

HOUSES OF Tau

- 1. House of Kgamane
Ratlou
- 2. House of Kabasane
Tshidi
- 3. House of Motswaabongwe
Malame (d.w.i) Makgetla
- 4. House of Moshwaana
Seleka Rapulana.

Note

Kgamane and Kabasane are reputed to have been sisters and they were the senior wives of Tau. Presumably the younger was married to raise up seed (seantlo) for the elder sister. It would appear that they were married later than Motswaabongwe and Moshwaana. Moshwaana is reputed to have been married first. Consequently Rapulana and Seleka were older (in age) than Malame and Makgetla, and all four were older than Ratlou and Tshidi. The explanation given for the fact that according to Basotho tradition Ratlou and Tshidi are regarded as senior to Seleka and Rapulana is that their mothers (Kgamane and Kabasane) were betrothed in infancy, and though married later than Motswaabongwe and Moshwaana, they automatically ranked as senior wives and their children as senior to the children of the wives married while their prospective husband (Tau) was waiting for them to become old enough to enter upon their married life.

Houses of Tau I

1. Kgamane + Kabasane are said to have two sisters and they were the senior wives of Tau. Presumably the younger was married to raise up seed for the elder sister. They were married later than Motswaabangwe and Moshwaana, the latter having been the first married. The result is that Rapolana and Seleka were older in age than Maleane and Makgetla and all four older than Ratlou and Tshidi, but the latter ~~were~~ ranked higher in seniority. Their mothers were betrothed in infancy and though married later were the senior wives of Tau.

2. Houses of Makgetla a Tau

a. Makgetla's marriages also illustrate one of two points of Barolong law. Sekopane was the daughter of Thala, a member of the Ramosadi section of the Barolong. Later Makgetla married Kerotse, daughter of Makgamatlala. The latter was a brother of Sekopane, so that Kerotse was her niece. The children of Sekopane and those of Makgamatlala are cross-cousins. So that Makgetla married a cross-cousin of her children by Sekopane, presumably as a "seed-beaver" to her aunt.

b. Of the children of Kerotse tradition has it that of her three sons the last one Sebotso was born after Makgetla's death, by being raised to him by a half-brother of his whose name I have not been able to discover.

c. Mesefo was a daughter of Nthuka who was a brother of Tau. In the words Makgetla and Mesefo were parallel cousins, their fathers being brothers. According to Barolong kinship terminology they Makgetla and Mesefo are ~~sisters~~ "brother" & "sister". Marriages between classificatory brothers and sisters are permissible in Barolong custom & we shall come across them again again.

d. I have not been able to discover the parentage of Mashogori.

Houses of Tlhutlwa

- Tlhutlwa married three daughters of the same man, Muhgetla; Muhgetla is it will be seen from Tau's table is Tlhutlwa's father (Tshidi)'s brother. So again these women - Momwa, Morwanyane & Motshidisi are his classificatory sisters. Morwanyane and Motshidisi are "seed-bearers" (seantle) for their eldest sister Momwa.
- Momwa was the daughter of Maetso. I have not been able to trace his origin yet.
- I have not been able to find out who Motshidisi's mother was.
- Tau was the heir of Tlhutlwa but he died before he got married & so without issue, but he was already betrothed to a girl who was later married by his successor to the chieftainship of the Tshidi section of the Barolong namely, Tawana, son of Tlhutlwa by Morwanyane.

Houses of Tawana

- Dikgang, Tawana's first wife is the daughter of Leshomo, the latter being a brother of Tlhutlwa, the father of Tawana, again a marriage between a classificatory sister & a classificatory brother. Dikgang's children were all girls.
- Mozela is a daughter of Molekane, son of Rapulana. Rapulana is a brother of Tshidi, the grandfather of Tawana. Molekane and Tlhutlwa are sons of two brothers therefore they are classificatory brothers. Their children are parallel cousins or classificatory brother & sister. That is the relationship between Tawana and Mozela, his wife.
- Sebodio was the daughter of Phetlhu, the son of Muhgetla. For the same reason as in (b) Tawana is classificatory brother of his wife. Sebodio was betrothed (go 'belela) to Tau, the elder brother of Tawana, but Tau died before he married her. Tawana had already ^{accepted} married his two former wives when he decided to marry Sebodio for his brother Tau. This meant that the children of Tawana by this wife would be counted as Tau's children & would be senior in status to the children that Tawana reckoned as his own. Accordingly after the death of Tawana he was succeeded by Montshwa, the eldest son of Sebodio and not by any of his children by Mozela who was married before Sebodio.
- Later Tawana married another wife for Tau, namely Setlame, daughter of Dingoko with whom he had a child called Herubhuwane, who also ranks higher in seniority than any of the children of the other wives of Tawana other than those of Sebodio.

e. I have been not able to trace the connections of Lenone

f. Ma Sefera is a daughter of Makaba, the Bangwaketse Chief & father of the famous Chief ^{Thabe} Bothoeng I of the Bangwaketse. Bardsley history shows that the ^{Thabe} Bardsley after their disputes with the late King Bardsley ran succession to the chieftainship of the Bardsley fled to Bangwaketse country & under the leadership of Tswana married the daughter of Makaba.

g. Mozankunyana is the daughter of Masumuluwa, the son of Makgetla. It will be readily observed from the genealogical table that Mozankunyana was the a classificatory sister of Tswana.

Houses of Moutshuwa

The houses of Moutshuwa are very intricate regarding the degree of relationship that is permitted ~~within~~ between spouses in Bardsley society.

- a. His first wife, Majany is the daughter of his father by another wife. This is his own sister, but the Bardsley argument is that as they did not come out of the same womb, marriage between them is permissible, the common father making no difference from this point of view.
- b. His second wife is the daughter of his mother's brother, Mokgetse, but Mokgetse is peculiar about that.
- c. Masimela is a daughter of Tshosa, the son of Makaba. Makaba as we have seen before is the father of one of Tswana's wives. ^(Masiphema) She would therefore be a cross-cousin of ~~her~~ (ntswala) of Moutshuwa.
- d. Onyana is again a daughter of a brother of one of Tswana's wives, namely Letshane daughter of Dingobo. She is also therefore a cross-cousin (ntswala) of Moutshuwa.
- e. Metse is of Hurutsho origin and is therefore not related to Moutshuwa.
- f. Motsephae is also of Hurutsho origin & being a daughter of Metse's paternal uncle, these two wives are classificatory sisters. Presumably one was married as sud-bever (scentle) to the other.
- g. Gaeshela again is a daughter of a son (Motshego) of Tswana by his wife Mosela. Therefore she is Moutshuwa's sister, their mothers being different.
- h. Gadibusonye is of foreign (Ngwaketse) origin.
- i. Keseilwe is a daughter of Letshane, brother of Moshuwa, son of Makgetla. She would therefore be Tswana's paternal cousin & Moutshuwa's paternal aunt.
- j. Ma phungo is daughter of Moshuwa, son of Letshane who is a son of Moshuwa, chief of the Letshane section of the Bardsley. Again she is a paternal cousin i.e. classificatory sister of Moutshuwa.

K. Sekgona⁴ died without issue, and thus making Kebalipile
the heir of Muntshwa to the Tshidi chieftainship. But Kebalipile
died before his father Muntshwa and as did his brother Tawana,
Muntshwa was therefore succeeded by Beselo who ruled from
1896-1903. He was followed by Badiile who ruled from 1903 to
1910. He ~~was~~ was followed by the rightful heir after him was
Bakoplong, but during his minority Sekoko, son of Memonulwa,
younger brother of Muntshwa acted as Regent from 1910 to
1915. Bakoplong succeeded to the ~~same~~ chieftainship in 1916
and ruled until 1920 when he was deposed for incompetence due
to ill-health aggravated by excessive drinking of liquor.
Mentimo^{son of} a son of Kebalipile had grown to the maturity
and after a long dispute, which was finally settled in the
Supreme Court of South Africa, the son, the present chief,
Lothlomong, succeeded to the chieftainship in 1921.

1. Kebabipile, Montshwa's eldest son, married three wives. Two of these wives, were sisters, daughters of Kuthayana, son of Molywetai, who was a son of Malgetta. Malgetta was a son of Tau, just as Tshidi, ~~was the~~ the great great grandfather of Kebabipile was a son of Tau. These two wives were Nyatsi and Mbitshusemang. Nyatsi had three children, Tshipearona, Pharara & Munchonya, the first and the third being daughters. Mbitshusemang had a son, Lotlomoreng, the present Chief. In connection with Lotlomoreng it is interesting to note that he was born some eight years after the death of his father, Kebabipile. This means that he is a seventh child i.e. he was procreated for his father, to raise up seed for his ^{father's} house by a relative. Tradition has it that the man who "entered" Kebabipile's house to procreate Lotlomoreng was Montshwa himself. In other words Montshwa "entered" his own son's house in order to raise up seed for him. The tribe objected very strongly to this action, which was regarded as contrary to proper Basuto practice of the Basuto. Montshwa's contention was that as long as the child has been procreated by a relative, the custom had been carried out in proper form and such a child was entitled to full rights in his mother's house. When the tribe demurred to this action some of them argued that this child would never be permitted to rule over the Basuto, he said "What will you do with him". He therefore gave the child the name "Lotlomoreng" which means "what will you do with him". In other words, you will have to accept him as your Chief. In due course the Chieftainship fell vacant and Lotlomoreng was put forward as the heir-apparent. Some of the principal councillors of the tribe raised a question about it and the matter had to be fought out in the Law Court. The Appellate Division of the Supreme Court of South Africa decided the case in favour of Lotlomoreng & confirmed him in the Chieftainship. Today there are tribesmen who think that this action was irregular. This has not been without its effect on the rule of Lotlomoreng. Although he is a fairly well educated, hard working chief, who unlike other Basuto chiefs is a tactful, somehow his Chieftainship is not as effective as it might be because he is conscious of the fact that he has not got the full support of his principal councillors. Kebabipile had another wife Keelatsang who was of Kothlu extraction. By her he had no issue. Lotlomoreng's mother Mbitshusemang, was subsequently married by John Mambi, Chief of the Bakhware who are stationed at Disoneng in the Mafike Reserve. Kebabipile died during the lifetime of his father, Montshwa, so that he never assumed the Chieftainship of the Tshidi.

Tawana, another son of Muntshwa died without issue.

BESELE, another son of Muntshwa had five wives. Two of them Heleto and Senobe were daughters of his paternal uncle, Soane, young brother of Muntshwa. Two others were of Mekethe extraction which means that they were also related to him on his father's side i.e. they were all his parallel cousins. I have not been able to discover his relationship to his ~~first~~ ^{second} wife, Mafelopi. Besele succeeded to the chieftainship after the death of his father, Muntshwa, in 1896 and ruled till 1903 when he died. He was of course merely a Regent for Phanonyi, ^{his eldest} ^{brother's} son, who was then a minor.

BADIRILE, another son of Muntshwa married by Christian rites Maketa, a daughter of Mutshego, his paternal uncle. This wife was therefore a cross-fertilizing mate of his. There was no issue from this marriage. Subsequently he took to himself two other wives by Native custom, one being Tshidi Barolong to whom he was distant ^(phib) related on his father's side and while the other was a Ratlou girl, daughter of one Wendrick keepo. From the former he had two sons Tshiphilong & Setselatsela & from the latter one son, Mutkoto. Badirile ruled the Phibidi Barolong from 1903 to 1910.

BAKOHOPANG, another son of Muntshwa, married Masemela, a daughter of Thelesho son of Molema who was a ~~son~~ brother of Muntshwa. This lady was therefore his niece. Bakohopang & Thelesho were parallel cousins as they were sons of two brothers. According to Barolong usage Masemela was a daughter of Bakohopang. This was a marriage by Christian rites. Subsequently Bakohopang took to himself a wife by Native custom one Ketshinulo, a daughter of Mantsi, son of kecogo, also distantly related to him on his father's side. Masemela who was a well educated woman objected to this mixture of Christian rites & native custom & the dispute led to a divorce which curiously enough was adjudicated upon by Native custom. This was prior to 1927 when the Barolong Chiefs in terms of a proclamation of 1885 had power to dissolve Christian marriages as they ~~were~~ had full civil jurisdiction over members of the tribe.

In 1927 by the Native Administration Act 38 of 1927 Native Chief in Bechnamaland were deprived of this power. They can now only adjudicate upon ~~marriages~~ ^{disputes} relating to Native customary unions not from Native marriages by Christian rites. Masemela was subsequently married by Robert Setlogela, a member of the Seleke Barolong of Thabe Nchu. There was no issue from either of these marriages. By his second marriage Bakohopang had a daughter named Baker. Bakohopang ruled the Barolong from 1915 to 1920, being the last son of Muntshwa to ascend the Barolong throne.