

HOUSES OF MONTSHIWA

1. House of Majang, daughter of Tawana by his wife Mosela
Buku(d)
2. ~~Motshidisi~~ House of Motshidisi, daughter of Mokgweetsi, brother of Sebdio.
Sekgoro.
3. House of Masemela, daughter of Tshosa, son of Makaba, the Ngwaketse Chief.
Kebalepile Tawana Besele.
4. House of Onyana, daughter of Ntsha, son of Dingoko.
Makgetla.
5. House of Metse, daughter of Mutlwa, a Bahurutshe prince.
Kowakae(d)
6. House of Gaeshele, daughter of Motshegare, brother of Majang (vide supra).
Badirile Moledi(d) Bakolopang.
7. House of Motseekae, daughter of Kalasi, brother of Mutlwa (vide supra).
Koto(d)
8. House of Gadibusanye, daughter of Senthuhi, a Ngwaketse prince.
Mosarwa Tauefentse Sehulare
9. House of Keseilwe, daughter of Mere Leteane, brother of Phetlu, of Makgetla
No issue.
10. House of Maphunye, daughter of Motlhwane, son of Sehunelo.
Moribela Barolong(d)

Notes.

The marital unions of Montshiwa are instructive, especially as regards the degrees of ~~xxxxxxxx~~ kinship relationship permitted ^{between} spouses in Barolong society.

1. His first wife, Majang, was a daughter of his father Tawana by the latter's wife Mosela. Montshiwa's mother was Sebdio. In other words Majang and Montshiwa were children of the same father by different mothers. This apparently incestuous marriage between brother and sister is defended on the ground that as Majang and Montshiwa did not 'proceed from the same womb' marriage between them is permissible, their common father notwithstanding.
2. His second wife, Motshidisi, was a daughter of Mokgweetsi, brother of Sebdio, mother of Montshiwa. Cross-cousin marriage is regarded as a preferential type of marriage among the Barolong. So in this case Montshiwa conformed to the standard type of marriage.
3. Masemela was a daughter of Tshosa, a son of Makaba, the Ngwaketse Chief. Makaba was the father of one of Tawana's wives. The relationship between Masemela and Montshiwa was therefore that of cross-cousin by affinity.
4. Onyana was also a daughter of a brother of one of Tawana's wives, namely, Letshane.
5. Metse was of Hurutshe origin and therefore presumably not related to Montshiwa either by consanguinity or by affinity. The same applies to Gadibusanye who was of Ngwaketse origin.
6. Gaeshele was a daughter of Motshegare who was a son of Tawana by his wife Mosela. As Motshegare and Montshiwa were sons of the same father (Tawana) by different mothers, Gaeshele was Montshiwa's niece.
7. Keseilwe was a daughter of Leteane, a son of Makgetla. Makgetla was a son of Tau. Keseilwe was therefore Tawana's paternal cousin and Montshiwa's paternal aunt.

8. Maphunye was a daughter of Motlhwane, son of Sehunelo, son of Moroka 1 of the Seleka section of the Barolong. Maphunye was a paternal cousin of Montshiwa.

1. House of Maphunye, daughter of Maphunye, son of Sehunelo, son of Moroka 1 of the Seleka section of the Barolong.

(Maphunye)

2. House of Maphunye, daughter of Maphunye, son of Sehunelo, son of Moroka 1 of the Seleka section of the Barolong.

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3. House of Maphunye, daughter of Maphunye, son of Sehunelo, son of Moroka 1 of the Seleka section of the Barolong.

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(Maphunye)

10. House of Maphunye, daughter of Maphunye, son of Sehunelo, son of Moroka 1 of the Seleka section of the Barolong.

(Maphunye)

Notes

The marital unions of Montshiwa are intricate, especially as regards the degree of xxxxxxxx kinship relationship permitted between in Barolong society.

1. The first wife Maphunye was a daughter of his father Maphunye by the latter's wife Maphunye. Maphunye's mother was Maphunye. In other words Maphunye and Maphunye were children of the same father by different mothers. This apparently incestuous marriage between brother and sister is defended on the ground that as Maphunye and Maphunye did not proceed from the same womb, marriage between them is permissible, their common father notwithstanding.

2. The second wife, Maphunye, was a daughter of Maphunye, brother of Maphunye's mother of Maphunye. Cross-cousin marriage is regarded as a preferential type of marriage among the Barolong. So in this case Maphunye conformed to the standard type of marriage.

3. Maphunye was a daughter of Maphunye, a son of Maphunye, the Maphunye's wife. Maphunye was the father of one of Maphunye's wives. The relationship between Maphunye and Maphunye was therefore that of cross-cousin by affinity.

4. Maphunye was also a daughter of Maphunye, brother of Maphunye's wife, Maphunye. Maphunye was of Maphunye's origin and therefore presumably not related to Maphunye either by consanguinity or by affinity. The same applies to Maphunye who was of Maphunye's origin.

5. Maphunye was a daughter of Maphunye who was a son of Maphunye by his wife Maphunye. As Maphunye and Maphunye were sons of the same father (Maphunye) by different mothers, Maphunye was Maphunye's niece.

6. Maphunye was a daughter of Maphunye, a son of Maphunye. Maphunye was a son of Maphunye, the Maphunye's paternal cousin and Maphunye's paternal aunt.