



# LIMPOPO

PROVINCIAL GOVERNMENT  
REPUBLIC OF SOUTH AFRICA

## DEPARTMENT OF EDUCATION

**NKOSI ALBERT LUTHULI YOUNG HISTORIANS ORAL HISTORY**

**COMPETITION**

**NAME : MANGENA MANKO**

**GRADE : 11**

**SCHOOL : MAKGWAHLENG SEC**

**CIRCUIT : MAKHUTSWE**

**DISTRICT : MOPANI**

**PROVINCE : LIMPOPO**

**YEAR : 2011**

**EMIS NO : 926 540 188**

**SCHOOL CONTACT: 015 383 9003**

# TABLE OF CONTENT

---

1. WRITTEN REPORT
2. SETS OF QUESTIONS
3. THREE MAIN IDEAS
4. TRANSCRIPTIONS
5. SUPPLEMENTARY MATERIALS
6. BIBLIOGRAPHY

# 1. WRITTEN REPORT

## PRESENTATION

Greetings to you all, I'm Manko Mangena, doing grade 11 at Makgwahleng secondary school at Makhutswe circuit under Mopani district. It is my wish to apporportion with you the information I have gathered from my research on theme: 'THE HISTORY OF TRADITIONAL LEADERSHIP OF GA-SEKORORO'.

My motive for selecting this topic is that most people in this country are ignorant about the importance of traditional leadership, and this topic aims to inform us about the importance of traditional leadership. I am located at a rural area and my village is called ga-Sekororo.

I have managed to interview four people, namely: Mamokaile Mahlo; Mphephu Motupa; Martin Mangena and Tantsi Rakgoale. The reason why I chose these people is because they have more information concerning the history of traditional leadership in my area. Two of them, Martin and Mamokaile, work at Sekororo Tribal offices and I interviewed them at their work place, I interviewed Mphephu, an administrative officer in the department of education at my school. I also interviewed Mr. Rakgoale at his home.

My interview with Mamokaile Mahlo was conducted on the 25<sup>th</sup> of June 2011 at Sekororo tribal authority. He provided information on the royal clan of Banareng Ba Sekororo who migrated from Seruwe in Botswana. Their first leader was kgosi Tloropsane in 1600. They arrived at ga-Sekororo in around 1818 and since then, there had been nine leaders in succession. The current leader is kgosi Sekgalabjana Sekororo Seshego Solomon Mahlo. The past leaders lived in many places before they could settle at ga-Sekororo, they moved from place to place because of wars.

As we know that in the past there were no proper houses, what I got from all my interviewees is that the houses that were used were thatched houses made of mud and wooden poles. According to Mamokaile, those houses were temporary structures as they had to be renovated seasonally. All my interviewees confirmed that meetings were held under a big tree while the stones and cut tree trunks were used as chairs for men to sit on. Women sat on the ground. When I interviewed Mr. Rakgoale on the 17<sup>th</sup> of July 2011, he mentioned that gathering under a tree has been a sign of blessings.

According to Martin Mangena, a clerk at Sekororo tribal offices whom I interviewed on the 11<sup>th</sup> of June 2011 at his office, he stated that our municipality-Maruleng-doesn't recognize the traditional leadership like before 1994. In these days, there are events whereby the municipality invites Indunas only without the chief's knowledge whereas according to our tradition and South African constitution, this is not allowed. Chapter 11 of our constitution states that the role of traditional leadership,

according to customary law, is recognized, subject to the constitution. Government remains committed in strengthening the institution of traditional leadership and appreciates the role it plays in the society. The municipal structures Act 117 of 1998, 2<sup>nd</sup> edition states that traditional authorities may participate through their leaders and that leaders are allowed to attend and participate in any meeting. It also states that before municipal council can take a decision on any matter affecting the area of the traditional authority, the council must welcome a view on that matter from the traditional authority.

Mr. Motupa mentioned that there is a drastic change and this is from a positive to negative because people used to consider the royal clan and also respect our chief but now they don't. Traditional leadership assists in local development by solving community social problems such as, family conflicts and crime with a cheap service which enable community members including the poor members to get assistance without a lawyer. It teaches us about our roots as it still performs customs such as circumcision of which in Sepedi we call it 'Lebollo'. We have the initiation schools for girls and boys. With boys, theirs is classified into two schools namely: circumcision and 'bogwera'. The first school is for circumcision, where boys from the age of 9 go there to be circumcised and thereafter qualifies for bogwera. Girls who are 9 years and older can go to initiation school (bjale). The chief allocates land to the people for example, residential sites, business sites, educational sites (school), and agricultural site etc.

According to my interviewees, it is at most important to have traditional leadership in rural areas as it rules its subjects. By subjects, I mean people who pay allegiance to our traditional leader as there is a saying in Sepedi which says, 'sako la hloka thobela ke mojano' meaning that if people have no leader, they will face problems. One can promote traditional leadership by subscribing to the rules of the tradition, respecting our traditional leaders and passing the cultural/ traditional knowledge to the young generation. I think that traditional leadership must be honored and well recognized as it represents our culture and origin.

When doing this research, I never had an emotional moment with all my interviewees. They were all excited to share or teach me about our tradition. At first when my teacher told me about this competition, I thought it was of less importance, but during my research, I became more interested and all the insecurities disappeared. I realized that all it requires is passion, patience, and dedication.

Through this research, I have learnt how to arrange for an interview, how to write down important facts and I gained confidence. I was not aware on the succession of my traditional leaders, now I know the previous leaders, where traditional leadership started and its importance. I enjoyed arranging interviews and knowing about my

tradition even if it required most of my time and hard work. In my conclusion, I think that we should all honor traditional leadership as it represents our culture and origin.

THANK YOU

## 2. SETS OF QUESTIONS

## SET OF QUESTIONS

1. May you please introduce yourself?
2. Where did the royal family originate?
3. What kind of house structures were there in the past?
4. What are the duties of the royal clan?
5. Is it valuable to have traditional leadership?

# 3. THREE MAIN IDEAS

TOPIC; THE HISTORY OF TRADITIONAL LEADERSHIP  
IN MY AREA

THREE MAIN IDEAS:

1. Traditional leadership must be well recognised as it represent our culture and origin.
2. Our community must obey and respect traditional leaders.
3. Our elders should pass the traditional knowledge and information to the young generation.

# 4. TRANSCRIPTIONS

## TRANSCRIPT

TOPIC: THE HISTORY OF TRADITIONAL LEADERSHIP IN SEKORORO

INTERVIEWER: MANKO MANGENA

INTERVIEWEE: MAMOKAILE MAHLO ( MOKGOMA OF THE ROYAL CLAN)

Date: 25 June 2011

Place: Sekororo Tribal Authorities

Language: English

MM : Manko Mangena

MM : Mamokaile Mahlo

MM : Morning sir, how are you sir?

MM : I am fine

MM : I'm Manko Mangena from Makgwahleng secondary school. I am here to interview you about the history of traditional leadership in my area.

MM : Okay, I'm here to help you.

MM : Can you please introduce yourself by giving your name, date of birth, place of resident and your occupation.

MM : My name is Mamokaile Mahlo, I was born and bred at moshate ga\_Sekororo, I live in the royal clan and work as a principal of Timamogolo primary school.

MM : Where does the royal family come from?

MM : The royal family originate from Botswana in Seruwe around the year 1600 under the leadership of kgosi Tloropsane.

MM : Where and when did the royal family start in our area? Who was the first leader and his successors?

MM : At the place called Thukatse, a hill on the Selati Ranch, long before 1900. The first leader was Ramahlo followed by Thubisane, Ramasete, Malobane, Matshangwane, Timamogolo, Masekane, Sekgalabjane and Matshangwane.

MM : What kind of houses were there and where did you hold your meetings?

MM : During those days, we lived in thatched houses made of mud and branches of trees. The houses were just temporary structures because they were renovated in every season. Meetings were under the big tree. Men used cut tree trunks as chairs whereas women would sit on the ground.

MM : What are the duties of the royal clan?

MM : To rule the subjects. By subjects I refer to all the people who are paying allegiance to our leader.

MM : Is it important to have traditional leadership?

MM : Yes, you can't wish it away because it is created by God, it is not man-made. When we refer to the Bible, it tells about the kings like, king Solomon, king Pharaoh and so on. It is passed on from generation to generation.

MM : Is there any difference between these years and years before 1994?

MM : Not that much difference. In the olden days some people wished traditional leadership away, but the government has a place for traditional leaders. There is an organization for traditional leaders called CONTRALESA.

MM : What role does the traditional leadership play in local and economic development?

MM : Some of the work which belonged to the traditional leaders is transferred to the Municipality while some for municipality's duties is transferred to traditional leaders. There is a building here in royal clan which was built by the royal clan.

MM : Mr. Mahlo, thanks a lot for leaving your duties and making time for this Interview. How do you feel after this interview.

MM : Oh! Are we already done? I thought it was going to take long, as usual because I'm used to these kind of questions.

MM : Hope you don't mind if I come back for more information.

MM : No, not at all. This is how the information is passed from generation to generation. There is an idiom in Sepedi which says 'rutang bana ditaola, le seye natso badimo' which basically mean that we must teach our children about our ancestors and tradition before we die.

MM : Enjoy the rest of the afternoon and thanks again.

MM : My pleasure, go out there and represent us.

# TRANSCRIPT

---

## TOTAL: THE HISTORY OF TRADITIONAL LEADERSHIP IN MY AREA

INTERVIEWER: MANKO MANGENA FROM MAKGWAHLENG SECONDARY SCHOOL

INTERVIEWEE: MPHEPHU MOTUPA ADMINISTRATIVE OFFICER (DET)

Date : 06/09/2011

Place : Makgwahleng Secondary School

Language : English and Sepedi

MM : Manko Mangena

MM : Mphephu Motupa

MM : Greetings sir. I am Manko Mangena and I'm Manko Mangena. I am going to interview you on the topic the HISTORY OF TRADITIONAL LEADERSHIP IN GA-SEKORORO.

MM : Greetings to you my girl. I shall try to tell you as best as I know.

MM : May you please tell me about yourself?

MM : Ok. I am Mphephu Patrick Evans Motupa, I was born on the 10 December 1963 at Bophuthatswana(North West), I am Administrative officer at the Department of Education.

MM : Where is the Royal family coming from?

MM : Well.... I don't know about their origin but what I can say is that they are from The North.

MM : When and where did the royal family start ruling?

MM : I don't know about that because I wasn't born here.

MM : Who were the first leaders?

MM : I those leaders were Timamogolo Matshangwane and Sekororo(the current leader).

MM : As we know that back in the days of our ancestors the weren't proper houses, what kind of houses did you live in and where did the royal family host their meetings?

MM : We used to live in around thatches houses. Oh! My child, those houses were beautiful structures. The royal family held their meetings under a big tree. They used

trunks of trees and stones as chairs for men to sit on. Women put animal skins on the ground and sat on them.

MM : What exactly is the work of the royal clan?

MM : They are here to look after their subjects. For example, a parent teaches his/her children about the way of doing things right and other things, so the royal clan is just like parents to us.

MM : Is it important to have traditional leadership?

MM : Yeah, even more important because tradition and culture is our heritage and you cannot divorce or discard it, tradition has got the spirit of ubuntu.

MM : Is there a difference between now and before democracy?

MM : Yes, there is a drastic change. I can say the change is from positive to negative because before people used to consider the royal clan. People respected our chief but now they don't and nowadays chiefs are no longer working that much.

MM : What role does the royal clan play in local and economic development?

MM : They help those who are poor by providing them with food and shelter. They practice communism, they also exchange goods.

MM : Does our municipality recognise the royal clan?

MM : Yes it does because there is engagement and partnership between them and our municipality depend on the royal clan for it to function well.

MM : Thank you for your time Mr Motupa

MM : It is my pleasure to talk to young people about the important of our tradition.

MM : Okay thanks.

TRANSCRIPT OF MY INTERVIEW

TOPIC: THE HISTORY OF TRADITIONAL LEADERSHIP IN MY AREA

INTERVIEWER: Mango Mangena, from Makgwahleng Secondary School

INTERVIEWEE: Mr. Mangena Martin

Date : 11 June 2011

Place : Sekororo Tribal Offices

Time : 14h00

Languages : Sepedi, later translated to English

MM : Manko Mangena MM : Martin Mangena

MM : Afternoon sir, how are you doing?

MM : I am well, thanks for asking.

MM : I am Manko Mangena. May you please tell me about yourself?

MM : I am Martin Mangena from Kanana village, and I am a clerk in  
Sekororo Tribal Authority.

MM : Do you think it is important to be under the traditional leadership and  
why?

MM : Yes, every nation has a leader who has the right to lead.

MM : Is there any difference between these days and the days before 1994?

MM : Yes, there is a very big difference. Before 1994, people could listen and  
follow the chief's orders unlike now. I could say that democracy  
affected traditional leadership in an unfavorable way.

MM : Are you saying that democracy does not favor traditional leadership?

MM : No! No! my girl, democracy had brought good things to our country and changed our lives a lot. The problem does not lie in democracy but in the misunderstanding of the term democracy. People could do as instructed by the chief, e.g when called for a meeting, people would attend without fail leaving their duties behind. But now they don't because they are spoiled by their rights and they are busy with their own commitments.

MM : Does our municipality recognize the traditional leadership?

MM : According to what I have heard, our municipality cooperates well with Traditional leadership although it works without the chief's approval, eg Municipality invited the Indunas to a specific event without consulting/ informing the chief. Building was done without chief's approval. Municipality get permission to use our chief's demarcated area from someone else.

MM : Did our chief do something about this issue of building?

MM : Yes, he opened a boundary case against municipality and it's still on Process.

MM : Are there laws in setting transgression?

MM : Yes, there are common laws for setting transgression, if a person commits transgression, he/ she would be taken to the Induna, if Induna fails to solve, he/ she would be sent to the chief, if the chief fails, He/ she would be taken to magistrate court.

MM : What kinds of cases do the traditional leadership concerned with?

MM : There are two different cases i.e. cases that deals with family problems and criminal cases that deals with crime such as, house breaking, rape, abuse and others.

MM : Mr. Mangena, if time allowed us to continue, I would love to hear more about what you know, but eish I'm getting late. Thanks for your time and I will come back for more information. I hope you won't have a problem.

MM : No, it isn't at all and it is my pleasure to tell you this information. I hope You will win the competition. Good luck, go well.

MM : Thanks for the information you provided.

## TRANSCRIPT

### TOPIC: THE HISTORY OF TRADITIONAL LEADERSHIP IN MY AREA

Interviewer : Manko Mangena from Makgwahleng sec school

Interviewee : Tantshi Rakgoale, Induna of Mahlomelong village

Place : Mahlomelong (interviewee's home) Date : 17 / 07/ 2011

Language : Sepedi translated to English

MM : Manko Mangena TR : Tantshi Rakgoale

MM : Greeting 'sir, I'm Manko Mangena from Makgwahleng secondary school.

I am here to interview you on the topic: The history of traditional leadership in my area.

TR : Greetings to you my girl, I shall respond to the best of my ability.

MM : Could you please introduce yourself—you name, place of birth and your occupational field?

TR : I am Tantshi Rakgoale, born at ga-Sekhukhune and I arrived at ga-Sekororo in 1950s, I am the induna of Mahlomelong village.

MM : Where did the royal family of ga-Sekororo originate?

TR : The royal family originated from Seruwe in Botswana at about 1600 whereby kgosi Tloropsane became the leader of Seruwe community.

MM : Where and when did this begin in our area?

TR : Traditional leaderships began at Transvaal, Leysdorp with Banareng ba Mahlo ba ga-Sekororo before 1900.

MM : Who was the first leader and who were his successors?

TR : The first leader was Ramahlo followed by Thubisane, Ramasete, Maalobane, Matshengwane, Timamogolo, Masekane, Sekgalabjana

and Matshengwane.

MM : As we know that back in days of our ancestors, there were no proper houses, what kind of houses were used and where were the meetings held?

TR : They live in thatched house made out of mud and poles.  
The meetings were held under the tree.

MM : What are the duties of the royal clan?

TR : To rule their subjects and perform other rituals.

MM : Is it valuable to have traditional leadership?

TR : Yes, because the traditional leaders are the custodians of rural areas by virtue of their birth. There is a proverb in sepedi which says: 'sako la hloka thobela ke mojana' which means that if people have no leader, they will face problems.

MM : Is there any difference between these days and years before 1994?

TR : No, not exactly. When you refer to chapter 12 of the constitution of our country, there are rights of traditional leaders. There is no difference at all.

MM : What role do the traditional leaders play in local and economic development?

TR : They allocate land to the people e.g. residential sites, business sites, educational sites (school) and others.

MM : Mr. Rakgoale, I have to go home as it is getting late. Thank you very much for dedicating this time to my work.

TR : It's my pleasure to be interviewed by such a young star. Just go and make us proud out there. Good luck for this competition my girl.

MM : Thanks, I'll be the best that I can.

# 5. SUPPLEMENTARY MATERIALS

ENQUIRIES : MAHLAKO M. J

CONTACT NO: 0723087050

MAKGWAHLENG SECONDARY SCHOOL

P O BOX 456

TRICHARDTSDAL

0890

06 June 2011

TO: Mr Mangena

You are invited to come and participate in the interview for oral history research completion organized by the department of education.

The topic is :TRADITIONAL LEADERSHIP IN MY AREA.

The interview is scheduled as follows :

DATE 11 June 2011

TIME 02h00 pm

VENUE Sekororo Tribal Offices

Your presence will be highly appreciated.

Yours Faithfully

M Mangena

Coordinator

[Signature]

I will try my best to tell you what I know

Mr Mangena

Contact details : 083 7599 066

M Mangena

ENQUIRIES : MAHLAKO M. J

CONTACT NO: 0723087050

MAKGWAHLENG SECONDARY SCHOOL

P O BOX 456

TRICHARDTSDAL

0890

24 June 2011

TO: Mr Ratgale

You are invited to come and participate in the interview for oral history research completion organized by the department of education.

The topic is :TRADITIONAL LEADERSHIP IN MY AREA.

The interview is scheduled as follows :

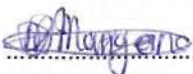
DATE 17 July 2011

TIME 11:00 am

VENUE At your place

Your presence will be highly appreciated.

Yours Faithfully



Coordinator



I agreed that a learner should interview me. Cell no: 0721158736

ENQUIRIES: MALHAKO M.J.

CONTACT No: 0723087050

MAKGWAHLENG SECONDARY SCHOOL

P. O. BOX 456

TRICHARDTSDAL

0890

To Mr Motupa

You are invited to come and participate in the interview for ORAL HISTORY RESEARCH completion organized by the Department of Education.

The topic is :TRADITIONAL LEADERSHIP IN MY AREA.

The interview is scheduled as follows:

Date : 06/09/2011

Time: 14h00

Venue: Makgwahlang Secondary

Your presence will be highly appreciated.

Yours Faithlly

M. Mangena

Coordinator

[Signature]

ENQUIRIES : MAHLAKO M. J

CONTACT NO: 0723087050

MAKGWAHLENG SECONDARY SCHOOL

P O BOX 456

TRICHARDTSDAL

0890

21 June 2011

TO: Mr Mamokaile Mahlo

You are invited to come and participate in the interview for oral history research completion organized by the department of education.

The topic is : **TRADITIONAL LEADERSHIP IN MY AREA.**

The interview is scheduled as follows :

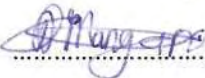
DATE 25 June 2011

TIME Anytime that suits you

VENUE At the Sekororo Tribal Offices

Your presence will be highly appreciated.

Yours Faithfully



Coordinator



UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

ETHNOLOGICAL PUBLICATIONS

No. 13

## The Banarene of Sekôrorô

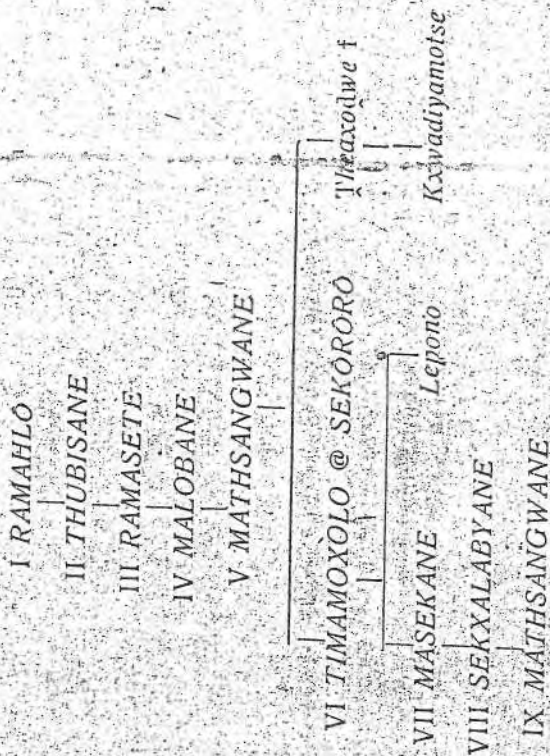
by N. J. van Warmelo

Government Ethnologist  
1944

- 1 District: Leydsdorp, Transvaal.
- 2 Numbers and distribution: in reserve 922 taxpayers, on European owned land 816 taxpayers, total 1,738 taxpayers.
- 3 Names of tribe: *Banarène*, *Ba Mahlô*, *Ba xa Sekôrorô*.
- 4 Totem: they *bina* (have as totem) *nare* buffalo or *kxomo* bovin. Their *moanô* (oath) is *Maripêla*.
- 5 Language: They speak a form of Sotho only found in this part of the Lowveld, and not used in writing. Sotho who live elsewhere refer to it somewhat contemptuously as *Serôka*, the language of the *Barôka* "people of the East", which includes all the tribes in the vicinity right up to *Phalaborwa*<sup>1</sup>.
- 6 Chief: *MATHSANGWANE @ SEKORORO*, born 1920, appointed 8th January, 1943.

<sup>1</sup>) besides having dentals for laterals, as is common in most of the Sotho dialects of the extreme north, this speech also has the fo-

## 7. Skeleton genealogy of chiefs:



## History and genealogies of chiefs:

8. Originally the tribe came to its present haunts from the direction of *Bokone*, i.e. the south-east, but they are not themselves of *Kone* origin. It is useful to hear what others have to say on this point. The account of old *Mmutlana*, petty chief on Putney in the East Leolo area, Sekuniland, whom I interviewed in 1938 when he was between 95 and 97, is probably more to be relied on, as he was a whole generation older than any other informant I ever had, and besides a very clear-headed old man. His account is to be found in No. 14 of this series.

9. After migrating from the direction of *Bokone*, the tribe first settled at *Tlaxkatse*, a hill on the Selati Ranch. Their first chief I *RAMAHLLO* lived and probably died there. He was succeeded by II *THUBISANE*, who is declared by the majority of informants to have been his son, but by some others to have been a woman. Considering the likelihood of such a fact being forgotten, the presumption is that it is correct. This chief or chieftainess lived on the *Sedutswana* River, on Alsace 187 and Carlsruhe 334, and died there. The next chief was III *RAMASETE* who lived on the *Seróvuna*

carrying the corner beacon of Toul 181, Balloon 186, and Lbrrai 183. He died there.

10. Nothing is known about chiefs' wives and issue until *MATHSANGWANE*, whose wives and issue were:

? I *Ngwana-Tapa*, da. of a member of the royal family

? a VI *TIMAMOXOLO @ SEKORORO* m

? 2 ? not remembered

? a *Tlaxodwe* or *Seaxolwe* f md *Leruma*, and bore him a daughter *Motalekxomo*, who was the mother

*Kxvadiyamotse*, an important man in the tribe in the time of VII *MASEKANE*.

11. Nothing is known about events in *MATHSANGWANE*'s reign. After his death he was succeeded by his son VI *TIMAMOXOLO* who ruled at *Mohlapudi*, the valley of the *Moswaswa* spruit on Balloo 186. Whilst living there they were raided by the Swazi, but as the high mountains immediately behind them, they found a sanctuary there, and did not suffer much. *TIMAMOXOLO* had already been chief for a number of years when this happened. Afterwards he left there and settled on the *Sexorwana*, a spruit on Balloo 186, and a tributary of the *Maktujwi* or *Maktutswi*, and arising on the west side of the crest of *Maxokolo* mountain which carries the beacon common to Madeira 2655, Balloon 186 and Moltke 185. After a long reign, *TIMAMOXOLO* eventually died there, shortly after the Anglo-Boer war.

12. During the winter of 1900, *MAFÉFÉ*, chief of the *Ba xa Maxakala*, was attacked by *SEKHUKHUNE*, at the instigation of his aunt *Ngwana-Mohuba*, who claimed the chieftainship for her son *NTWAMPE*. *MAFÉFÉ* fled to *MAAKE* and *MUHLAYA*, who gave him protection. *TIMAMOXOLO* was persuaded to join *Ngwana-Mohuba*'s men in an attack on *MAFÉFÉ*, first at *Mahlarwe*, a hill on Keulen 324, and then at *MAAKE*'s but these attacks were repulsed and led to nothing.

13. *TIMAMOXOLO*, wives (in order of marriage), and issue. All wives were married after he had become chief.

1 *MaaThšidi* da. of ? *wa xa Mortli*, not a tribesman

a *Pulane* f md ? *wa xa Sebela*, commoners of the tribe

2 *Lefaladi* da. of *Moaxi*, a member of the chief's family

a *MaqMatime* f md *MAOKENG*, the chief of *Kxarutswana*

- 4 *Mothaxo* da. of *MMALE*, chieftainess of the *Bakxaxa* (MAAKE's), her father being of course not known<sup>2</sup>
- Sešexo* m
  - Kxakabašabi* m
  - Mapiti* m
- 5 *Mokhurane* da. of *Mputle (Mmute)* wa xa *Nkwana*, originally from xa *Phaša*, but now members of the tribe *Ngwana-Makhutšwe* f md *Mokxatla*, a commoner of *MAXAKALA*'s
- Setaxwa* or *Setahwu (Sedawa)* in some official correspondence m deceased
  - Rašala* m not the oldest, but the best informant
  - Mothaxo* f md *Manwetse* a commoner of the tribe
- 6 *Ngwana Kxari* da. of *Mokafošawa xa Moxale*, a family of *bakxōmana*, members of royalty of the tribe
- Mokxobedi* f md *Mapiti*, a commoner from xa *Sai* who settled here
  - Mathulu* f md *Kheketi wa xa Mangena*, a commoner family now on *Schelem 161* under *MAAKE*.
  - Mpyafe* f md *Setlalebarwa* of the family of *MOLETELE*, the *Putana* chief who lived on *Glen Lyden 371*, *Mariepskop*
  - Lepono* m acted for a while for his half-brother's grandson *MATHSANGWANE*
- 7 *Mponyane* da. of ? wa xa *Moaxi*, who are *bakxōmana* of the tribe
- Maathšwene* f md *Botyane wa xa Mathole*, a commoner of the tribe
  - Maakhwélé* f md *Sejanoko*, a commoner of unknown family, of *MAXAKALA*'s
  - Mathabe* m
  - Thethwaxae* f md *Masele wa xa Moaxi*; she therefore married her maternal cross-cousin
- 8 *Malatši* da. of *LEPATO*, chief of the *BaPhalaborwa* at *MAKHUSANE*'s
- Mankutu* m
  - Mokhurane* f md *Kobelše wa xa Madika*, who are *bakxōmana* of the tribe
  - Malemeku* f md *Mothaša wa xa Sōōkōma*, local commoners
  - Mātātampe* m
- 9 *Maanngwako* da. of *Samphya wa xa Sodi*, a commoner of the tribe

- Maeyana* m
  - Maamabōxō* f md by *Nlišake*, a woman, wa xa *Mangēna*, local commoners, and *batloxolo* of chief's family but now under *MAAKE*
  - Monyaku* f md *Matongwana wa xa Mašai*, commoners of the tribe
- 10 *Mamoko* da. of *Matšeke*, a commoner of the tribe
- Bafedile* f md *Sethudi Moléle*, a commoner of the tribe
  - Sodi* m
  - Morape* m
  - Kwalo* m relatively young man, who supplied names for the hut
  - Nlišala* m
  - Marupene* m
  - Mokxadi* m
- 14 After *TIMAMOXOLO*'s death shortly after the *Anglo-Boer* war he was succeeded by his son *VI MASEKANE*, who continued to live where his father had lived before him, and died there on 20th January 1922.
- 15 *MASEKANE*, wives (in order of marriage) and issue:
- Mantepa* da. of *Mokwane* from xa *Maxakala*. (From *MAAKE*'s acc. to a letter on the file.) She was married before her husband's accession
  - Madijompōrō* m He predeceased his father
  - Sekhorō* m
  - Madubō* m
  - Sesare* f md *Malefosane* a son of the chief of *Kxautšwana*
  - Mantsopi* m
- 2 *Sekōlō* da. of *Tšoxwane* a *mokxōmana* of the tribe. She was married before her husband's accession.
- Mabekane* m died as a young man, predeceasing his father
  - MaaMorēka* f died unmarried
  - SEKXALABYANA* @ *JOHANNES* m
- 3 *Masodi* da. of *Maphampha*, a *mokxōmana* of the tribe
- Mokxotho* m
- 4 *Maakxedi* da. of *Boritše wa xa Mohlabe*, formerly independent chiefs. She was married after her husband's accession.
- Ntšile* f md *Mošwéšwé*, a commoner of the tribe
  - Pheku* m
- 5 *Maanlišana* da. of *Makxadiamole*, a commoner of the tribe (but acc. to *Maanlišana* in 1924, a follower of *MAAKE*)

16 When MASEKANE died on 20/1/22, the tribe was still on the *Sexorwana* on Balloon. He was immediately succeeded by his son SEKXALABYANA, who was mentally somewhat less than normal. He continued to live there, but his troubles over the succession made him remove to *Seraxadingwé*, as the hill is called which overlooks the present *mošate* on Moltke 185.

17 When SEKXALABYANE was still a boy, his father was apparently urged by the Native Commissioner of the time to have him educated, and he accordingly went to school in 1917 and became a Christian. Now his father MASEKANE was a leper and it seems that his 5th wife *MaaNtšana* nursed him during the last period of his life, for the original tribal wife *Mantépa* had died long ago and none of the other wives would attend on him. After the chief's death, *MaaNtšana* claimed that during his last illness he had given her the sacred rain-making horns and small pot and had taught her how to make rain and therefore she should rule the tribe.

18 A substantial portion of the tribe accepted her statement, probably also because they were dubious about the rain-making ability of the proper heir SEKXALABYANE who was a Christian and had said that he could only pray to God for rain but not to his ancestors. The headman *Kxwadiyaniotse* (father's cross-cousin to SEKXALABYANE, see S10), however tried to reassure them by stating that SEKXALABYANE had been given the rain medicines and four sacred elephant tusks and could make rain, but a considerable number nevertheless wanted *MaaNtšana* to rule the tribe. In spite of SEKXALABYANE's being recognised by the government, *MaaNtšana* acted defiantly and collected money from her adherents. Several enquiries were held into this matter in September 1923, in 1924 when she had 202 adherents at a meeting, and again in 1934.

19 In February 1928, the government decided to recognise *MaaNtšana* as a petty chieftainess if her followers purchased half of the farm Balloon 186; as they had resolved to do. Most of her people were already on this land which they had leased. Lack of money prevented purchase. On 1/5/34 the division of the tribe into SEKORORO's section and that under *MaaNtšana* as a petty chieftainess was officially recognised. Being unable to pay off the outstanding amount, *MaaNtšana*'s people finally agreed on 29/1/42 to the purchase by the Trust of 1100 morgen of their portion of Balloon.

20 *MaaNtšana* claimed the chieftainship also on the

make. Then the issue was confused by dragging in the sons SEKXALABYANE's elder half-brother *Madijompôrô*, who would become chief if he had not pre-deceased his father. The claims these sons were investigated and found to be quite invalid. So finally SEKXALABYANE was allowed to enjoy his chieftainship in peace and he died on 25/6/36 according to the records, and on 24/6/ according to native informants.

21 SEKXALABYANA, wives (in order of marriage) and issue:

1 *Nkherethene* da. of *Kxopane*, a *molloxolo* of the royal family and a tribesman. She was married before her husband's accession.

a IX MATHSANGWANE m born 1920

b *Modimo* m

c *Thubisane* m

d *MaaMoréka* f

e *Motólatsoku* @ John m.

2 *MaaKóma* da. of Lazarus, son of *Mokomate*, a commoner of the tribe. She was married before her husband's accession.

a *Makhwathene* m

b *Motsakwe* f not md

3 *Nkhuletene* da. of *Kokobetsa*, a commoner of the tribe

a *Mabékane* m

b *Masalaaeqya* f infant

22 Some weeks prior to his death on 25/6/36, SEKXALABYANA had written to the Native Commissioner, Leydsdorp, to say that his rightful heir was his son MATHSANGWANE. This was subsequently found to be so, but as this lad was born in 1920, and still at school in Pietersburg, his grandfather's half-brother *Lepoño* was appointed to act for him during his minority. This he did until 8th January 1943, when he handed over control to MATHSANGWANE.

Circumcision regiments:

23 This tribe has a fairly long interval between circumcisions. Some of the dates are still remembered or deducible from other facts.

Name	Year of <i>bodikana</i>	Leader
1 <i>Makxau</i>		
2 <i>Makwa</i>		

7. Makxalwa	1879?	Rajala Makxôpô <sup>1</sup> ), son of TIMAMOXOLO
8. Mannikwe	1885?	Madijômpôró, son of MASEKANE
9. Melati	1891?	Sekxoro, son of MASEKANE
10. Matuba	1897	Mabêkane, son of MASEKANE
11. Mangana	1905?	Mantsopi, son of MASEKANE
12. Makxau	1914	SEKXALABYANA
13. Maxasa	1920	Mapampa, son of Madijômpôró
14. Manala	1930	Mosesile, son of SEKXALABYANA
15. Madikwa	1937	MATHSANGWANE, son of SEKXALABYANA

#### Miscellaneous data.

24 The comet of 1883 is remembered by a few old men as *Matjapolane*, but as that year was not marked by any extraordinary event, it has no significance in history and seems almost forgotten.

25 The marriage of cross-cousins is rigidly adhered to where possible, both by chiefs and commoners. A commoner is expected to give twelve head of cattle, but not necessarily before marriage. Many men take a long time before completing payment. The payment of a part in sheep or goats is permissible, these being reckoned at 5-6 and 8-10 to a beast respectively.

26 It is apparent that a chief's great wife is likely to be other than his first wife. Chiefs have in the past several times taken wives from *Maxakala's*, but there is no rule that these should be the tribal wives. The daughters of other chiefs e.g. from *Phalaborwa*, the *Mapulana*, and *Maake's*, are also found amongst the royal wives. The fertility of the royal wives at *Sekôrorô's* seems to me above the average.

27 After having taken down many similar details of chiefs' families in various parts of the country, I am left with some impressions perhaps worth recording, viz. (a) that the wives of big chiefs have less issue than those of small ones, (b) that chiefs' wives in the early days had less issue than in more recent times, (c) that the greater a tribe's tribulations, the less the issue of royal wives, and finally (d) that even amongst non-Christians, the restraints on frequent births seem to have lessened their force. One now finds women with large families. Natives say that in the olden days a woman was not supposed to have an infant until the previous one was about five, when it could run by itself if flight from the enemy was necessary. This, if adhered to, must have limited the births per woman very much and the oldest

genealogies bear it out. What would an oldtimer have said of a woman with seven or more living children? Such a thing was unheard of in the good old days.

28 There can be little doubt that the commoners multiplied their numbers as the royal families did, and from these genealogies one sees the truth of the statement, made by old natives and Europeans alike, that in pre-European days the tribes were small, and the few inhabitants hardly noticeable in the vast space of bush, through which only narrow footpaths marked the ancient routes of commerce and travel.

29 That such travel, even to comparatively distant tribes did take place, though by all accounts not without hazard, is also evident from the family names and tribes of the persons named. The very names of some of these people are intriguing, and it is interesting to note e.g. *Kxakabašabi* which is ordinarily the name of a bead which is supposed to "confuse the wandering pedlars", and even *Môdimo*, which must be quite a rare name to give to an ordinary young man.

30 The tribe of *Sekôrorô* at present has incorporated with it the *Mohlabe* people, who were an independent tribe till recent times. They are originally from *Bokone* and of Nguni extraction. Having migrated to *Mphamama* in *Sekukuniland*, they then settled on the *Steeppoort*, and called themselves *Ba Tubatse* in consequence. Then they moved to *Sexôdikane* (Penge Mine) and from there to *Mtswaneng*, where they still live today i.e. in the eastern part of *Sekôrorô's* location and on the farms adjoining. I cannot relate their history here, which is a long story. Suffice to say that when the first Republican officials who taxed these people arrived, the *Mohlabe* were reluctant to come forward and make themselves known as independent. The flogging administered to the *Mametsa* chief probably helped to put them in this frame of mind. The result was that they were considered part of *Sekôrorô's* tribe and have so remained to this day. They still have their own hereditary headmen and are, in a way, a foreign body within the tribe.

31 Sources of information: Most of the above data were obtained at the *mosata* from the regent *Lepono* and various old men in July 1942, those about the *Mohlabe* from *MSS* in my office, written by the headman *Mohlabe*.

UNION OF SOUTH AFRICA

DEPARTMENT OF NATIVE AFFAIRS

ETHNOLOGICAL PUBLICATIONS

No. 14

**The Banarene of Mmutlana**

by N. J. van Warmelo

Government Ethnologist  
1944

1. These are a small group of people living on farms in the Eastern Leolo area of Sekukuniland under their petty chief *Mmutlana* whose residence is on Putney 290. I interviewed this man in May 1938 when he was between 95 and 97 years of age, and was, in the opinion of everybody and especially of himself, by far the oldest living member of his family and the best qualified to speak about their origins. As the information obtainable from *Sekôrorô*'s people, from whom these are an offshoot, is meagre<sup>1)</sup> owing to a lack of really old men, a certain interest attaches to what *Mmutlana* had to say, also for that reason.
2. According to him then, they are *Barôka* (a term not used on the other side of the mountains where these *Barôka* actually live), *Ba Makiutšwe* or *Ba Makôrorô*, but more accurately *Banarene*, because their totem is *nare* buffalo or *kxomo* bovine.
3. Originally they came from the north-west, from a place unknown and settled at *Khwadubene*, west of the *Odi* (Crocodile or Limpopo), in what they call *Bokxalaka*<sup>2)</sup>. It is not known where *Khwadubene* is, and nothing is remembered about events prior to their settling there. The first chief still remembered, and who lived at *Khwadubene* was *Tloropyane*.
4. The chiefs of the various *Narene* branches are named by *Mmutlana* as follows:

<sup>1)</sup> See No. 13 of this series



**LOCAL GOVERNMENT:  
MUNICIPAL STRUCTURES**

**ACT**

**117 OF 1998**

**2nd Edition**

*[Handwritten signature]*

*[Faint vertical text on the right edge of the cover]*

- (c) is not divested of the responsibility concerning the exercise of the power or the performance of the duty; and
- (d) may vary or revoke any decision taken by a committee, subject to any vested rights.

(4) Such a committee must report to the executive committee or executive mayor in accordance with the directions of the executive committee or executive mayor.

*Part 6: Participation of traditional leaders*

**81. Participation in municipal councils.**—(1) Traditional authorities that traditionally observe a system of customary law in the area of a municipality, may participate through their leaders, identified in terms of subsection (2), in the proceedings of the council of that municipality, and those traditional leaders must be allowed to attend and participate in any meeting of the council.

(2) (a) The MEC for local government in a province, in accordance with Schedule 6 and by notice in the *Provincial Gazette*, must identify the traditional leaders who in terms of subsection (1) may participate in the proceedings of a municipal council.

(b) The number of traditional leaders that may participate in the proceedings of a municipal council may not exceed 20 per cent of the total number of councillors in that council, but if the council has fewer than 10 councillors, only one traditional leader may so participate.

(c) If the number of traditional leaders identified in a municipality's area of jurisdiction, exceeds 20 per cent of the total number of councillors the MEC for local government in the province may determine a system for the rotation of those traditional leaders.

(3) Before a municipal council takes a decision on any matter directly affecting the area of a traditional authority, the council must give the leader of that authority the opportunity to express a view on that matter.

(4) The MEC for local government in a province, after consulting the provincial House of Traditional Leaders, may by notice in the *Provincial Gazette*—

- (a) regulate the participation of traditional leaders in the proceedings of a municipal council; and
- (b) prescribe a role for traditional leaders in the affairs of a municipality.

(5) (a) When participating in the proceedings of a municipal council a traditional leader is subject to the appropriate provisions of the Code of Conduct set out in Schedule 1 of the Local Government: Municipal Systems Act, 2000.

(b) (i) A traditional leader who participates in the proceedings of a municipal council is entitled to the payment of out of pocket expenses in respect of such participation.

(ii) A municipal council must determine the criteria for, and calculation of, the out of pocket expenses referred to in subparagraph (i).

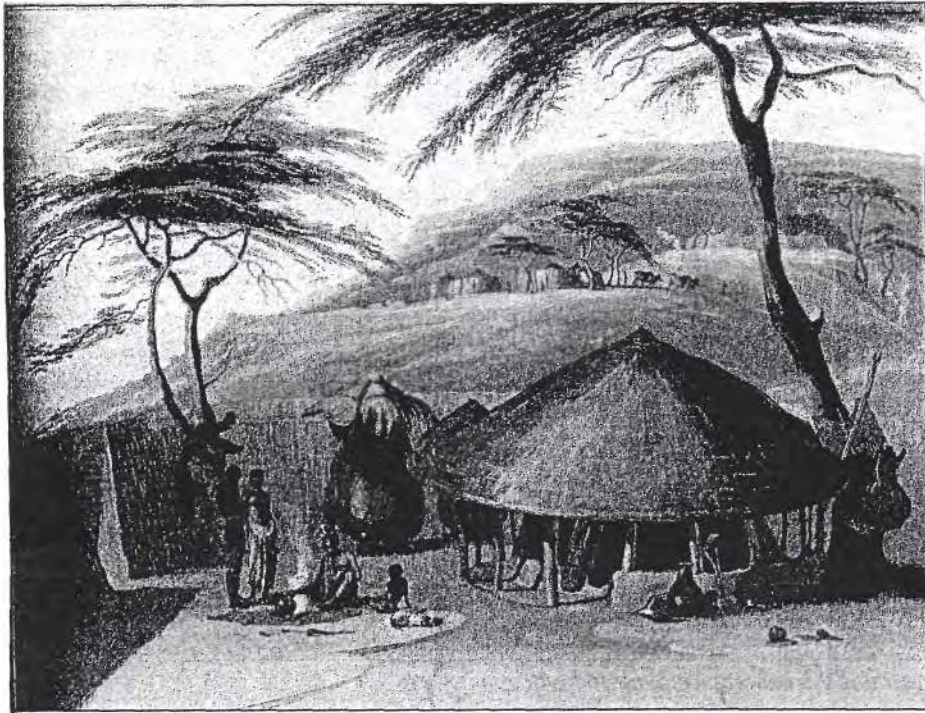
(iii) Out of pocket expenses referred to in subparagraph (i) must be paid from the budget of the municipality in question.

[S. 81 amended by s. 5 of Act No. 33 of 2000.  
Sub-s. (5) substituted by s. 121 of Act No. 32 of 2000  
and amended by s. 18 (b) of Act No. 51 of 2002. Para.  
(b) added by s. 18 (b) of Act No. 51 of 2002.]

*Part 7: Municipal managers*

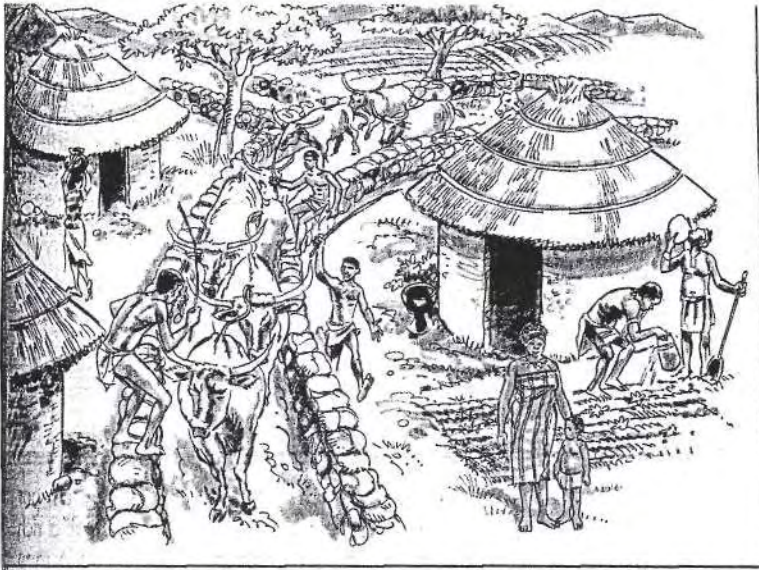
**82. Appointment.**—(1) A municipal council must appoint—

- (a) a municipal manager who is the head of administration and also the accounting officer for the municipality, and



Bchswana Huts by Charles Bell. This scene shows a typical Tswana hut with a verandah.

The house structures that were used in the past, They are made of thatch, mud and wooden poles.



An illustration of cattle being driven through special walkways through a Tswana village (adapted from *A Broken String* by Amelia Potenza, 1992)

Th

## BAGWERA

This man in front of them is their leader. They take instructions from him and in initiation language we call him Rabadia. He is not just an ordinary man but a man from the royal family.





Boys at the initiation school. This type of initiation school is performed a year after circumcision has taken place. Boys go to this initiation school after they have completed circumcision. In Sepedi we call them Bagwerd meaning friends or mates. As they are initiating, they are allowed to go out from the initiation school and go around the village entertaining people.

This girl is from the initiation school. Girls from the initiation school are called Bale.





This young man is from the circumcision initiation school. Boys from this school are called Badika. After completing circumcision, they qualify to go to the other (second) initiation school (Bagwera).

Kgoši Sekororo's sister: Jane Mablo at a party.





# 6. BIBLIOGRAPHY

## BIBLIOGRAPHY

Diamini N et al Shuters and Shooters Publishers  
(Pty) Ltd Pietermaritzburg 2008  
KZN - South Africa

Local government, municipal structures Act 117 of 1998. 2<sup>nd</sup> edition. Informts.

Mahlo M. Born 1960. Place of birth, Moshate ga -Sekororo. Residency: Ga-Sekororo.  
Contact no. 082 780 6005. Works at Timamogolo primary school as a principal.

Mangena M. Born 1958. Place of birth: Moshate ga-Sekororo. Residency: Ga-Sekororo.  
Works at Sekororo Tribal authority as a clerk. Contact no. 072 996 6112.

Motupa M.P.E Born 10 October 1963  
Place of birth: Bophuthatswana (North West).  
Residency; Ga-Sekororo  
Occupation: Administrative Officer at DOET Makhutswe Circuit.

Mr. Tantshi Rakgoale. Place of birth: Ga-Sekhukhune. Residency: Ga-Sekororo. He is an  
Induna of Mahlomelong village. Contact no.0780387099

Van Warmelo, N J. Government ethnological publications South Africa.