulspoor.

e *Mathsela* m

f *Kebarapetse* f md a member of the *Moikanyô* family of the *Kaccna*
ba Mogôpa

6 *Mmamolôpê* da. of ? of the *Mmôkzica kgôrô*

a *Motšaki* f md *Radišie* of the *Masunyeng kgôrô*, who are distant relations of the royal clan

16 As the fever had decimated the emigrants at *Mabotse*⁴), they finally left this place in ca. 1880 after a sojourn of seven years, and one year after the death of X *MAKAPANE*. In ca. 1880 they settled at *Ntshwahatsane* on Klippoortje 337 just north of *ga Mfathla* on Haakdoornlaagte 339. As *MAKAPANE*'s heir *THIPÊ* was a minor, the former's brother *Mathibe* acted as regent. The sojourn at *Ntshwahatsane* lasted seven years, until 1886. In ca. 1885 XI *THIPÊ* was considered old enough to be made chief but *Mathibe* would not yield until compelled to do so, and then left with a number of people and settled at *ga Matlala* (Noodshulp 329 south of and near Warmbad, west of the railway). These people, it may be added, are now back in the tribe, but live at *Ngobi* (Voelstruispan 740) under *Hascitsive* @ Salatiel, son of *Mathibe*.

17 XI *THIPÊ* and his people lived at *Ntshwahatsane* for a year after the breach with *Mathibe*, and then in 1886 finally returned to their ancient home, the present location⁵). Their return with *THIPÊ* at their head was facilitated and probably even prompted by the fact that the real chief IX *NTSHAUPE* had died a few years earlier, in ca. 1884. Less pleasant was the discovery that the land was now the farm of one Bezuidenhout. *THIPÊ* built his residence very near the present chief's headquarters. He died in ca. 1893-4, but no record of this can be found in the books of the Mission.

18 *THIPÊ*, wives (in order of marriage) and issue:

1 *Ntebeny* da. of *Mathibe* his uncle, son No. 1c of *NTSHAUPE*
no issue

2 *Masipei* da. of *Maswabi*, a tribesman
no issue

3 *Thabu* da. of *Rammadi*, a tribesman of the *Hurutsho kgôrô*
a *Rasetlola* m died as a lad

4 *Mmankwêha* da. of *Tau*, a *rungwane* uncle
no issue

⁴) the whole family of their missionary Riechelmann also succumbed to malaria.

⁵) at the end of the church record of the station Nazareth there is this note: "Ende des Kirchenbuches von Nazareth. Anno 1886 zog Hans Hendrik Makapaan mit dem Volk von Rietspruit nach Mosepla, und nun ist die Gemeinde Nazareth verbunden mit derjenigen von Mosepla. Mosepla am 18 November 1806. H. Lüneburg."

19 As there was no male issue to *THIPÉ*, his widow *Ntebeng* acted as chief from the year of his death (1893) until ca. 1899. In Oct. 1899 the deceased's younger brother *XII NTŠHAUPE @ TLHABANE* was made chief. But apparently a section of the tribe did not approve of his succession, and so, after a big but fruitless meeting on 14th April 1904, fighting broke out between the chief's faction and that under the nominal leadership of *Ntebeng*. The latter called in the authorities, who arrested the chief, but he returned with a flag to show that he was recognised as chief. This was in May 1904. In June another shooting affray took place, and *Ntebeng* fled to the neighbouring *Hwaduba* tribe, which on 24th June 1904 made a surprise attack on the *Mosêtlha* people in order to reinstate *Ntebeng*. Another fight took place on the 25th June, and on the 28th June the *Mosêtlha* people retaliated with an attack on the *Hwaduba* tribe. The latter finally attacked the former on 3rd August, again with a number of casualties, and so on 8th August 1904, a force of 300 Europeans arrived and put an end to hostilities. *NTŠHAUPE @ TLHABANE* ruled until his death on 11th May 1911.

20 *NTŠHAUPE* was a Christian. His wife and issue were:

- 1 *Perisila* da. of *Tšhime* of the *kgôrô Ba ha Tladi* of the tribe
- a *Modichi* f md *Makanye Muši* of *kgôrô Madibo* of the tribe
- b *XIII MATHIBE @ HENDRIK* m
- c *Motšile* m

21 As the deceased *NTŠHAUPE*'s heir was still a minor, the former's brother *Diratsahae* acted as regent until August 1927, when the present chief *XIII HENDRIK @ MATHIBE* was appointed.

22 *XIII MATHIBE @ HENDRIK*: wife and issue:

- 1 *Dikeledi* da. of chief *OFENTSE PILANE* of the *Kgatla ba ga Kgafêla*
- a *Thipe* m
- b *Tau* m

23 Mephathô or circumcision regiments: There is the following sequence of names for these regiments. The sequence is said to remain unchanged and no new names are added. The cycle is however too long to allow of any check on the truth of this statement. The leaders are named in brackets:

	<i>Mophatô</i>	Year	Leader
	<i>Masonrya</i>	?1851	<i>MAKAFANE</i>
	<i>Madima</i>	?1857	
	<i>Mafatlha</i>	?1862	
1	<i>Mahata</i>	?1868	
2	<i>Mathamaga</i>	?1873	
3	<i>Makoba</i>	?1879	
4	<i>Mereleba</i>	?1884	<i>THIPÉ</i>

5	<i>Malôtô</i>	‡1896	
6	<i>Matlakala</i>	‡1895	<i>NTŠHAUPE</i>
7	<i>Matladi</i>	‡1901	
8	<i>Mafulana</i>	‡1906	
9	<i>Masonya</i>	‡1912	
10	<i>Madima</i>	‡1917	
11	<i>Mafatlha</i>	‡1923	<i>MATHIBE</i>

24 *THIPÊ* was the last chief to be circumcised. He went through the *kôma* at *Ntshvahalane*, probably in 1884. His father *MAKAPANE* was a *Lesonya*, probably circumcised in 1850 and his father *NTŠHAUPE* was a *Lcthamaga*, probably circumcised between 1815-1820. It seems that the normal interval between *mcphathô* was five to six years. As *THIPÊ* was the last chief to be circumcised, the holding of lodges fell into desuetude. The missionaries are said to have brought this about. The subsequent *mcphathô* were named but no rites were held and the only public act, as substitute for the lodge, was the performance by the *mphathô* of a one-day task for the chief.

25 Tribal organisation: The tribe is divided into the following sections and subsections (*dikgôrô*), under the control of the persons named:

(1) *Kgôrô ya mosata* under the chief himself

- Subsections: (a) *Motshwane*
 (b) *Tshwana*
 (c) *Matširima*
 (d) *Malope*
 (e) *Khunwana*
 (f) *Madibu*

(2) *Kgôrô ya Ba ha Mmêkwa*, who are *Batšididi*, under Doris *Marêmê*

(3) *Kgôrô ya Mosadi-moholo* under *Mahôhane* @ Simon *Setshedi*

- Subsections: (a) *Ba ha Masonyeng*
 (b) *Maswaana*
 (c) *Ba Molêma*
 (d) *Tsôpyê* or *Kantšima*, *babina-kgomo*

(4) *Kgôrô ya ha Mmamarama* under *Modikwe Khope*. This *kgôrô* joined the tribe later in its career, but yet a long time ago.

- Subsections: (a) *Pitse*
 (c) *Khokha*

Newcomers to the tribe are put into one or another of these *kgôrô*. The whole tribe is now considered to be Christian.

26 Sources:

(1) Oral information, obtained in April 1944, from *Molefê Mmušî* (age-grade *Mereleba*); *Lucas Mmušî* (*Mereleba*); *Poru Ramorapedi* (*Mathamaga*); *Klaas Mosêtlhê Mangwane* (*Malôtô*) who is considered

by the others to be very reliable; *Mohapi Matlhara (Malôtô)*. (2) A short MS in my office about the factions of 1900 by an informant not named. (3) A. I. Richards "Some causes of a revival of tribalism in South Africa" *Man* XLI No. 65 (ca. 1 page) contains a few facts. (4) Church records of Mosêtlha and Georg Haccius D. "Hannoversche Missionsgeschichte" 3 pt. 1 Hermannsburg 1914. I am indebted to Rev. H. Greve for kind help in this connection.

All the foregoing was read through by the chief, who evinced considerable interest in the matter.

UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

ETHNOLOGICAL PUBLICATIONS

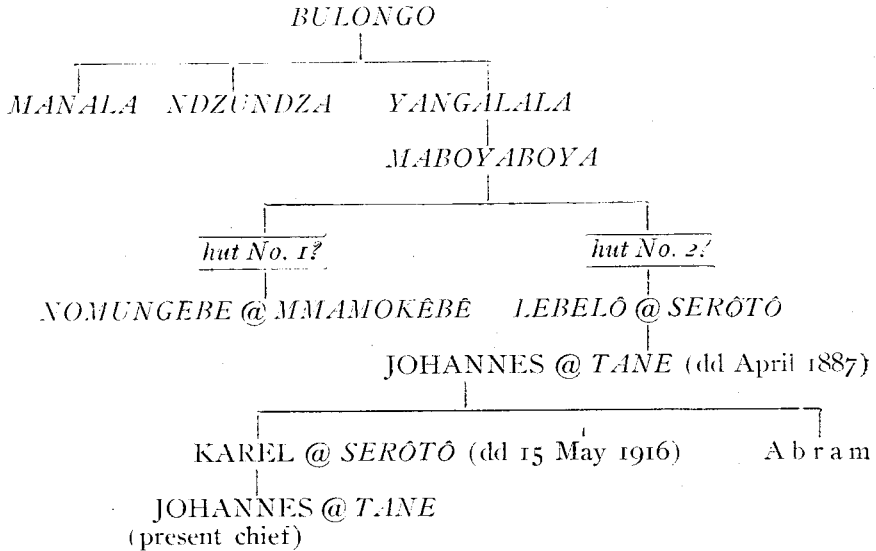
No. 18

The Ndebele of J. Kekana

by *N. J. van Warmelo*
Government Ethnologist
1944

- 1 **District:** Hamanskraal, Transvaal.
- 2 **Numbers and distribution:** On tribally owned land 766 taxpayers, on European owned farms 211 taxpayers, total 977 taxpayers. These figures were taken from the tax records of the Native Commissioner, Hamanskraal, and may be relied upon as being fairly accurate.
- 3 **Names of tribe:** *Mandebele, ba ga Kekana.*
- 4 **Totem:** They *bina* (have as totem) *ndlozu* the elephant.
- 5 **Language:** The Transvaal Ndebele dialect of *Sebithela's* people in Potgietersrust district, from whom these are an offshoot. As this language is not used in writing, and the surrounding tribes use Tswana dialects, especially *Sekgatla*, the latter are well known. But former residence near the *Manala Ndebele* and connections with *Pedi* speaking people (see history), give an orientation towards the East.
- 6 **Chief and royal clan:** The chief is JOHANNES KAREL *KEKANA*, born ca. 1909, appointed 16 Dec. 1925. His family call themselves *Ba ga Kekana*, which is an *isibongo*; the *isithogozelo* is *Mhlopheni, Mhlotsheni*. They were also called *Mthombeni* people, for reasons given in the history below. The chiefs should get their wives from other *Ndebele* royal families and have apparently done so in some past instances.
- 7 The royal clan is divided into five sections: (1) *ba ga Mhlophe Mhlotsheni* (that of the chiefs), (2) *beMakweni*, (3) *beMawaner beManaileni*, and (5) *beMajaneni*, in this order of rank.

8 Skeleton genealogy of royal family:



History and genealogy of chiefs:

9 Under the chief *BULONGO* these people formed part of the *Ndebele* tribe occupying the area around Bon Accord, north of Pretoria, where this chief lived and died at *Hlôxôndlovu*, the hillocks east of Bon Accord station on Doornpoort 506. *BULONGO* in his old age was blind, and wishing to give the medicines and paraphernalia of chieftainship to his eldest son *MANALA* told him to go out to hunt a *mbudimo* (zebra). The mother of *NDZUNDZA* overheard this and told her son to kill a goat, which she prepared and sent in to the old man, telling *NDZUNDZA* what to do. He pretended that he was *MANALA* and was given the rhino horn club and the medicine horn of chieftainship by his old father. When *MANALA* came home he found he had been thus cheated of his rights. (This is substantially the tale as told by all branches of the *Ndebele* in these parts, as also what now follows).

10 The trouble started when the old man died and the supporters of *MANALA* attacked the *NDZUNDZA* section and drove them out, pursuing them across the Olifant and *Tubatse* (Steelpoort). Here a member of the *Msiza* clan said, "As they are people and not animals, let us desist from pursuing them further" (a proverb) so they turned back. The adherents of *YANGALALA* had supported *NDZUNDZA* (and had fled with them). When across the Steelpoort, one of their girls (Maer first courses and they could not proceed. *NDZUNDZA*'s people did not give up at them over this and called them the *Mthombeni* folk (from *mba* "attain puberty"), and went on, leaving them behind.

11 When they moved on again, they went their own ways and, crossing the Olifant again, entered the country of *Moletlane*, chief of the *Batlôkwa ba xa Tswai*, who were owners of that country, and who had with them the *Ba xa Maaxa*, who are *Ba xa Ngobeni* and probably of Swazi origin. This country is still known as *Moletlane* (but note, not *xa Moletlane*, so there is some doubt as to there ever having been a chief of that name), and is still occupied by the main body of those *Ndebele*, for it is the present Sebitela's location. The newcomers acknowledged the occupants of the land for a season, but then decided they were not going to be ruled by Sotho, and attacked and drove them out. A number remained behind who were prepared to submit. (There still are *Maaxa* people at *Moletlane* today.)

12 *YANGALALA*'s wives and issue are forgotten except
 ?† *Na Mulungwane* da. of a member of the *inkundla* of the *Ba ga Mulungwane*, who were commoner members of the tribe
 ?a *MABOYABOYA* m

13 *YANGALALA* lived in peace at *Moletlane* and died there. He was succeeded by his son *MABOYABOYA*. During the latter's reign the *Pedi* (chief unknown) came on a visit and invited them to a dance. Whilst all the young men were thus engaged a party of the *Pedi* secretly attacked the *Ndebele* villages, massacred, burnt and looted, doing much damage.

14 *MABOYABOYA*, his wives and issue are only remembered thus:
 1 *Na Mulungwane* a da. of the *Mulungwane inkundla* of the tribe
 ?a *NOMUNGEBE @ MMAMOKÊBÊ* m
 2 *Na Mahlangu* da. of a member of the *Ndzundza* tribe
 ?a *LEBELÔ @ SERÔTÔ* m
 3 ?
 ?a *Bollo* m

15 After *MABOYABOYA*'s death his son *NOMUNGEBE* became chief. During his reign the Voortrekkers came into the country. The name *Lcbese* (i.e. Louis Trichardt) is recognised by some of the informants, but they don't remember anything in connection with it. There were no troubles with Europeans. Whilst *NOMUNGEBE* was chief, it was usual for his younger brother *Lcbelô @ Scrôtô* to be sent as representative and messenger in dealings with the Boers. He thus became well known to them, so that whenever they came to the tribe they asked for him instead of for the chief. This gave rise to the suspicion that he might become too powerful and might oust the chief, but though the latter was put on his guard by whisperers, he did nothing against him but suggested to him in private that he should leave. So one day when the chief had gone with his regiment of *Mangana* to *Mokôpane*'s (*Valtyn*) for a dance, *LEBELÔ* and some young men decamped with a

number of cattle, and fled south. The chief would not allow anything to be done about it.

16 *LEBELÔ* and his party sought refuge under European protection and settled first at *Nokanapedi* on Rhenosterfontein 235 (19 miles east of the present location), whither the women and other relations who wished to live under him followed in due course. He lived a long time, recognising the suzerainty of *SEKOTI*, regent for *MAUBANE*, chief of the *Kgatla ba Motšha*, then living on the *Thswane* (Aapies R.) on Boschplaats 507 (adjoining the present location), for in those days all the surrounding country, especially that to the east and north, was all *Kgatla* territory. At a later date *LEBELÔ* moved from *Nokanapedi* to Boschplaats 507 and lived there together with the *Kgatla*, at *Ga Monaledi* on the east bank of the *Thswane*. After a time (?1860) he moved to *Ga Mantsubuko* or *Xa Mmamothlabane* on Haakdoornfontein 492 (just north of Wallmannsthal), a farm then the property of one Schoeman. Here *LEBELÔ* died.

17 *LEBELÔ @ SERÔTÔ*, wives (in order of marriage) and issue:

1 *NaMahlangu* da. of a member of the *Ndzundza* tribe.

a *TANE @ JOHANNES*¹) m

b *Kalapa* f md one of the *Ba xa Madiša*, who are members of the tribe

2 *NaKekana* da. of ? of the royal family

a *Marišane* f md ? of the *Ba xa Kutumêla*, members of the tribe

3 *NaMahlangu* da. of ? of the *Ndzundza* tribe

a *Mungonyama @ Jakalase* m

b *Badicxile @ Scila* m, father of Isaac *Kekana*, an important man in the tribe

4 *NaMahlangu* da. of a member of the *Ndzundza* tribe

a *Somengwa @ Ramêkwa* m

b *Kxori* m

c *Mosenya* f md *Sckxwelo* a commoner of the tribe

d ? f md a member of the *Ndzundza* tribe, from far away and has therefore been lost sight of.

e *Muthimbana* f md *Tswai* a commoner of the tribe, and afterwards Herman *Masôxô*, an important man

5 *NaMulibali* da. of ? of the *Ba xa Mulibali* family of *Magombane* or Valtyn's tribe, Potgietersrust

a *Nobulembu* f md Jacobus *Mabhena* of the *Manala* tribe.

b *Nomathlaswana* f md *Majafela Kekana*, of the tribe

c *Nomusajana* f md *Khuzwayo*, a *Xhosa* who came up from the Cape in the olden days and joined the tribe.

d *Dinkwanyana* m

¹) he was a twin, the other being killed at birth. According to Sotho custom both would have been killed. The Nguni attitude towards twins is seen persisting here.

18 Before *LEBELÔ* had even left *Moletlane*, his eldest son and heir *TANE @ JOHANNES* had gone with some other male relatives to work for guns (*dithunyeng*) in the Cape Province. When he returned he was directed to *Ga Mantsubuko* and found tribal affairs in the hands of a headman who was acting as chief, *LEBELÔ* his father having died perhaps two years previously. The people recognising *LEBELÔ* had during all these years been much augmented by various *Ndebele*, not of the *Moletlane* tribe, living on the farm and nearby. These had all put themselves under *LEBELÔ*, and so when *JOHANNES* took over, a fact which was made known to Schoeman, he had quite a considerable following. A section objected to his being educated and to his progressive ideas, and moved to *Kôngwê* on Leeuwkloof 150, 11 miles further east, but today they have all returned to the tribe.

19 Chief *JOHANNES* was a man thirsting for education and so he moved with some of his people to Wallmannsthal, at that time belonging to a European whom the natives called *Phôkô*. The chief of the *Manala Ndebele* and a large section of his people were also on the farm, though mostly on the east bank of the *Moretele* (Fienaars R.), and the two groups lived fairly peacefully together. The mission bought the farm from *Phôkô*. After a time there was trouble with the missionary and *JOHANNES* and his tribe left in about 1870 (very approximately) and settled on their present farm Leeuwkraal 396, then belonging to one Erasmus, and worked for him.

20 *TANE @ JOHANNES @ JANE*, being a Christian, had only one wife and the following issue:

- 1 *Nontwa* da. of *Ramaforoko* of the *Ba xa Madiša*
 - a *Moxôtôkô* f md *Lethšaba*, a commoner of the *Ba xa Lethšaba* family originally of the *Manala* tribe
 - b *Nabhunu* f md Samuel, a commoner of the *Ba xa Matši*, a family which joined the tribe in later times
 - c *KAREL @ SERÔTÔ* m
 - d *Kx'umba* m
 - e *Maria @ Mantwa* f md *Kxetsane @ Hezekiel* of the *Ba xa Mašiši* family, members of the tribe
 - f *JAMBUBA @ ABRAM* m was regent for his elder brother's son
 - g *Šikwane* m
 - h *Jane @ Tane* m

21 The chief *JOHANNES* was well educated, and greatly trusted by the Republican authorities. He died in April 1887, and his son *KAREL* became chief. The veldkornet *Maitia-a-lla* ("you howl when he flogs you", Albert Botha) held a public function on 12th May 1887 where many Europeans were present and waved the Vierkleur over him and said amongst other things that whoever touched him touched the Government,

and Genl. Joubert gave him authority to furnish passes to all natives proceeding to Pretoria through his area. After the Anglo-Boer war, the Native Commissioner King gave him a plan whereby to acquire the farm, and in 1911 they began paying for it.

22 *SERÓTÓ @ KAREL* was a Christian. His first wife died without issue:

1 *N a L a n g a* da. of chief *MASEBE* of the *Langa Ndebele* tribe, Potgietersrust

no issue.

2 *N a M a d i š a* da. of *Tlou* of the *Ba xa Madiša*

a *JOHANNES @ TANE* m present chief

b *Agripa @ Nomungebe* m deceased

c *Maria @ Mašadi* f md *Puleng @ Filipūs wa xa Madiša*

d *Pêtêxwanc @ Katerina* f still unmarried

23 It appears that the first wife was the tribal wife. She was married by civil rites, and separated from her husband because she had no issue. She was alive when the second marriage, also a civil one, was contracted on 26 August 1908. The details of the second marriage need not be discussed here.

24 The chief *KAREL* died on 15 May 1916, and his younger brother *Jambuba @ Abram* acted for his son *JOHANNES*. There was a great deal of litigation over water rights during his time, and the tribe was involved in heavy costs. At present the tribe owns the larger portion of *Leeuwkraal 396* and a portion of *Tweefontein 275*.

25 When the present chief *JOHANNES* was thought to be old enough, he took over the chieftainship from his uncle on 16th December 1925.

26 *JOHANNES @ TANE*, as a Christian, has one wife only:

1 *M a s c m p a n e* da. of chief *HANS MASEBE* of the *Langa Ndebele* of Potgietersrust

a *Matimpula* m

b *Hans @ Malcsêla* m

c *Jonia* f

d *Lebelô* m

e *Sexopotšô @ Maria* f

f *Lepheng @ Agripa* m

Circumcision regiments of chiefs:

27 The first chief whose regiment is remembered is

NOMUNGEBE, viz. *Mangana*. The rest are

LEBELÔ *Mathamaxa*

JOHANNES, the last *Makxalwa*

chief to be circumcised

at *Moletlane*

KAREL
JOHANNES

Madlangwe, Matlakwê
Madlangana

LEBELÔ, being a younger son and not a chief except through having broken off the main tribe, had no power to hold a circumcision lodge on his own, and never did. The rites were also not encouraged by his son JOHANNES who was a Christian, and were not held by the tribe. All those who wished their sons to be circumcised sent them to other tribes, notably to the *Manala Ndebele*.

28 Composition of tribe: It is thought that about sixty per cent. of the tribe still speak *Ndebele* today, the rest being *Kgatla* and others, notably also about 25 families of Shangaans, with whom intermarriage has taken place in one instance.

Tribal government:

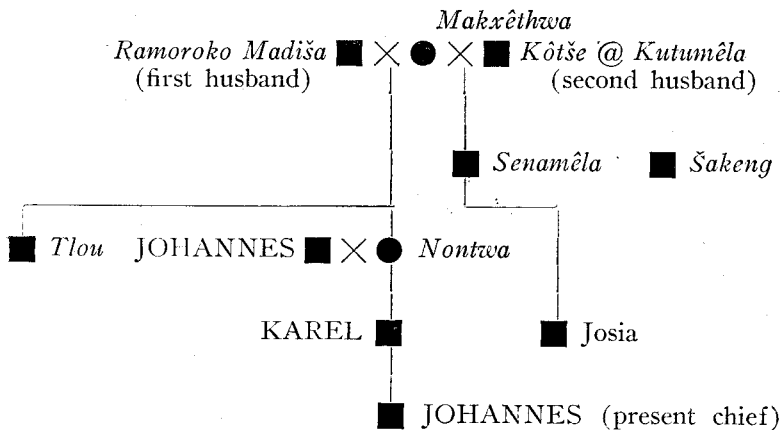
29 The people live in four settlements, each of which has its headman and court to try small cases. These are:

- (1) *Majancni*, where the chief lives, administered by himself.
- (2) *Marokolong* in the S.E. part of the reserve, administered by Tomas @ *Maxaboka Kekana*. This headmanship is hereditary because these people came from *Moletlane* afterwards and consider themselves a distinct unit.
- (3) *Xa Ramutse* in the eastern part of the reserve and east of the *Thszane* river. This area is administered by Julius *Maphêlêiô* of the *Ba xa Tszvai*. These people, of the *Tszvai* and *Malete* clans, were the only ones to come down together with *LEBELÔ* from *Moletlane*. The *Malete* are also called *Ba xa Moxôtlane*, they are *Bathokwa (Bantungwa)* that is, true *Ndebele*, though only commoners (*batseta*). The headman Julius is an appointed functionary, and may be removed from office by the chief without much trouble. At least, so they say.
- (4) *Xa Surumane* in the western part of the reserve, is administered by *Mološi wa xa Phalane*. He is also an appointed dignitary, who can be removed by the chief.

30 The actual power in the tribe is concentrated in the hands of the following men who are usually summoned to discuss any matters of importance:

- 1 the chief himself
- 2 Abram, his uncle and the former regent
- 3 Daniel *Madikoloxa*, somehow related to the royal family, but influential not through rank but through ability; he has probably wormed himself into this position by assiduous attention to tribal affairs.
- 4 Josef *Kekana*, senior of the *Marwaneni* section of the royal clan
- 5 Isaac *Kekana*, son of *Badiexile*, daughter No. 3b of *LEBELÔ*

- 6 Justinus, younger brother of foregoing
 7 Christian *Maletc*, the head *motseta* or official of the chief's place
 8 Herman *Masôxa*, husband of *Muthimbana*, daughter No. 4e of *LEBELÔ*
 9 Hezekia @ *Kxetsane Mašiši*, husband of *Mantwa*, daughter No. 1e of JOHANNES, and therefore aunt of the present chief
 10 Josia *Kutumêla*, who is a *malome* (maternal uncle) of the chief, because his father was a halfbrother (by same mother) of *Nontwa*, grandmother of the present chief, thus:



11 Thomas *Kekana*, son of *Mungonyama*, son No. 3a of *LEBELÔ*.

31 The above is approximately their order of importance. It is easily seen from the above how mistaken it is to conceive of political power in the tribe as being concentrated in the hands of the few seniors of the royal family. The sons of aunts, who were daughters of previous chiefs, are also looked upon as close relatives, and their mothers as more important than their fathers, which is why they are accorded a good deal of say in tribal affairs.

32 **Churches:** The following were named without hesitation as being represented in the tribe: Lutheran, Wesleyan, Dutch Reformed, Independent, Ethiopian, Seventh Day Adventist, Roman Catholic, Zion, Apostolic, Swiss and Bopedi Lutheran.

33 **Marriage:** It is maintained that despite a notable degree of sophistication due to the proximity of the large towns, all men still give cattle to marry wives, usually seven to five head, or in money £30 at five pounds per head. It is further maintained that divorces are exceedingly rare, so that the chief and his councillors could only recall one case with some difficulty. This is a matter I have not been able to test.

34 Sources of information: There are no official papers or published literature. The foregoing data were all obtained at Leeuwkraal in March 1944 from the chief, his uncle Abram, and other old and reliable informants.

UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

ETHNOLOGICAL PUBLICATIONS

No. 19

The Bahwaduba

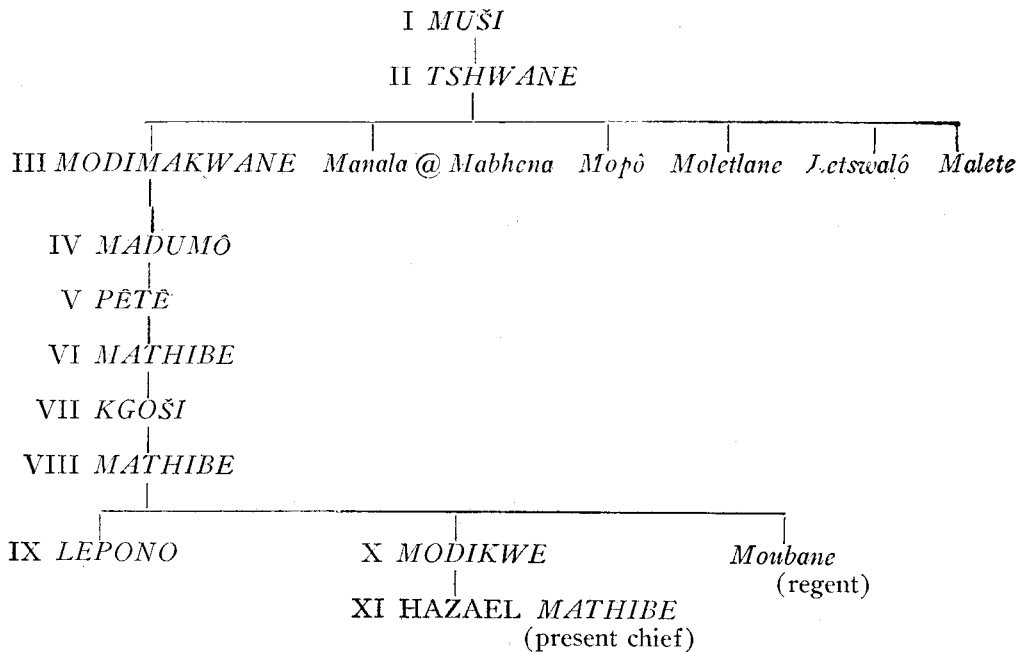
by N. J. van Warmelo

Government Ethnologist

1944

- 1 **District:** Hamanskraal, Transvaal.
- 2 **Numbers and distribution:** in the Reserve (Swartbooystad) 33 taxpayers, on tribally owned farms 1105 taxpayers, on Trust owned farms 50 taxpayers, total 1188 taxpayers. The total population is about four to five times as much.
- 3 **Names of tribe:** *Bahwaduba* or *Matbele*.
- 4 **Totem:** they *bina* (have as totem) *nare*, the buffalo.
- 5 **Language:** Though of *Ndebele* origin, these people long ago lost their original language, and now speak a *Kgatla* type of *Tsvana* like their neighbours the *Ba Mosêtlha*. When the oldest informants were children, say 1880-90, some of the people were still using *Ndebele*.
- 6 **Chief:** HAZAEL *MATHIBE*, appointed 22 September 1922.

7 Skeleton genealogy of chiefs:



History and genealogy of chiefs:

8 Originally these people came from what they call *Maŋonong* (i.e. amongst the Zulus, probably Zululand), and were Nguni folk. They first settled at *Makgophane* (Mooiplaats 502, east of Pretoria) at the source of the *Morctle* or Piensaars River. The chief who had led them thither from Zululand was *MUSI*. During his lifetime they moved from *Makgophane* to the very site of Pretoria itself, on the banks of the *Tshwane* or Aapies River, which is called after *MUSI*'s son and successor *TSHWANE*, who also lived there a while but subsequently settled at *Scfateng-sa-Phitsane* (Wonderboompoort) on the north side of this defile through the Magaliesberg. There *TSHWANE* died. His people had occupied all these parts without any trouble, as they found the country devoid of inhabitants.

9 The wives of *TSHWANE* are not remembered, but according to tradition he had six sons, each by a different wife, and these sons headed the portions of the tribe that now broke off and went each its own way, to establish new tribes elsewhere. These sons are named in the skeleton genealogy already given above. The first to depart was *Letswalô*, who established himself east of Pietersburg. The next was *Molctlane @ Kekana* who also went north and founded the *Sebitiela* tribe. The third was *Mopô* who settled at Bosfontein in Rustenburg, founding the *Bapô* tribe, from which in turn the *Tlhako* tribe originated. The fourth was

Maletc, whose descendants live in Bechuanaland¹). The fifth was *Manala* @ *Mabhcna*, who founded the *Manala* sections of *Ndebele*, from which again the *Tsutsa* or *Ndzundza* broke off. Thus only III *MODIMAMAKWANE* remained. It is obvious that this is a fanciful genealogical reconstruction of what actually happened, to account for the existence of the various *Ndebele* tribes, and is not to be relied upon except as an indication of the relationship of these tribes to one another.

10 *MODIMAMAKWANE* did not stay where his father had lived but moved to *Ga Raletsoku* on Klipdrift 87 south of Hamanskraal, and there he died. His wives and children are not remembered except his son and successor IV *MADUMŌ*, who moved to *Mohalaube* on Dewitskraal 519, south-east of Pienaars River station and then again to *Mmametlhake* on Bultfontein 472, east of Mackenzie siding, where he died. His wives and their issue are not remembered, except his son and successor V *PÊTÊ*, who lived and died there. *PÊTÊ*'s wives and issue are not remembered except his successor VI *MATHIBE*. He also ruled peacefully there until he was killed in a battle with the *Bakwena ba Mogôpa*, at the *Matlhare* or *Mallaphiri* koppies near Brits. He was buried there.

11 *MATHIBE*'s wives are not remembered, but tradition says that in three different huts he had these sons 1 (a) *KGOŠI* 2 (a) *Nkutlweng*, father of *Motseketla* and 3 (a) *Mohapi*. After *MATHIBE*'s death he was succeeded by his son VII *KGOŠI*, who continued to live at *Mmametlhake* until he moved to *Matlhoku*, an area near, and west of, the intersection of the railway and the *Mogalakwêna*, i.e. at the Mōorddrift memorial. The reason for this migration was their fear of *Mzilikazi*, who had already worsted them once. This may therefore have been around 1825. After a sojourn at *Matlhoku* they left for *Lchobe*, near and west of *Modimolle* mountain and therefore not far from Nylstroom. Subsequently they moved again and settled at *Khwadubeng*, the present location on Witgatboom 62. As by this time the Voortrekkers had come into the country, but were still far away, this may have been ca. 1840. Nevertheless, for fear of them they migrated to *Phatametsane* in Sekukuniland. They kept themselves independent there, and fought off the *Ndzundza Ndebele* when they molested them. After a stay of many years the whole tribe moved back again to *Khwadubeng*, their present location. Here *KGOŠI* died in ca. 1877 (?).

12 VII *KGOŠI*, wives (in order of marriage) and issue:

- 1 *MmaMathibe* da. of *Mpyê*, a member of the royal family.
a *MATHIBE* m

¹) cf. V. Ellenberger "History of the Ba-ga-Maletc. of Ramoutsa" in Trans. Roy. Soc. S.A. 1937 25 p.33.

- 1a *Malcthwec* da. of *Rapulana*, a son of *Mpyé* and younger brother of *MmaMathibe*²⁾. She was married as *scantlo* for her aunt *MmaMathibe*, and had no hut of her own. Her issue rank as the children of *MmaMathibe*.
- b *Mmampadi* f md *Ranthufeng Kgatlé*, a *kgosana* of the tribe
 - c *Rankwetca* m (gave information in 1944)
 - d *Mmamoeke* f got lost in town
- 2 *MmaMoswenyane* da. of *Kotwane*, a commoner of the *Seabe Kgatla*
- a *Moswenyane* m
 - b *Ramošic* m
 - c *Tšoung* f md *Swaratlhe*, a commoner tribesman
 - d *Moctši* f md *Moêrane Mopô*, of the *Bapô* royal family
 - e *Seboko* f md *Moêrane* the same
 - f *Mmabasi* f md *Matswinyane*, a commoner from *Mosêltha*
 - g *Rantikwane* m
 - h *Kalepe* m
- 3 *Mokxoba* a da. of *Mohapi* of the *Bapô* tribe
- a *Scmake* f md *Monamodi*, a local *kgosana*
 - b *Ramohapi* m
 - c *Ranyaka* m
 - d *Mmamupi* f md *Modise*, a local commoner
- 4 *Mmatheledi* da. of *Tabane*, a *kgosana* of the tribe
- a *Theledi* m
 - b *Tlharipane* f md *Mokoni*, a *kgosana*
 - c *Mohale* m
 - d *Swaratlhe* m
 - e *Matsoma* f md *Manycle* a *rangwane* of the royal family
 - f *Mokonyane* m (gave information in 1944)
 - g *Mmamahotši* f md *Mothopi* of the royal family
 - h *Morake* m
- 5 *Mmarakhumô* da. of *Diphare*, a *kgosana*
- a *Rakhumô* m
 - b *Moloko* f md *Mathaba*, a local commoner
 - c *Mokabane* m
 - d *Ramakwati* m
 - e *Ramatlhantlhane* m (gave information in 1944)
- 6 *Mmapholokgolo* da. of *Molekô*, a distant relation of the royal family
- a *Pholokgolo* m
 - b *Tootswane* f md *Motshela* of the *Kgatle kgôrô*

²⁾ *Mpyé* by his wife *Mohaladi* had this issue: (a) *Mabule* m; (b) *MmaMathibe* f; (c) *Sekxwari* m; (d) *Rapulana* m; (e) *Mohôtôkô* m.

- c *Ramotswinyane* m
 d *Rapitsi* m
 e *Mmamohatsane* f md *Phalatse*, a commoner of Mosêtlha
 f *Phatametsane* m
- 7 *M m a k g w a d i* da. of *Kgatlc*, a *kgosana* of the tribe
 a *Kgwadi* f md *Tshêkô*, a local commoner
 b *Matlhaku* f md *Makinta*, a *kgosana*
 c *Rammoi* m
 d *Makôkô* f md *Motcuane*, a *rangwane* of the family
 e *Mokgale* m
 f *Mmakotole* f md *Kxetse*, a *rangwane* of the family
- 8 *M m a l e n y a w e* da. of *Masobêla wa ga Phêlla*, a tribesman
 a *Lenyawe* m
 b *Mmantshinyeng* f md *Phofedi*, a local commoner
 c *Dikeledi* f md *Mothopi* a *kgosana*
 d *Mohôtôkô* m
- 9 *M m a m o d i m o k w a n e* da. of *Molefê*, a *kgosana*
 a *Modimokwane* m
 b *Moôkgôphô* f md *Muši*, a commoner
 c *Makhutsana* f md *Lekwalane*, a *rangwane* of the royal family
 d *Mošidi* f md a man who left and was never heard of again
 e *Tšhipane* m
 f *Kalakati* m
- 10 *M m a t h a n n e* da. of *Mašilo*, a commoner
 a *Thanne* f md *Letoho*, a distant relation of the royal family
 b *Morake* m
 c *Ntahane* f md *Ramoloi*, a *rangwane* of the chief
- 11 *M m a d u h w a n a* da. of *Masala*, a *kgosana*
 a *Tshwenyana* f md *Mašite wa ga Moabi*, a local *kgôrô*
 b *Mallatodi* f md *Seromo*, a *kgosana*
- 12 *T a d i @ M m a k x a t š a n a* da. of *Modingwana*, son of a *ntona*
 a *Kxatšane* m
 b *Mmampeli* f md *Monaheng*, a commoner
 c *Mmatlhapi* f md *Semausweu wa ha Diphare*, a local *kgôrô*
 d *Mmamatsiokwane* f dd unmarried
 e *Thotšane* m
 f *Ralephêthê* m
- 13 *M m a m o š i t e l e t š i* da. of *Mohatsane*, a commoner
 a *Mošiteletši* m
 b *Mmamokxôbô* f md *Rasebitse*, a commoner
 c *Ralefsika* m
 d *Khurwane* f dd unmarried

- 14 *Setala* da. of *Madiba*, a commoner
 a *Mmatsemane* f md *Scmatlakane*, a commoner from *Moletlane*
 b *Ramakola* m
- 15 *Mmamotlopi* da. of *Mathaba*, a commoner
 a *Motlopi* f md *Ramabiletša wa ha Tshoke*, commoners
 b *Mmantehe* f md *Dibe wa ha Nkutshweu*, commoners
 c *Kurubêla* m
 d *Motšêla* m
- 16 *Mmalehulwane* da. of *Tshoke* family of commoners
 a *Lehulwane* m
 b *Mmotši* f md *Rabodike wa ha Mmalese*, commoners
 c *Mmamoditši* f md *Marapolotše*, a commoner from *Matlala's*,
 Pietersburg
 d *Medupe* m
 e *Mošidi* f md *Phofu*, a commoner
 f *Lesebana* m

13 After VII *KGOŠP*'s death, which is said to have taken place a short time after the war of *Pôrôkôrô* (Pres. Burgers; therefore perhaps 1877?), his son VIII *MATHIBE @ SWARTBOOI* succeeded him. There was no trouble over the succession and nothing happened during his reign. He already had several wives when he became chief.

14 VIII *MATHIBE*, wives (in order of marriage) and issue:

- 1 *Mmantšipe*, da. of *MOHALE* the *Bapô* chief
 a *Sempapa* m died at same time as his father and could not succeed
 b IX *LEPONO @ AMOS* m
 c X *MODIKWE @ THOMAS* m
 d *Sekitla* m dd at same time as his father
 e *Tsosane* m dd at same time as his father
- 2 *Mmanyakale* da. of *Modibedi* of the local *Kgatla kgôrô*
 a *Nyâkale* m
 b *Mmameretlweu* f md *Ramabone*, a local *kgosana*
 c *Mmathole* f md *Kxaole*, a local commoner
 d *Sefsi* f md *Matebese*, a commoner
 e *Motlopi* f md *Motsepe*, son of her uncle za *Moswenyane*
 f *Moro* f md *Moswenyana wa ha Mathabe*, a commoner
 g *Sewawa* m
- 3 *Mmapule* da. of *Molokwane*, a local commoner
 a *Pule* m
 b *Moubane @ Sakkies* m, regent for *HAZAEL*
 c *Kabomu* f md *Mokxadi wa ha Moleko*, a tribesman
 d *Molokwanê* m
 e *Molemi* f md *Malebye*, a *kgosana* of *Mosêtlhê*
 f *Motlhong* f md *Kotope Mathabe*, elder brother to husband of 2f

- 4 *M m a t e m e* da. of *Moseketla*, a *rangwane* of the chief
 a *Mmasebe* f md *Mohapi wa ha Moabi*, a commoner
 b *Maidi* f md *Ramošweu Mathabe*, elder brother to husband of 3f
 c *Namo* m
 d *Tšie* m
- 5 *M m a l e t s h e l a* da. of *Monaheng*, a *kgosana*
 a *Letshela* m
 b *Mmaletoho* f md *Kibiti*, a local commoner
- 6 *S e l e k e* da. of *Raseleke wa ha Monaheng*, a *rangwane* of the chief
 a *Sepolane* f md *Kxwactši*, a local *kgosana*
 b *Mmamokano* f not married, being a cripple
 c *Ramparêhō* m
- 7 *M m u l e* da. of *Lefifi*, a *rakgadi* of *Stuurman Lefifi (Barolong)*
 a *Lefifi* m
 b *Ntahane* f dd unmarried
- 8 *Mmamokōlō* da. of *Ramoralahane*, a tribesman
 a *Ramolamo* m
 b *Mmašikwane* f md *Radikadi*, a tribesman
 c *Mmamoripi* f md *Mpêtlêkane* of the *Mabhcna Ndcbele* royal family; she returned after his death
 d *Rasemathu* m
- 9 *M m a t s h ê h a n e* da. of *Tasane wa ha Makinta*, of the royal clan
 a *Joele* m
 b *Disêkō* f md *Mošwêšwê*, who disappeared with her
 c *Dibêtê* m
- 10 *M m a t s h ê h a n e* da. of *Moswenyane wa ha Pêtê*
 a *Mmantšapi* f md ?, has been lost sight of
 b *Tshehane* m
- 11 *M a h u b e* da. of the *Mathabe* family already mentioned
 a *Nkutlweng* m
 b other issue unknown because this wife went to town, never to return, after her husband's demise
- 12 *K a t s e* da. of *Ratshêkō*, a tribesman
 a *Sekata* f md *Matšane*, a commoner
 b *Makanye* m
 c *Lekxowa* m
 d *Motšile* m
 e *Setenteng* f md a member of the *Tshokc* clan of the tribe

15 After the death of VIII *MATHIBE* @ SWARTBOOI on 23 July 1903, his son IX *LEPONO* @ AMOS succeeded on 12 September 1903. He appears to have been unsatisfactory as chief and was deposed by the government on 22 February 1905 for intemperance and general misconduct and sent to Barberton. Afterwards he was sent to Frederikstad in Potchefstroom district and Sibasa, and is now at *kwa Magoŋc* at *Mapela's*

in Potgietersrust district. Shortly before the Anglo-Boer war he appears to have married, before the veldkornet, a woman Jakobet or Joped, by whom he had a son Epsius @ *Mpepedi*. Subsequently he married, as tribal wife but during his father's lifetime (which seems remarkable), *Nteng @ Sindene*, daughter of Marcus *Masibi* of *Mapela's Ndebele* tribe, Potgietersrust district. After the deposition of IX *LEPONO @ AMOS*, his younger brother X *MODIKWE @ THOMAS* was appointed in his stead on 12 October 1906. The larger part of the tribe did not appear to have noticed anything reprehensible in *LEPONO's* conduct and refused to acquiesce in his deposition, and there has been trouble in the tribe ever since. Apart from assaults, faction fights, hut-burnings and the like, the sensational event was the poisoning of the chief *MODIKWE*, who died on 12 October 1906. Cyanide was administered in a drink, by a European acting on behalf of *LEPONO's* party, and he died within half an hour. One native was hanged for this. The stubborn adherence of a large part of the tribe to the view that *LEPONO* is the only man who can possibly be the chief is illustrative of the difficulties the administration has to contend with. It is inconceivable that the government should tolerate chiefs like *LEPONO*, or give way to his supporters after they have not stopped at murder to achieve their ends. The result, unfortunately, is an entire lack of co-operation within the tribe and extreme stagnation.

16 X MODIKWE @ THOMAS, wife and issue:

- 1 *Tabea* da. of *Motsoodisa wa ba Mmamarama* of the local *Kgatla kgôrô*
- a XI HAZAEL @ *MATHIBE* present chief
- b *Mokôpana* m
- c Maria f unmarried
- d *Mmamošimana* f dd
- e *Tšoni @ Johnnie* m
- f *Mmantšipe* f
- g *Putswê* m

17 After the death of X *MODIKWE*, his half-brother *Moubane* was appointed as regent for his minor son HAZAEL, and acted until his decease on 12 March 1922. XI HAZAEL *MATHIBE* was appointed on the 22nd September 1922. The larger part of the tribe still seems to want *LEPONO* back and ignores HAZAEL wherever possible.

18 HAZAEL married Maria, a daughter of Willem *Mohale*, a *rangwane* of chief *DARIUS MOGALE* of the *Bapô* of Rustenburg district on 15th October 1925. There is no issue.

Mephato or circumcision regiments:

19 These are remembered as follows. The regiments to which certain chiefs belonged in the past are still recalled and their names are given in

brackets. It is clear from this list that, as with the *Ndzundza* and *Manala Ndebele*, circumcision is an old institution. This merely confirms what is quite plain from the evidence from the other Ndebele tribes.

- | | |
|---------------------------------|---|
| 1 <i>Mahata</i> (V PÊTÊ) | 12 <i>Mahata</i> (these went with Pres. Burgers against <i>Sekhukhune</i> , 1876) |
| 2 <i>Mangana</i> | 13 <i>Madingwana</i> |
| 3 <i>Matshela</i> | 14 <i>Manaila</i> |
| 4 <i>Mathamaha</i> | 15 <i>Makgalwa</i> |
| 5 <i>Mercleba</i> (VII KGOŠI) | 16 <i>Matladi</i> (IX LEPONO; at <i>Mampuru's</i> arrest, July, 1883) |
| 6 <i>Matladi</i> | 17 <i>Mercleba</i> (X MODIKWE; the last chief to be circumcised) |
| 7 <i>Mahôlôpô</i> | 18 <i>Madima</i> 1897 |
| 8 <i>Mangana</i> (VIII MATHIBE) | 19 <i>Mangana</i> (between 1901-3) |
| 9 <i>Madima</i> | 20 <i>Mathamaha</i> |
| 10 <i>Marulêla</i> | 21 <i>Marulêla</i> |
| 11 <i>Makoba</i> | 22 <i>Makoba</i> |

Tribal organisation:

20 The tribe is divided into three divisions or *kgôrô*, each of which is subdivided again, as follows:

1 *Kgôrô ya mosata*, under the chief himself. Much of the petty administration is however supposed to fall upon *Ramoraka*, the *tona-e-kgolo* or grand induna, in whose *kgôrwana* this function is hereditary. The other *kgôrwana* under control of the *kgôrô ya mosata* are:

- | | |
|---------------------------|--------------------|
| (a) <i>Kwa Ramotshela</i> | under <i>Moabe</i> |
| (b) <i>Kwa Scremane</i> | „ <i>Madumô</i> |
| (c) <i>Kwa Makgasa</i> | „ <i>Tabane</i> |
| (d) <i>Kwa Phaka</i> | „ <i>Phaka</i> |
| (e) <i>Kwa Mohatšana</i> | „ <i>Mohatšane</i> |
| (f) <i>Kwa Kgôsana</i> | „ <i>Ramadipe</i> |

2 *Dihôhôba*, under the *kgosana Mabule*

- | | |
|------------------------|---------------------|
| (a) <i>Kwa Rankuna</i> | under <i>Modisê</i> |
| (b) <i>Kwa Manaiwa</i> | „ <i>Manaiwa</i> |
- These two are directly under *Mabule*.

(c) *Kwa Mogodi* under *Kgatlhe*
The following are all responsible to (c)

- | | |
|---------------------------|----------------------|
| (d) <i>Kwa Ramatai</i> | under <i>Makinta</i> |
| (e) <i>Kwa Tšhipu</i> | „ <i>Tcane</i> |
| (f) <i>Kwa Ramokebe</i> | „ <i>Tshoke</i> |
| (g) <i>Kwa Nkutshwecu</i> | „ <i>Malapane</i> |
| (h) <i>Matsitši</i> | „ <i>Kgarume</i> |

3 *Mmatšhidi* under the *kgosana Mathabe*'

- (a) *Kwa Napô* under *Mohudi Kupane*
 (b) *Kwa Mothapô* „ *Sehodi Ntlhahe*
 (c) *Kwa Mothapô-wa-* „ *Pinase Ntšîê*
mokgokolo

This falls directly under (b)

- (d) *Kwa Khutô* under *Johannes Phêtlhê*
 (e) *Kwa Khutô-a-Moahi* „ *Phaie Mothopi*

This falls directly under (d)

21 The above divisions are also territorial, so that if a man elects to build in the area of a *ntona* other than his own, he must transfer his allegiance. This does not apply to the smaller sub-divisions.

22 The office of *ntona* is hereditary and, though such a man can theoretically be dismissed from office, no case where this was done can be remembered. The only punishment ever inflicted within living memory was a fine.

23 The oldest informants recall that for purposes of war the fighting men were organised into four groups called (1) *Dihôhôba*, (2) *Maxodi*, (3) *Difatshwana* and (4) *Ba ga Khutô*.

Sources of information:

24 Some items of information were taken from official records of the Department. Also from V. Ellenberger "*History of the Ba-ga-Malete of Ramoutsa*" Trans Roy. Soc. S.A. 1937 25 p. 34. Oral information obtained in April 1944 from *Putswe Makgalêmêlê* (age-grade *Manaila*) of *Dihôhôba*; his *malome* is *Mabule*; from *Mokonyane Mathibe* (age-grade *Madingwana*), son 4f of VII *KGÔŠI*, and others.

UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

ETHNOLOGICAL PUBLICATIONS

No. 20

The tribes of Vryburg district

by N. J. van Warmelo
Government Ethnologist
1944

1 The following embodies part of the results of a short enquiry made in 1937. The natives of this district belong to three distinct Tswana tribes, the *Barolong*, *Batlhaping* and *Batharo*. The assistance of the Native Commissioner, Vryburg, in bringing some of the facts up to date is gratefully acknowledged.

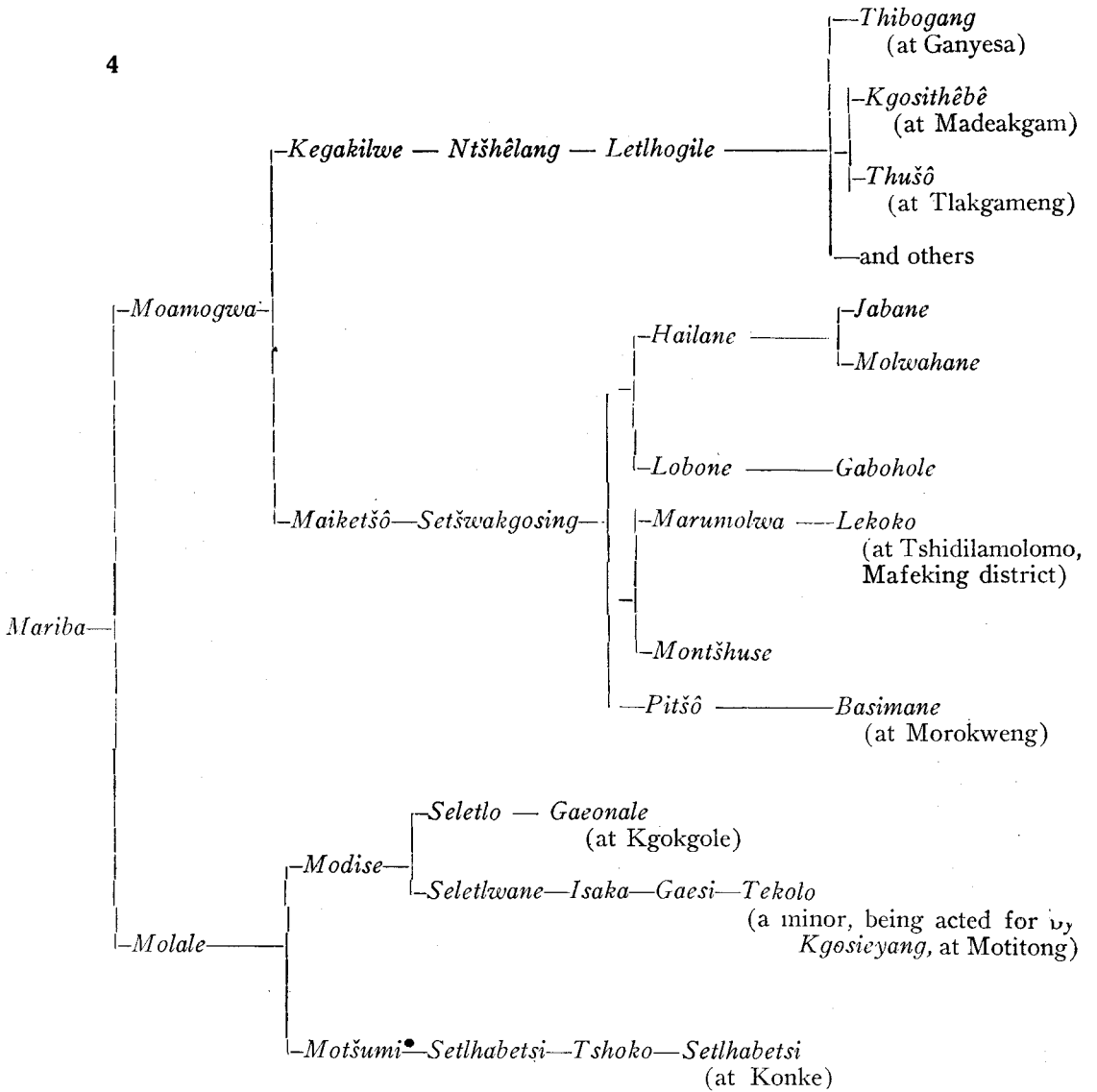
2 Their distribution, according to the census of 1936, was as follows:

Area	Tribe	Chief or Headman	Male	Female	Total
Ganyesa Res.	<i>Barolong</i>	<i>Thibogang</i>	c. 1226	c. 1673	c. 2900
Tlakgameng Res.	<i>Barolong</i>	<i>Seitsang Rabana</i>	c. 525	c. 717	c. 1241
Morokweng Res.	<i>Barolong</i>	<i>Ogodisang Hailane</i>			
			1928	2381	4309
Konke Res.	<i>Barolong</i>	<i>Johnnie Setlhabeti</i>			
Kgokgole Res.	<i>Barolong</i>	<i>Gaeondle</i>	112	138	250
Madeakgam Res.	<i>Barolong</i>	<i>Kgosithêbê</i>	176	215	421
Motitong Res.	<i>Barolong</i>	<i>Kgosieyang</i>	c. 600	c. 768	c. 1368
		and c. 85 <i>Batharo</i> taxpayers			
Thakong Res.	<i>Batlhaping</i>	<i>Oomang</i>	c. 800	c. 1028	c. 1828
Motitong Res.	<i>Batlhaping</i>	<i>Phako</i>	c. 335	c. 400	c. 735
Takwaneng Res.	<i>Batlhaping</i>	<i>Lekwe</i>	338	497	835
Klein Cwaieng Res.	<i>Batlhaping</i>	<i>Pulêlô</i>	314	406	720

Heuning Vley Res.	<i>Batlharo</i>	<i>Kemotlokile</i>	362	389	751
Dinopeng Res.	<i>Batlharo</i>	<i>Tshekedi</i>	290	312	602
Madibeng Res.	<i>Batlharo</i>	<i>Gacbusetse</i>	71	77	148
<hr/>					
Villafranca	?		39	44	83
native owned farm					
Tampaansfontein	?		39	38	77
native owned farm					
Utrecht	?		?	?	?
native owned farm					
<hr/>					
Vryburg township	?		—	—	2256
<hr/>					
Total			—	—	30,702
<hr/>					

History of the Barolong.

3 All the *Barolong* in the Vryburg district belong to the *Ratlou* branch of the *Barolong*, and form a distant off-shoot, though not the senior one. They owe no allegiance to any of the other *Barolong*, having been long separated from them, as the genealogy of *Thibogang*, their present head, will show.



5 From this genealogy it appears that all *Thibogang's* ancestors and their people long ago became separated from the senior section now represented by Aaron *Mošwêiê* at *Khunwana* (Lichtenburg), for the latter traces his descent to the elder brother of *Mariba*, the first mentioned in *Thibogang's* lineage.

6 The genealogy also shows clearly how these Vryburg *Barolong* still largely form one tribe, for it will be seen that very close relatives of *Thibogang* are at present administering the several *Barolong* locations.

One section of his people however (366 taxpayers) lives at *Tshidilamolomo* in the Mafeking district under *Lekoko Marumolwa*, also shown in the above genealogy. The unity of the *Barolong* just referred to is however subject to certain reservations which will be mentioned in considering each location in turn.

(i) Ganyesa

7 These are the headquarters of the tribe, from which they spread to the other neighbouring reserves. When and how they came to settle here is not quite certain

(ii) Morokweng

8 A section of the tribe at *Ganyesa* went to settle at *Morokweng* under *Maiketšô* and his descendants have ruled there ever since. However, they remain subject to the chiefs at *Ganyesa* to this day. After the death of *Setšwakgosing*, the following men, according to tradition, were in charge in the order given: *Montšhuse*, *Hailane*, *Lobone*, *Jabane* (the rightful chief), *Molwahane* (his brother and the rightful successor who was however summarily deposed after a while), *Gabohole*, *Basimane*. The last named in 1937 declined to act further on account of the passive resistance he encountered. *Molwahane*, the proper man to act, was still alive but the Paramount Chief *Thibogang* appointed his brother Mathew *Letlhogile*. He was deposed during 1943 and *Molwahane's* son *Ogodisang Hailane* was put in charge.

(iii) Tlakgameng

9 This is part of *Ganyesa* Reserve and formerly was merely a cattle post of the *Ganyesa* people; the headman *Maikao* (son of *Thêbê*, son of *Suping*, son of *Nthuwe*) was replaced in 1935 by *Thibogang's* half-brother *Thušô*, who was replaced by *Bore Letlhogile*, a son of chief *Thibogang*. He was replaced during 1942 by *Seitsang Rabtuna*, a son of *Thibogang's* brother.

(iv) Kgokgole

10 This used to be a small outpost of the *Ganyesa* people and is now under control of *Gaeonale Kanone*, a rather distant relative of *Thibogang* as shown by the genealogy.

(v) Madeakgam

11 This used to be a cattle post of the people at *Morokweng*. The first man to settle there, during the period of office of *Montšhuse*, was a commoner named *Letimelele*. After a number of years a certain *Tsimanana* was appointed headman there and this he remained for over 20 years until his death in 1932 when he was succeeded by *Kgosithêbê*, a half-brother of *Thibogang*.

(vi) Konke

12 This is an outpost of the *Morokweng* people and forms part of the *Morokweng* Reserve. The former headman Piet *Setlhabetsi's* son Johnnie is now in charge.

(vii) Motitong

13 This reserve is occupied by members of other tribes as well as *Barolong*, but definite wards were proclaimed in the Government Gazette of 4th December 1936 (No. 1795), and the bulk of the *Barolong* now reside in one defined portion. These *Barolong* are also an off-shoot of the tribe now under *Thibogang* but the separation from the latter has been more complete than in the case of the other sections already mentioned and historical development has here followed different lines. The most important factor has proved to be the proximity of, and the consequent inter-marriage with, the *Batlhaping* in the same area and the presence of a proportion of *Batllharo*. In consequence of this, these *Barolong* must be regarded rather as part of the distinct community occupying the *Motitong* and *Thakong* area, and as a natural result the influence of *Thibogang* amongst them is negligible, in spite of the fact that a distant relative of his will take over the chieftainship of the tribe which his fathers had before him.

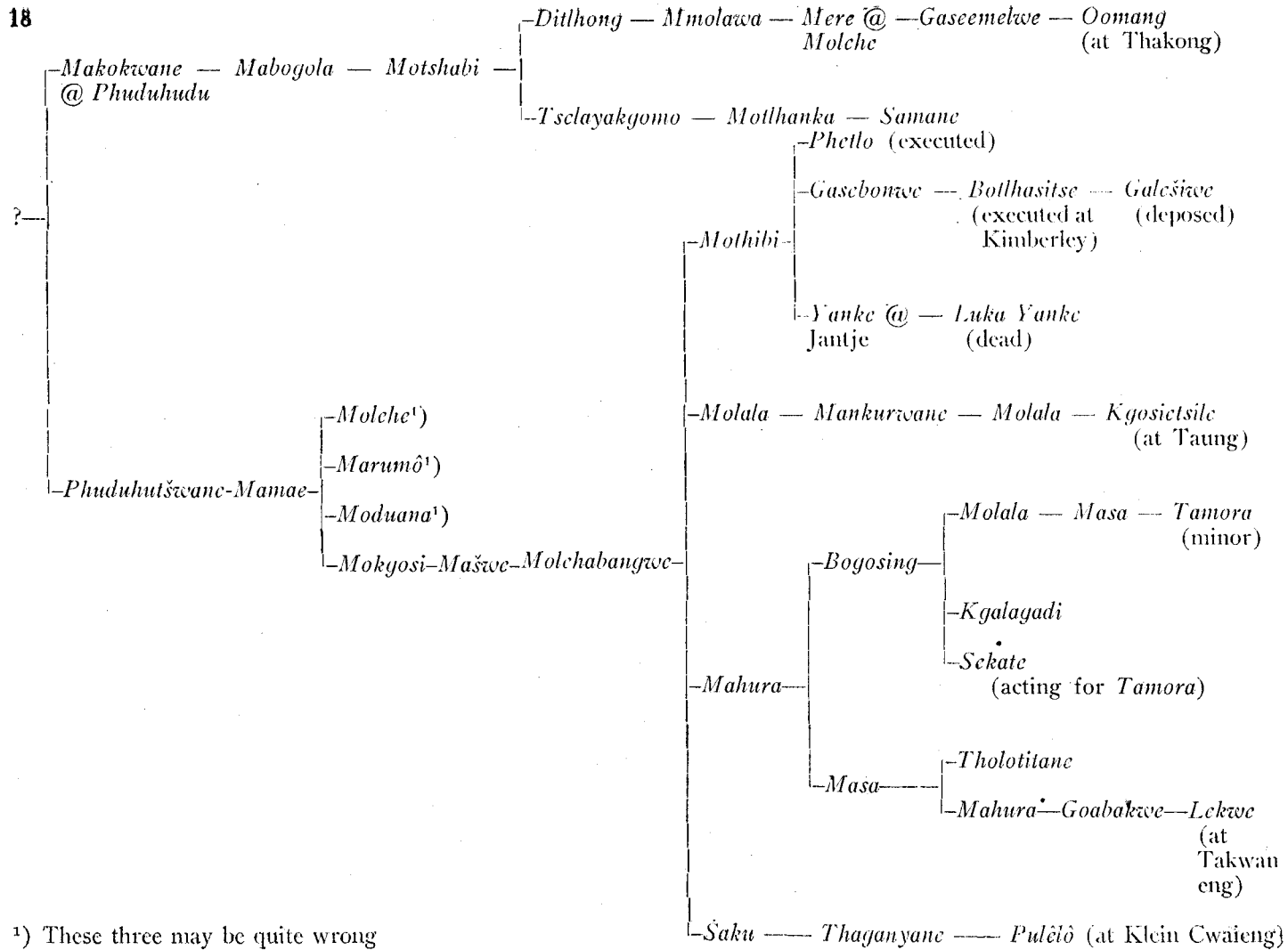
History of the Batlhaping.

14 The *Batlhaping* tribes, the southernmost of the Tswana, are, according to ancient tradition, an off-shoot of the *Barolong*, but this is not a matter of any practical importance.

15 They split up into several sections many generations ago and, as the genealogy shows, it is with two of these branches that we are concerned here, viz. an older branch originally under *Makokwane* and a junior one descended from *Phuduhutšwane*.

16 The latter branch probably does not admit the priority of the former, for it springs from *Molchabangwe*, a powerful chief who trekked up from the south and settled at *Thakong* (now *Thakong* Reserve), afterwards moving on again to *Taung*, where he died in 1812. The headquarters of his descendants are still at *Taung*.

17 In consequence of the execution of *Phetlo*, heir to *Molchabangwe*, after the 1897 rebellion and the deposition of *Galešikwe*, the succession of *Molchabangwe* was diverted to the house of *Molale* and thus it is that *Kgosietsile* of *Taung* (see genealogy) is now the head of the *Batlhaping* in these parts, and by virtue of that fact also of the two sections living in the Vryburg Reserves of *Takwaneng* and Klein Cwaieng, with which we are here concerned.



¹⁾ These three may be quite wrong

(i) Takwaneng

19 The chief *Lekwe* is a descendant of *Molhabangwe*. These people say that in the life-time of his son *Mahura* their section came to settle at *Takwaneng*. Actually it was *Mahura's* son *Masa* who took the initiative, whilst *Mahura's* eldest son *Bogosing* remained at *Taung*, and this explains why *Masa's* descendants now rule at *Takwaneng*. These people did not, however, at any time become independent of the main section at *Taung* and therefore continue to regard themselves as subordinate to *Kgosietsile* to this day.

(ii) Klein Cwaieng

20 The chief *Pulêlô* is a great-grandson of *Molhabangwe* and inferior in rank to *Lekwe* of *Takwaneng*. Klein Cwaieng was merely a cattle post of *Taung* until *Thaganyanc*, *Pulêlô's* father, came and settled there. They still consider themselves subordinate to *Kgosietsile* at *Taung*. The tribe consists exclusively of *Bathaping* with the exception of a few Fingo families which recently joined them.

(iii) Thakong

21 After *Molhabangwe* had left *Thakong* for *Taung* (see §16), another section of the *Bathaping* arrived from the south under the leadership of *Mere* alias *Molche*. This chief found some of his people already there under *Samanc*, a junior relative of his, and took over control of the whole tribe from that time. His grandson *Oomang* is now the chief at *Thakong*. It will be seen from the genealogy that *Oomang* traces his descent to the elder brother of *Phudukutszwanc* and is therefore senior, though eight generations removed, to *Kgosietsile*. I have remarked in §16 that the latter probably does not admit this claim. However that may be, *Oomang's* tribe is independent of *Kgosietsile's* tribe, as it has always been in the past.

(iv) Motitong

22 There remains then for consideration *Phako's* section of *Bathaping* in Motitong Reserve. *Phako* is the son of *Sengac* of *Montshwe* of *Gabagopole* of *Mabate* of *Seatla* of *Mokoloka* of *Marumô* of *Mphela*. Tradition records no earlier names and it will be seen that no connection of *Phako's* ancestry with the *Bathaping* royal house is possible.

23 When *Molhabangwe* left *Thakong* for *Taung* (see § 16), *Gabagopole* remained with a few people and afterwards moved to *Motitong*, while a still smaller section remained behind at *Thakong*, under a headman called *Thaganyanc*. This latter acted as headman subject to *Gabagopole*. Then in the time of the latter's son *Montshwe*,

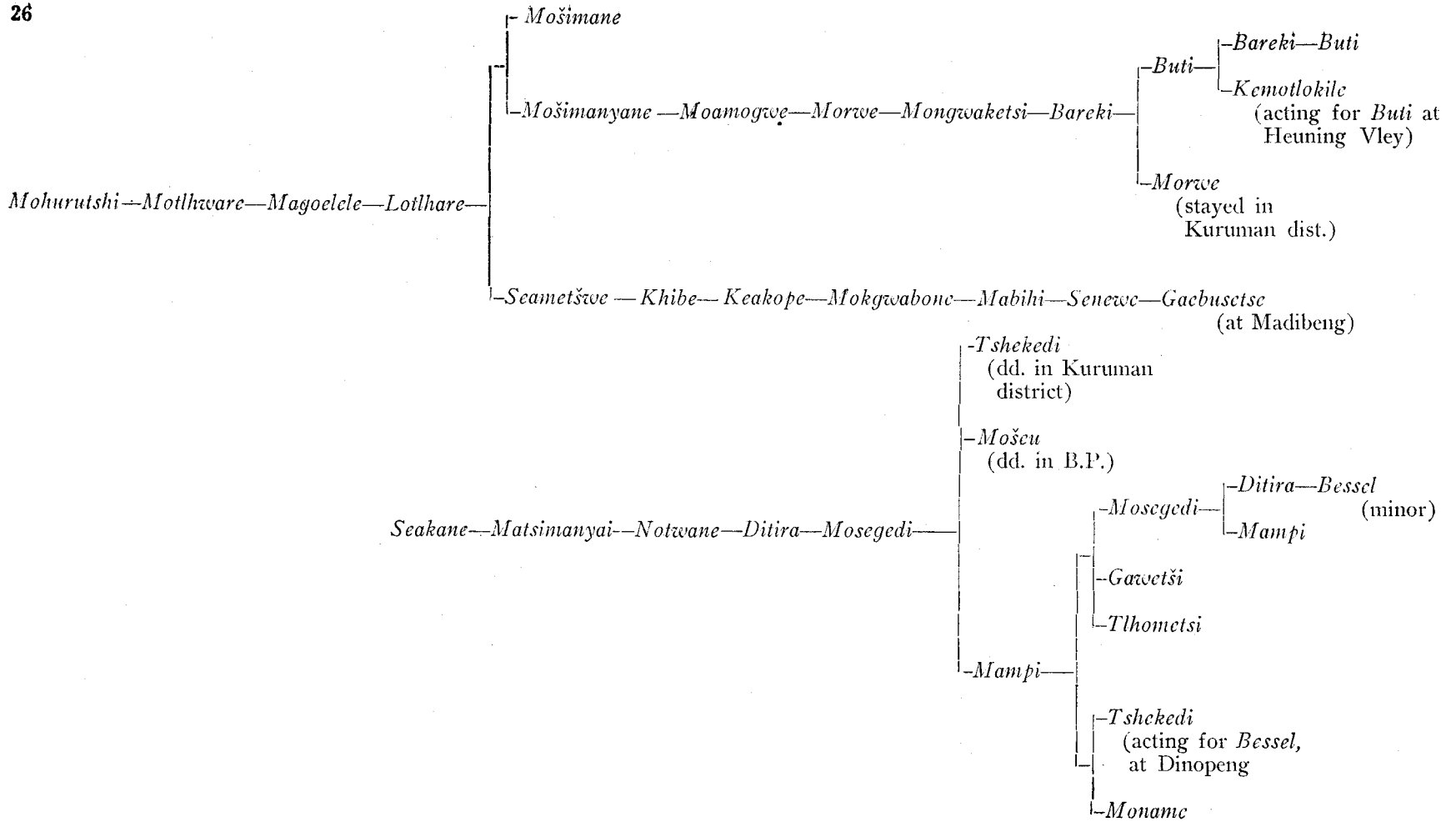
Mere (see §21) arrived from the south and *Tlhaganyane* tendered his allegiance to him. Since that day the two sections of *Mere* (now under *Oomang* at *Thakong*) and of *Montshwe* (now under *Phako* at *Motitong*) have lived as neighbours but independently of one another. *Phako* now bases his claim to be recognised as a chief on the fact that *Gabagopole* "reigned", as no doubt he did, after his chief had left the scene. The point is, of course, in what way he is related to the royal house of the *Batlhaping*. To this there is no answer.

History of the Batlharo.

24 The *Batlharo* are, according to ancient tradition, an off-shoot of the *Bahurutshe*, but this is no circumstance of practical importance. The old headquarters of the *Batlharo* were in Kuruman district. There are several distinct branches, the relationship of which to one another is not clear and is unlikely ever to be established, their separation being a matter of too remote history.

25 With regard to the *Batlharo* in Vryburg division with whom we are here concerned, matters are perfectly clear.

They say that the chief *Moamogwe* (see genealogy) died at *Setlagole* in Mafeking district. His son *Morwe* died at *Dinokaneng* south of *Thakong* in the *Kuruman* district. His son *Mongwaketsi* and his tribe occupied the site of the present *Batlharo* Reserve in Kuruman district and he died there. His son and successor *Barcki* then migrated to *Tšowe* (Heuning Vlei) and settled there, while *Morwe*, the second son of the second hut remained behind. He fled to South-West Africa after the rebellion in 1897 and died there. *Barcki's* tribe remain at Heuning Vlei to this day. We may now consider the various *Batlharo* settlements in Vryburg district.



(i) Heuning Vlei.

27 This reserve is occupied by the main tribe of chief *Bareki* already referred to above and at present controlled by *Kemotlokile*, who is acting for *Buti*, the late chief's minor son. It seems necessary to stress the fact that, as the genealogy shows, the chiefs of Heuning Vlei are unquestionably hereditary chiefs of high lineage, because of late the circumstance that they have consistently refused a stipend and have given other proofs of a commendable independence, has led to their being disregarded in favour of the headmen of other locations, though these have no standing whatever.

In 1886 the Commissioners "appointed to determine land claims and to effect a land settlement in British Bechuanaland" wrote as follows:--

"Toto (the senior Chief of the Batlharo in Kuruman district) lives at Puruhutch in the Langberg, and Bareki, the Chief next in rank to him, at Honing Vley in the Kalahari Desert".

(paragraph 8 page 29).

(ii) Madibeng.

28 This was a cattle post of the Heuning Vlei people until comparatively recently, when *Mabihi*, the grandfather of the present headman, was made headman at *Madibeng*. Naturally the delimitation of location boundaries had the effect of making the *Madibeng* people somewhat more independent, but they still look upon the chief at Heuning Vlei as their head.

(iii) Dinopeng.

29 This was a cattle post of the Heuning Vlei people until comparatively recently, when *Mabihi*, the grandfather of the present headman, was made royal blood¹). His son *Mampi* did meritorious service to the Europeans during the Langberg rising and was given ground at *Dinopeng* for that reason, not on account of any blue blood or other claim to consideration he might possess. Here also the people under his control naturally continued to look upon themselves as part of the Heuning Vlei tribe and this they still do today.

(iv) Motitong.

30 There is a small section of *Batlharo* in Motitong Reserve now subject to the *Barolong* chief *Kgosieyang* (see §4). They are also part of the tribe at Heuning Vlei, and came hither during the time of *Mongwaketse*

¹) the Magistrate, Vryburg, informs me that *Bareki* and *Mampi* now both maintain that *Mampi* is of royal blood. This is contrary to what reliable informants told me, but that of course does not mean over much. But *Mampi*'s ancestors go back for seven generations, which is as far as they can remember, without reaching a man who was himself a chief!

under the leadership of a commoner named *Setšhogêlê*. They arrived about the same time as the Batlhaping and lived peaceably with them. *Setšhogêlê* was followed by his son *Kelokilwe* and he by his brother *Tikane*, as *Kelokilwe's* heir, *Marone*, had fled to South-West Africa. Subsequently *Tikane's* son *Masite* took over, but in 1934 it was considered that there were too many small chiefs in this area and his people were therefore incorporated with the *Barolong* tribe of *Kgosicyang* already referred to. Though these people have been mentioned here for the sake of completeness, they are not important numerically, and they have become part and parcel of the Motitong group of tribes, the social unity of which we have already stressed elsewhere.

UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

ETHNOLOGICAL PUBLICATIONS

No. 21

A genealogy of the house of Sekhukhune*by N. J. van Warmelo*

Government Ethnologist

1944

1 Inasmuch as power is, in the native tribes, concentrated in the hands of a hereditary nobility, which culminates in the royal clan, of which the chief is the hereditary head, it may be said without exaggeration that virtually all tribal politics are family politics. In this respect tribal politics bear a remarkable resemblance to those of much more advanced peoples amongst whom real power is also in the hands of an aristocracy. Tremendous importance is attached to marriages and domestic ties, and women, though never taking part in politics in public, nevertheless exert their influence, and even where they do not, are the links that bind men together and cause them to form parties, factions, cliques and cabals. No wonder then, that here the only political knowledge worth having is that relating to kinship. Once a man's father, mother, mother's father, wife, wife's family, and his brothers, sisters and brothers-in-law are known, it is a matter of certainty to predict his political colour and his future reactions. All intrigues and manoeuvres are based on this knowledge. Insufficient knowledge spells failure. What then more natural than that the tribal politician should devote his whole time and energy to absorbing this knowledge?

2 To administrators who like to know what they are doing when interfering in tribal affairs rather than making shots in the dark, the rudiments of this knowledge are essential. Not to have any knowledge of the family politics of a tribe is to assume that the group in power acts and reacts like a set of twentieth-century democratically-minded Europeans. The event soon shows the error of such assumption. It is as a contribution to this side of administrative science that I offer the matter set out below. The royal house of the *Bapedi* is of course very well known locally and its members have taken part in what were, to them, quite

stirring events in their little corner of the world. This might be thought to explain the surprising genealogical knowledge displayed. But it is not so. The knowledge is irrelevant in a historical sense. But if men are still able, in the year 1943, to recall without apparent effort, the names etc. of most of the wives and children of a chief like *Sekwati*, who died in 1861, not to mention his successors, it is obvious that the facts so remembered are of great importance to them. It is impossible that all this detail could be memorised without constant repetition and analysis from every angle. To print such wealth of seemingly minuscule information may therefore be of use, not only to those who actually have to deal with this particular people, but also to convince the sceptics who are reluctant to believe that here we have the key to intimate and effective dealings with the tribal aristocracies, a key for which there is no substitute.

3 It is not my intention to sift and weigh all the evidence already accumulated in literature on the subject of the Pedi royal family. I merely give what the reliable informants, named at the end of this paper, had to say. They were members of the inner family circle. I consulted them in October 1943, some time after the death of *Thulare* who was to have been the successor to *SEKHUKHUNE* II who died on 1st June 1943. It is not the custom of families of very exalted chiefs to make known their private affairs to all and sundry. A number of things remain the strictly guarded secrets of the royal household, for various reasons, one of which is that they are sensitive about what actually transpired. I do not think I can do better than follow their example, and refrain from publishing matters which are, after all, the private concern of a family group.

4 The informants recognise the earlier names mentioned in the histories and genealogies already published but are hazy about details. The first chief they are sure about is *THULARE* (also called *Madile*, a *serêôtô*), who was born at *Ha Mothša*, which they reckon is near Pretoria. (The *Bakgatla ba Motšha* are of course now at Schildpadfontein, Pretoria district). He trekked into Sekukuniland and settled at *Moxokxomeng* just south of Steelpoort station, and there he died. He was succeeded, according to these informants, by *MOTODI*, whom they declare to have been *THULARE*'s younger brother by the same mother.

5 None of *THULARE*'s wives, except *SEKWATI*'s mother, are remembered. Of his sons they remember the following:

Malckutu, the father of *Mokere*;

Makxeru, the father of *Kabu*, father of *Sefôxôlê*;

Matsebe, no issue;

Phethedi, father of *Mojalodi*, father of *Morewane*, who died 1937.

Mmamabu, a girl from the *Ba xa Malcka*, was a minor wife and had this issue:

- a *SEKWATI* m
- b *Scraki* m
- c *Mmampilo* f (not quite certain about her)
- d *Makôpôlc*

6 When *MOTODI* was chief at *Moxokxomeng* on the *Tubatse*, the Zulus of *Mzilikazi* came and attacked the place. *MOTODI* and most of his family were killed and the people scattered. *SEKWATI* and a number of followers escaped and fled to the north, where they settled in *Botlôkwa* at a place called *Maselangôpê*, on the *Mononong* (Dwars R.). They lived there for four years, then returned to Sekukuniland and esconced themselves on *Phiring* hill on *Drakenstein* 312. They stayed there six to seven years, whilst the *Manala* and *Madikwa* regiments were circumcised, and the *Makxola* held their *bodikana* there. Their *boxwêra* they held at *Mosêxô* after the tribe had moved thither. The reason for leaving *Phiring* was the fear that it was not safe from the Zulus from the north. A secure stronghold was the more necessary as in the south-east there was *Marangrang* at *Khutwana-kxala-a-Bokonc* (beyond Dullstroom), a most dangerous *Koni* chieftain, and the whole country was very unsafe, numbers of people having in the extremity of want turned to cannibalism. *SEKWATI* lived at *Mosêxô* for the rest of his life and died there.

7 *SEKWATI*, wives (in order of marriage) and issue:

- 1 *Thoromctšanc*, da. of *Letsiri wa xa Phala* of the royal family. Her mother was a *rakxadi* but the exact relationship is not known. She was married before her husband became chief, whilst *MOTODI* still ruled at *Moxokxomeng*.
 - a *SEKHUKHUNE* I m
 - b *Mmanyaku* f md *MMUTLE*, chief of *Mphahlêlê's*
 - c *Ngwaxwanc* f md *MOLAMOMOSO*, chief at *Maxakala's*
 - d *Diphala* f md *Thsêlane* headman of the *Nkadimeng Tau* of *Moopong*
- 2 *Makwctlc* da. of ? of *xa Mphcla*, who were originally *Koni* of *Matlala* and joined the tribe. She was married after her husband's accession
 - a *Kxaxodi* m
 - b *Lcphoula* f md *Kabu* son of *Makxeru* son of *THUIARE*. She became the mother of *Sefôxôlc*
 - c *Mpyanyane* f md *Sebase* of a minor branch of the royal family. She became the mother of *Matscbê*
- 3 *Mmakxakc* da. of *RAHLAXANE* chief of the *Matlala (babina-phiri)* tribe at *Bcletlwa* in *Geluks* Locn.
 - a *Kxolokô* m

- 4 *Kxomomakatan* da. of *NTWAMPE* of *Maxakala's*
 a *Mampuru* m
 b *Ramputle* m
 c *Lekxakwa* f. She went south with *Mampuru*, no details.
- 5 *Mohlêhlê* da. of ? *Motsuane* of the *Nareng* of *Kxautšwana*
 a *Mašupye* m
 b *Kobôyabaeng* f md *Motswako wa xa Phala*, see 1
- 6 *Dikxwading* da. of *Lebidike*, a *mokxômana* of the royal family
 a *Mahlaxaume* m
- 7 *Tlabane* da. of the royal family of *Moletlane*, given to *SEKWATI*
 in token of submission
 a *Ngwanatsomanc* m
 b *Dipeê* f md *Mankopanc*, a *nmina-tau* of *Nthšabeleng's*
- 8 *Konko* da. of the royal family of *Moletše*, also given as tribute
 a *Makôtanyanc* m
 b *Serotêlê* f md *Sepêkê wa xa Katalu*, who are *Koni* and *babina-tlou*
- 9 ? a younger sister of *Konko* No. 8, also given as tribute
 a *Pitšô* m
- 10 *Mmakxalake* da. of the *Ba xa Phala*, see 1
 a *Motubatse* m
- 11 *Mmatlêdi* da. of *xa Mašabêla* who are *babina-šwena*
 a *Kômane* m who was *tona-c-kxolo* of the *mošate*
 b *Sehlôphê* m
- 12 *Mmaletlatla* da. of *Mošabanc wa xa Marede*, *babina-phiri* and
 members of the tribe but originally from *Bollôkwa*
 a *Mošabane* m
 b *Kxaitšêpê* m
- 13 *Seckxopetšanc* da. of *Morcwanc* of the *babina-tau*
 a *Ramphelma* m
- 14 ? da. of one of the *Koni* of *Mascrumule's*
 a *Nkopodi* m
- 15 ? from *xa Scopêla (Koni)*
 a *Ngwanatsomanc* m
- 16 ? from *xa Nkwana*
 a *Seckxothe* m

8 *SEKWATI* was succeeded by his son *SEKHUKHUNE*, who was born at *Moxokxomeng* and was circumcised there. The second part of the rites (*boxwêra*) he absolved at *Maselangôpê* in *Bollôkwa* after their flight thither. He already had some wives and children when he became chief. A party wanted to make his half-brother *Mampuru* the chief, but there was no actual fighting. It is not necessary to dwell on the problems of this succession here. *SEKHUKHUNE* remained at *Mosêxô* perhaps eleven or more years and circumcised the *Madisa* and *Makwa* regiments. Then he moved his headquarters to *Tšate* because *Mosêxô*

was a hill standing by itself whilst *Tšate* had hills around it and offered still greater security as a stronghold.

9 *SEKHUKHUNE*, wives (in order of marriage) and issue:

- 1 *Mpêtsê* da. of *Thsêlane*, headman of the *babina-tau* of *Nkadimeng* of *Moopong*
 - a *Ngwanamohube* f md *MATSOBANA*, chief of *Mphahlêlê*'s
- 2 *Mosadiafeka* da. of *MOJI*, chief of *Masemola*, *TSEKÊ* being her full brother
 - a *Morwamothše* m
 - b *Ngwanamohube* f md *LEXADIMANE* chief at *Maxakala*'s
- 3 *Moxôtokwane* da. of *Marota*, a *mmina-tau* of *Nkadimeng*'s
 - a *Ralekwê* m
 - b *Thorometšane* f md *Masenyetšc* chief at *xa Nkwana*
- 4 *Mmatheku* da. of *Patsi wa xa Lekala*, a *mmina-tau* of *Nkadimeng*'s
 - a *Mabuše* m
- 5 *Lahlwa* da. of *Sethokxwa* of the *kxôrô* of the *babina-tau*
 - a *Sethokxwa* m
 - b *Tlatlapa* f md *Ntsedi*, a *Mokoni* commoner
- 6 *Sebotse* da. of *Seraki*, younger full brother of *SEKWATI*
 - a *Seraki* m
 - b *Motodi* m
 - c *Mpelo* f md *Mahlopi wa xa Kxaphola*, a petty chieftain of the *babina-tau*
 - d *Mmamphafolane* f md *MATIME*, chief of *Mphahlêlê*'s who was regent for *PHATUDI*
- 7 *Bafedi* da. of *Kxobalale* son of *Mohube* son of *MORWAMOTHŠE* and therefore full brother of *THULARE* and *MOTODI* in same hut
 - a *Matsebê* m
 - b *Mmakopi* f md *Phaswana* of the *Kwena* in *Geluks Locn*; same as those at *Dilokong*
 - c *Kxobalale* m (an exceptional informant; often mentioned by *Hunt*)
- 8 *Mmabyalane* da. of *MOJI* chief of the *Batau* of *Masemola*, a half-sister of No. 2
 - a *Maboe* m
- 9 *Lephêpane* da. of *Thibane* of the royal family
 - a *Sebotse* f md *Rakxwane* of the *Ba xa Mathibedi (Pedi)*
 - b *Kxwêrane* m
 - c *Kxêšêpê* m
- 10 *Mmakopi* da. of *Kxaxwane*, a distant *rangwane* of the royal family
 - a *Mmamoxodi* m
- 11 *Madinôxê* da. of *Lcbidike*, a *mokxômana*
 - a *Kopyane* m
 - b *Nkahloleng* m

- 12 *M m a k o p i* da. of *Malckutu* son of *THULARE*
 a *Tlakale* f md *TSEKĒ* chief of *Masemola*
 b *Bokxobêlô* m
 c *Tekanang* f md chief *MASERUMULE*, father of *FRANK*
- 13 *M m a k o k o n g* da. of *Mabatane*, a *mokxômana*
 a *Moruthane* m
- 14 *K h o d u* da. of *Moruthane*, a *mokxômana*
 a *Moruthane* m
 b *Lckxolane* f md *Mojalodi* son of *Phahla Nkwana*
- 15 *M m a x o - M o x a s e* da. of ?
 a *Moxase* m
 b *Thibane* m
 c *Mapuê* f md *Scpobe*, see 22.
 d *Selckeng* f md *Sikwane* chief of *Phahla, babina-tau* in *Geluks*
 Locn.
- 16 *S a t s o p a* da. of *Morewane*, a headman of the *babina-tau*
 a *Sclatole* m
- 17 *M m a p o t l e* da. of *Morewane* in another hut
 a *Mmaphale* f md *Scpobe*, see 15c.
- 18 *M a k x a l a k e* da. of *Dithlakaneng*, a *mokxômana*
 a *Motubatse* m
- 19 *Š i l ê l a* da. of *Morewane* of the *babina-tau*, see 16, 17
 a *Morufê* f md *Seth Ramaube*, a relative of the royal house who set
 up on his own near *Middelburg*
- 20 *M a n t e* da. of *Scxopotše*, a *mokxômana*
 a *Schorane* f md *Kabu wa xa Serôké*
 b *Motubatse* m
 c *Tlakale* f md *Mlimpane Phala*, a local commoner
- 21 *P h u l a* da. of ?
 a *Phçtedi* m
- 22 *M o š i a n e* da. of *Scpobe*, a son of *MORWAMOTHŠE* and half-
 brother of *Motubatse*, see 24c
 a *Scpobe* m
 b *Tlakale* f md *Morewane Mojalodi*
 c *Tiřane* f md *Schase*, acting chief of the *Tau* of *Manganeng*
- 23 *L e t ê b ê l ê* da. of ? of *Mariřane*
 a *Kotole* m
 b *Tsêkê* m
- 24 *K x ô m a k e n g* da. of *Dinakanyane* of a *krôrô* of the *babina-tlou*
 a *Mpyane* m
 b *Makwatanyane* m (one of the informants)
 c *Setlou* f md *Motubatse*, son of *Scpobe*, son of *MORWAMOTHŠE*

- 25 *Dikaku* da. of *Ranthsxeng*, petty chief of the *babina-phiri* originally from *Matlala's*
 a *Thanyane* m
 b *Mmamasexare* f md *MATIME* regent for *PHATUDI* at *Mphahlêlê's*
- 26 *Lekxolane* da. of *NTWAMPE MAXAKALA*
 a *Mohube* m
 b *Lebidike* m
 c *Ngwanathcku* f md *Kxobalale*, a *rangwane*
 d *Mmaphôtlê* f md *Scraki* son of *Pclane*, a *rangwane* of royal family of *Mphahlêlê's*
- 27 *Makitlane* da. of *Popoduma*, a *mmina-tau wa xa Kxaphola*, of the tribe
 a *Makabca* f md *Ramaube*, a member of the royal family
 b *Makxwvarancng* f md *PHATUDI* chief of *Mphahlêlê's*
 c *Diphatsê* m
- 28 *Mmankxate* da. of *MOLAMOMOSO* chief of *Maxakala's*
 a *Madinôxe* f md *MATIME* regent at *Mphahlêlê's*
- 29 *Lephoula* da. of *Kxôrô*, a *mokxômana*
 a *Mosêhlê* m
 b *Ntladi* m
- 30 *Kxôlê* da. of *Mokeri*, a member of the royal family
 a *Malomanye* m
 b *Baatseba* f md *Ramaipadi* of a *Kxena kxôrô* living with the chief
- 31 *Mokonyane @ Khupe* da. of *Morewane* son of the old *Kxobalale*
 a *Morewane* m
 b *Tsêkê* m
- 32 *Kxwêlc* da. of *Manaolane*, a commoner
 a *Padi* m
 b *Mmalckxale* f md *Mswatse* of the *babina-tlou kxôrô* of the tribe
- 33 *Mmamatsši* da. of ? of the royal family of *Marišane*
 a *Maxomarêlê* m
 b *Mpyane* m
 c *Mathung* f md James *Makobatsšiši*, of the royal family of *Mphahlêlê's*
- 34 *Mataxane* da. of *Phuthšana* of the *Nareng* of *Kxautšwana*
 a *Korong* f md *MATIME* regent at *Mphahlêlê's*
 b *Mmathšalane* f md *Mampuru* son of *Mojalodi*
 c *Ngwanamaaqimo* f md *Maxomarêla Maphoppha*, a *Koni* headman (at Magnet Heights)
 d *Pakeng* m

35 *Maipadi* da. of *Thêbê* of the *Baxa Malckane*, a section of the tribe

a *Bathong* m

b *Matsêtwá* m

c *Mamarinyane* f md *Molôkê* of the *babina-tau* of *Nthšabeleng*

10 *SEKHUKHUNE* had no tribal wife because he did not want one, and it was accepted that his son *Morwamothšê* by his second wife (his first having no son) would succeed him. However *Morwamothšê* was killed in the fight at *Tšate* in 1879. He had about fifteen wives, which I have not recorded. It is only necessary to note one wife, who was his first:

1 *Thorometšane* da. of *MMUTLE* of *Mphahlêlê's* and his wife *Mmanyaku* who was a full sister of *SEKHUKHUNE*. This is therefore a case of a man's marrying his paternal cross-cousin

a *SEKHUKHUNE* m

b *Phatudi* m (present regent)

c *Kxaxodi* m dead

d *Mmanyaku* f md *PHATUDI* chief of *Mphahlêlê's*

SEKHUKHUNE II was born whilst *Morwamothšê's* father *SEKHUKHUNE* I was in prison in Pretoria. See Hunt in Bantu Studies V 4 p. 304.

11 It is unnecessary to refer here to the history of the years that followed. In due course *SEKHUKHUNE* became chief and ruled, if that is the right word for his very languid interest in affairs, until his death on the evening of 1st June 1943. He had a number of wives, whose names, with their issue, are enumerated below. It may seem of small interest to mention the children of these women, but it should be borne in mind that according to Sotho law, paternity is determined by cattle.

12 *SEKHUKHUNE* II, wives (in order of marriage) and their issue:

1 *Mante* da. of *Mamothame*, a member of the royal clan. She was married in about 1906

a *Mosêhla* m

b *Petswa* m

2 *Lckxolane* da. of *Kxopotšô*, a *mokxômana*

a *Tlakale* f md *Mapharaše* of *Mohlaleitse*

b *Makopi* f md *Kebya* from *xa Maêpa*

c *Malckutu* m

3 *Ngwana-Theknu* da. of *Mahlaxaume* son 6a of *SEKWATI*

a *Kxolang* m

b *Mante* f md subchief *Phaša Phokwane*

c *Kxolokô* m

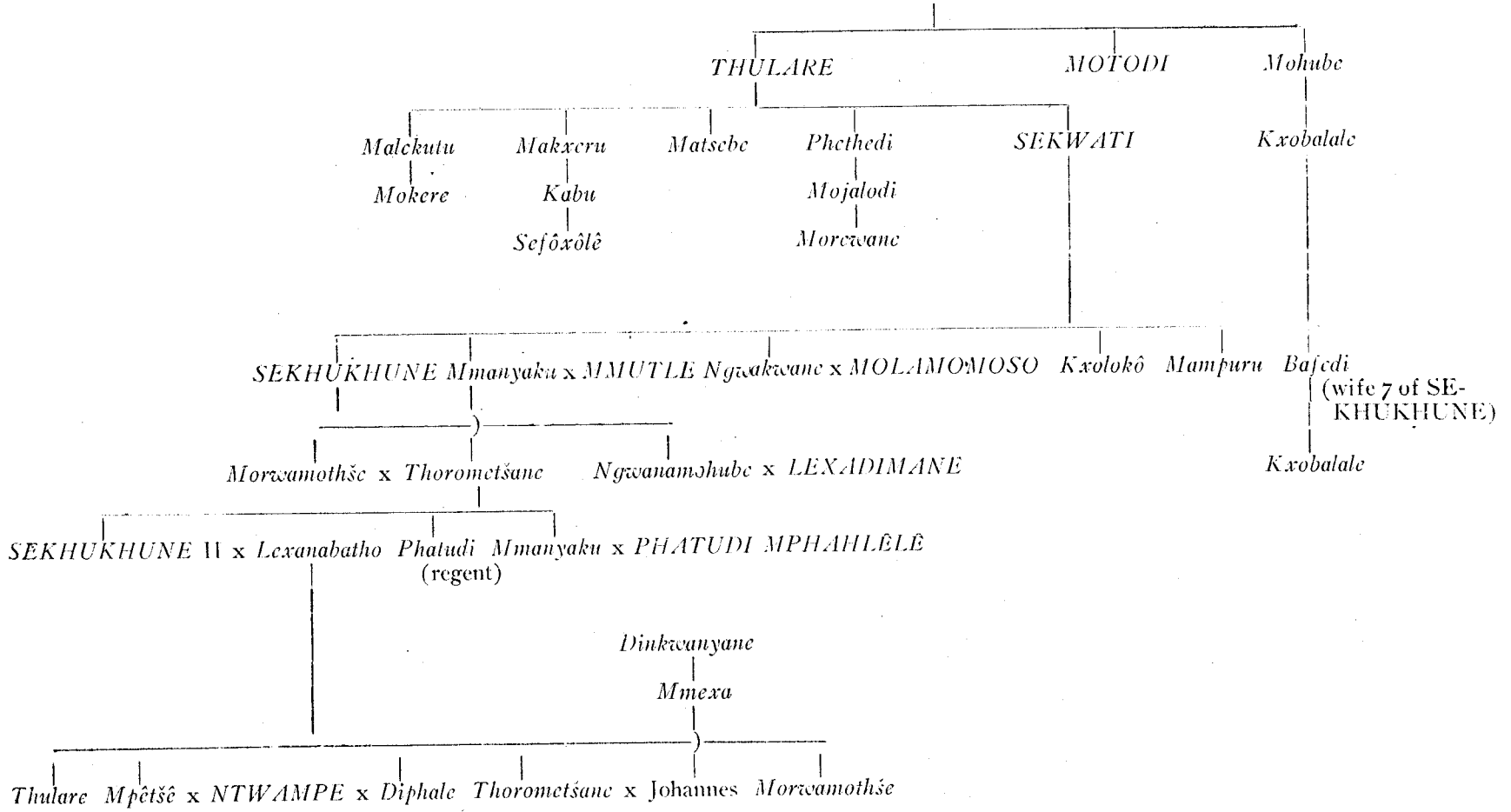
- 4 *Mmakate* da. of *Maxomarêlê*, an uncle
 a *Tlakale* f md *Marathane Maisêla*, who are local *babina-tlou*
 b *Ngwanatsomane* m
 c *Sekxotho* m
- 5 *Mmantlaburu* da. of *Matime*, a member of the family
 all issue dead
- 6 *Mmatladi* da. of *Kômanc* son IIA of *SEKWATI*
 a *Kômanc* m
 b *Schlôphê* m
 c *Mmamoxudi* m
 d *Lešidi* f md *Pautu Matscmêla*, a tribesman
- 7 *Madiferete* da. of *Dithlakaneng wa xa Moxašwa*
 a *Nkwana* m (one of the informants)
- 8 *Lexanabatho* da. of *MATSOBANE* chief of *Mphahlêlê*'s and
 father of *PHATUDI*, *Lexanabatho* being his elder sister in the
 same hut. She was married with cattle contributed by the tribe
 and was therefore tribal wife.
 a *Thulare* m
 b *Mpêtšê* f md *NTWAMPE MAXAKALA*
 c *Diphale* f md *NTWAMPE*, as *seantlo* for *Mpêtšê*
 d *Thorometsane* f md *Johannes* son of *Michael* (*Mmexa* son of
Dinkwanyane, of *Boomplaats*, *Lydenburg*)
 e *Morwamothšê* m
- 9 *Mante* da. of *Tladi* of the *Ba xa Tladi* who are *babina-tau*
 a *Malesêla* f md *Phadime* of *xa Nthšabeleng*
 b *Ramphelane* m
 c *Mametse* m
 d *Kopyane* m
- 10 *Semakale* da. of *Sebope* of the *Ba xa Tladi* mentioned under 9.
 a *Satsopa* f md *Mswatse wa xa Malesêla*
 b *Sebope* m
 c *Makôtanyane* m
- 11 *Selamaxae* da. of *Molcke wa xa Mmampane*, who are *babina-tau*
 a *Moleke* m
 b *Maboe* m
 c *Sekxotho* m
- 12 *Sekxopetšane* da. of *Sabošexo wa xa Phahla*, who are *babina-*
tau
 a *Mašupye* m
 b *Sabašexo* m
- 13 *Schorane* da. of *Sepêkê Ratau*, who are *babina-tlou* and *Koni*
 a *Serotêlê* f md *Sepêkê* her *motswala* (cross-cousin)
 b *Mmakopi* f md *Ntwampe wa xa Kxwêthê* at *Dilokong* (Forest
 Hill)
Mante f

- 14 *Mankopodi* da. of *Sclatole wa xa Phala*, who are *makxolo* of the royal clan
 a *Mmamokxoši* f dd unmarried
 b *Kxobalale* m
- 15 *Morwe* da. of *Mabelanyane*, a distant relation of the royal family
 a *Mathšile* m
- 16 *Letswalêlê* da. of a *molloxolo* of *Mphahlêlê's*
 a *Phethedi* m
 b *Schwati* m
 c *Mante* f unmarried
- 17 *Malesibe* da. of *Diôse* (i.e. Afr. die osse) a *Monareng*
 no issue
- 18 *Schotse* da. of *Bokxobêlô* son 12b of *SEKHUKHUNE I*
 a *Morwase* m
 b *Lcsailane* m
 c *Scpadi* m
 d *Motubatse* m
 e *Scetsetse* m

13 On 14th December 1941 the man who was generally believed to be the future successor to *SEKHUKHUNE II*, viz. *Thulare* the son of *Lxanabatho* No. 8, died in Pretoria where he had been employed as a messenger in the head office of the Native Affairs Department for many years. *SEKHUKHUNE* himself died on the 1st June 1943 and *Thulare's* younger brother *Morwamothšc* was declared to be the future chief, with his uncle *Phatudi* (next younger brother of *SEKHUKHUNE*) acting for him.

14 Sources: The above information was supplied at *Mohlalitse* in October 1943 by the regent *Phatudi Morwamothšc*, *Kxobalale*, *Morwanc*, *Motubatse*, *Makwatanyane*, *Moruthane*, *Phaswanc Morwamothšc*, and *Mankopane Kômane*, all informants who belong to the inner circle of the family, as can be seen from their names. A few others were allowed to listen and were able to volunteer some information now and then. No women were allowed to be present though I suggested they should be called, but now and then a difficulty was only solved by sending someone to enquire from a woman who was evidently not far off.

Skeleton genealogy of the house of *Sekhukhune*
MORWAMOTHŠE



UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

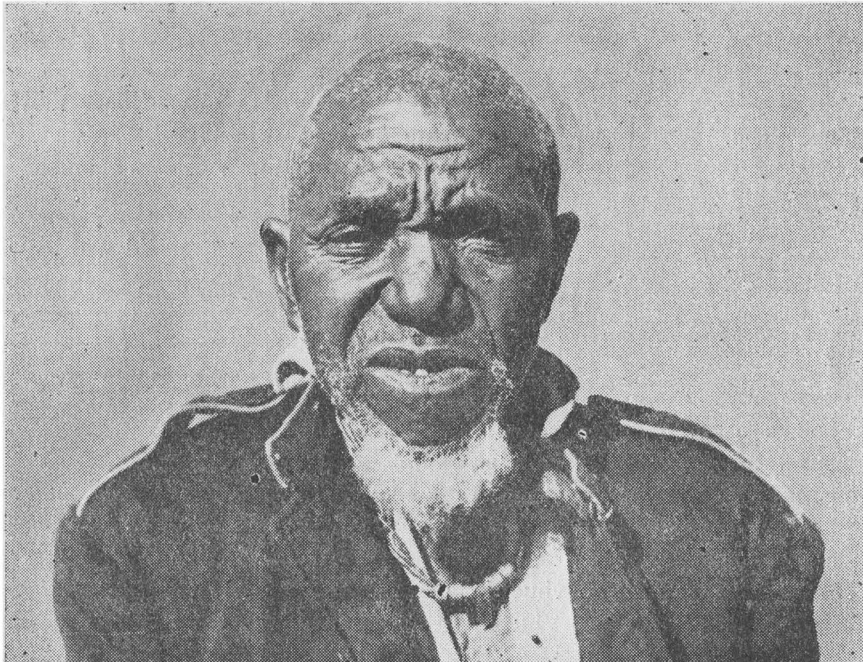
ETHNOLOGICAL PUBLICATIONS

No. 22

History of Ha Makuya

by N. J. van Warmelo

Government Ethnologist
1944



1 The short history reproduced below was dictated by the present headman *Tshikalange* to Nathanael *Lalumbe* in 1938. The photograph was taken in 1944. *Ha Makuya* is an area in the extreme north-east of the populated portion of Sibasa district, Transvaal. The rulers of *Ha Makuya* are, as will be seen, distant relatives of the royal house of *Tshivhase*.

Mafhungo a zha ha Makuya

O anetshelwa nga vha-musanda
vho-Tshikalange, o nwaliwa
nga Nathanael Lalumbe.

1 Ri Makwinda, Masingo.
Muano washu ndi Tshavhumbwa,
thavha yashu ndi Nzhelele, hu
tshi amutshedzwa vhaduhulu
vhashu vha pfi vho-Mphwa-
Thuwa. Lushaka lwashu ri
vha ha Thoho-ya-ndou. Muthu
we a vha davhi la vha ha Makuya
ndi

*Ramudzadze wa malalo mavhi,
A rembulhwa u kanda hushetshe,*
ndi uri ane a do

kunda vhanwe a vha pwanja.
Onoyo o bva kathihi na
mukomana wawe Ramarumo,
vha da vha dzula Phiphidi.
Ramudzadze a ya Phahwe, a vha
khosi yaho.

2 Ngavhuya a vhinga musidzana
we a mala a tshee Phiphidi,
nwana wa Ne-Tshulu, a no pfi
Mainganye. Ene Ne-Tshulu ndi
wa musadzi, nwana wa
Luvhimbi, ndi Vhanbedzi.

3 Ngavhuya Mainganye a bva
Phahwe a ya u dalela vhabebi
vhawe, a ri u swika a lenga
hayani. Ramudzadze a vhona a
tshi lenga, a tevhela musadzi o
yaho u dala Tshulu ha Makuya.
Ha ri musi a tshi vho vhuzelela
Phahwe, a tshi swika Vhufuli
a wela vhukati ha Mabunyu.
Vha mu fara vha ya u suma ha

History of the line of Makuya

Told by the chief *Tshikalange*
and written down by
Nathanael Lalumbe

1 We are *Makwinda* and *Masingo*
(these are *mitupo* or clan names). Our
oath is by *Tshavhumbwa*, our place of
origin is the *Nzhelele* valley, and the
praise-epithet of our sisters' sons is
Mphwa-Thuwa. We are of the line of
Thoho-ya-ndou. The first to break
off therefrom and the founder of our
branch was

Ramudzadze the restless sleeper,
Who turning over crushes the infant,¹⁾
meaning that he

would overcome others and crush
them. He and his elder brother
Ramarumo together came to *Phiphidi*
and settled there. But subsequently
they fell out and *Ramudzadze* moved
to *Phahwe* (near *Luonde*, Piesangkop)
and became an independent chief there.

2 In due course he brought home his
bride whom he had *mala'd* with cattle
whilst still at *Phiphidi*. She was
named *Mainganye*, the daughter of
the chieftainess of *Tshulu* (the present
Ha Makuya), who again was a
daughter of the *Mbedzi* chieftain
Luvhimbi.

3 One day *Mainganye* left *Phahwe* to
visit her parents, and was slow in
coming back. *Ramudzadze* getting
impatient went after her to *Tshulu*.
On his return journey he passed
through *Vhufuli* and fell in with a
party of Zulus, who seized him and

¹⁾this *tshirendo* or praise is meaningless unless one knows that, whilst
Ramudzadze is the man's name, *mudzadze* is a woman recently confined.
As Venda babies sleep with their mothers, it is not uncommon for an
infant to be crushed or choked to death by its mother. Such a woman
is said to have *malalo mavhi* a bad bed or sleep.

Ramarumo vha ri, "Ro fara muiwe muthu a re na nguvho ya mukumba wa dzinngwe". Ramarumo a ri, "Ndi a vhona ndi murathu wanga ane nda lwa nac, ni songo mu litsha". Zwino Ramarumo a ruma vhathu uri vha ye. A laedza uri, "Arali e ene, ni mbo di mu vhulaya". Ha takuwa na nduna khulwane Makhunga, vha swika vha wana nangoho e ene, vha mbo di mu vhulaya.

4 Ramarumo o no pfa uri o vhulawa, a ruma vhathu uri vha tse Tshulu u yo dzhia mufumakadzi wa murathu uri a vhuye a tshi vha wawe, ula wa Ramudzadze a no pfi Mainganye. O vha e na vhana vhavhili vha vhatukana. Tanzhe o vha e wa musidzana a no pfi Lalumbe, a tevhelwa nga Muofhe. Muofhe a tevhelwa nga Phophi we nga murahu a do pfi Matshikiri-a-ndwa. Ndi hone Mainganye a tshi vho vha mufumakadzi wa Ramarumo. Ngavhuya Ne-Tshulu a dzama. Ndi hone Mainganye a vhuedzedzwa Tshulu tshidzuloni tsha Ne-Tshulu mme awe.

5 Musi a tshi vhuielela Tshulu vuhosini, o tsa na iwana muthihi Matshikiri, Lalumbe o no vbingiwa nga khosi Lambani. Muofhe a ya u dzula Mianzwi uri ngavhuya a do vha khosi ya Lwamondo. Ramarumo a ramba Mabunyu uri vha mu farise u dia Ne-Lwamondo, uri a kone u isa Muofhe u vha khosi yaho. Mabunyu a kundwa nga vha Lwamondo. Muofhe a mbo di dzula Mianzwi.

sent word to his elder brother *Ramarumo*, "We have caught a man wearing a royal leopard skin cloak". *Ramarumo* concluded it must be his younger brother with whom he was at war and asked them not to release him. He sent some men of his own and ordered them to kill him if it were indeed he. The great nduna *Makhunga* went with them. Finding that it was *Ramudzadze* as they had thought, they despatched him without ceremony.

4 When *Ramarumo* learnt that he was dead, he sent men to *Tshulu* to fetch his younger brother's wife to make her his. *Mainganye* by this time had two sons. Her first-born was a girl named *Lalumbe*, her second child was her eldest son *Muofhe*, who was followed by the other son *Phophi*, later nicknamed "Provoker of battle" (*Matshikiri-a-ndzwa* = *Mudzhenele xa ndzwa*). So *Mainganye* became *Ramarumo's* wife. After a time her mother, the chieftainess of *Tshulu*, died and *Mainganye* was sent back to *Tshulu* to take her place.

5 She took with her her youngest son *Matshikiri*, her daughter *Lalumbe* by this time being married to chief *Lambani*. Her eldest son *Muofhe* moved to *Mianzwi* because *Tshivhase* intended helping him to become the chief of *Lwamondo*. *Ramarumo* got the Zulus to help him to attack *Lwamondo* and instal *Muofhe* as chief there, but the Zulu attack miscarried, and so *Muofhe* remained in *Mianzwi*.

6 Ha ri nga liñwe ðuvha Muofhe a ya u dalela mme awe Tshulu. A tshi swika a wana hu na Vhatonga vha bvaho ka Mhinga, vhe vha vha vha tshi tshimbila vha tshi thelisa vhathu, vha Tshulu vha tshi bvisiswa mikumba ya dzinngwe na dzitsimba. Vhathu nga u ofha vha bvisa, Vhatonga vha tuwa nadzo, vha ya vha dzi vhea seli ha Luvuvhu. Nga madekwana vha huma vha ya u vhulaya vhathu vhe vha vha vha tshi dzula Musunda, shangoni la Mainganye.

7 Zwenezwo zwo vhilaedza Muofhe, naho o vha e mueni, a ramba vhathu, vhalanda vha mme awe, a vha tevhela vhalala maswina vha Ha-Mhinga, uri a lifhedze vho zwe vha ita. Musi o swika a wana muñwe muði wo vhaho u thavhani i no pfi Gumbandebvu, vha vha tanga vha vha vhulaha vhoñhe, Mavenda a mashandukwa a no amba Tshitonga. Vho no fhedza u vha vhulaha, vha vha remelela vha tshi longa nama dzikhalini, vha shela nawa nga nthha ha dzinama dza zwitshetshe na vhushie, vha vhasa mulilo, vha vhea dzikhali zwivhasoni, vha shela madi, vha tuwa.

8 Vhatonga vha tshi phalalela muði uyo, vha wana dzikhali dzi tshi fafata na dzinama. Vha ri, "Tinyawa hi lefi, a hi ti dyeni," ndi uri, "Nawa khedzi, kha ri dzi le!" Musi vha tshi fhedza nawa vha vho vhoña dzinama dza vhana na dziñhoho na

6 One day *Muofhe* went to *Tshulu* to visit his mother. He found Shangaans there from *Mhinga's*, come to exact tribute from the Venda people. They demanded leopard and genet skins from the folk of *Tshulu*, who were afraid of them and paid. The Shangaans took their loot to a safe place across the *Luvuvhu*. That night they returned and slew some people of *Musunda*, a sub-area of *Mainganye's* country.

7 This angered *Muofhe*, and, though he was but a guest, he called together his mother's men and pursued the enemy to take revenge. Arriving at a village on the hill called *Gumbandebvu* (near Punda Maria), they surrounded it and slew all the inhabitants, who were Venda who had become changed into Shangaans and spoke their language. They chopped up the corpses and put the flesh into pots, strewed a layer of beans over the flesh of the infants, made fires, put the pots on the hearths, added water, and departed.

8 The Shangaans who came to the assistance of this village found the pots full of steaming and sizzling beans. "Here are beans", they exclaimed, "let us have some". When they had finished the layer of beans they saw the flesh of the children, their heads and hands, some in each pot.

zwanda, khali iúwe na iúwe.
Ndi hone Muofhe a tshi di-neá
dzina la u pfi,

Makuya-tshetshe,

O kuya Vhatonga na vhana,

nge a vhulaya

Vhatonga a bika vhana vhavho.
Nga murahu ha izwo Mainganye.
mme a Muofhe na Matshikiri,
vha dzama. Muofhe a tsha di
vha Mianzwi. Matshikiri
murathu a tsha di vha Tshulu.
Na ene Muofhe Makuya a
dzama a tsha di vha Mianzwi.

9 Ramarumo a dzhenisa
Mantsha, úwana wa Makuya, u
vha khosi ya Mianzwi. Zwino
ene a ri, "Nne ndi funa ni tshi
nyisa Tshulu, shangoni la
makhulu wanga. Ni pandele
khotsi-munene Matshikiri".
Zwino ndi hone vha Ha-
Tshivhása vha tshi disa Mantsha,
a irwa la Rafhedzisani. Ene a
ri u dzhena a lwa na khotsi-
munene, khotsi-munene a
pandelwa a shavhela ha Lutsinga
Mhinga. Vha dzula hone
múwaha mivhili. Mantsha e
khosi ya Tshulu.

10 Zwino Matshikiri e Ha-
Mhinga, vhana vhave vha thoma
u vhláela vha ri, "Khotsi ashu
u dzula mashangoni a Vhatonga,
ngeno ri na shango". Ndi hone
vha tshi ramba nmbi, vha ya u
dia Musunda, mudini wa vha
ha Tshilume vha Vhalembethu,
vhane vha amba Tshivenda tsho
tanganaho na Tshikalanga.
Zwenezwo vho no vbulaha vha
ha Tshilume, Matshikiri na
vhana vha pfuluwa Ha-Mhinga

For this reason *Muofhe* gave himself
the appellation of

"Pulveriser of children

He ground up the Shangaans
and their children",

because

he had slain the Shangaans and cooked
their children. Some time after this,
Mainyange, the mother of *Muofhe*
and *Matshikiri*, died. *Muofhe* was
still at *Mianzwi*, and his younger
brother at *Tshulu*. In due course
Muofhe, nicknamed *Makuya*, also died
at *Mianzwi*.

9 *Ramarumo* appointed *Mantsha*, the
son of *Muofhe*, as his representative
in *Mianzwi*. But he said, "No, I
I would prefer you to help me become
chief of *Tshulu*, the place of my
grandmother, and drive out my uncle
Matshikiri". So a party of men from
Tshivhase's accompanied *Mantsha*
thither, he having now been named
Rafhedzisani. They fought and ex-
pelled his uncle, who sought safety at
Mhinga's with the chief *Lutsinga*. He
and his adherents lived there for two
years whilst *Mantsha* ruled at *Tshulu*.

10 During this stay at *Mhinga's*,
Matshikiri's sons began to complain
that their father should have to live
amongst the Shangaans, though a
chief with a country that was his by
right. So they made up a war party
and attacked a village in *Musunda*.
It was that of *Tshilume's*, who are
Vhalembethu, people who speak
Tshivenda mixed with *Tshikalanga*.
Having massacred the *Tshilume* folk,
Matshikiri and his sons moved from
Mhinga's to *Ha-Luvhimbí* (Georgen-

vha ya Ha-Luvhimbi, vha dzula hone miñwaha miñhili. Nga ñwaha wa vhuraru vha pfuluwa Ha-Luvhimbi vha vhucelela Tshulu, thavhani i no pfi Membe. Ha ri Mantsha a tshi pfa uri Matshikiri o vhuya, u Membe, a ya a ramba Tshikundamalema, nge vha Ha-Tshivhasa vho vha vha tshi ofha u ya hone, ngauri vho thoma u ya, vha thuba dzikholomo, vha dzi thavha vha lesa nama ya mapfura, vhunzhi havho vha fa nga thumbuni na zwithavhi.

11 Mantsha na Tshikundamalema vha ða vha dia Matshikiri lwa vhubili. Ndi hone vhana vha Matshikiri vha tshi sinyuwa vha ri. "Uyu u funa u ri vhulabela khotsi ashu". Vhana vha Matshikiri, muhulwane ndi Mashila a tevhelwa nga Phophi, a tevhelwa nga nne Tshikalange. Vhenevho vhana vha rambana, vha ramba mmbi, vha ya vha thuba dzikholomo, vha ya nadzo Membe. Zwino vho-Mphaphuli vha zwi pfa, vha ruma vhathu vha ya ha Matshikiri vha ri, "Ni songo lwa na ñwana wa mukomana. Ibvani hangei Membe, ni dzule tsini ha ñwana wa mukomana". Matshikiri a bva Membe a ða kutavhani ku no pfi Tshamuulwi.

12 Musi vho ða henevho, vha sa athu u fhaña zwavhudi na u lima, Mantsha a ramba mmbi a thuba dzikholomo. Ndi hone Matshikiri a tshi ri, "Athina na

holtz) and lived there for two years. In the third they moved thence back to *Tshulu*, and occupied the hill named *Membe*. *Mantsha* hearing that *Matshikiri* was back at *Membe*, summoned help from *Tshikundamalema* (these are *Vha ha Tshishonge*), because he could get no aid from *Tshivhasa*. The reason for this was that *Tshivhasa*'s men were afraid to go there. They had been to *Membe* before to raid cattle; they had killed a number and eaten too much fat, with the result that many of them died of diarrhoea and a stitch in the side.

11 *Mantsha* and *Tshikundamalema* now attacked *Matshikiri* for the second time (the first having been when they drove him out). *Matshikiri*'s sons got angry. "This man wants to kill our father", said they. Of these sons the eldest was *Mashila*, the next *Phophi* and the youngest *Tshikalange*, I who am telling the story. These sons called their men together and made up a raiding party to steal some cattle, which they drove to their stronghold on *Membe*. When this became known at the headquarters of the chief *Mphaphuli* (*Ratsibi* at that time), he deputed messengers to tell him, "You shall not fight with your elder brother's son. Get out of *Membe* and settle close to where he lives". *Matshikiri* obeyed and left *Membe* to settle on the little hill known as *Tshamuulwi*, close to where Nathanael Lalumbe's church is today.

12 Before they had properly settled down or made their gardens, *Mantsha* called together his men and raided their cattle. *Matshikiri* said, "It is clear that when *Mphaphuli* told me to

vho-Mphaphuli vha tshi ri, ri pfane na iwana wa mukomana, vha funa uri ndi vhulawe nga iwana uyu". Vha dovha vha vhuclela Membe hume maswina a ofha, nge vha fa nga u lesa nama, vha vho ri hu na mumembe u swika la namusi. A ya a dzula hone.

13 Nga murahu iwana wa Matshikiri a vusa mufhirifhiri a pfuluwa a ya u dzula ha-Mantsha. O no dzula, a ita a tshi pfana na vhabebi vhawe. Dzina lawe o vha e Ramashia. Mantsha a takala ngauri uyo o vha e mubali vhukuma. Ndi hone Matshikiri, vhana vhawe vhararu vho salaho nae, vha bva mmbi vha yo tanga muti wa Mantsha, vha wana Ramashia o no hada tshifaka u swika nduni yawe. Vha-musanda vho Mantsha vhe benefho, vho vhidzelwa nama ya mbudzi, i tshi vho liwa maswina a swika vha mu wela npha, vha mu runga nga mapfumo a fa.

14 Ndi hone Matshikiri a tshi vha khosi ya Tshulu. Makumbe khosi ya Mavhuru a pfa uri hu na muwe muthu o vhuahaho iwana. Makumbe o vha e Tshamatangwi. A ruma Mazhevhe nduna yawe uri, "Iyani ni yo fara uyo muthu a no pfi o vhuahaho iwana". Vha da vha wana vho-Matshikiri vhe siho. Vha wana nje Tshikalange.

stop fighting with my brother's son, he meant me to be killed by him". So he straightway returned to his retreat on *Membe* hill, where his enemies feared to attack him because they had once over-eaten themselves on meat and died of it, and believed there was a fatal *mumembe* tree ever since. And there he stayed.

13 After a time one of his sons became rebellious and went and lived with *Mantsha*. But once he was settled there he again got on good terms with his father. His name was *Ramashia*. *Mantsha*, not knowing that he was no longer at enmity with his father, was pleased to have him, because *Ramashia* was a warrior indeed. Then one day *Matshikiri's* sons who had remained with him went out with an armed band and surrounded *Mantsha's* village. *Ramashia* had cut a path through the protecting thorn bush to his own quarters. The chief *Mantsha* was summoned to partake of some goat's meat and in the midst of the meal was surprised by his enemies and stabbed to death.

14 In this way *Matshikiri* became chief of *Tshulu*. *Makumbe* (Berend Vorster) the Native Commissioner heard report that a certain man had slain his own son (actually nephew). He was at that time in camp at *Tshamatangwi* hill near *Luvhola* (Ribola). He sent his lieutenant Mayer (called *Mazhevhe* because of his huge ears) with orders to arrest the murderer. Upon his arrival here he found *Matshikiri* away, and me in charge.

15 Nda vha hanelela uri hoyo o vha a tshi funa u vhulaya khotsi. O lwa navho kanzhi, a sa wani ndila ya u vha vhulaya. Ra mu pandela na dzimbi dzawe, u swika riye ri tshi sinyuwa nge a funa u ri vhulahela khotsi. Ndi tshone tsho mu vhulahisaho, ro mu fara ra mbo di vhulaya. Ndi hone ri tshi vhona khotsi ashu a tshi vhona u awela.

16 Ha rumiwa vha Mazhevhe vha ri, "Arali e ene o funaho u vhulaya khotsi, a zwi na mulandu, zwo fhela, ni songo sokou dzula ni tshi vhulaya vhathu".

17 Zwino ndi hone Matshikiri a tshi vha khosi ya Tshulu. Nga murahu ha da ndwar ya Mavhuru na Mangesimane. Mavhuru vha kundwa nga Mangesimane, vha ri, "Vhathu vhothe disani zwigidi". Ra hwala zwigidi, ra isa Tshanowa zwa fhiswa. Ra newa dzibonndo ha pfi, "Ni dzi vhulunge, ni do thela ngadzo". Nga murahu ha pfi muthelo. Musi ro swika, nye Tshikalange Makuya nda bvisa tshelede ya khotsi ye nda vha ndo neiwa nga khotsi, nda nea vhakomana uri vha thelele khotsi, nge khotsi a vha e mukalaha. Vhakomana vha hana u thelela khotsi, nda kondelela u sendela nda thelela khotsi na nye. Zwa di ralo nga minwaha vha sa tendi u vha thelela. Na u rumiwa vha sa tendi.

15 I related to him how the deceased had continually been trying to murder my father, how he had fought with him often, but had failed in his design. We had repulsed him and his men but finally we had got angry because he wanted to kill our father. That was our reason for slaying him. After that our father had peace.

16 So Mayer's men were sent to say, "If he was the one who wished to kill my father, no wrong has been done, and the matter is ended. But you must not continually be killing people".

17 *Matshikiri* now was chief of *Tshulu*. After a time came the Anglo-Boer war. The Boers were beaten by the English who ordered us all to give up our guns. We carried our guns to *Tshanowa*, where the office was at that time, and they burnt them. We were compensated with sovereigns and told to keep them and use them later to pay tax. After that the order came to pay tax. We got there and I, *Tshikalange*, produced the money my father had given me and offered it to my elder brothers to pay on his behalf, because he was old and could not come. They refused to pay his tax for him, but I persisted and paid for him. For years after they would not pay for him, and I did so for him. They would not go on any errands for him either.

18 Ha ri musî khotsi o no dzama nda ri kha ri ye u suma khotsi hangei Mbilwi, na hone vha hana. Nda ya nda swika. Vho-Mphaphuli Makwarela vha ri fha vhadinda uri ri ye Gammabani. Ra ya ra vha hanelela uri Matshikiri ha tshecho. Vha ri, "Iyani ni vhudze Mphaphuli uri khosi ya Ha-Makuya ndi yenei". Ndi hone Mashila na Phophi vha tshi sinyuwa vha ri, "Shango li nga dzhenwa hani nga mutukana!" Mphaphuli na Makhuwa vha ri, "No vha ni ngafhi? Rine ri divha onoyo". Vha ruma mapholisa vha vha fara vha vha isa u dzula Ha-Lambani. Nne Tshikalange nda sala ndi khosi ya Tshulu u swika namusi.

18 After his death I said to them, let us go to *Mbilwi* and report that he is dead, but they would not. So I went myself and did so. The chief *Makwarela* gave us messengers to accompany us to Sibasa. We went and reported there that *Matshikiri* was dead. The officials replied, "Go back and tell *Mphaphuli* that this is the chief of *Ha-Makuya*". My elder brothers *Mashila* and *Phophi* were angry and asked, "How can a youth become the chief?" Chief *Mphaphuli* and the officials asked them, "Where were you all this time? We only know this man". They sent police to arrest them and banished them to *Lambani's* country. I *Tshikalange* thereafter became chief of *Tshulu* and have so remained to this day.

