

Mapulaneng Regional
Authority

Private Bag x9303
BUSHBUCKRIDGE

1280

19 October 1993
The Chairman
Multi Party Conference
World Trade Centre

KEMPTON PARK.

MEMORANDUM FROM THE

Attached please find a memorandum that has been drawn
up and signed by the Traditional leaders of the above-
mentioned area for your urgent attention.

CHAIRMAN
MAPULANENG REGIONAL AUTHORITY

According to us, the Traditional Leaders of Mapulaneng, our area should fall within Region (F) for the purpose of future Regional Governments.

The reasons being as follows:

1. DISTANCE:

Pietersburg is 280 Kilometres away from Bushbuckridge, whilst Nelspruit is only 98 Kilometres.

2. ECONOMY:

(a) The Bushbuckridge people are doing their shopping in Hazyview, Whiteriver and Nelspruit. It is impossible to drive to Pietersburg to buy groceries

or ckitges etc,

(b) Bussiness people, f.i. Wholesale Firms, Farmers, Furniture Shops, etc. from Nelspruit, Whiteriver and Hazyview bring their products to Bushbuckridge- we are trading partners on a daily basis for many

years.

(c) Local bussinessmen and the community at large make use of Building Societies and other financial

institutions in Nelspruit and Whiteriver.

(d) All taxes paid from this district are paid to the Receiver of Revenue Nelspruit. The Magistrate's office at Bushbuckridge are in fact a sub-receiver

for the Nelspruit office.

3. TRADITION:

(a) The Mapulaneng area has always been part of the Eastern Region. The Bushbuckridge Commissioner's office used to be the government office for all the Mapulaneng, Swazi and shangaan people of the East.

(b) The Mapulaneng people do not speak a pure N.Sotho language as is the case with the rest of Lebowa

in Northern Transvaal.

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At Mapulaneng the language spoken is Sepulana.

(c) The traditional boundry of Pilgrimsrest was the Olifantsriver in the North and Lebombo mountains in the East.

4. PRESENT DISTRICT BOUNDRY:

Mapulaneng has not been proclaimed as an independant district up to date. Mapulaneng is therefor still part of the Pilgrimsrest district. See Annexure A - According to the Schedule of the Lebowa magistrate's court act this area is defined as the area of the Mapulana Regional Authority and not the district of

Mapulaneng as is the case with the other areas in Lebowa,

5. HUMAN RELATIONS:

A Good human relationship has been built up between the people of Mapulaneng and the Whites and other peoples of the Nelspruit and surrounding areas. There is no relationship at all with the Whites of Pietersburg.

6. LITERATURE:

According to the well known ethnologist N.J van Warmelo in his book "Bantu Tribes of S.A" the Mapulana people are grouped with the Eastern Sotho group and not with the North-Sotho group. In this respect we wish to refer to page 111 of the said book. In this book it

is clear that the Eastern Sotho is grouped in 3 groups i.e The Ba-Kutswe, Ba-Pai and the Mapulana. - see

Annexure "B".

7. GEOGRAPHICALLY we are clearly part of the East and not the North.

It is clear therefor that we can not fall within

Region (G).

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This Memorandum has been Signed at Bushbuckridge

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MOGANE LOCAL GOVT. KGOSHI MOGANE.

MOHLALA-MORUDI LOCAL/G. KGOSHI MOHLALA..

MASHILANE LOCAL GOVT. KGOSHI MAHILE.. .quâ\200\230fÃ©',Â»&)â\200\235 olereie s

SCHEDULE

MAGISTRA' I_â\200\230ESâ\200\231 COURTS IN LEBOWA

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Column 1

Column 2

Column 3

Area of Jurisdiction of Court

1 Definition of Area

Name of area

Seat of
magistracy
where court will
be held

Places in
addition to seat
of magistracy
where court
may be held

The district of Seshego as defined from time to time
The district of Thabamooopo as defined from time to time

The area of the District of Moutse, as defined from time to
time excluding the following farms:

- (i) Tribal farm: Weltevreden J158 JR;
- (ii) Trust farm: Matjesgoedkuil 3 JS;
- (iii) Trust farm: Vrieskraal 4JS;
- (iv) Trust farm: Kameelrivier 160JR;
- (v) Waterval 34 JS;
- (v) Pieterskraal 190 JR;
- (vii) Wolvenkraal 192 JR;
- (viii) Klipplaatdrift 193 JR, excluding portions 7 and 8;

and

- (ix) Valschfontein 33 JS

The district of Nebo as defined from time to time
The district of Sekhukhuneland as defined form time to time

The district of Naphuno as defined from time to time
The
The
The

district of Bolobedu as defined from time to time
district of Bochum as defined from time to time
district of Mokerong as defined from time to time

The district of Sekgosese as defined from time to time

he area of the Mapulana Regional Authority as defined
from TiMe to time as well as the farms Oakley 285 KU,

Alexandria 286 KU and Portion 1 of the farm Marite 287
KU in the District of Pilgrimâ\200\231s Rest .

The

(a) t eas as defined from time to time, of â\200\224

(i) the Phalaborwa (Silwane) Tribal Authority,

(ii) the Sai Tribal Authority,

(iii) the Ba-Phalaborwa Tribal Authority, and

(b) the Bantu area known as Masekiâ\200\231s Location mentioned
in paragraph 8(a) of the Schedule to the Bantu Lands
Further Release and Acquisition Act, 1927 (Act 34 of
1927), situated in the District of Letaba.

rea consisting of â\200\224

Seshego
Thabamoopo
Moutse

Nebo
Sekhukhuneland

Naphuno
Bolobedu
Bochum
Mokerong

Sekgosese

Phalaborwa

Seshego
Mankweng
Elandsdoorn

Nebo
Sekhukhune

Lenyeenye
ga-Kgapane

Bochum
Mahwelereng

Uitspan

Bushbuckrigde

Namakgale

Matlala
Malipsdrift

Motetema
Praktiseer

an
Mecklenburg

Kibi
Selekaslocation
Sonkwastad

Tiberius
and
Zebedielaâ\200\231s
Location

Lemondokop
Locatie van
Ramagopa
774 LS

Elandsfontein

Silwanaâ\200\231s
Location

35. EASTERN SOTHO.

The tribes of the Eastern Sotho group, enumerated below, have not to my knowledge been mentioned in literature before and thus the few remarks that follow will not be considered superfluous. There are three distinct elements (ba Kutswe, balat, maPulana) and any connection that may exist between them must be comparatively remote, but since they are all of Sotho origin they have to be grouped together. My remarks prefaced to Pilgrimsrest district in Part 2, No. 8 should be read in conjunction with what follows, because conditions in this district are unique.

I hold the theory, though there is not enough evidence to prove it, that the bulai and maPulana, while distinct from one another, are the only remaining representatives of the old Sotho population of Swaziland. One has to meet these Eastern Sotho and to study their extraordinary dialects to really understand what absorbing interest attaches to both. The following remarks contain what else there is to say about them, without exceeding the limits imposed by the scope of our book.

Most of the tribes dealt with hereunder live in Pilgrimsrest district, and the distribution of their kinsfolk living under chiefs other than their own is best seen in the district return of this area.

This applies especially to the baKwena, who live scattered about in small numbers and have no chief of their own. They are found mostly under the chiefs Sehlare, Stephen and Narise (all maPulana) and further also under Kabise, Mutluse and Sobyana. One should also refer to the remarks on the baKwena in the foregoing section.

baKUTSWE.

The baKutswe, whose totem is the crocodile (kwena), belong to the Sotho group. They say that they originally came from Thabanthso, za Sethlana (Sechele?), which is described as a locality in Rustenburg district, near a water which runs one way at certain times and the opposite way at other times.

[I am not sure whether za Sethlana is an old name handed down by tradition or whether it refers to the present tribe of baKwena at Molepolole in the Protectorate,

The Kutswe chiefs were always known as great rain-makers, that is to say, their prayers for rain to their ancestors (to-day offered at the graves at Mongom) were believed to be productive of very good rains. Their most well-known proverb also refers to this when it says: Bakwena ba metse mazolo ba za kholo masokolo, za e sokoloz e a loma, za e sa lome e thiuba boi ba yena (The people of the crocodile, the great rain-makers, the brave hearts, though changeable, when they turn they bite, but when they are afraid they are but afraid of their own fear).

These baKwena left the place Thabanthso referred to above long ago, and, trekking East came to near the Swaziland border, where they subjected the baPai (vaMbayi, see below) to their rule, after which they migrated further North to avoid the Swazis, and occupied their present area, which is Low and semi-Low Veld. They fought with the vaNhlangu vaTonga who were entering the country from the East, and with the maPulana further North, the Kutswe chief Mazašule being slain by Maakere, one of the chiefs of the maPulana, though this did not result in the subjection of the baKwena to the maPulana. The chief Moduping, Mathibane's father, at one time left the district with Albasini (Jiwawa) in order to escape from the Swazis, but practically

the whole tribe remained, and Moduping returned to it at a later date, and the

,
baKutswe are to-day, as in earlier days, an independent tribe with Mathibāla, its maker of as chief over two sections, his own and that of Mangela.

The baKutswe also still lay claim to suzerainty over the baPai. I have not been able to examine in detail the validity of these claims, nor to satisfy myself as to the extent to which the baPai take notice of what Mathibāla says,

) A, but my impression is that to many of them he means nothing at all

His genealogy was given me as follows :

Senkwe

Klnllong.

M azrfule

L [
Moduping Salleng-

: |
MATH&BELA * Makanketde Mangāla

baP.Al.

The baPai, usually called by strangers vaMlbayi, are undoubtedly of Sotho stock, as proved by their customs, and by their language about which more anon. They are said to have taken their name from a hill called Mbayi, which is thought to be situated far to the South near or in Swaziland, where they lived in former times, until Swazi raids forced them to move to the North. They appear to have associated with the Kutswe from early times, the latter having first met them in the South, and they migrated thence in company. They may also have been subject to the Kutswe in the past, but this is no longer the case. There are a number of small sections as will be seen below, but about the relation in which they stand to one another nothing is known. The baPai clans have as totems phuthi, keabo, hlangu and Fhcadwea, which last I am told is a small monkey otherwise known as dalasane.

It may not be out of place to say something about the language of these people. I have had a fair number of texts dictated to me, and a small vocabulary, and from these it is possible to form an opinion of the affinities of the language. It is merely a peculiar form of Sotho, but it certainly is peculiar. In vocabulary it is Sotho, though of course Pui equivalents of Touga and Nguni roots are also found, apart from those which are quite obviously recent borrowings. Some very common words nevertheless appear to have no parallel elsewhere, as zo aha make, do, zo (hina dwell, co khāva it ", zo hingilae * walk . Interest attaches to equivalents like -hara for Sotho -swara seize | -Sunnwana for Zulu fumana * find. One is most of all struck by the phonological feature that, whereas Ur-Bantu ka > za, Ur-B. ki has changed to hi. Thus the language is called hiPai; hila (Tonga #ikloka), hils thing . However, they say hila Sinyana a small thing . Note also zo kkina dance, have as totem . The plural (cl. 8) is no less valuable to the philologist, for it is the oldest form we know, namely vi (bilabial) or vyi, as e.g. vilG, vyils things . The demonstrative is remarkable, e.g. muyis uyans ku, ** thislad , kuws that,

kzomu ki â\200\234â\200\234 this ox . The perfect of verbs is -iyÃ©, e.g. -riyÃ© perf. of -ri â\200\234sayâ\200\235;
 -zoliyÃ© from -zolu ** grow â\200\235, -hiklamiyÃ© from -hihlama â\200\234 hide â\200\235.
 The objective
 use of &3 in e.g. ki nÃ©yÃ© vyidzÃ© â\200\234* give me food â\200\231, reminds one of Zulu,
 not Sotho
 usage. The following sentences from one of my texts may give an idea of
 connected speech. The use of se, [may add, is adopted from Zulu, through
 the Tonga of these parts. It is u great favourite throughout South Africa
 with all those who ornament their speech with borrowed Zulu forms.

Huku kini na? Huku Ã© nonyani yi krolo. Kini i ka thiovi muthu? A 1
 na zo thiava, ka zore i riyÃ© i ti-vona se i khoviyÃ© li vathu zorani. Ki vyÃ©lÃ© zo
 tswalÃ©la za yona, yaha vyayi? (What is a fowl? A fowl is a big bird. Why is
 it not afraid of man? It need not be ufrail, because it sees that it has always
 thus been living together with men. Tell me about its method of reproduction,
 how does it do it?). 1'Ã© zo L li hiklupehi is musadi a khÃ©va a sanisÃ©ha tÃ© se
 zo swiye munna wazÃ©d a vulayÃ© ki lisilavoya. TÃ© se va rÃ©kisiyÃ© (6hlÃ© tikzom .
 ta vona, se zu sele kzomu yinwÃ©. (Once upon a time there was a poor woman
 who lived in destitution after the death of her husband, who had been killed

by bandits. They had eventually sold all their stock, so that only one beast
 was left.) -

maPULANA.

The maPulana, whose totem is the lion (tau) also belong to the Sotho
 group. They say that in early times they were settled along the Crocodile
 River (Mokwena) and fled to the North to be out of reach of the Swazi raids.
 Their language is a dialect of Sotho with certain peculiarities. (Cf. -tiba for
 -tseba, -ze for -zo rel. vb. suffix, hokalu for modola, honeng for ka fale and so on).

There are two divisions, between whom no connection is traceable. These
 are, in order of precedence :â\200\224

A. the senior division, with three sections :â\200\224

bazaMalele.
 bazaMasezo.
 bazaNonyana.

B. the junior division
 bazaThÃ©ilwana.

All of the above are further divided into branches, some of which are inde-
 pendent. In several cases the senior branch has lost the chieftainship to a
 junior branch, wii.' is rules to-day, but rank is not lost sight of, since it determines
 the order in which the heads of groups may perform the first-fruit rite of zo
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 Whether division B, the bazaThiilwana, take any notice of this I cannot say.

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Page 111

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Semlkwe
Khubw.
Mazadule
| I
Moduping Sahleng-
|
M4 TH&BELA Makanketde Siwelise Mangāla
' Wa'p.

Toliea .

baPdI.

The baPai, usually called by strangers vaMbayi, are undoubtedly of Sotho stock, as proved by their customs, and by their language about which more anon. They are said to have taken their name from a hill called Mbayi, which is thought to be situated far to the South near or in Swaziland, where they lived in former times, until Swazi raids forced them to move to the North. They appear to have associated with the Kutswe from early times, the latter having first met them in the South, and they migrated thence in company. They may also have been subject to the Kutswe in the past, but this is no longer the case. There are a number of small sections as will be seen below, but about the relation in which they stand to one another nothing is known. The baPai clans have as totems plwthi, kxabo, hlangu and khwadwaa, which last I am told is a small monkey otherwise known as kalaane.

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by Kabise to be the first of all the chiefs of division A to perform this rite.
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