



LIMPOPO
 PROVINCIAL GOVERNMENT
 REPUBLIC OF SOUTH AFRICA

**Heritage Month
 Souvenir Edition**

M APUNGUBWE News

The Official Newsletter of the Department of Sport Arts & Culture

THE ENVIABLE LEGACY OF OUR FOREBEARERS



Kgoši Malebogo



Rain Queen Modjadji



Kgošikgolo Sekhukhune



Khosikhulu Makhado



Kgoši Mokopane



Hosinkulu Nghunghunyani

Kgoši Makgoba

The heartland of southern Africa - development is about people!



Tribute by the MEC



**MEC For Sport Arts and Culture:
Happy Joyce Mashamba**

The department of Sport, Arts and Culture takes this opportunity to extend an open invitation to all residents of Limpopo and people of South Africa to this year's Heritage Day Celebrations. This year's celebrations are of high magnitude and becomes a historical landmark to the South African people. In the last five years the department rolled out a programme to honour Warrior Kings. This found concrete expression in the erection of statues to give tribute, recognition and historical significance to their achievements. We recognise that this programme remains incomplete until the

statue of King Makgoba is unveiled. Apart from the usual activities we will, for the first time in the history of the province, launch Warrior Kings Day to commemorate their fearless and ferocious resilience in the crucible of resistance to savage imperialist conquest, dispossession and settler colonial domination.

We celebrate this event with unparalleled elegance, indomitable pride and invincible patriotism. We are determined to live and perpetuate an enviable legacy of selflessness, sacrifice and general service for common good. The National Heritage Council has added more flavour to these celebrations. The National Ubuntu Imbizo, which will be held on the day preceding Heritage celebrations and the Ubuntu Awards that will be held at the Mapungubwe World Heritage Site. This

award was previously conferred to the first democratic President of the Republic of South Africa, President N.R Mandela and last year, to the liberation President of Zambia, President K.K Kaunda. This year, another colossus, an all time revolutionary and highly venerated statesman, the former leader of the Peoples' Socialist Republic of Cuba, Mr Fidel Castro, is the one and only one. Compound the luminary greatness of the Warrior Kings and the illustrious and impeccable credentials of Castro and the Cuban people in our liberation you will know we will have a memorable series.

We also pay tribute to the declared provincial

heritage sites of Soutini Baleni in Mopani District, Dzata in Vhembe District, Tjate in Sekhukhune District and the Malebogo Boer-War Battlefields in Capricorn District. We have to go beyond seeing these sites as just mere ancient historical relics but as provincial treasures requiring preservation for posterity. It has been maintained throughout that "in history we study only what chance has left us to discover". It has been a mammoth effort to discover and compile evidence about these second-to-none hallmarks of our heritage. We invite every sense of appreciation and determination to regard this wealth as sacred and protect it at all costs.

No amount of words can thank the tireless efforts of our historian, Mr Tlou Setumu for his generosity and modesty by allowing us to use the magnificent compilation of his historical records. A member of the Limpopo Provincial Legislature and Chairperson of the Standing Committee on Public Accounts (SCOPA), Mr Rudolph Phala, we thank you for your contribution in the history of the Bapedi ba Sekhukhune. Without rival it blended very well with Mr Setumu's and aptly elaborated important aspects of the Bapedi.

Without being exclusive we will in our future editions feature the Matebele of Langa, the Bakone of Matlala, the Batlokwa of Machaka etc. Children of Sekhukhune, Ngunghunyani, Makhado, Makgoba, Modjadji, Malebogo and Mokopane, enjoy the celebrations.

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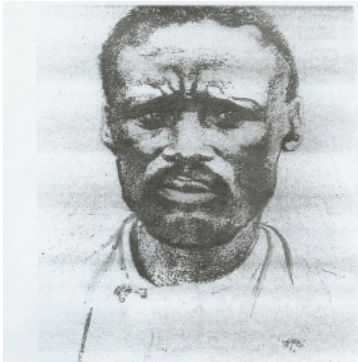
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1.

KGOŠI MALEBOGO OF THE BAHANANWA



The Bahananwa originated from the Bahurutse branch of the Batswana nation. They are a break away section whose roots are in the present day Botswana. Before the break away, they were the Maletse people of the Bahurutse. Oral history has it that this break away was caused by the fact that Kgoši Maletse had no sons by his senior wife to succeed him in his throne. This wife only had one child, Mmatsetla, a girl. Without sons, Mmatsetla was the natural heir to succeed her father. However, there were people who strongly opposed the fact that they could be ruled by a woman. As a result, there were plots to kill Mmatsetla, especially by Kgoši Maletse's son of a junior wife.

To avert bloodshed, Kgoši Maletse sent this jealous son to hunt for a *phuti* (springbuck) and then he tipped his daughter, Mmatsetla to flee. Mmatsetla took her followers and headed to the east. When the troublesome son returned with a springbuck and enquired from Maletse about Mmatsetla's whereabouts, Kgoši was pressurised to disclose that she had fled. Noticing that his son was eager to pursue her, Maletse instructed that should he indeed follow her, he should not follow her beyond the river, the Limpopo. Apparently, Maletse had tipped her daughter, Mmatsetla, to swiftly cross the Limpopo before they could even rest.

Indeed, those who wanted to attack Mmatsetla followed her and found her already on the other side of the river. Following Maletse's instruction, they stopped their chase. All what they could say in frustration was, "Lena **bahanani** tena, sepelang, empa le be **maboho** a rena mo le yaho". (You rebels – those who do not want to be controlled – go away, but you should be our arms wherever you are going). That is how the names, Bahananwa and Leboho (Lebogo) came about.

After their pursuers gave up, Mmatsetla and her people relaxed and then moved further east in their own pace. Mmatsetla had a relationship with Kgwedjane, and out of that union, a son was born and named Leboho (written as Lebogo in current literature). He was named thus after those pursuers who instructed that they should

be their arms wherever they went. An indeed, the young son would become his mother's arm (assistant in royal matters). Lebogo was born around Thabana ya Morudu, on the eastern side of Limpopo River.

Again, still using their pursuers' reference, Mmatsetla's people were beginning to refer to themselves as the Bahananwa. At this stage, they still retained the Bahurutse totem of a springbuck. However, they later abandoned a springbuck as their totem because it snored. The snoring of a springbuck was regarded as in a negative light because they believed it would expose them to their enemies. They moved slowly until they eventually reached the Blouberg Mountains which they turned into their permanent home until the present day. At Blouberg they adopted a baboon as their totem after abandoning the springbuck. They chose the baboon as they found them in abundance in the Blouberg area. During those days of unannounced attacks, mountain strongholds were very essential for security. Other key figures who helped to lead and guide the Bahananwa during their exodus included Sebudi and Lerokolole.

Because of lack of records, especially written ones, much of the history of the Bahananwa in the 16th, 17th and 18th century is very scanty. Much light on this history was shed by the arrival of the missionaries – who kept written records – in the second half of the 19th century. The missionaries arrived in the Bahananwa country during the reign of Kgoši Matsiokwane. The first missionary to arrive was Reverend Beyer in 1868. Beyer was warmly welcomed by the Bahananwa and was even given a piece of land in order to establish himself so that he could be able to perform his duties of spreading the Holy Gospel among the Bahananwa.

Kgoši Matsiokwane and the Bahananwa did not only embrace the missionaries just for the Holy Gospel. But they also viewed the White missionaries as important diplomatic agents in the increasingly changing environment in which the colonial forces were slowly encroaching on their area. Just like most Black communities, the Bahananwa found the missionaries to be useful sources of information about broad world view issues such as the presence of Whites, and other related matters which the missionaries knew, as they travelled extensively. The missionaries also acted as advisers to Black communities in the face of the approaching aggressive colonialists. In other words, in addition to the missionaries' role of the preaching the Word of God, they inevitably became involved in diplomatic and political matters.

However, even if the missionaries were useful

to the Black communities and their leaders, their roles soon caused trouble among communities. In their quest to spread of Christianity, the missionaries found some obstacles along the way. They were very intolerant of some of the ways of life of Blacks which they wanted to dismantle so that Blacks could be "saved" and "shown the light". They found some of the Black customs as "evil", "backwards" and "barbaric". For instance, they worked tirelessly to discourage polygamy, *magadi* (bride price), *koma* (initiation) and such related Black customs. The attacks of the ways of life of Blacks by the missionaries created divisions and confusion among communities. Those people who were converted began to look down upon those who resisted conversion. Tensions among communities due to missionaries varied. In most instances, the missionaries used the political intervention of the colonialists in order to overthrow the Black tribal system which disabled them to achieve their goal of converting Blacks into Christianity.

The missionaries' divisive impact was also felt by the Bahananwa. As already indicated, the missionaries messed up with tribal politics and in Blouberg, the Bahananwa of Kgoši Matsiokwane was divided as a result. This tension which was partly due to power struggle and partly because of Christian/non-Christian factor, resulted in Kgoši Matsiokwane chasing away the missionary, Stech, who had succeeded Beyer in 1874. Matsiokwane dismissed Stech from his country because in addition to causing divisions, he also regarded the piece of land he was allocated as his own private property and he also began mine prospecting on that piece of land. The Bahananwa (and other Black communities) did not know of such a thing as private land ownership and they were disgusted by Stech's actions. Stech was also accused by the colonialists of trading firearms to the Bahananwa.

Tensions within the Bahananwa polity reached climax when Kgoši Matsiokwane was assassinated in 1879. The missionaries' involvement, which complicated the power struggle factor, accounted for this tragic event. The main contestants for power after Matsiokwane's death became Ramatho (Kibi) and Kgaluši (Mašilo/Seketa/Ratšhatšha). Apparently, it was the section of Kibi, with the help of the Christians, which orchestrated the assassination of Matsiokwane, in the hope of seizing political power. However, their hope was thwarted when Ratšhatšha succeeded to take the throne. As a result, Kibi fled with his followers and settled on the north-eastern side of the Blouberg mountains.

After the turmoil which even split the Bahananwa chiefdom into two sections, Ratšhatšha slowly

but surely rebuilt the remaining larger section of the chiefdom on the south-western side of the mountain. He also became weary of the missionaries after learning the damage they had caused. However, as much as he was suspicious of the missionaries, he still needed them as diplomatic agents in the rapidly changing world. After the unceremonious departure of Stech, Blouberg remained for a while without a missionary. In actual fact, the mission activities were managed from the Makgabeng mission station which had been established in 1870 by the missionary, Trumpekmann. However, eventually in 1892, Christoph Sonntag arrived in Blouberg to resume missionary activities among the Bahananwa. As much as Sonntag was cautious in dealing with the Bahananwa, especially the chieftaincy, because of his predecessor's experiences, Kgoši Ratšhatšha was also cautious of the new missionary. Ratšhatšha even rejected gifts from Sonntag stating that, should he accept them, later the missionary would claim that he had bought land with those gifts. This was a reference to Stech who claimed private ownership of the land he was given by Matsiokwane.

Sonntag arrived in Blouberg when tension was mounting between the Boers of ZAR and the Bahananwa. The Boers were the descendants of the Dutch – and other smaller European nationalities – who began to settle in the Cape in 1652. The British later expressed interest in the Cape settlement and in the 1830s, the Voortrekkers left the Cape in a mass movement known as the Great Trek. This was an open rebellion against the British authority in which the Voortrekkers chose to move further into the interior.

The Voortrekkers movement produced leaders such as Louis Trichardt, Andries Pretorius, Hendrik Potgieter, Piet Retief, and many others. In the interior the Voortrekkers – who were by then referred to as the Boers – founded two republics, namely, the Zuid Afrikaansche Republik (ZAR / Transvaal) and the Orange River Sovereignty (later Orange Free State). In 1852 and 1854 the British recognised the sovereignty of ZAR and ORS respectively.

Within these Boer republics, just like in all other parts of South Africa, there were independent Black chiefdoms which until then enjoyed their freedoms. As a result, the newly established Boer republics were faced with a huge challenge of bringing those independent chiefdoms – some of them were very powerful – under their authority. The Boers set themselves a task of forcefully subjugating the Black communities. In 1877 the Boers authority was disrupted by the annexation of the ZAR by the British. However, the Boers soon recovered the authority of the republic in 1881 after the war which they referred to as “Die Eerste Vryheidoorlog” (The First War of Independence). After re-establishing their authority in 1881, the Boers continued their

mission of subjugating the Black chiefdoms under their authority.

The Boers had divided the ZAR into districts/divisions, for administrative purposes. The Bahananwa resided in the Zoutpansberg district of the ZAR. When Sonntag arrived in Blouberg in 1892, Barend Vorster was the Commissioner for Native Affairs in the Zoutpansberg district. Paul Kruger was the president of ZAR while Piet Joubert was Commandant-General of the ZAR armed forces. Native Commissioner Vorster by that time had already made several attempts to bring the Bahananwa under the ZAR authority. Up until then, his efforts were fruitless.

Kgoši Ratšhatšha Lebogo (Malebogo) and the Bahananwa were not prepared to submit under the ZAR. The Boers of the ZAR expected the Bahananwa – just like all the Black communities within what they viewed as their jurisdiction – to be counted in a census, pay taxes and recognise their authority. Apparently, one of the reasons why the Bahananwa rejected the Boer authority was that they had much respect for the British than the Boers, and that they preferred the former's authority than the latter's. However, the reality was that the Boers had regained power from the British in 1881 and that they regarded themselves as masters.

Kgoši Malebogo and the Bahananwa's refusal to meet the demands of the Boers led to the mobilisation on both sides. When Sonntag arrived in Blouberg, he found himself more involved in the Bahananwa–Boer conflict than in his mandate of preaching of the Holy Gospel. However, in his handling of this conflict, Sonntag mainly requested the Bahananwa to submit under the Boers, while he failed to restrain (or at least ask restrain of) the Boers from attacking the Bahananwa. In actual fact, Sonntag's siding with the Boers was evidenced by numerous incidents and again his assistance of Boers with valuable information about the Bahananwa and their area, helped the Boers to finally defeat the Bahananwa.

Kgoši Malebogo, although all the odds were stacked against him, put up a brave fight against Boers from June 1894. His people had gathered a substantial amount of sophisticated firearms which were effectively used during the war. The amount of casualties suffered by the Boers during the war indicated that the Bahananwa were heavily armed with firearms. The Boers took this war very seriously as they slowly assembled commandos from almost all the districts of the ZAR. The commandos from Marico, Rustenburg, Pretoria, Waterberg, Leydenberg, Middleburg, and so on, all gathered in Blouberg in 1894 with one mission - to attack and subjugate the Bahananwa of Kgoši Malebogo.

These large numbers of commandos were also

added by Black warriors from allied chiefs, Kibi, Mapene, Matlala and the Matebele. With numbers on the side of the Boers, it was inevitable that the Bahananwa were going to lose. However, it was not going to be easy. The Boers were so frustrated by the bravery of the Bahananwa of Ratšhatšha that they even used dynamite, which they hoped would destroy the Bahananwa among the rocks. They again tried petroleum which they burnt in the hope of smoking out the Bahananwa from their mountain strongholds.

With all such unconventional methods of warfare, the Bahananwa still resisted. At one time Sonntag condemned the use of dynamite and petroleum against the Bahananwa. After the failure of the Boers to subdue the Bahananwa with their numbers, Black allies, dynamite and petroleum, they finally decided to surround the water hole which supplied the Bahananwa with water. This marked the crucial stage of the war. Heavy gunfire was exchanged around the water hole. Scores of Boers lost their lives as they tried to capture the water hole.

Other highlights of the war included a scene in which the Matebele were ambushed by the Bahananwa and killed in large numbers. Apparently, the Bahananwa blocked other entrances and opened one line so that their enemies could be forced to follow that open line. They would then place their marksmen with rifles at strategic places from where they would fire. The Matebele apparently followed the open path with excitement only to plunge into a hail of bullets. Another significant incident during the war was that the Boers were so determined to crush the Bahananwa that they carried their canon up the mountain in the hope of firing at the royal kraal. On their way up, they struggled to push the heavy machine in between rocks and huge boulders. During that tedious job of pushing the canon up, the Bahananwa once attacked and fired heavily on them. The Boers left the canon and ran away. During that skirmish numerous Boers lost their lives.

Sonntag later wrote about how the frightened Boers arrived at the mission running. Again, the fact that the Boers were able to run to the mission for cover during the war, indicate that the missionary assisted them, and thereby took their side. Sonntag also gave medical treatment to the wounded Boer soldiers, while in his diary he made no mention of a case where he treated wounded Bahananwa. Is this impartiality? Not at all!

After a bitter skirmish and loss of life, the Boers eventually took control of the water hole at the beginning of July 1894. This marked a turning point in the war. Thirst took a heavy toll on the Bahananwa. There is no life without water. Lack of water soon proved to be unbearable for the Bahananwa.



On the other hand, Sonntag continued to push Kgoši Malebogo to submit whereas he failed to tell the Boers to stop their aggressive assault on the Bahananwa. Women and girls began to surrender to the Boers at the water hole. The other thirsty Bahananwa also followed and large numbers flocked to the water hole where they quenched their thirst and then surrendered. With his people surrendering in large numbers, Kgoši Malebogo had no other option but to consider surrendering himself.

The decision to hand himself to the Boers was very difficult for Ratšhatšha. He thought of the number of Boers his warriors had killed, and he then feared that the Boers might execute him on sight. Sonntag tried very hard to allay this fear but it persisted. Again, in his engagements with Sonntag, who was more of the Boers' messenger and spokesperson than anything, Ratšhatšha appeared to be convinced to surrender, but his councilors, especially Monyebodi, appeared to have been against surrendering. After bickering for a long time, Ratšhatšha sent messages to the Boers that he was prepared to surrender. Oral history has it that Ratšhatšha sent his brother to the Boers disguising that it was him. According to this oral evidence, it was their ally, Kibi, who told them that it was not Ratšhatšha. It is also claimed that it was Kibi who helped the Boers in their plan to surround a water hole.

Eventually, Ratšhatšha, against his will, decided to surrender. To show that he was reluctant to hand himself to the Boers, apparently he attempted to commit suicide by throwing himself into an open fire. His face was badly burnt but he was rescued out of fire. Kgoši Malebogo and those close to him surrendered on 31 July 1894 to the Waterberg commandos' camp of Commandant Malan. Kgoši Malebogo tried to show his peaceful intentions to Malan by offering him £100. Malan was so arrogant that he even ignored Kgoši Malebogo's gesture of shaking hands. Earlier on, Ratšhatšha had made a request to be given water to wash before meeting the Boers, but that was rejected. After handing himself to his enemies, Kgoši Malebogo was subjected to humiliation by being tied by thongs like an animal. A make-shift shelter of branches was also build for him.

The surrender of Kgoši Malebogo ended a short but bitter war. Ratšhatšha and his close associates were taken to Pretoria as prisoners. When the Boer commandos dispersed, they instructed that all the Bahananwa should settle on the flat plains and those who were still in the mountain strongholds, should come down to the designated location on the flat plains. They apparently requested their ally, Kibi, to cleanse the mountain strongholds, by killing Ratšhatšha's people who still occupied the mountains.

After the Boer commandos had left Blouberg, many people came down and most of them settled around the mission station. They joined Sonntag's converts who had not been involved in

the war. It was found that some people had fled as far as the Makgabeng mountains. The present rock art paintings in the Makgabeng, according to experts, some of it reflects the 1894 war. These paintings were made by the Bahananwa refugees during the war and they reflect their frustration and anger caused by the Boer's merciless attack on them. Paintings of Boers on horseback and Boers holding their hips (a sign of arrogance) are some of the examples of the expressions captured during the war.

Having taken away their ruler, the Bahananwa were then led by Ratšhatšha's mother, Mmaseketa. She was later assisted by Sephuthi and Maemeletšha. Sephuthi was the son of Ratšhatšha who had disappeared during the war only to return after the war. His name was actually Mabea, and he was named Sephuthi (the one who gathers) as he remained behind to "phutha" (gather) his father's people after they were dispersed by the war. In addition to the war prisoners, the Boers had confiscated a lot of cattle from the Bahananwa. They also took away young girls as indentured labourers.

While the Boers were sure that they were in control of their republics after they had subjugated most of the Black chiefdoms, they were again faced with yet another war in 1899. This time it was against their White counterparts, the British. The mineral wealth discovered in the republics – diamond (1868) and gold (1886) – tempted the British interest in the interior. Eventually, war broke in 1899 and the Boers were on the receiving end. It was during this war - referred mostly in literature as the Anglo-Boer War – that Kgoši Malebogo was released in 1900.

After his release, Ratšhatšha went back to Blouberg and found his son, Mabea, who was leading the Bahananwa, staying at Kwarung, on the southern foot of the Blouberg Mountain. He refused to stay in his son's household permanently. He then later returned to his original royal capital on top of the mountain. Although he took Mabea with him up the mountain, Ratšhatšha was actually in charge. He continued to rule his people until his death in February 1939, at the age of ninety five. After his death, Mabea's son, Seiphi took over the reigns of power.

When Seiphi took power in 1939, his father Mabea was already dead. Oral history has it that Mabea was killed by the Boers who had returned to Blouberg long after the war to trace the canon. According to this oral evidence, the Boers had left that canon during the 1894 war and it remained there for a very long time. Apparently, the Bahananwa had established a habit of trying to push that canon up to the royal kraal until one fateful day when the Boers came and shot at those canon pushers, killing Mabea.

Before his death, and during his reign when Ratšhatšha was still in prison, Mabea married from the Rangata family. This was against the

Bahananwa tradition of marrying senior royal wives from the Morudu family. Mabea broke this tradition of the Bahananwa chiefs by arguing that "bogoši *ga bo rone, le ka ga Rangata bo a tsena*". (Chieftaincy does not discriminate; it is also suitable for the Rangata family). This was how Mabea acquired the nickname, Gaborone (not to be confused with the capital city of Botswana).

Out of Mabea's marriage within his chosen Rangata family, Seiphi was born. Seiphi took over the reigns of power after his grandfather, Ratšhatšha, died in 1939. Seiphi followed his father's precedence by marrying from the Rangata family. He married Mosima. After Seiphi's death, Mosima took over the throne. Mosima did not have children, and according to oral evidence, the Bahananwa were not happy with her relationship with a certain shopkeeper, Mochemi. Mosima was staying with her sister, Manchako, who had a son, Matome, out of a union with Ngaka Raserite. Matome grew up in his aunt Mosima's royal house, and he even learnt to assist her in royal matters. When Mosima was losing popularity, Matome was increasingly winning the hearts of the Bahananwa as a leader.

Obviously Mosima's failure to have children affected the smooth succession to the Bahananwa throne. As a result, after the death of both Mosima and Matome, the Bahananwa spent a long time without a leader. This was a worrying situation for the people who had a history of great leaders.

The Bahananwa eventually came together and decided to appoint Collen Matee Lebogo as their new leader in 1980. By that time Collen was working in ISCOR in Pretoria. According to oral evidence, Collen was not in favour of becoming chief. However, at last he succumbed to the persuasion and pleas of the Bahananwa to lead them. He passed away in May 1999, and was succeeded by his brother, Ben Seraki Lebogo. Ben also had to relinquish his position in the police service in order to lead the Bahananwa. Kgoši Ben Seraki Lebogo (Malebogo) passed way in 2005.

KGOŠI MOKOPANE OF THE MATEBELE OF KEKANA



Kgoši Mokopane II

Like the Matebele of Langa, the Matebele of Kekana originated from the Hlubi in Zululand. They have elephant (tlou) as their totem. Their earliest chief, who appeared to have led them into the Transvaal, was Musi (Msi / Muši). Musi was succeeded by his son, Manala. Later the chiefdom split into five divisions, among the five sons of Manala. One of these sons, Matombeni (Kekana) settled at Moletlane and established the Kekana chiefdom. A section of the Kekana broke away under Kgošigadi Mashashane and called themselves the Ledwaba people. Their new place was called Mashashane and was also represented by Kgoši Jack Eiland and Kgoši Jonathan Maraba. Another small section later broke away from Mashashane and settled near Mogalakwena River under Kgoši Nkidikitlana.

Another branch of the Kekana settled near Sefakaola Hill, at the present day town of Potgietersrus. This branch is commonly known as those of Mokopane, named after one of their revered chiefs. At Sefakaola hills, these Kekana people were mostly hunters and there were also fewer farmers. During their settlement at Sefakaola hills, Mmakgopa and Kgaba were their leaders and they did not have an actual chief because they were nomadic due to wars. Among the two, Mmakgopa was the senior leader. Around that area they found the Sotho speaking communities such as the Mashishi. Because of competition for resources, conflicts among the Matebele and Sotho communities were not uncommon.

While they were still at Sefakaola hills, power struggle erupted between Mmakgopa and Kgaba. As a result, Kgaba broke away and settled at the present day Moordrif. Kgaba had two sons, Tšhumane and Kwenane. Manyelenyele and Tlokwa were the main aides of Kgaba. After Kgaba died, the actual chieftaincy commenced and Tšhumane was made chief. Tšhumane was not the elder, but Kwenane was. But because Kwenane didn't take care of their mother, the mother convinced the community to appoint Tšhumane chief. Tšhumane then fathered Mokopane (Setšwamadi). Kwenane fled after he was not appointed as chief. He settled in the Bapedi country.

When a circumcision school was instituted, Kwenane came back with mercenaries and killed his old rival brother, Tšhumane, who was made chief. Tlokwa was also implicated in the assassination of Tšhumane. Ramahlwa Kekana pursued the Bapedi mercenaries who killed Tšhumane. It was actually Ramahlwa who saw that Tlokwa was also with the killers. To prove Tlokwa's ambitions and involvement in the assassination of Tšhumane, he came to take over the reigns of power, thereby succeeding the slain chief. This happened even if it was known that he orchestrated Tšhumane's murder. It became very clear that Tlokwa's intention was to take over power eventually. He also annexed the use traditional medicines and rainmaking (boroka) which belonged to Tšhumane. As Tlokwa was ruling, Tšhumane's son, Mokopane, was growing. As he was growing *bakgomana* were planning to reveal to him how Tlokwa had actually killed his father, and forcefully took power. They only waited for the right time to do that.

When the *bakgomana* were convinced that Mokopane was old enough to handle the situation, they sent him to Tlokwa to demand certain ritual medicines, the *thebele*. After he submitted the most important *thebele*, Tlokwa demanded to be paid by a cow which used to bear twins. Mokopane then informed *bakgomana* of Tlokwa's demand. The *bakgomana* took that as the opportunity to overthrow Tlokwa. They called a hunting party, *lesolo*, and planned to kill Tlokwa. Tlokwa was also aware of the fact that he was to be killed. He pleaded with the *bakgomana* that they kill him with dignity by not spilling his blood.

The *bakgomana* indeed heeded Tlokwa's plea and they then strangled him with string, and indeed spilt no drop of his blood. Mokopane was then inaugurated as chief. Kgatabedi and Mapeni became close aides to Kgoši Mokopane. Kgoši Mokopane was said to have a special gift of "seeing" other than using his eyes. He was believed to be more like a prophet. He married and had two sons. With his power of "seeing", Kgoši Mokopane "saw" that his elder son had ambition to take over power from him. After "seeing" this trouble within his son, he then killed that ambitious son with a knobkerrie.

Matsebe, the younger and the only surviving son, grew up and married. Mokopane again "saw" that Matsebe also became ambitious of taking power from him. At that time, Matsebe did not even have a single child in his marriage. After "seeing" that Matsebe was ambitious like his elder, Kgoši Mokopane also killed him the same way as the elder one. Kgoši Mokopane was a very powerful leader and was feared by his

people. Nobody dared to raise a finger or a word of criticism, lest that would be another funeral.

As Kgoši Mokopane was ageing, the community began to look for an heir to the throne. Kgoši Mokopane had killed all his two sons and the succession issue became problematic. The community then demanded that the ageing Kgoši Mokopane sleeps with Matsebe's wife, his daughter-in-law, in order to bear his successor. When he protested that he was too old for that job, he was persuaded until he succumbed. With Matsebe's wife, Kgoši Mokopane fathered a son, Mokopane II. Mokopane II was therefore Kgoši Mokope's blood son, but also his grandson as he was born from his son's (Matsebe's) wife. Mokopane II was still a young boy when the Kekana had trouble with the Boers around the 1850s. The old Kgoši Mokopane was still in power when serious conflicts erupted between the Kekana chiefdom and the Boer emigrants (Voortrekkers) in 1854. There are indications that trouble between the Voortrekkers and Kgoši Mokopane's people had been brewing for some time. The encroachment of the Boers in their country should have naturally angered the Matebele, not to mention the ill treatment of Blacks by superiority-conscious Whites at that time, particularly with their cruel indentured ("inboekseling") system in which Black children were enslaved. Hermanus Potgieter, the younger brother to Commandant-General of the ZAR, Andries Hendrik Potgieter, was notorious among the Matebele for his short temper and violent slave raids, in which he used to murder people in cold blood. The Matebele referred to him as Nterekana while his brother, Hendrik, was called Ntereke (Nterekana is a diminutive form of Ntereke).

The brewing tension between the Kekana and the Voortrekkers exploded when Hermanus Potgieter killed Kgoši Mokopane's youngest brother for allegedly having killed a buffalo calf. The Matebele were further angered when Hermanus killed a snake which they believed accommodated the spirit of their late chief. The Matebele of Kekana of Kgoši Mokopane, together with their neighbours, the Matebele of Langa of Kgoši Mankopane, murdered about twenty-eight Boers, including Hermanus Potgieter. It is alleged that Hermanus was skinned alive and his skin was used for some rituals. The people of Kgoši Mokopane killed about fourteen of those Boers near Mogalakwena River (and that place was named Moordrif – "murder drift") while Mankopane's people murdered the other fourteen at Fothane Hill.

Piet Potgieter, who succeeded his father, Andries Hendrik Potgieter as a Commandant-General



of Zoutpansberg, immediately gathered a commando in order to punish those who killed Hermanus and his party. Kgoši Mokopane's people withdrew into a huge cave which was then besieged by the Boers from October to November 1854. Many lives were lost during the siege and Piet Potgieter was shot by the Matebele and fell from the roof of the cave while he was trying to position himself to be able to shoot into the cave. He died instantly and Paul Kruger, one of the commando leaders, later managed to recover his body. Later the small town of Potgietersrus was established and was named after him as it was where he was laid to rest. It was formerly called Piet Potgieter's Rust – P.P. Rust.

While the Matebele were still trapped and besieged in the cave, Kgoši Mokopane, again with his power of "seeing", instructed that the children be taken out of the cave. Among those children who went out of the cave was Mokopane II. The Boers captured those children together with Mokopane II and they were indentured. Apparently the Boers could not sustain the siege as most of the Kekana went out either through other openings or after the Boers gave up the siege. According to some other sources, Kgoši Mokopane was tied on a cow as he escaped from the surrounded cave. According to the same sources, he later committed suicide, most probably in November 1854, as the Boers were hunting for him. After the clashes with the Boers subsided, the Kekana went out to settle at Ga-Mmachidi (Ganochidi) around the Zebediela area. This is where the ailing Kgoši Mokopane asked Magemi to ensure that they should go all out and look for Mokopane II who must come to be the new chief. Kgoši Mokopane told them that he saw Mokopane II in dreams that he is still alive. After Kgoši Mokopane's death, he was buried at Ga-Mmachidi and Magemi then became regent.

During the migratory journeys to the mines, Mokopane II was found by some of the Matebele migrant labourers looking after a certain Boer farmer's livestock around the present day Brits. It must be borne in mind that was indentured to the Boers along with the other Kekana children

who were taken out of the cave during the 1854 siege. The miners who saw Mokopane II returned home and informed the community. A delegation of able-bodied young men was sent out to check what was brought by the miners. The White farmer who was keeping Mokopane II became furious after learning that the delegation was from the Kekana, who had killed most of his people, including Hermanus Potgieter and his nephew, Piet Potgieter. His wife softened him. But Boer farmer demanded payment with elephant tusks and large numbers of sheep before he could release Mokopane II, claiming that he had made him grow.

The Kekana community did have sheep but lacked tusks. They were then advised to go to Chief Molekwa near Mogalakwena to find elephant tusks. On their way to Molekwa, they were joined by the Langa warriors who accompanied them. Molekwa not only provided elephant tusks, he also offered his warriors – who all accompanied the Kekana with tusks and sheep to free Mokopane II from the Boer farmer. The Kekana–Langa–Molekwa high powered delegation with tusks and sheep arrived and the Boer farmer handed Mokopane II to them. This time the farmer was co-operative and he even advised Mokopane II to continue his good behaviour and trustworthiness in leading the Kekana.

When they returned, Mapeni took Mokopane II to the mountain school. Thereafter Mokopane II took reigns of power. He ruled during turbulent times in which the Black chiefdoms including the Langa constantly attacked the Kekana. Ironically it was Langa who offered their men to accompany the Kekana to free Mokopane II from the Boer farmer. During Mokopane II's reign the Kekana warriors were led by a strong man called Nkakabidi.

The Langa people were concerned about Mokopane II's growing power and they were determined to destroy that power. But as they realised that Mokopane II was too strong to be destroyed, they opted for appeasement. The Langa then offered Mokopane II woman as a sign

of peace. And again, Mokopane II was allowed to choose his favourite wife from the Langa. Mokopane II's main wife bore only a daughter, Ntjatji, while the wife from Langa whom he chose himself bore a son, Valtyn (Lekgobo). Mokopane II gave his son this Boer name he grew up in the Boer farm. He himself was given the name Hendrik by the Boer farmers and he was heavily influenced by their ways of life. He was also very fluent in their language. It is said that because of his fluent in the Boers' language, he later became a spokesperson and interpreter for the Black chiefs in their dealings with the Boer authorities.

Mošupša was another son born by the woman who was given to Mokopane II by the Langa. That woman was given to Mokopane II when she was already pregnant. When Mokopane II died in the 1890s, Valtyn was appointed to act because the principal wife had no son, she only had Ntjatji. The Matebele were not in favour of being led by a female ruler, hence Ntjatji couldn't be given the reigns of power.

The Kekana community then "married" a wife - *mmasetšhaba* - for Valtyn in order to produce an heir to the throne. Valtyn slept with that "community wife" and a baby girl were born. With another wife Valtyn fathered Kgatabedi II (Bernard). Before his death, Valtyn instructed that the throne be given to Musupša. Makgoboketša gave the throne to Kgatabedi II in 1923, after acting for three years. Kgatabedi II married his wives and married *mmasetšhaba* who died while pregnant. Kgatabedi II died in 1933 and his uncle Gojela¹ (Shikwane) was asked to act in 1934 on behalf of Alfred, the son of Kgatabedi II's other wife, Sedibu. Gojela died in 1961 and Sedibu took over and *mmasetšhaba*, Naum Langa, was married. Naum Langa gave birth to the present (2005) ruler, Valtyn Kekana. There is also another version in which some sources say Madimetja (Alfred) succeeded Gojela in 1962 and he ruled until his death in 2000. Apparently, the conflicting versions are a reflection of the current dispute in the Kekana chieftaincy.

KHOSIKHULU MAKHADO OF THE VENDA



Soutpansberg is one of the three northernmost mountain ranges in Limpopo Province. The other two are Blouberg and Makgabeng, and Soutpansberg is the biggest of the three. Soutpansberg runs a distance of more than

five hundred kilometres from east to west. According to available sources, Soutpansberg mountains started about 1 900 million years ago with the emergence of the archaic sediments and larva known as the Soutpansberg group. The availability of salt in the pans is one of the factors which attracted earliest human habitation in Soutpansberg. The earliest human habitation around the Soutpansberg area was around 900 AD. Schroda, K2 and Mapungubwe were among the earliest areas to be inhabited by humans.

In around 1250 AD, the Mapungubwe settlement

was abandoned while the Great Zimbabwe emerged around that time. When the Great Zimbabwe collapsed in the 15th century, communities migrated in different directions, particularly to the south. One of the migrations to the south was under Hosi Dimbanyika (Ndyambeu), who led his people across the Vhembe (Limpopo) river. Dimbanyika settled around the Soutpansberg area and his new place was named Tshiendeulu. This significant settlement was where these migrants from the Great Zimbabwe met the Sotho communities in which they blended into a people and culture which would later be known as the



Venda. Tshiendeulu settlement is also referred in literature as Dzata I.

The smaller groups which are regarded to have collectively formed what is commonly referred to as the Venda, included various groups of the Vhirwa, Ngona, Lembethu, Mbedzi, Thavhazindi, Dau and so on. Dimbanyika's son and successor, Phophi, later changed his name to Thohoyandou and moved his capital from Tshiendeulu to Nzhelele. The new capital was also referred to as Dzata II. In the fertile Nzhelele valley, there was a booming economy of farming as well as industrial activities of the mining of iron, gold, copper and salt. By the time the first Voortrekkers – Louis Trichardt and Hans van Rensburg – arrived in the Soutpansberg area in the 1830's, Thohoyandou's son, Mpofo (Tshisevhe) was in power.

Trichardt and Van Rensburg were part of the Boers' mass exodus from the Cape to the interior, known as the Great Trek. The Boers were escaping the British authority in the Cape and intended to establish their independence in the interior. Trichardt and Van Rensburg joined forces in 1836 in the Soutpansberg vicinity, particularly because of the threat offered by Black communities such as the Matebele. Van Rensburg was later killed by the local communities around the Soutpansberg, and by that time another leader, Andries Hendrik Potgieter, had joined the trekkers in that area. Potgieter promised to establish a settlement with his fellow trekkers, but he later returned to the south, only to return to the Soutpansberg after twelve years, in 1848.

Having lost other leaders (Van Rensburg died and Potgieter went back southwards), Trichardt was left to face the difficult conditions in the north. One of Trichardt's worst problems was the malaria epidemic. Most of his people died of this fever. Amidst these difficult conditions, Trichardt tried to establish relations with local people, particularly the Venda and the Buys people. Trichardt had been very keen to reach the coast in which he hoped to establish trade links with the Portuguese. His relations with the Buys people helped him in this regard as they supplied him and his people with guides who led them to the coast. Eventually, Trichardt and his people arrived in Delagua Bay (present day Maputo) on 13 April 1838. Trichardt died on 25 October 1838 at the age of 55.

Andries Hendrik Potgieter returned to the Soutpansberg area in 1848 after 12 years. He and his people established a settlement which they called Soutpansbergsdorp. This settlement was later renamed Schoemansdal, after Stephanus Schoeman. Schoeman became the leader of the Boer state after Piet Potgieter was shot dead by the Matebele during the siege of the Kekana of Mokopane in 1854. The Boer settlement of Schoemansdal existed only for 19 years (1848 – 1867). The demise of Schoemansdal and its

eventual abandonment in 1867 was mainly because of the assault by the Venda of Khosi Makhado. After coming to power in 1864, Makhado was no longer prepared to tolerate further White encroachment on his land.

Khosi Makhado was regarded by the colonial forces, especially the Boer trekkers, as "the troublesome Venda chief" because of his power and their inability to defeat him. Makhado was indeed powerful as he settled in the mountainous stronghold of Soutpansberg, which made it difficult, if not impossible, for his enemies to dislodge him. His position was also strengthened by a string of alliances he forged with other strong Black chiefs like Sekhukhune and Malebogo. One of the objectives of the Boers after establishing the ZAR republic in 1852 by the Sand River Convention (in which the British recognised their autonomy) was to subjugate Black chiefdoms. This task proved to be a hard nut to crack when they eventually arrived in the north, coming face to face with Makhado.

Tensions between the trekkers and the Boers led to intensification of attacks on both sides. The ZAR government of President M. W. Pretorius eventually sent troops to Soutpansberg to attack the Venda. By 1867, the Boers had assembled a formidable force under the command of Paul Kruger. A fierce war ensued in which the Boers were defeated and they retreated, abandoning their Schoemansdal settlement. The Boers retreated to Marabastad in the vicinity of the present-day Polokwane. To the Venda, this was a significant victory against the Boers who intended to subjugate them. Makhado's stature was greatly elevated as he was the only Black leader whom the ZAR forces had actually run away from.

According to available sources, Makhado was born between 1830 and 1840, and was the son of Khosi Mphephu Ramabulana and his wife Lemani. He worked as a labourer on White owned farms and also, importantly, as a tracker for elephant hunters. He was such a good assistant and gun carrier that the hunters taught him to use a gun and he became a good shot. He also earned their trust to such an extent that they gave him and his men guns to hunt on their own. Many of these guns were never returned, and were later to be used against their attacking enemies, particularly the Boers.

When Ramabulana died in 1864, Makhado's brother, Davhana, was supposed to take over the reigns of power. However, Makhado succeeded to take over power whereupon his brother fled. During his reign, troubles with the ZAR government surfaced when he refused census among his people, while he also refused to pay ZAR taxes. The Boers, just like in all instances, regarded this as defiance of their authority and then they waged war against Makhado, which led to their humiliating defeat and retreat in 1867.

Khosi Makhado died on 11 September 1895,

allegedly from poisoning which happened at his friend's, John Cooksly's shop. After the death of the powerful Makhado, the Boers were able to return to the north four years later, to establish another small town not far from the abandoned Schoemansdal, naming it Louis Trichardt, after another pioneering Voortrekker leader.

There was power struggle among Makhado's three sons (Maemu, Sinthumule and Mphephu) after his death. Immediately after Makhado's death, Maemu took the monarchy's capital to Nzhelele. The other sons, Sinthumule and Mphephu, attacked Maemu. The Boers saw an opportunity in the division of the sons of Makhado because their eventual aim was to subjugate the whole Venda chiefdom. The Boers then fuelled this division. Their divisive efforts were evidenced by the fact that after Sinthumule and Mphephu attacked Maemu, Maemu took refuge among the Boers and was even taken to Pretoria. Obviously this contributed a lot in strengthening the Boers hand against the Venda.

Mphephu later took over the reigns of power, but the deep divisions already created saw Sinthumule continuing to attack Mphephu. The Boers who were slowly but surely working towards the eventual subjugation of the Venda, succeeded to isolate the ruling Mphephu. Eventually, the Boer authorities realised that the time was ripe to attack and finish of the weakened Venda chiefdom. They then created a pretext that Mphephu was illegally acquiring arms for the Venda. On 13 September 1898 the ZAR government instructed Commandant Piet Joubert to attack Mphephu. With the Boers' trusted policy of dividing their enemies, Sinthumule was lured into the Boer camp against his brother, Mphephu. Mphephu fled across Limpopo River, a move which marked the formal subjugation of the Venda by the ZAR government.

Immediately after vanquishing the Venda, the Boers fast-tracked plans to establish a new town in the Soutpansberg area. General Joubert told the ZAR government that land in that area was extremely fertile and would give Boer agriculturalists good opportunities. With measures such as the Occupation Law of 1886, the ZAR government gave large tracts of land to the White occupants, giving preference to those who participated in subjugating the Venda. In this process of giving away land – in some cases free of charge – the Venda people were greatly dispossessed of their land.

KGŌŠIKGOLO SEKHUKHUNE OF THE BAPEDI



Kgōši Sekhukhune's long and bitter struggle against the Boers between 1876 and 1878, distinguished him to be one of the brave and shrewd Black leaders of the same class as King Shaka, King Moshweshwe and many others. During that protracted war, the Boers were humiliated by the Bapedi, particularly at Thaba Mosego. However, the Bapedi were later defeated by the British in 1879 with a powerful force under Sir Garnet Wolseley, which included their Swazi allies.

The Bapedi are a branch of Sotho people (Basotho²). The Sotho people, like almost all the Bantu-speaking communities, originated from around the Great Lakes in northern and central Africa. Together with other Bantu-speakers, the Sotho migrated southwards. In their southward migration, the Sotho followed different routes in various times. As a result, the Sotho groups were scattered and when they settled in southern Africa, they were broadly categorized into the Southern Sotho, Western Sotho (Tswana) and the Northern Sotho. The Bapedi forms part of the latter group. The categorization of people has been (ab) used by racist authorities for their narrow political ends, particularly in South Africa.

The Bapedi as we know them today, originated from the Bahurutse branch of the Bakgatla, a section of the Tswana branch of the Sotho. The creation of the Bapedi chiefdom had its origin with a breakup of the Bahurutse.

The breakup was because Diale had to save his favourite wife Mmathobele, because when she was pregnant the other jealous, less favoured wives alleged that they heard a child crying in her womb. In this way they implied that Mmathobele was a witch. The child, Thobebe, was later born and nicknamed Lellelateng (it cries inside). It became apparent that the community was never going to accept Mmathobele's mysterious son who even bore a negative tag in his nickname. As a result, Mmathobele left with a group of followers in order to save her son.

After breaking away, the group eventually settled in the Tubatse (Steelpoort) river and Leolo Mountains in the Eastern-Central Transvaal around 1650. This is where they built a powerful empire in Bopedi, by a skilful combination of

diplomacy and military conquest. Their motto "*Fetakgomo o sware motho, mofetakgomo ke moriri o a hloga,*" was used to build a strong and revered Pedi nation. They adopted porcupine (noko) as their totem, replacing the monkey (kgabo). The replacement of monkey by porcupine as their totem indicated that the Bapedi were determined to be an independent entity with a unique identity.

As a consequence, the Marota, as the Bapedi are affectionately addressed, were the defacto rulers of a great empire that included people of other origins including the Bakgaga, Beta, Bakone, Baroka, Batlokwa, Baphuthi, Bakwena, Bakgatla, Bantwane, BaMongatane, BaMohlala, Mapulana, Montebello, Matlala, Batswana, MaSwazi, Batswako and others. They all owed allegiance and had a common loyalty to the Pedi Kings. They even requested initiation sessions from the Pedi kings. So it is clear that, "historically the Pedi were a relatively small tribe who by various means built up a considerable empire. This resulted in their language being accepted as a *lingua franca* and indeed, with minor adjustments, as the medium for Bantu schools in most of the Transvaal." (Monnig.1967: v).

In their new settlement, the earliest Bapedi leaders included Thobebe, Kabu, Thobejane, Moukangwe, Mohube, Mampuru, Morwamotšhe and Dikotope. In order to expand their influence and authority, the Bapedi married their chief's daughters to the defeated chiefdoms and used cattle to marry as many women as possible from neighbouring tribes, thereby ensuring that leaders of those chiefdoms would be blood-related to the Bapedi. They admitted outsiders and refugees into the fold of the tribe and by conquering recalcitrant tribes. The empire grew overtime to a stage where at the zenith of its success it covered the area between the Lekwe (Vaal) and the Lebepe (Limpopo) Rivers, in the South and North, and Komati River and the Kgalagadi, in the East and in the West respectively. (Magubane.1998:127).

It goes without saying that, "initially they were small and weak, but they soon began to establish their authority over a number of other Sotho groups and started to play a dominant role in the area. The basis of the Pedi power was laid by King Thulare (1780 - 1820). Thulare was a fearless warrior and a wise statesman." (Van Aswegen. 1990:63) The Bapedi like any other tribe had their Kings and royalty, their succession struggles and a powerful culture and tradition. Succession disputes often occurred among the Bapedi chiefs. Perhaps the most intense power struggle was that one between Mampuru and Morwamotšhe. According to the Bapedi custom, the deceased chief should be buried by the one to succeed him. Thus when the old chief Moukangwe died,

Mampuru buried him, and he immediately claimed chieftainship, for which he had long acted as a regent. Morwamotšhe, who was the rightful heir to the throne, was angered by Mampuru's claim to his position. The stage was set for conflict, and indeed fighting broke out between the followers of Morwamotšhe and Mampuru. Morwamotšhe gained the upper hand, and Mampuru was magnanimously allowed to break away from the Bapedi chiefdom. Morwamotšhe had three sons, namely, Thulare, Mothodi and Dikotope. After Morwamotšhe's death, a succession dispute again rocked the Bapedi dynasty. Eventually, Thulare triumphed and even succeeded to unite the chiefdom which had been constantly plagued by the power struggles. Thulare is still mostly revered by the Bapedi as the great leader who, according to some sources, once extended his authority between the Vaal and the Limpopo rivers. Thulare's mysterious power was added by the fact that he died on the day of a comet in 1824. It was during the reign of Thulare when the Matebele of Mzilikazi, one of King Shaka's lieutenants, attacked the Bapedi and killed most of Thulare's sons, except Sekwati and Seraki. Sekwati, the senior son of Thulare, fled and took refuge under the Bahananwa in the Blouberg Mountains. After Matebele of Mzilikazi stopped their raids against the Bapedi, Sekwati returned to rebuild the Bapedi chiefdom. It was during the reign of Sekwati that the Bapedi first came into contact with the Voortrekkers under Louis Trichardt in 1837. Another Voortrekker group entered the Bapedi country under Andries Hendrik Potgieter in 1845 and they established their settlement which they called Ohrigstad. These initial contacts were friendly because the Bapedi even gave these Boers emigrants presents such elephant tusks, sheep and goats.

However, these cordial relations between the Bapedi and the Boers did not last as Potgieter attacked the Bapedi twice, in 1847 and 1852, looting livestock. As a result, Sekwati moved his capital to Thaba Mosego, fortified it, and it became known as Tjate. Sekwati who was not in favour of war, signed peace with the Boers in 1857.

The first missionary to visit Sekwati was a Lutheran of the Berlin Missionary Society, Alexander Merensky, in 1860. Merensky was later followed by other missionaries, Grutzner, Nachtigal and Endemann. The first mission station to be built was Gerlarchschoop and later Kgalatlou, Lobethal, Botshabelo, Ga-Ratau, and Maandagshoek were built. Missionaries had hot and cold relations with King Sekhukhune, because they were on occasion alleged to be involved in subversive and treacherous activities on behalf of the Boers. The Bapedi said that some were undertaking dubious activities under



the cover of religion, hiding behind the Bible and using the name of God.

During Sekhukhune's reign the missionaries, led by Alexander Merensky increased their interaction with the Bapedi and pioneered the introduction of Christianity amongst the Bapedi. Amongst them was P. E. Schweltnus who wrote many Sepedi school books, translated Bible into Sepedi and Tshivenda languages and wrote sixty-eight hymns with very beautiful words and melodies. (Hagens.1965:207)

The suspicions of the Bapedi were fuelled by the fact that missionaries did in fact collaborate with the Boers and the British. Despite their general progressive role of introducing literacy and so on, missionaries ensured that colonization is extended and exerted even in areas where outright military conquest would have been either very difficult or totally impossible. The case of the Bahananwa under Kgosi Maleboho is a clear example of how after their several failed attempts to enter the mountain fortress they changed the strategy. Missionaries went up the mountain and later the Boers who had besieged it found their way up. The Bible helped the gun! For instance, that self-same Merensky had a commitment to uphold the authority of the Transvaal Boer Republiek, the Zuid Afrikanse Republiek (ZAR), and enforce its taxes over the Bapedi. The ZAR appointed him the Boer representative amongst the Bapedi (Delius. 1983).

Secondly that notoriously trigger-happy and bloodthirsty Abel Erasmus who was a ZAR Native Commissioner in the Lydenburg district, "regarded the kaffir as the natural enemy of the Boer, and himself as the Heaven ordained instrument for maintaining the supremacy of the whites." (WILSON. 1901. p. 201). The selfsame Erasmus also formed close links with J.A Winter of the Berlin Missionary Society. In 1880 Winter restarted the work of the mission in the Pedi heartland. He even later founded the Lutheran Bapedi Church. (Beinert. 1986. p. 186).

After Sekwati's death in 1861, a succession dispute ensued again between his sons, Mampuru and Sekhukhune. In 1862 Sekhukhune killed most of his opponents and forcefully took over the crown whereupon Mampuru fled. Mampuru fled with the royal "dipheko"³. Sekhukhune pursued Mampuru, but spared his life after retrieving the "dipheko". Ironically, it was going to be Mampuru who was going to take Sekhukhune's life, Sekhukhune who is sparing his life now!

"The Pedi owned large herds of cattle and were skilful manufacturers of iron tools." (Van Aswegen. 1990:63) It is because of their dependence on cattle for their everyday livelihood, that cattle imagery dominated their language in idioms, praise songs, poetry and

speech. Cattle represented a concrete expression of Pedi wealth. They therefore dominated such ceremonies and intra- and inter-tribal matters such as funerals, marriage, initiation, court fines, song, ancestor worship and traditional rituals. This dominant role of cattle had a material background in that the Bapedi depended on them for almost everything from ceremonies to building relations, clothing (cow hide), shoes, meat, milk, go kgopha (polish). The Sepedi word for cow and cattle, *kgomo and dikgomo*, literally dominates the Bapedi life interactions.

They held *dikoma, had dikgoro, pitso, moshate, dibego, malapa, mashemo, diruiwa, dingaka, bahlabani* and worshiped God through *badimo*. They had a fairly democratic and egalitarian society. They had laws, rules and practices that were adhered to, and punished those who transgressed. As Lerumo says, "The African political and judicial structure was essentially democratic. Important decisions affecting the tribe were referred to a general assembly of the people – the Tswana *kgotla* and Sotho *pitso*, the Xhosa *izimbizo* and Zulu *imbizo*. The Chief's court, at which disputes were tried publicly and every man had the right to attend and speak, was the pivot of the legal and political structure." (Lerumo. 1971. p3).

In their praise poem the Bapedi talk about their own origins, strengths and tribulations.

They say, -:

"Rena re Bakgatla ba dithebe. Re boa Mohlake, Mohlaka Marole, Mohlopi wa Mmasebutla sa Dimo Seolomathebo, Wa naka dira le magodu. Nna re bowa phooko le phookwane, Mabje-maramaga mabje magolo ka mabedi e kago mae a tshilwane. Re Bahlako ba Raphogole 'a Ngwato. Rena re Marota 'a Mahwibidu, digolokwane tsa Tsate, dibolaya di ipolaela, boba tsa Mohlaka. (Phala. 1935.p.88)

2.The birth of King Sekhukhune

While the birth of King Sekhukhune to King Sekwati and his wife Thorometjane Phala in 1814 may have gone almost unnoticed he was to bring joy, pride, prowess and bravery to the Pedi Nation. When he was born the young boy was named Matsebe. He acquired the name Sekhukhune later in life as a nickname and like all such names it stuck more than and even over time replaced his real name. The young Matsebe acquired the name Sekhukhune as a consequence of his outstanding role in fights against Boers. The Boers used Forts and many attacks on the Bapedi to encircle, besiege and starve them into submission. It was a situation of permanent siege against the Bapedi. As part of their military strategy they used to block Pedi access to water and food. In this situation the brave young Matsebe used to move quietly under cover of darkness or forests, *a khukhuna*, with his trusted lieutenants to get food and water for his people. This activity was the backbone of Bapedi survival from the scorched earth policy of the

Boers. That is why on his sereto (praise-poem) he says, "*ke paletse maburu ka Tsate, sebata ke a khukhuna. Moka boditsi ke hlhla le phoka.*" (I survived Boer assaults on Tjate. No one could catch my movements. I am very slippery.) This is the brave young man who came to be known as King Sekhukhune.

When his father, King Sekwati, passed away in 1861, Sekhukhune took over. On ascending the throne of his father he proved to be a worthy successor. That is why to this day the Bapedi honour, respect, fondly remembers and pays tribute to him lovingly. He continued where his father and fore-bearers had left to build a powerful Pedi Kingdom.

The relationship between the missionaries and Sekhukhune began to deteriorate. Even though the missionaries had made a considerable progress by converting many people into Christianity and having built a number of mission stations, things were falling apart between the Missionaries and Sekhukhune. The Bapedi monarch was complaining that the influence of the missionaries was undermining his authority. This had been a general dissatisfaction of the Black monarchs because the converts no longer observed some of the significant customs as well as tribal obligations and duties. Some of the converts even deserted their people and settled around the mission station. One of such affected chiefs who also became wary of the missionaries during that era once lamented:

I like very much to live with the teachers (i.e. missionaries) if they would not take my people, and give them to the Government (probably the Boer authorities); for they are my people. Let these school people pray for me. How is it that the Government takes them to spill blood? How is it that you teachers take them away? Whenever one believes, he goes away from me. Why is it that you call them to live all in one place? Is it God who tells you to do so? I do not like your method of breaking up my kraal. Let the believing kaffir look to his own country men, and not go away, but teach others.⁴

An antagonized Sekhukhune began to put strict restrictions on the Bapedi converted Christians. Matters came to the head when he eventually ousted the missionaries together with the chief's half-brother, Johannes Dinkwanyane, as well as many Christian converts in November 1864. The ousted lot settled at Botšhabelo (a place of refuge).

Dinkwanyane later left Botšhabelo and settled in the Lydenburg area with his followers. Sekhukhune recognised Dinkwanyane as one of the Bapedi chiefs.

Since the Boers established their state in

1852 – the ZAR (Transvaal republic) - one of their main objectives was to subjugate Black chiefdoms under the authority of their state. They therefore had a systematic plan of attacking and overthrowing all independent Black chiefdoms within what they regarded as their state. It is against this background that the independent chiefdoms such as the Bapedi were in the Boers' plans of being subjugated. Various pretexts and justifications were therefore fabricated by the ZAR authorities in executing their plan to vanquish independent Black polities.

Eventually, on 16 May 1876 the Boers felt that the time was ripe for the implementation of their plan. They attacked the Bapedi of Sekhukhune. It is alleged that war which was long brewing, was triggered when Dinkwanyane's followers confiscated a wagon-load of wood belonging to a certain Boer. When the Boers attacked Dikwanyane, Sekhukhune interceded on his behalf, as he had already recognized him as one of the Bapedi leaders. The Boers' assault resulted in the assassination of Dinkwanyane. It was at Thaba Mosego that the Bapedi enjoyed the upper hand over the Boers because of the impregnable mountain fortress.

As a result the Bapedi consolidated their power and fought many battles against the Boer and British land-grabbers and settler-colonialists. Although they fought on foot with assegais against men on horsebacks using guns, they fought heroically. Despite being outweaponed, in many battles they defeated the intruders owing to their brilliant combination of knowledge of territory, military strategy, bravery and pheko (African war-herb mixtures and bone divinations for war purposes). It was during the reign of Kings Sekwati and Sekhukhune that the Boer and Scottish invaders were routed in the continuous warfare with the Bapedi at Vegkop, Phsiring, Tubatse (1846), Thaba Mosega (1876), Magnet Heights (1878), Fort Weeber, Fort Burgers, and Magnet Heights in 1879. In all these battles the spear defeated the gun.

Pedi military might was felt everywhere. It is as a direct consequence of being thoroughly defeated by the Bapedi in "1876 that Die Zuid-Afrikaansche Republiek President Thomas Burgers returned to Pretoria with his tail between the legs and never recovered such prestige as he ever possessed and in due course lost his position to Paul Kruger, an illiterate backwoodsman whose ugly statue dominates and disfigures church square, Pretoria, to this day." (SECHABA. Oct. 1982.p.18).

The Boers later re-assembled and then marched to Sekhukhune capital, Tjate. This time Sekhukhune resorted to diplomacy as he sent Reverend Merensky to mediate. In February 1877 negotiations were held between Sekhukhune and the Boers. The outcomes of the discussions went against the Bapedi as they were expected to pay the war price with a lot of cattle. They were

also expected to accept to be the ZAR subject, whereupon a specific location was set aside for their settlement. Sekhukhune reluctantly signed this one-sided agreement.

It is evident result of the Pedi successes in military battles that the Boers and British surrounded the entire Sekhukhuneland in Forts. These heavily armed military posts were installed to keep the Bapedi in check. Some of the Forts were named Weeber, Victoria, Olifants, Edward, Alexandra, Rowlands, Kruger, Wilhelm, Funk and Faugh-a- ballagh. The most noteworthy of all of them is Fort Burgers, named after the then President of the ZAR Rev. Thomas Francois Burgers, which gave birth to the modern town of Burgersfort, which remains an ugly monument of Boer savagery in Tubatse, Sekhukhuneland to this day. It doubtlessly remains a very strong case for name change in line with the country's transformation project.

1. King Sekhukhune and the Pedi marriage diplomacy

The Pedi have an age-old saying called 'go thiba difata,' meaning to block possible enemies by having friendly relations with the bordering tribes and peoples through marriage and other friendly ties. All the Pedi Kings adhere to this tradition by marrying into powerful neighbouring and bordering tribes who in turn reciprocate the practice. Pedi Kings marry into these tribes and those chiefs in turn also traditionally marry their mabone (candle-wives) from Maroteng. "The practice of marriage diplomacy dates back to a long time ago when King Mampuru attacked and defeated Ba-gaMashabela and the latter sued for peace by sending their chief's son as hostage, he gave this man his daughter Nthane as a wife, in this way ensuring that the next Mashabela chief will be of Marota blood. By so doing he invented the practice of linking subordinate tribes to the Marota tribal wives – a custom which became one of the main pillars of the Pedi Empire." (Boothma. 1976: 182 / Hunt. 1931: 279).

But this system of marriage diplomacy also takes into account rank. Not just any chief was allowed to marry a Lerota royal wife. He has to have significant status. In all some forty tribes get their candle-wives from amongst the daughters of the King. The relative status of the tribe to some degree is reflected in the genealogical rank of the women they are given as candle-wives/ tribal wives. Large and powerful tribes like Masemola, Mphahlele, Nkadimeng and Magakala are usually given full sisters of the king or half sisters of a high rank'. (Boothma – 1976: 193 – 4).

This practice is significant in many ways, including solidifying a nation and strengthening fraternal relations. For instance, King Sekwati, Sekhukhune's father, had sixteen wives who came from tribes such as Ga-Mphahlele, Ga-Matlala, Kgautswane, Ga-Mashabela, Ba-Binatau, Bakone and many royal daughters.

The other key part of the process of marriage diplomacy is wives who are given as tribute to the King by subsidiary tribes, (*go loba*). The Matebele of Moletlane gave King Sekwati, Tlabane, the daughter of chief Kekana as a token of their submission. The Bahlaloga ba Moletji gave two daughters of Kgoshi Moloto, Serole also known as Konko and her younger sister as tribute to King Sekwati. (Van Warmelo. 1944. p. 48)

King Sekhukhune I outdid his predecessors and successors to date on this practice. He married an outstanding thirty-five wives. They were from various tribes as follows:- two from Masemola, three from Manganeng, two from Ga-Marishane, one each from Ga-Mphahlele, Ga-Nkwana, Ga-Rantshweng, Dinakanyane, Ga-Kgaphola, Kgautswane and Malekane. Pedi Kings also marry as much as possible into Pedi royalty to strengthen relations and the royal blood. King Sekwati married many Pedi royals including one from Magakala. King Sekhukhune also married many Pedi royal daughters including four from Magakala. King Sekhukhune II had eighteen wives. They were two from Ga-Mphahlele, two from Tladi, one each from Mogashoa, Mampane, Phaahla, Sepeke Ratau and many royals. (Van Warmelo. 1944: 52-54)

It is said that the late Crown Prince Thulare Rhyne Sekhukhune III had four wives including one from Magakala. His mother King-regent Mmankopodi Thulare came from Ga-Nkadimeng. Prince Thulare's sisters, Diphala and Mmamerwele, have been married as candle-wives by Marota Magakala and Mamone respectively. This alone demonstrates their highly significant status dynastically amongst the entire Bapedi. They are of course the bluest of blue-blood being genealogical daughters of Thulare II, the heir and son of King Sekhukhune II. King-regent Mmankopodi Thulare is herself a daughter of Kgosi Ramphelane III and a sister to Kgosi Phaswane III of Batau ba Nkadimeng, of Manganeng. This is where King Sekhukhune I is in fact buried, not far from his sister Mmakgosi Lekgolane, wife of Kgosi Phaswane II

The use of marriage diplomacy in polygamy has been useful to the Bapedi in building a nation, strengthening the empire, consolidating royal blood, extending their rule and bringing peace.

2. Sekhukhune and the Anglo-Pedi war

It was because the Bapedi were victorious and the Boers were unable to defeat them and that this in turn was said to be encouraging African instability in the British colonies of Natal and the Cape, that Sir Theophilus Shepstone annexed the Transvaal on 12 April 1877. It was therefore because of the successes of Sekhukhune in building a nation and repulsing intruders, that the Boers and British thought he had to be defeated. It was after the defeat of the Zulu monarch at



the Battle of Ulundi on the 4th July 1879 that all available fighting men were concentrated in the Transvaal to fight and finish Sekhukhune. Sir Garnet Wolseley brought in Boers, British, 8000 Swazi warriors, Mampuru's soldiers and other auxiliaries and began to make final war preparations at Middleburg in October 1879.

It was a major military operation, but the Bapedi, like the Amazulu, the Basotho, Vhavenda and others were a military empire. They had a full-time standing army of around 10 000 men and trained regiments. They were armed with marumo (assegais), matsolo, dilepe (axes), melamo (knobkierries) and dikotse (shields). They also had around 1500 guns, acquired over time from the reign of Kings Thulare, Malekutu, Sekwati and Sekhukhune, through migrants in mines and the Portuguese at Delagoa Bay. The Pedi headquarters of Leolo, Thaba Mosego and Tjate, were *dibo* (strongholds) with a lot of caves. The Bapedi even had war-doctor, (*ngaka ya marumo*) and war-herbs, (*tshidi tsa marumo*). That a branch of the Bapedi are known as Magakala, is because they fight very fiercely, (*ba gaketse*), '*ke magadimana ntweng*'.

The Boers and the British as part of their rotten notion of racial superiority under-rated Sekhukhune and as such did not understand the Pedi war stratagems. They particularly could not understand how the Bapedi acquired military tactics and overtime accumulated guns, as Muller confirms, "the Bapedi King, Sekhukhune, who lived in the mountainous area near Lydenburg, has somehow obtained guns and ammunition." (Muller. 1981:266)

Interestingly, all officers in the Anglo-Pedi war "wore on their head-dress what was called the Sekhukhune button, a meercat's tail carefully fashioned into a button". (Kingsey, 1973). The combined force gathered by Wolseley at Middelburg in October, attacked the Pedi Headquarters at Tjate from all directions on 28 November 1879. They bloodthirstily swarmed on the Bapedi like hordes from literally all sides. The war raged undecided and bloody until 2nd December 1879. The Pedi warriors fought heroically and very bravely despite huge losses and big canons and numerous horses brought against them. His regiment of Makwa did the unimaginable. They threw away the assegais and knobkierries, and took out axes and fought hand-to-hand with the enemy fiercely to the last man standing. This very heroic incident gave birth to the Pedi saying - *Makwa ka dilepe*. In this bitter war both sides suffered substantial casualties. While the British also fell in the battle, Sekhukhune lost three brothers and nine children, including the heir to the throne, Morwamotšhe. The war came to an end on 2nd December 1879 when King Sekhukhune surrendered, was captured and taken to prison in Pretoria.

The war essentially rested on the shoulders of the 8000 to 10 000 Swazi warriors. It is they

who came to avenge their earlier defeat by collaborating with the colonizers in the war. It is they in fact who by their sheer numbers and knowledge of African warfare ensured colonial victory in the war. A Boer soldier in the war, E. V. Corrie, lovingly describes the Swazi's as follows, "before we left Fort Burgers, we were joined by a force of nearly 8000 Swazies, and never can anyone who beheld these natives forget their magnificent appearance. The Swazie is the perfection of a black warrior, and his war-dress even finer than that of the Zulu *kaffir*, our crowd of 8000 were magnificently attired in beautifully-dressed leopard-skins and thick head-dresses of black ostrich feathers.....Each warrior on his left arm carries a shield, black, white or striped, according to his regiment, from his waist hangs a kilt of leopard tail, or twisted strips of fur and in the right hand is held the short stabbing assegai."(Kingsey.1973).

The Bapedi were forced to leave their Tjate mountain stronghold and were expected to settle on the flat plains. The Bapedi village on the flat plains was named Manoge and was given to Mampuru and Nkopodi to lead. A new Lutheran station was built next to Tjate. A young missionary, J.A. Winter was sent to that station, but he later tasted the African ways of life, and in 1889 founded the Pedi Lutheran Church, as he broke away from the traditionally European-oriented Christian teachings.

This heroic and historic war like, Isandlwana, Thaba Bosiu, Songoswi and others were later to be highlighted, that, "African Communities from the Cape to Limpopo waged heroic resistance to colonial occupation. Despite being outgunned they showed rare stoicism in many battles spanning over two-and-half centuries. However, their resistance was fragmented among and within various ethnic groups and it could not stand the tide of superior armed force backed by a developed economic and political base of the imperial powers." And further because, "their implements and methods of production had not advanced, in a historic sense, to a level which would enable their communities to withstand invasion by capitalist states. The early societies of Southern Africa were defeated not only by the superior weapons of the invaders but also by their own backwardness and disunity". (Lerumo. 1971.p. 3).

Both the Anglo-Zulu and the Anglo-Pedi wars were a direct consequence of the discovery of diamond in Kimberly circa 1865. Both these wars were the bloodiest, because after this discovery the Boers and the British went berserk and fought to finish. They went mad because they had found out that besides land and cattle the country is endowed with mineral resources. That is why also the wars against the glorious Kgosi Maleboho of Bahananwa, the brave Kgosi Makgoba of Batlhalerwa, the heroic Kgosi Mokopane of the Matebele and the legendary King Makhado Tshilwavusiku Ramabulana of the

VhaVenda and the fearless Hosi Nghunghunyani of the Shangaans were even more bloodier because the Whites had discovered that besides diamond in Kimberly, there is gold on the Reef and Welkom, diamond in Cullinan and Pilgrim's Rest, and everything everywhere else.

That is why unlike before they didn't just arrest Makgoba, they cut his head and took it to Pretoria. This also happened to Inkosi Bambatha ka Mancinza of the Zondi clan in Natal in 1906. This is a practice that the British were used to carrying-out in their own country against early trade union organizers or strikers, whose heads they used to put at factory gates. It is a colonial practice of a brutally bloodthirsty and barbaric nature that they carried-out in some British colonies.

3. King Sekhukhune dies

The Anglo-Pedi war suffered the Bapedi badly. Sekhukhune himself lost three brothers and many children, including the heir Morwamotšhe in the war. When the war ended he was captured and taken to prison in Pretoria. King Sekhukhune was released from prison on 08 August 1881 in terms of Article 23 of the Pretoria Convention between the Boers and the British following the 1881 retrocession of the Transvaal. He triumphantly returned to the Bapedi who were stationed at the new headquarters at Manoge and took over the crown.

This joy was however to be short-lived. On the night of 13 August 1882 while he was resting on the veranda of his house his long time rival and jealous half-brother, Mampuru, attacked and stabbed him with an assegai, killing him. It was because Mampuru feared Sekhukhune even in death that he thereafter fled and sought refuge with the Matebele chief, Nyabela. This brought to an end the life of one of the most powerful warrior-kings and an outstanding freedom fighter of the people. The ZAR government requested Nyabela to hand over Mampuru, but he refused. The Boer besieged Nyabela for about nine months. On 11 July 1883 Nyabela surrendered and handed over Mampuru. Mampuru was found guilty of murdering Sekhukhune and he was sentenced to death whereupon he was hanged in Pretoria on 22 November 1883.

When he died the heir, King Sekhukhune II, was still very young and therefore regents were appointed one after another as caretakers for the throne until he came of age. Kgoloko acted as a regent up to 1893, then Nkopodi/Ramoroka acted between 1893 - 1894, then Kgolane took over between 1894 - 1896, followed by Thorometjane between 1896 - 1899. Sekhukhune II was installed as King in 1899 and tirelessly continued where his predecessor ended. He ruled very well for forty-five years, attended the founding conference of the ANC, belonged to the ANC house of chiefs, fought rebellious tribes

and rebuilt the Pedi hegemony.

History repeated itself when King Sekhukhune II died in 1943, because his son and heir Thulare II had predeceased him in 1941 leaving no son and heir. Phatudi, son of Morwamotshe II and brother to Sekhukhune II acted, and then King-regent Morwamotshe III acted until 1965 when he passed away, however at that time the heir Prince Rhyne Thulare Sekhukhune III was still

too young. Then the candle-wife chieftainess Mankopodi Thulare acted until in 1976 when Bakgomana appointed Kenneth Kgagudi Sekhukhune to act.

Genealogical sequence dictates that King-regent Ramphelane Thulare ably holds the fort for King Thulare III, who in turn will give birth to King Morwamotshe IV, then to be succeeded by King Sekhukhune IV. It is evident that the rich history

of the Bapedi is part of our heritage and there are heritage resources, which can be identified, assessed and developed as provided by the 1999 National Heritage Resources Act. The battlefield where Kgoši Sekhukhune fought against the Boers and later the British can be developed into a resourceful heritage site while other resources may include the graves of Bapedi chiefs, missionary buildings, and other related heritage resources.

5.

Hosinkulu Nghunghunyani of the Tsonga



The Gaza empire was founded by the Nguni people. During the fierce wars of extermination – the Mfecane/Difacane that broke out at the beginning of the 19th century Shaka defeated the kingdom of the amaNdwandwe which was led by King Zwide along the Mhlatuze River and incorporated them into mighty amaZulu kingdom. Soshangana broke away immediately after the defeat of Zwide in 1819 and entered Mozambique around 1820.

As the Ngunis were excellent warriors with superior fighting tactics and techniques they dominated, overpowered and eventually incorporated the indigenous inhabitants comprising the Tsonga, Ndzawu (Vandau), Vahlengwe, Vanyai, Varhonga, Vachopi (Chopes), Vatshwa, Mashona, Vahlave, Vadzonga (Bitongas) and other groups. He led a kingdom of about 500 000 to 2 000 000 subjects stretching from close to the Nkomati River in the south, to the Zambezi and Pungwe Rivers in the north, and from the Indian Ocean in the East to the Drakensberg and Zoutpansberg, and eastern Zimbabwe in the west; a total of approximately 240 000sq km. At the height of its power in the 1850s - 1890s, the direct authority of its rulers extended over the whole of what today is known as southern Mozambique, large parts of western Zimbabwe, and Limpopo and Mpumalanga Provinces in the Republic of South Africa (Liesegang, 1975:2; Myburgh 1949: 75 - 76; Omer-Cooper, 1988:59 - 60).

Soshangana aka Manukuze (1760 – 1858), the son of Zikode was the grandson of Gaza, after whom the kingdom was named. He established the capital at Chaimite, that later became a sacred village, and the area where they lived was known

as Ka Shangana and they were referred to as MaShangana, after Soshangana.

Between 1825 and 1827 Soshangana lived on the tributary of Nkomati River. From 1827 to 1834 his residence was in the lower Limpopo valley. In 1835 he moved with his troops to Musapa in the present day Melsetter District (between Mussurize-Manica and Chipinga), in Zimbabwe. In 1839 as a result of the small pox epidemic in which he lost many of his warriors, he returned to their earlier home in the Limpopo valley, Bileni, leaving his son, Mzila, to place the area north of Zambezi under his tribute.

KING NGHUNGHUNYANI (1845 – 50 – 1906)

King Mzila, son of Soshangana was Nghunghunyani's father and his mother was Yoziyo Nhlana. He was born around 1845 - 50 at Bileni in the Gaza Province. He followed his father wherever he was going. In the years, 1850 and 1858 he stayed at Chaimite. In 1859 to 1861 he stayed at Zoutpansberg of the Transvaal. In 1862 to 1889 he stayed at Musapa Melster Districts (between Mussurize-Manica and Chipinga-Zimbabwe). His capital was called Mandlakazi (the power of the women). In 1889 he finally moved his capital to Bileni, where he renamed his new capital Mandlakazi.

As a young man he spent most of his time preparing for military training and for governance. He was also interested in herding cattle. Nghunghunyani had married many wives. It was said that he had a harem of about 300 women. (Sons): many of them would live in huts around the kraal in Mandlakazi, while others lived in huts around neighbouring villages. It is said that Nghunghunyani in spite of acclaimed sexual appetite he only had about twenty children. Nghunghunyani had three principal wives or favourites. They were as follows:

- (a) Soniye (Sonic) -Godide; Ndhimande-Tomadam
- (b) Daniye (Vania) Muphisa -Buyinsoto;
- (c) Sabeka (Sibaeca) Maweya-Thulamahashe.

Nghunghunyani had many wives but only one

love, Vuiazi, the mother of his first born son Godide. Vuiazi was the prettiest girl from Gaza, her skin was light and almost copper tone with slim long limbs, teeth like ivory and a swaying walk. She was the passion of Nghunghunyani's youth when he was still called Mudungazi. Mzila, Nghunghunyani's father, refused a marriage between his son and Vuiazi claiming that he could not allow his son to marry a woman who had so many lovers. She then later disappeared without a trace after bearing Nghunghunyani a son (Ferreira: 8).

Soshangana was the role model of Nghunghunyani. King Soshangana passed away in 1858 and his grandson Nghunghunyani was (13) years old. They spent most of the time together, and discussing different things, ranging from business, politics, economy, history and social. Most of their time, the two spent in discussing politics. Soshangana taught Nghunghunyani a grander and more focused vision, that of uniting all African tribes in the Southern part of the continent under a single Empire. Soshangana saw this as the only way to forestall white encroachment.

Soshangana also taught Nghunghunyani that as long as there were small clans and tribes scattered around the Sub-Continent, socio-politico-economic development was impossible. The only way in which Africans could protect themselves from European conquest, Soshangana taught Nghunghunyani was to establish a completely new political order: **a super state of Africa.**

King Soshangana was succeeded by his son, Mawewe: 1858 - 61. After a protracted civil war, Mawewe was dethroned by his half-brother, Mzila, who ruled the kingdom for twenty three years (1861-1884). He died in 1884 and he was succeeded by his son, Nghunghunyani in 1884. King Nghunghunyani was not the only son of King Mzila. There were other brothers like Mafemane and Komokomo. They were eligible successors to Mzila as a king. On Mzila's death Nghunghunyani's supporters, among them one of the King's brothers and few military officers acted quickly. Mafemane, the main competitor was killed before a major confrontation, like that after Soshangana's death in 1858, could develop. The other brother was not attacked. He died from

a sickness or was executed at the court between 1893 and 1895 (Liesegang, 1975:9, Jacques: 1938).

The Berlin Conference

Nghunghunyani's reign began a few months before the Berlin Conference in February 1885. The Conference was aimed at partitioning Africa amongst the dominant colonial nations. Both Germany and Great Britain coveted Mozambique, especially Cecil Rhodes of the British South African Company who wished to use the Gaza Region and Lorenzo Marques Harbour as transport routes for prime materials from the Transvaal. The Conference attracted the attention of three of the largest concessionaries who all had an interest in Niassa, The Zambezi and Mozambique. After the conference, Lisbon tried to make up for the wasted time by reoccupying larger areas of Mozambique in order to increase their hold on the coastal regions (Ferreira, 9).

History has it that Nghunghunyani became a forthright leader who was always prepared to defend his independence through both military and diplomatic means.

Diplomacy

In 1884 after his inauguration as the king of the Gaza Empire, he realised that the Boers and the British posed a greater threat than the Portuguese and that dealing with them in a diplomatic way was likely to leave him with the greatest freedom of action. Therefore, Nghunghunyani decided to negotiate with the Portuguese governor of Lourenco Marques rather than with the Zambesian Portuguese (Rotberg, 306).

In 1884 December, the Gaza court contacted a trader or Commercial agent. J Casalire de Algria Rodrigues, who had been in Mzila's court before. He was the former Director of the Portuguese Customs house at Angroche. He was consulted about Europeans intentions in Manica. Rodrigues, before accepting an invitation to visit the Gaza court, firstly got a consent from the Governor General, Augusto de Casito in February 1885. In March 1885 Rodrigues left Sofala and stayed for about two Months at the Gaza Royal Court before negotiations were concluded. The results of the negotiations were transmitted to Secretary of the Provincial Government in July 1885 (Liesegang, 1975:10).

The Portugal Government wished to strengthen bonds with the Gaza King by signing an agreement that Nghunghunyani would not swear allegiance to England or ever bear arms against Portugal. He, in turn, would be allowed to maintain his Empire under the supervision of the Government. Nghunghunyani did not want to keep the negotiations at the Provincial level;

he sent two of his envoys Matanda Ncoce and Mapinda with Rodrigues to Lisbon. In Lisbon Rodrigues figured as Nghunghunyani's envoys. They signed the agreement by which:

- (a) They consented to fly the Portuguese flag;
- (b) To permit only mineral prospectors with the concessions granted by Portugal. In turn Portugal would;
- (c) Recognise Nghunghunyani's jurisdiction
- (d) And agreed that no Portuguese armed force should enter the kingdom without the king's consent.

A new element introduced at Nghunghunyani's court was omitted from the final version of the treaty in the following clause:

"The Portuguese government will receive in the customs houses of the Province \$ 1 from every subject of the king returning from a foreign country. This will be handed over to Nghunghunyani every six months. The Portuguese will be entitled to add half a pound to the contribution as a remuneration of the service of levying this tax. (Liesegang, 1975: 11-12, Newitt, 1995: 349).

In the following year, the Minister of Foreign Affairs, Barros Gorness, signed an agreement with the German Chancellor, Bismarck, to demarcate the colonies of both countries. In 1887, the 'Pink Map', as the agreement was called, identified Mozambique and Angola being handed to the Portuguese Sovereignty. Trying to take advantage of the rivalry of the European Nations, Nghunghunyani, with the support of Cecil Rhodes, tried to defend the independence of his Empire from Portugal. In 1889, Nghunghunyani transferred the Empire's Capital from Mussurize to Mandlakazi in the south to renounce the claims of the Portuguese on the mines of Manica and to consolidate the Gaza Empire. Representatives of all the concessionary companies along with Portuguese, British and South African Settlers tried in various ways to attract Nghunghunyani's favour in their interests. As was predicted by the agreement with Portugal in 1885, an Administrative General was appointed to the Royal Court (Ferreira, 9, Newitt, 1995: 349).

In retaliation, Nghunghunyani, signed an agreement with Cecil Rhodes allowing Britain exploration rights of minerals in Gaza as well access to the sea via his Empire in return Cecil Rhodes provided Nghunghunyani with a subsidy \$500, the gift of 1 000 rifles and 20 000 rounds of ammunition. But there was a small problem. Nghunghunyani signed nothing. The agreement was an oral one, later committed to writing by Schulz; the King had cunningly promised to ratify the treaty in writing only when cash and instruments of war had been received (Rotberg, 317).

In June 1891 Britain and Portugal finally concluded a treaty recognising that most of the Gaza lay within the Portuguese frontiers. In protest against failure of the treaty to recognise Nghunghunyani's independence, he even tried to upset its ratification by sending two of his indunas to London to see the Queen. In spite of the treaty, Nghunghunyani still saw Gaza as an independent state, and four more years passed by before the largest parts of the entire Nguni kingdom were destroyed (Newitt, 1995: 352).

Military

Early in Nghunghunyani's reign, he began to assert his supremacy over the regions which had slipped from Mzila's grasps. He launched a series of attacks on Manyika and extended his raiding among the Shona. In September 1886 Gaza regiments attacked the chiefs in the region of Inhambane. During 1887 Nghunghunyani continued to maintain his sovereignty over the Zambezi region (Newitt, 1995: 351).

In 1889 Nghunghunyani shifted his capital from the north to Bileni for fear that he may lose control of the Limpopo valley as well as the whole coastal region between Limpopo and Inhambane. From new capital at Mandlakazi departure the first delegations of an African Government were sent to overseas for contacts with governments, namely in London and Lisbon. These delegations also established contacts with other African States. Representatives of European countries such as Portugal were credited in Mandlakazi. Important government delegations from London, Lisbon, and Natal, Matabeleland and Swaziland and celebrities such as Cecil John Rhodes as well as traders from Arabia visited this important capital. In Mandlakazi important decisions were made by high Military Commanders concerning the bloody battles against Portuguese Colonial Occupation. These battles were fought in the following places: Magule, Khuwulele, Balule, Mukhotuene, Mapulagwini and other places (Nxumalo, 1999:11).

The Tsonga Chiefs Rebellion

In August 1884, the Tsonga from the Loureco Marques region revolted after repeated abuse from colonial authorities. The chiefs Mahazule, Nwamatibyane and Amgundjuana gathered thousand of warriors and surrounded Loureco Marques for two months in preparation of an attack on the city. The Governor General, Brigadier Magalhaes Menezes, arrived from Mozambique Island, the capital of the colony, and ordered the rising of trenches and the arming of the city's cannons. He then refused the offer from Cecil Rhodes to act as mediator. On the 14th October 1894 was able to hold off

the Tsonga attack. The battle resulted in more than a hundred casualties. The Revolt of the Tsonga alarmed Lisbon. The old minister of the navy, Antonio Enes, was sent to Mozambique as Royal Commissioner. Having more power than Governor General, he brought with him a group of officials consisting of elite aristocratic members of the army that would pursue their careers in the Colonial Administration.

Supporting the pacification of the Gaza Empire by the armed force, Enes promised Queen Amelia "To arrest and bring to the feet of her Majesty the famous tyrant of Southern Africa". He was of the opinion that "the state mustn't have any scruples in compelling and, if necessary, forcing those rude Blacks of Africa, those ignorant, semi idiotic savages of the Oceania to work". As he arrived in Loureco Marques he was preparing for an attack on the Tsongas. He commanded Majors Ribeiro Junior and Caldas Xavier to lead an expedition of 37 officials and 800 soldiers to Marracuene, on the right bank of the Nkomati River. The confrontation occurred on the 2nd of February 1895. The Portuguese forces, forming a square, used the power of cannons and machine guns to defeat the Tsongas. The Tsonga retreated, leaving more than 70 dead while the Portuguese only suffered 24 fatalities and 23 injured (Ferreira, 10-11).

In 1894-5 Nghunghunyani accepted, as his subjects two Ronga chiefs, Mahazule Mabyaya and N'wamatibyani Mpfumo. Mahazule's people attempted to strip one of his subordinate chiefs of some of his territory. The subordinate chief had appealed to the Portuguese official at Anguane near Lourenco Marques who decided to intervene. Since it had always been customary to take some of the territory of those chiefs who were more distant relatives of the ruling chief in order to hand it to closer relatives, this intervention was probably considered unjust by Mahazule who also resisted an attempt by the Portuguese official at Anguane to have him deported. The governor of the Lourenco Marques district decided to follow a hard line. He first sought to induce Mahazule's neighbours to assist the Portuguese only to learn that another chief, Nwamatimbyani Mfumo, who controlled the part of the area near Lourenco Marques, sided with Mahazule. Both had even contacted Nghunghunyani (Liesegang, 1975:11. Jacques. 1938:11 Sihlangu. 1975:22).

Stalemate

The Tsonga chiefs Nwamatibyane and Amgunjuana took refuge in Gaza. They were now under the protection of Nghunghunyani who accepted their vassalage. The Royal Commissioner demanded that the (Gaza) Nguni King surrender the two Tsonga chiefs to him. The chief refused to comply. Lisbon then gave clear instructions, remanding Antonio Enes that "Anything less than the total destruction of Nghunghunyani would not correspond to the

heavy sacrifices that the country had made". The stalemate continued, Nghunghunyani refused the ultimatum from the royal Commissioner given to him by Jose de Almelda, the secretary of the Mozambique Company that it posted in the court. The Portuguese demands implied a total submission of the Nguni power. The Nguni would also have to supply the Portuguese with labour, taxes, freedom of movement and allow for the building of military posts in Nguni Territories.

Nghunghunyani decided to ignore the option of his councillors and declared that he will only give up the Tsonga chiefs on the condition that the Portuguese retreat to the other side of the Empire's border. The Gaza's Council of Estate gathered and re-evaluated their situation. They realised the strength and fighting power of the Portuguese army and reflected on the divisions within their own ranks. Georges Liengme could do nothing to reconcile the two rivals. Enes ordered his troops to advance after receiving reinforcements from Portugal. Nghunghunyani warned Jose de Almeida that he "is going to seek refuge under another white's flag (white man), but the emissaries sent to (Natal) South Africa brought no help (Ferreira, 12) .

The Magule War

On 8th September 1895, armed forces under the commands of Captain Freire de Andrade and Paiva Couceiro were attacked on route from Lourenco Marques to Mandlakazi by 13 African regiments consisting of 6 000 men. The Portuguese soldiers numbering only 275 men applied a square formation and surrounded themselves with barb wire. The Nguni warriors were decimated. They could not compete with Portuguese cannon and machine gun fire. Nguni casualties were substantial while only 5 Portuguese soldiers were killed (Ferreira, 12-13).

The Coolela War (Khuwulele)

Antonio Enes wished to keep his promise to Queen Amelia, therefore he sent Colonel Eduardo Galhardo with 600 military officers, Portuguese soldiers and 500 African assistants to capture the Nguni (Gaza) Capital. They were also equipped with 38 combat vehicles and 6 cannons. Estimates have Nghunghunyani's force at 13 000 strong. This was less than third of the size of his original army. Some of his chiefs, including 3 of his uncles, abandoned him. Magigwana the Commander in chief of the (Gaza) Nguni travelled to Bilene in search of reinforcements. His effort was in vain. The confrontation erupted in Coolela on 7th November 1895. Once again the Portuguese soldiers made efficient use of their square formation, accompanied with their new arsenal of Kropascheck rifles and machine guns. The Portuguese decimated the Nguni army, inflicting heavy casualties, while they only suffered 5 casualties. Before Nghunghunyani gave the order for retreat, he met with his

councillors and accused his uncles and cousins of treason for abandoning him in battle (Ferreira, 13).

The Mandlakazi War

On 11th November 1895 Colonel Galhardo entered Mandlakazi without any opposition. His cohorts sacked and looted the town with instructions to burn everything. Nghunghunyani took refuge in Chaimite, the sacred village where the remains of Manukuze, the founder of the Gaza Empire, were buried. Nghunghunyani began to offer sacrifices to his ancestors in exchange for their divine protection. Not only did Antonio Enes want to capture Nghunghunyani and fulfil his promise to Queen Amelia, but he also feared that the Gaza King would rally and reorganise his troops. The Colonel then fully empowered the Cavalry Major, Mouzinho de Albuquerque and appointed him on December 10th as the Governor of Gaza which has by now become a new military district. Nghunghunyani in his desperation offers the Tsonga Chief Nwamatibyane, who was under his protection, as a peace offering to Mouzinho. Mouzinho ignores the gesture from the Lion of Gaza and stated, "it was embedded in my spirit that I had to arrest or kill Nghunghunyani" (Ferreira: 14)

The Chaimite War

It was Christmas Day when Mouzinho set off with the intention of capturing Nghunghunyani. He only took 2 lieutenants, 49 soldiers and a doctor. After a 3 three day forced march through Gaza, Mouzinho managed to convince some of the local chiefs to help him in his fight against Nghunghunyani. On December 26th, Mouzinho saw his first glimpse of Chaimite. The men of chiefs allied to Mouzinho were so afraid of the "Lion of Gaza" that they had to be forced to advance at sword point. Mouzinho and his officers managed to find an opening in the fenced Kraal, but could only enter one at a time. This daring action surprised the 300 rifle bearing warriors waiting inside the Kraal and induced them in fleeing. The following was taken from the report issued by Mouzinho in reporting the events of Gaza: On his first encounter with the Gaza King. "You cannot have any idea how he answer my first question! I ordered that they tie his hands behind his back... and told him to sit. He asked where and because I showed him the floor, he answered that it was dirty. I forced him to sit on a floor, telling him that he was no more the Mangonis (Nguni's) Chief(King) but a Matonga(Tsonga) like any other" After Nghunghunyani's capture, Mouzinho ordered the execution of Mahune, the Chief Councillor, and Queto (Kheto), the Chief's uncle, believing them to be the instigators of the rebellion. "I told Mahume, to his face, the fact that he was the enemy of the Portuguese. To which he answered that he knew he had to die. There is no way a

person can die with more cool blood, haughtiness and heroism: he only said, smiling, it would be better to untie him so that he could fall when we short him”(Ferrera, 14-15).

King Ngunghunyani and his wives on his arrest at Mandlakazi by the Portuguese Government in 1895

Mbuyiseni iNkhosi War (Magigwana Uprising)

In 1886, Magigwana Khosa, Ngunghunyani’s general, co ordinated the rebellion against the Portuguese government. The main reason of the war was to put pressure on the Portuguese government to bring back the king from Portugal (Mbuyiseni inkhosi war). On 21 July 1897, a decisive battle took place in the plain near Macontene between Chibuto and Chaimiti. General Magigwana and the Gaza warriors were defeated by modern Portuguese weapons. Magigwana was pursued and later killed two and half weeks later and that complete the crushing of the Gaza Empire (Afgbo & others, 1971:237).

The Departure of King Ngunghunyani to Portugal

In January 1896 Joaquin Mouzinho De Albuquerque handed over King Ngunghunyani, his uncles Mulungu and Mpisana his sons Godide, Buyisonto, his brother Gidja Maxombye and Nghomunghomu and Chief N’wamatibyani of Zihlahla to the Governor of Lourenco Marques. Before the prisoners of war were deported to Portugal, King Ngunghunyani, requested the release of his uncle Mpisana, his brother Gidja and his generals Maxombye and Nghomunghomu, so that Mpisani could perform rituals for his family.

On his departure, King Ngunghunyani responded to some of the euphoric people amidst a big crowd who were harassing him: **“Go away you kite and leave our poultry alone”, they said. “I am leaving, you have never seen me in your houses “he said. “However, I would like you to be aware of the fact that you and your wives will be forced to work like slaves. You will be humiliated by these foxes that enjoy staying in the water like fish. But one day, the king will come from Mandlakazi”**

Indeed, 25 years later on 20th June 1920, little Eduardo Chivambo Mondlana , the boy, the King prophesied, was born exactly in Mandlakazi, four kilometers away from the battle of Khuwulele. Under Dr Eduardo Chivambo Mondlana’s

leadership, in 1962 emerged one of the most respected liberation organization in the world - **FRELIMO. FRELIMO** managed to bring together and to unify the people of Mozambique to struggle for freedom. The political vision, intellectual and diplomatic of Dr Eduarado Chivambo and his knowledge of Mozambique under the colonial rule were pivotal in defining the right strategy for the struggle and within 10 years the people of Mozambique had the joy to start tasting the long awaited freedom, after the defeat of the Portuguese army (Nxumalo, 1999:8).

King Ngunghunyani in exile in Portugal

After a gruelling two month journey from Lourenco Marques, the ship “Africa” finally weighed anchor in front of Cacilhas on the Tagus River on March 13th 1896. At half past three in the afternoon, the prisoners were escorted from the ship to the armoury building in the city. A large crowd gathered to watch the spectacle. The prisoners were then thrown into a cage shaped like a carriage and were paraded through the streets of Lisbon. The crowd was thick with spectators who hurled comments and insults at the prisoners as they slowly travelled through De Avenue, Palhava, Sete Rios, Benfica and Calhaz towards their final destination, the Fortress of Monsanto. Many press members were ashamed at the humiliation suffered by these prisoners and later protested against the lack of action by the police in controlling the crowds. The curiosity of the people was not yet satisfied and the prisoners were kept on exhibition at the Botanical Gardens in Belem, (like wild animals). This behaviour was also practised by the Governor of Mozambique after Ngunghunyani was first captured in Chaimite. He and a part of his court were displayed on a platform outside the Governor’s home in Lorencos Marques before going to Lisbon. How did a man who was ruler of the second largest African Empire of the 19th century end up caged and humiliated like a cowed hunting trophy? (Ferrera, 3).

They stayed temporarily at Monsanto Castle. In June 1896, they were then transferred to Acores. This move was meant to prevent the prisoners from escaping as well as getting better accommodation and safety. On the 27th June 1896, they arrived at Angra do Heroismo. They were kept in three small rooms inside the S. Joao Baptista Castle where they were sentenced for high treason (“segundos sargentos”). From that time they could go to town and even go hunting in the mountain near the town. At the same Ngunghunyani spent most of his time writing and coping books about Portuguese wars. For the first three years after their arrest, they spent time with the Ministers of the Catholic Church. They were baptised on 16 April 1899 in the magnificent Church of Angra do Heroismo. When they

were prisoners they were known as Reynaldo Frederico Gungunhana - King Ngunghunyani, Antonio da Silva Pratas Godide – Godide, Jose - Mulungu and Roberto Frederico Zichacha - Chief N’wamatibyani Mpfumo. Ngunghunyani died on the 23rd December 1906 the military hospital of Angra do Heroismo .It is on record that he suffered from a stroke. The Gaza King was estimated to be 61 years of age at the time of his death and was buried in the cemetery of Our Lady of Conceicao. Less than 5 years prior to Ngunghunyani’s death , on a quiet spot of the Langangeiras Road, on the outskirts of Lisbon, Mouzinho de Albuquerque, the man that had arrested the Lion of Gaza, committed suicide. The national hero and glorified educator of the King’s sons killed himself over of the politicians and monarchy that he had once so loved (Santos, 2005:19).

Portuguese Occupation of Gaza

After the defeat of King Ngunghunyani’s armies on 7th November 1895, the Portuguese began with their occupation of Gaza land. A Portuguese military post was established on the banks of Limpopo River and large numbers of Changana Chiefs and headmen were subjected to their authority. After 1896 no chief was appointed to replace Ngunghunyani. The whole of Gaza land was divided into districts which were under Portuguese rule, while most of the dissidents were deported to Portugal. The conquered Changana were spread out in various districts (Hartman, 2003: 9-10).

The Remaining Machangana

Mpisana, Ngunghunyani’s uncle, was then appointed to act as a regent (1895-1910), in the place of Thulamahashe, the only remaining son of King Ngunghunyani who was still a minor. Out of fear for further Portuguese action and repugnance for the ruthless Portuguese administrative dispensation, the remaining Machangana, under the leadership of Mpisana, decided to relocate to the western part of the kingdom, an area that was claimed by the Boers of the South African Republic (later called Transvaal). Under those unbearable circumstances, Mpisana picked up the pieces and worked hard to keep the royal family and a few of its subjects together. In 1910, Mpisana renounced his regency in favour of Thulamahashe, who was recognized by the family council as heir in the absence of all the senior exiled heirs. Viz. Godide and Buyisonto. (Magubane, 1998:92).

The heir apparent, Godide lived and died in Portuguese hands. Actually, his fate is so far not properly accounted for. During the First World War, Buyisonto, the second legitimate heir to Ngunghunyani’s throne, who had also been deported together with his father to Portugal, was

released into the hands of the Allied Forces to help fight the Germans in South West Africa (Namibia). At the end of the War, Buyisonto escaped from South West Africa (Namibia) and landed at Louis Trichardt. In 1922 he eventually found his way to an area then called kaMpisana (Bushbuckridge), where he joined the remnants of the royal house and its depleted following. On 30 May 1922 a tribal meeting was held and the recommendation of the Royal family that Buyisonto should be installed as leader replacing Thulamahashe was adopted with some difficulty. Buyisonto ruled until his death on 12 October 1932. He ruled for only 10 years.

On the death of Buyisonto, his rightful successor, Mafemani, was only seven years old. Isaac Kheto, the eldest son of Thulamahashe was appointed as regent. Isaac Kheto ruled the tribe for a period of 34 years. Mafemani was officially inaugurated as the leader of Machangana on 01 November 1967. Mafemani did not reign for a long time. He died on 12 December 1973 after being in the office as leader for six years. Once again, the incumbent to the throne, Mpisane Eric was too young to rule and Nghobo Mackson Nxumalo was appointed as regent at the end of 1976. In 1981 Mpisane Eric Nxumalo was installed as the leader of *Amashangana* Tribal Authority to date.

The Remains of King Nghunghunyani

In 1985 as part of the celebration of the 10th anniversary of the Independence of Mozambique, both the President of Portugal, Remalho Eanes, and the President of Mozambique, Samora Machel agreed to return the remains of the King Nghunghunyani in a solemn ceremony held on June 15th 1985. Nghunghunyani's remains were placed in a beautiful wooden coffin and put on display in the Nobel hall of the Capital Executive Council. Later, his remains were moved to the Fort of Maputo where he now has the enormous statues of Mouziho de Albuquerque and Antonio Ernes (Ferrera, 18).

6.

RAIN QUEEN MODJADJI OF THE BALOBEDU



The royal house of the Balobedu is renowned for its mysterious powers of rainmaking. The Balobedu successive queens, have been feared and respected by other communities for these powers. It is said that even the feared Zulus of Shaka, respected the Balobedu, and occasionally sent gifts as tokens of awe and respect. The Balobedu rain queens bear the name Modjadji and it is hereditary. The successive rulers are distinguished as Rain Queen Modjadji I, II, III, etc. Like most of the Bantu-speaking communities found in South Africa today, the Balobedu originated from central Africa. Their culture as well as other customs, especially their language, indicates that they are closely related to the Venda, or at least they originated from the same group. Both these groups have their origins and attachments with the former Great Zimbabwe and Mapungubwe kingdoms. The Balobedu have a pig (kolobe) as their totem. As they migrated southwards, they eventually settled in the Lowveld area where they later came in contact with colonial forces.

The arrival of the Whites in the Lowveld caused frictions because the area was already occupied by Black communities such as the Balobedu, Batlhalewa, and so on. According to the available records, between 1868 and 1871, there was no permanent settlement by Europeans in the Lowveld, except the White travelers, hunters, traders and explorers. The first European to settle in the Lowveld area, according to available records, was Reverend Fritz Reuter of the Berlin Missionary Society. Reuter settled among the Balobedu where he established the mission station, Medingen in 1881. Unlike the European hunters, travelers and traders, the

missionaries had to settle permanently among Black communities because of the nature of their work of spreading the Holy Gospel.

The Boer government of the ZAR redrew the boundaries of the Transvaal in 1885. As a result, the Zoutpansberg region was then subdivided into four regions, with Barend Vorster as the commandant of the whole Zoutpansberg region. One of the ZAR laws on land was that every Boer who settled in the Transvaal before 1877 was entitled to a farm free of charge. This was intended to lure Whites to settle in the ZAR, including in the Lowveld. It appears that the ZAR government of the Boers was anxious to have large numbers of Whites occupying land in order to counter-balance the large majority of Black communities. To this effect, in 1886, the ZAR government promulgated Act No. 8, the so-called "Occupation Act for State Land" in order, among other things, to encourage the Whites to occupy the Zoutpansberg which was still sparsely populated by the Whites, but densely populated by the indigenous Black communities. According to this Act, White farmers would get these farms free on condition that they occupied them permanently. Another condition was that such occupant was obliged to do commando work.

The gold discoveries in the Lowveld in the 1870s also drew White people to that area. The movement of Whites into the Lowveld resulted in the founding of the town, Haenertsburg in 1887. The mining in the Lowveld also attracted foreign Whites. Selati Goldfields and Leydsdorp were other White centres which came into being due to White influx into the Lowveld. The White influx into the Lowveld was also boosted in 1889 when C.H. Zeedeberg established a Mail Coach Service from Pietersburg to Leydsdorp via Haenertsburg. However, life was not pleasant for the White settlers in the Lowveld because of malaria. The malaria scourge tormented the Whites and C.J. Joubert led the government efforts to build a hospital next to the Thabina

River, naming it Agatha (after Joubert's wife). The hospital was later moved up the mountain close to Mmamathlola's capital, and was named New Agatha.

The influx of the Whites in the Lowveld which was deliberately and consciously encouraged by the ZAR authorities soon resulted in friction between the Whites and the indigenous Black communities. This was inevitable because the Whites randomly occupied land which belonged to the Black communities. This was because the ZAR Boers regarded the whole Transvaal as theirs and the Black communities were regarded as their subjects. In an attempt to formalise its location policy, the ZAR government appointed the Location Commission in 1882 and in about 1888 it began to allocate farms to the Whites, and this further alienated the Black communities. After erecting the beacons for White farms, Kgoši Makgoba and his people destroyed them. The then Commissioner for Native Affairs in the Zoutpansberg (Northern) Division, Oscar Dahl, negotiated with Makgoba, but the latter refused to even pay what was regarded as a fine against him. Makgoba was later arrested and a large herd of cattle was seized from him. He was imprisoned in Fort Klipdam. Makgoba escaped from prison by digging a hole under the wall of his cell.

Rain Queen Modjadji refused the ZAR location policies to be applied on her country. She also refused to allow tax to be collected in her area. When the ZAR threatened to punish her for what they believed she was wrong, she threatened to kill Reverend Reuter who was doing missionary work in her country, as well as all his Christian converts.

In addition to the Batlhalewa of Makgoba and the Balobedu of Modjadji, the other chiefdoms in the Lowveld were also up in arms as they were furious about the continued occupation of their land by the Whites. As the Whites continued to settle there, the Black chiefdoms gradually realised that they had to arm and attack the



intruding Whites. Therefore a stage was set for confrontation. As the Black communities began to harass the intruding Whites, the White farmers complained to the ZAR government which lured them into occupying those farms. As a result, on 14 February 1891, Veldcornet Alberts drew up a petition signed by 119 White farmers requesting the ZAR government for intervention. There were also reports that the Black communities in the Lowveld were arming in preparation of attack on the Whites and that Modjadji had sent her agents to procure arms from Portuguese at Delagoa Bay.

As the situation in the Lowveld continued to deteriorate, the ZAR appointed another Location Commission in June 1892 – in addition to those of 1882 and 1888 – to define the boundaries between the Blacks and Whites. The commission, under H.P.N Pretorius, arrived in the Lowveld in July. The commission completed its task at the end of the year and they informed the Black chiefdoms what they defined as their new locations. The Black chiefdoms rejected what they were informed by the commission and they immediately began to attack the White farms and as a result, many White farmers abandoned their farms. The ZAR government even considered abandoning the whole of the Lowveld because of the brutal attacks inflicted on its subjects by the Lowveld Black communities.

Another factor which led the ZAR to consider abandoning the Lowveld was the war which was taking place in the Blouberg area between the ZAR and the Bahananwa of Kgoši Malebogo. The ZAR was unable to deal with the situation in the Lowveld effectively because almost all its forces were concentrated in Blouberg. However, things later turned out positively for the ZAR as the Malebogo War ended on 31 July 1894. At

that time, the Lowveld chiefdoms of Makgoba, Modjadji, Maupa, Tsolobolo, Maphita, Mashuti, Mmamathhola and Mogoboya had done an irreparable damage to the White farmers who were on the run.

After the end of the Malebogo War, Commandant-General Piet Joubert assembled a number of commandos in Pietersburg on 10 August 1894. Other commandos from Lydenberg, Middleburg, Rustenberg, Marico and Ermelo, as well as the Tsonga warriors under Adolf Schiel, were called. Joubert then led a strong force into the Lowveld. On their march in the Lowveld, Joubert's assembled forces defeated the small chiefdoms of Mmamathhola, Mašhuti and Mogoboya. They also faced the warriors of Maupa, Letswalo of Tsolobolo, and Maphita. Joubert forces then confronted the Batlhalerwa of Kgoši Makgoba, whom they defeated with a regiment of 1 000 Whites and 3000 Blacks (including the Swazis who played a major role in the eventual capture of Makgoba).

Rain Queen Modjadji, who was not a loyal subject of the ZAR, was perceived to have been harbouring their enemies' refugees and livestock. On 11 September 1895 Joubert met Black indunas about the hostile nature of Modjadji in which he gave the order that Modjadji should surrender refugees, weapons and livestock. After Modjadji failed to comply with that instruction, the War Council decided, at the meeting on 16 September on the bank of the Brandboontjies River, to attack Modjadji on the next day, September 17. On the set date, the commando started to march up to the Modjadji capital. Heavy rains poured preventing operations against Modjadji. This strengthened the belief that in actual fact Modjadji had the rainmaking powers which she was even able to employ to ward off her enemies.

On 20 September, Modjadji, together with her indunas, surrendered without a fight after one shot was fired towards the royal kraal. A large amount of guns, hand weapons were discovered. Modjadji was brought down to the Boer laager, in which further instructions were issued by Joubert. The Whites were curiously waiting to see for the first time, the mysterious Queen with rainmaking powers, whom some were told that she was a White person, or at least was half-White. In sharp contrast to what they expected, an old Black woman emerged to conduct negotiation with the Boers and that effectively ended the Modjadji war. It is still not clear whether that old woman was actually the legendary Rain Queen Modjadji. One of the principal indunas of Modjadji was to be taken to Pretoria to appear before court. Modjadji people were fined 5 pounds per family head and the sum amounted to 7 500 pounds, which it was paid in cattle.

One of the longest reigning Rain Queens in the history of the Balobedu was Mokope, Rain Queen V. After her long reigning period, she died in the Year 2000. She was then succeeded by a relatively young Rain Queen VI, Makobo. Unfortunately, Makobo herself did not rule for a long time and she passed away at an early age in 2005. These are the successive Modjadji Rain Queens: Modjadji I – Maselekwane (1800 -1854); Modjadji II – Masalanabo (1854 – 1895); Modjadji III – Khesethwane (1896 – 1959); Modjadji IV – Makoma (1960 – 1980); Modjadji V – Mokope (1982 - 2001); and Modjadji VI – Makobo (2003 – 2005).

7.

Kgoši Makgoba of the Batlhalerwa



Kgoshi Makgoba is known for resisted the attack by the ZAR government from the mid 19th century. The clash between the people of Makgoba and the Boer government took place almost at the same time with that against the Bahananwa of Kgoshi.

The Batlhalerwa occupied the Lowveld around

the Makgoba Mountains and Letaba River. As their name indicates, it would seem probable that they have letlhalerwa (wild dog) as their totem. The arrival of the Whites in the country of the Batlhalerwa in the Lowveld caused frictions. According to the available records, between 1868 and 1871, there was no permanent settlement by Europeans in the Lowveld, except the White travelers, hunters, traders and explorers. The first European to settle in the Lowveld area, according to available records, was Reverend Fritz Reuter of the Berlin Missionary Society. Reuter settled among the Balobedu of the legendary Rain Queen Modjadji where he established the mission station, Medingen in 1881. Unlike the European hunters, travelers and traders, the missionaries had to settle permanently among

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The gold discoveries in the Lowveld in the 1870s also drew White people to that area. The movement of Whites into the Lowveld resulted in the founding of the town, Haenertsburg in 1887. The mining in the Lowveld also attracted foreign Whites. Selati Goldfields and Leydsdorp were other White centres which came into being due to White influx into the Lowveld. The White influx into the Lowveld was also boosted in 1889 when C.H. Zeedeberg established a Mail Coach Service from Pietersburg to Leydsdorp via Haenertsburg. However, life was not pleasant for the White settlers in the Lowveld because of malaria. The malaria scourge tormented the Whites and C.J. Joubert led the government efforts to build a hospital next to the Thabina River, naming it Agatha (after Joubert's wife). The hospital was later moved up the mountain close to Mamatlholo's capital, and was named New Agatha.

Barend "Swart" Vorster was the Native Commissioner of the Zoutpansberg region of the ZAR when tensions mounted between the Black chiefdoms in the Lowveld (including Kgoshi Makgoba) and the ZAR Boers.

The influx of the Whites in the Lowveld which was deliberately and consciously encouraged by the ZAR authorities, soon resulted in friction between the Whites and the indigenous Black communities. This was inevitable because the Whites randomly occupied land which belonged to the Black communities. This was because the ZAR Boers regarded the whole Transvaal as theirs and the Black communities were regarded as their subjects. In an attempt to formalize its location policy, the ZAR government appointed the Location Commission in 1882 and about in 1888 it began to allocate farms to the Whites, and this further alienated the Black communities. After erecting the beacons for White farms, Kgoshi Makgoba and his people destroyed them. The then Commissioner for Native Affairs in the Zoutpansberg (Northern) Division, Oscar Dahl, negotiated with Makgoba, but the latter refused to even pay what was

regarded as a fine against him.

Makgoba was later arrested and a large herd of cattle was seized from him. He WAS imprisoned in Fort Klipdam. Makgoba escaped from prison by digging a hole under the wall of his cell. In the meantime, Makgoba's neighbour, Rain Queen Modjadji refused the ZAR location policies to be applied on her country. She also refused to allow tax to be collected in her area. When the ZAR threatened to punish her for what they believed she was wrong, she threatened to kill Reverend Reuter who was doing missionary work in her country, as well as all his Christian converts.

In addition to the Batlhalerwa and the Balobedu of Modjadji, the other chiefdoms in the Lowveld were also up in arms as they were furious about the continued occupation of their land by the Whites. As the Whites continued to settle there, the Black chiefdoms gradually realized that they had to arm and attack the intruding Whites. Therefore a stage was set for confrontation. As the Black communities began to harass the intruding Whites, the White farmers complained to the ZAR government which lured them into occupying those farms. As a result, on 14 February 1891, Veldcornet Alberts drew up a petition signed by 119 White farmers requesting the ZAR government for intervention. There were also reports that the Black communities in the Lowveld were arming in preparation of attack on the Whites and that Modjadji had sent her agents to procure arms from Portuguese at Delagoa Bay.

As the situation in the Lowveld continued to deteriorate, the ZAR appointed another Location Commission in June 1892 – in addition to those of 1882 and 1888 – to define the boundaries between the Blacks and Whites. The commission, under H.P.N Pretorius, arrived in the Lowveld in July. The commission completed its task at the end of the year and they informed the Black chiefdoms what they defined as their new locations. The Black chiefdoms rejected what they were informed by the commission and they immediately began to attack the White farms. Kgoshi Makgoba took the lead in attacking these White farms. The ZAR government even considered abandoning the whole of the Lowveld because of the brutal attacks inflicted on its subjects by the Lowveld Black communities such as the Batlhalerwa of Kgoshi Makgoba.

Another factor which led the ZAR to consider abandoning the Lowveld was the war which was taking place in the Blouberg area between the ZAR and the Bahananwa of Kgoshi Malebogo.

The ZAR was unable to deal with the situation in the Lowveld effectively because almost all its forces were concentrated in Blouberg. However, things later turned out positively for the ZAR as the Malebogo War ended on 31 July 1894. At that time, the Lowveld chiefdoms of Makgoba, Modjadji, Maupa, Tsoolobolo, Maphita, Mashuti, Mamatlholo and Mogoboya had done an irreparable damage to the White farmers who were on the run.

Commandant-General Piet Joubert led the ZAR forces against the Lowveld chiefdoms, including Kgoshi Makgoba.

After the end of the Malebogo War, Commandant-General Piet Joubert assembled a number of commandos in Pietersburg on 10 August 1894. Other commandos from Lydenburg, Middelburg, Rustenburg, Marico and Ermelo, as well as the Tsonga warriors under Adolf Schiel, were called. Joubert then led a strong force into the Lowveld. On their march towards Makgoba's country, Joubert's assembled forces defeated the small chiefdoms of Mamatlholo, Mausuti and Mogoboya. They also faced the warriors of Maupa, Letswalo of Tsoolobolo, and Maphita.

Khoshi Makgoba, who was called "The Lion of the Woodbush" continued to harass the Whites in his area and Joubert and the Native Commissioner of Zoutpansberg, Barend Vorster, asked the native commissioners of Lydenburg, Pietersburg, Waterberg and Spelonken to bring long Black corps from their districts and altogether, a force of 1 000 Whites and 3 000 Blacks was assembled against Makgoba.

Makgoba was sent an ultimatum but his guards refused the messengers to pass through. The combined forces then attacked Makgoba from all directions from 03 June 1895. The Black warriors in the combined force against Makgoba wore white bands round their heads to distinguish themselves from Makgoba's men. However, his strategy was frustrated when a section of Makgoba's warriors also wore white headbands, thus taking their enemies by surprise.

The Native Commissioner Leydenburg, Abel Erasmus, brought the Swazi warriors who immediately entered the forest searching for Makgoba. The Swazis succeeded to capture Makgoba's wife and under duress, she showed them where Makgoba was hiding. After a fierce resistance, Makgoba was captured and the Swazis killed him and chopped off his head, which they took back to Joubert, thus ending the war. The remnants of the chiefdoms of Makgoba, Tsoolobolo, and Mamatlholo were taken to a new place near Pretoria.

"The information is a collection of the work of historian Tlou Setumu"

PROVINCIAL HERITAGE SITES

1. TJATE PROVINCIAL HERITAGE SITE.
2. SOUTINI-BALENI PROVINCIAL HERITAGE SITE.
3. DZATA PROVINCIAL HERITAGE SITE.
4. MALEBOGO-BOER WAR BATTLEFIELDS PROVINCIAL HERITAGE SITE.

1. TJATE PROVINCIAL HERITAGE SITE.

Location.

This valley lies east of the Leolo Mountain and west of Tjate and Modimolle hills on the farms Dsjate 249 KT and Hackney 116 KT and south of the road from Mosego to Swale. On the other hand one must realise that the events during the Sekhukhune War cover a large portion of what is today known as Sekhukhuneland, but also links up with Burgersfort, Steelpoort and eventually with Mapochs' caves at Roossenekal and Botshabelo near Middelburg.

Significance.

Kgoši Sekhukhune's long and bitter struggle against the Boers between 1876 and 1878, distinguished him to be one of the brave and shrewd Black leaders of the same class as Shaka, Moshweshwe and many others. During that protracted war, the Boers were humiliated by the Bapedi, particularly at Thaba Mosego, but were later defeated by the British in 1879 with a powerful force under Sir Garnet Wolseley, which included their Swazi allies.

The Bapedi originated from the Bahurutse branch of the Bakgatla in the present day Botswana, but they broke away and eventually settled in the eastern Transvaal around the Tubatse (Steelpoort) River and Leolo Mountains. In their new settlement, the Bapedi prominent leaders included Thobebe, Thulare, Sekwati, and Sekhukhune.

The first missionary to visit Sekwati was a Lutheran of the Berlin Missionary Society, Alexander Merensky, in 1860. Merensky was later followed by other missionaries, Grutzner, Nachtigal and Endemann. The first mission station to be built was Gerlachschoop and later Kgallatlou was built.

After Sekwati's death, a succession dispute ensued between his sons, Mampuru and Sekhukhune. Sekhukhune forcefully took over the crown whereupon Mampuru fled. The relationship between the missionaries and Sekhukhune began to deteriorate until the missionaries were ousted together with the chief's half-brother, Johannes Dinkwanyane, as well as many Christian converts. They settled at Botshabelo (a place of refuge).

2. SOUTINI-BALENI PROVINCIAL HERITAGE SITE.

Location.

Soutini Baleni is situated 25 km further east of Nkomo-Goxani village near Mahumani vlei on the southern bank of Klein Letaba River under the Mahumani Traditional Authority in Greater Giyani Municipality, Mopani District Municipality, about 35km on the eastern side of Kruger National Park.

Significance.

Baleni-Soutini hot mineral spring (geo-thermal spring) is a unique natural feature in the otherwise arid Mopane veld wilderness, south east of Giyani, in Mopani District. It has been declared as a Natural Heritage Site (1999), because of its unique ecology. It is a hot spring of which the water has got mineral contents. A species of fish, the stunted population of Mozambique (Oreochromis mossambicus) lives in the fountain. The surrounding swamp is covered by mostly by bulrushes and reeds.

Indigenous people have made salt at this fountain for the past 2000 years according to archaeological excavations. Stone tools also tell us that stone age people have been active at Baleni. There are three similar fountains in Mopani District Municipality, but all three have been destroyed by developmental activities. Baleni-Soutini is thus the only salt production site, where indigenous people harvested salt according to indigenous technologies, practices and customs. Every winter local traditional women still produce salt at Baleni. Traditional customs which accompany the salt making process, include interaction with the ancestral

world through ritual and appeasement offerings at the sacred dry leadwood tree (the shrine) – tangible or living heritage. The natural fountain is significant to a broader indigenous community (then only the salt makers) because of its mythical character. It is referred to as Mukhulu

The cultural landscape at Baleni includes ancient salt mounds, which date back to 250AD and which cover an area of 1.5 to 2 km in radius from the fountain eye. The modern salt production site and the shrine, are also part of the cultural landscape. Oral history abounds and because of all the myths, legends and other stories that are well known to all the people in surrounding communities and regularly told to visitors, the place and the fountain is a sacred site. Intangible heritage abounds

Besides being a sacred site, it is especially a gendered site, because salt making is an activity that only the women practice. All the information, the indigenous technology and the oral traditions are transferred from one generation to the next. Of the many indigenous people mentioned in the prayers, who made salt at Baleni and who acknowledged the sacredness of the fountain, the following are mentioned in the oral tradition: VaKaranga, BaNyai, Balemba, VaVenda, BoLobedu, VaTsonga.

Traditional Ecological Knowledge abounds amongst the elders, specifically the traditional women, who lived in close interaction with their natural environment, because they were dependant of it.

3. DZATA PROVINCIAL HERITAGE SITE.

Location.

Dzata is located in the eastern section of the Soutpansberg mountain range in Vhembe District, in the north eastern part of Limpopo Province. It lies adjacent to the Nzehelele Valley, some 40 kilometres to the west of Thohoyandou near the offices of the Mphaphu Tribal Authority. The southern section of the reserve lies on the southern foothill of the mountain, immediately north of the village of Ha Mandiwana. It then proceeds up and over the mountain into the raised valley lying to the west of Tshiendeulu Village. The western boundary is at the peak given as Ha-Mandiwana, while the eastern boundary runs between the mountains indicated as Tshamilora and Gumbila.

Significance.

Among the original places where the first Dzata settlers came from was Tshiendeulu, and Khosi Netshiendeulu was one of the earlier leaders. The son of chief Dimbanyika, who was called Dyambeu, built the chief's village at Nzehelele. After his father (Dimbanyika) passed away at Tshiendeulu he moved to Nzehelele where he built his settlement. These people moved from Tshiendeulu to Nzehelele in about 1723. They settled and lived at Dzata until about 1760. The groups that were around that area at that time, like all the Bantu-speaking communities, had migrated from northern and central parts of Africa. The communities which settled in the Dzata and surrounding areas, are the ancestors of the present Venda people as we know them today

One of the most revered leaders who was a descendent from Dzata was Khosi Makhado. Khosi Makhado was regarded by the colonial forces as "the troublesome Venda chief" because of his power and their inability to defeat him. Makhado was indeed powerful as he settled in the mountainous stronghold which made it difficult, if not impossible, for his enemies to dislodge him. His position was also strengthened by a string of alliances he forged with other strong Black chiefs like Sekhukhune and Malebogo.

After establishing the ZAR government following the 1852 Sand River Convention, the Boers set themselves a task to subjugate Black chiefdoms. This task proved to be a hard nut to crack when they eventually arrived in the north, coming face to face with Makhado.

The Voortrekkers had established their settlement next to the Venda chiefdom, naming it Schoemansdal, and this set out a scene for direct confrontation. By 1867, the Boers had assembled a formidable force under the command of Paul Kruger. A fierce war ensued in which the Boers

eventually retreated, abandoning Schoemansdal. The Boers retreated to Marabast in the vicinity of the present-day Polokwane. To the Venda, this was a significant victory against the Boers who intended to subjugate them.

According to available sources, Makhado was born between 1830 and 1840, and was the son of Khosi Mphaphu Ramabulana and his wife Lemani. He worked as a labourer on White owned farms and also, importantly, as a tracker for elephant hunters. He was such a good assistant and gun carrier that the hunters taught him to use a gun and he became a good shot. He also earned their trust to such an extent that they gave him and his men guns to hunt on their own. Many of these guns were never returned, and were later to be used against their attacking enemies, particularly the Boers.

When Ramabulana died in 1864, Makhado's brother, Davhana, was supposed to take over the reigns. However, Makhado succeeded to take over power whereupon his brother fled. During his reign, troubles with the ZAR government surfaced when he refused census among his people, while he also refused to pay ZAR taxes. The Boers, just like in all instances, regarded this as defiance of their authority and then they waged war against Makhado, which led to their humiliating retreat in 1867.

Khosi Makhado died on 11 September 1895. After the death of the powerful Makhado, the Boers were able to return to the north four years later, to establish another small town not far from the abandoned Schoemansdal, naming it Louis Trichardt, after another pioneering Voortrekker leader.

4. MALEBOGO-BOER WAR BATTLEFIELDS PROVINCIAL HERITAGE SITE.

Location.

This vast site is about 60km from the small town of Senwabarwana. This site covers a huge area because of the nature of the war between the Bahananwa and the Boers in which the Boers established tents all over the area in preparation of the assault. The vast site covers the farms Leipzig 264, Buffelshoek 261, Beaulu 280, The Grange 257, Wiltstein 256 and Veredig.

Significance.

Kgoši Malebogo was involved in a bitter struggle against the White encroachment on his land towards the end of the 19th century. The Boers, who had established their republic, the ZAR in the north, were determined to subjugate all Black chiefdoms. The then Commissioner for Native Affairs in Zoutpansberg (Nothorn) Division, Swart Barend Voster, who was based in Kalkbank, set the stage for the war by insisting that the Bahananwa should meet the ZAR's demands. The then ZAR president, Paul Kruger, instructed Commandant-General Piet Joubert to lead the Boer forces to attack the Bahananwa.

Piet Joubert assembled a strong force of the commandos from Rustenburg, Marico, Zoutpansberg as well as the allies of Black chiefdoms such as the Matebele of Langa and the Bakone of Matlala and attacked the Bahananwa. Malebogo put up a very strong resistance, but with such strong force and heavy weaponry against him, he finally surrendered on 31 July 1894. Kgoši Malebogo was taken to Pretoria as prisoner. During his imprisonment, the Bahananwa were ruled by his mother Mmaseketa, Maemeletsa and Sephuti. Kgoši Malebogo was released in 1900 during the Anglo-Boer War and he continued to rule his people until his death in 1939.

Kgoši Malebogo's remarkable contribution to the history of South Africa is perhaps his resistance against colonial forces. After the Boers regained the independence of the ZAR (Transvaal) from the British in 1881, they intended to subjugate all the Black communities in the Transvaal, including the Bahananwa. The refusal of the Bahananwa to submit under the ZAR government and to pay taxes led to the Bahananwa-Boer War of 1894.

The history of the Bahananwa forms an integral part of our national heritage and should be identified, developed and preserved for future generations. In addition to the rich history of the Bahananwa, the adjacent Blouberg areas are richly endowed with cultural and natural resources. The rock art paintings, which are found in the Makgabeng and Blouberg Mountains, indicate that the Khoisan people were the earliest inhabitants of the area.