

but of her own until some years after the birth of her first child, the result of her seduction. This child was named Charles Solomon. All this needs to be detailed here because in 1930, after the death of MALISÉLA, Charles Solomon claimed the regency on the grounds that he was a son, according to law, of RAMÓBA.

After the death of RAMÓBA, his son and successor MALISÉLA moved to immediately below the present head kraal, but later built a little higher up, first at Mozoroni, then at xa asipéle, both a little above the present head kraal. At the latter place MALISÉLA died on 30/3/1930.

MALISÉLA, wives (in order of marriage) and issue :

- 1 Mmamakiri da. of . . . , a sub-headman
  - a Lesike f nd a commoner of Botópéle clan
  - b Mmakoto f nd Sedzwa Mangéne, a commoner
- 2 Majhala da. <sup>of</sup> Phógwe, formerly a sub-headman
  - a Manyathe f nd Masile Rousile, who are now under BLAKE
  - b Mangwedi f nd William Masilwane
  - c Motnaphéxé f nd Mmaphale, a headman
  - d Motsene f nd Mshelakase Roxale, local headman
  - e Mfóesane m
- 3 Mmathéka da. of Masibáta, a local headman
  - a Mokótó m
  - b Mstapa f nd died unmarried
  - c ? f died young
- 4 Mmakéne da. of Bakhwale clan of commoners
  - a James b Mledikwa m
  - b Msmape m
- 5 Mmadikhólié da. of Mosalale, local commoners
  - a Letshóne m
- 6 Mmapula da. of Bakwale, a commoner
  - a Mmapólié f nd Mmopha, a local headman
  - b Melabele m
- 7 Mmamokhóda da. of Bakwale, a local commoner.
  - a Mneé f ran away with a slantyre native because her mother had gone away in 1932 when Charles Solomon left the tribe.
  - b Mmureta m

at the time of MALISÉLA's death in 1930, a girl named Mtsape, daughter of Gefapi Phalane, a malome of the royal family, was betrothed to be the tribal candle of MALISÉLA, but she had not yet been beva'd (brought to her husband). No one disputed

the fact that she, as tribal candle, should become the mother of the future chief, but there were two factions which differed over the matter of the regency. After several departmental enquiries the claims of Charles Solomon, already alluded to, were dismissed, and in 1938 William Motato was recognised as regent and proper person to cohabit with Matsape in order to raise up an heir to the deceased MALOSÉLA.

This regent, Motato, built his own village, which is now the head kraal. Charles Solomon and some adherents left the tribe.

#### Miscellaneous Notes.

Chiefs marry daughters of tribesmen only, and don't give their daughters in marriage to other chiefs.

The ordinary people intermarry with Maake's, the Letswalo and other Sothe, but not with the Nkuna or any other Tsonga, because their customs are too dissimilar.

They call their language Seḡhabine, and still speak it to some extent. It is characterised, amongst other things, by the being the equivalent of se, e.g. thelô for selô.

Tlala ya Makstikêlô is perhaps that of 1692. It is so called after an area near Kerebastad where supplies were obtained. The Matôbêlê age-grade had not yet been through the kôma at that time, and the development of Leydsdorp came much later. The old informant of this age-grade had not yet married his first wife when SERURUBÊLÊ was imprisoned. (These statements do not seem to tally; an error somewhere).

Rita is the hill overlooking Phabina on the east. These informants know nothing about Peu, who is mentioned in M.S No. 181, as a son of SERURUBÊLÊ.

There are about 33 headmen in the tribe, each in charge of a sub-area. Such men are called ra-motwane or ntona, to distinguish them from bakômana, who are senior members of the royal family whether in charge of an area or not.

The Ba ka Masoma have their own country, called xa Masoma, on the farms Schelem and Tours.