

FS 1057/2 I 64-66

AT TZANEEN ON 8th August, 1930.

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The Committee considered the statements taken at the meeting at Magoboya's Location.

It was clear that there are only 2 claimants, viz:

- (a) William Matato Mogoboya and
- (b) Charles Solomon Mogoboya.

On behalf of William Matato it was claimed that he is the only surviving blood brother of the late Chief by their father's tribal wife. This point the Committee considers was established.

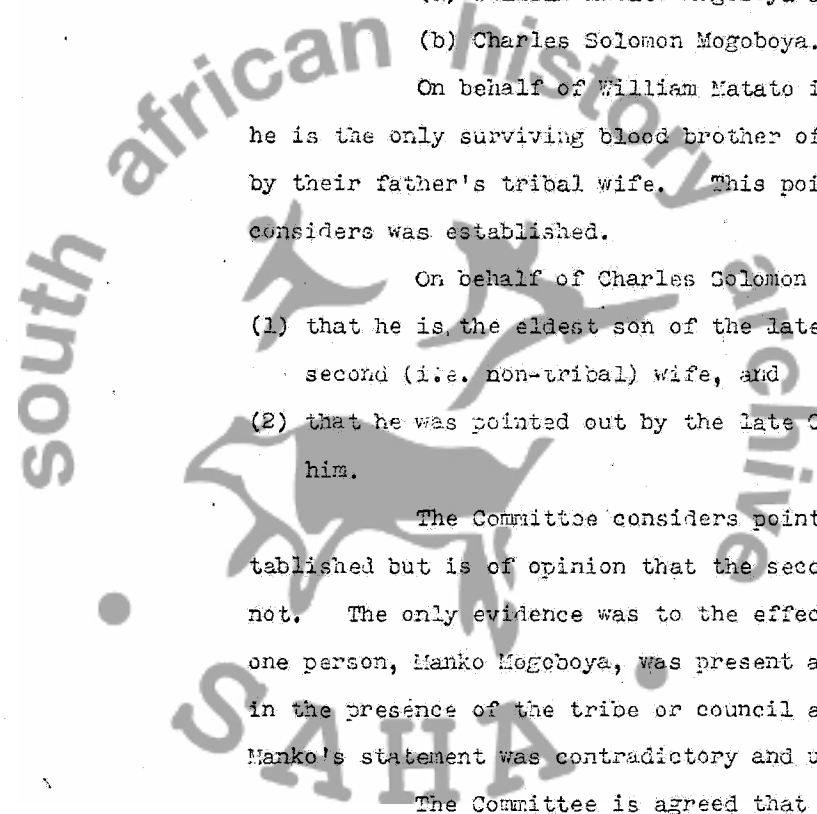
On behalf of Charles Solomon it was claimed :

- (1) that he is the eldest son of the late Chief by the second (i.e. non-tribal) wife, and
- (2) that he was pointed out by the late Chief to succeed him.

The Committee considers point (1) established but is of opinion that the second point was not. The only evidence was to the effect that only one person, Manko Mogoboya, was present and it was not in the presence of the tribe or council as is customary. Manko's statement was contradictory and unsatisfactory.

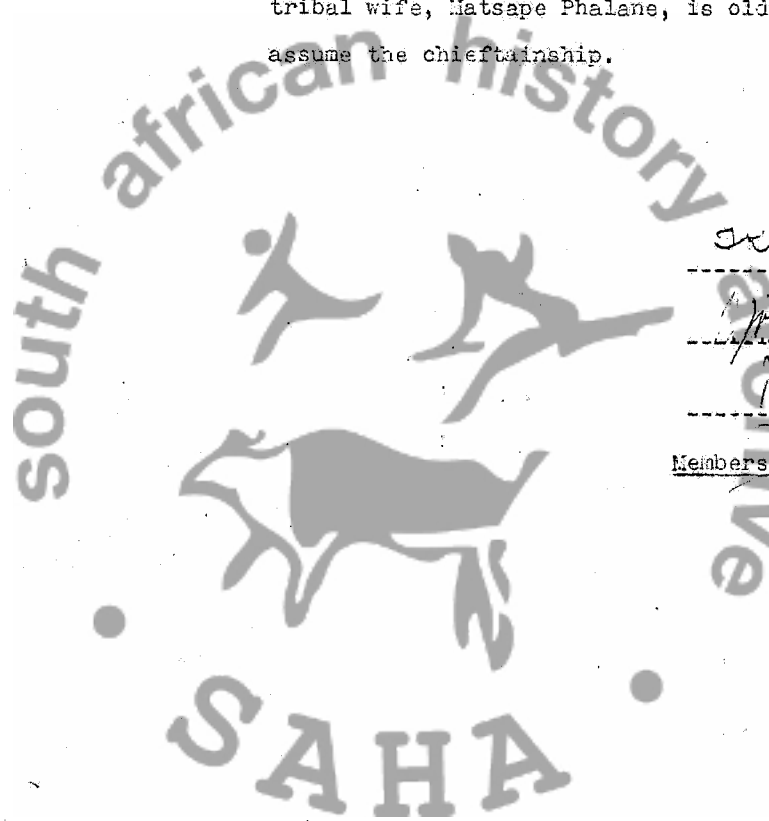
The Committee is agreed that according to native custom where a chief dies and leaves a brother of his own blood, as is the case in this instance, that brother takes precedence over all other claimants until such time as a child of the tribal wife is able to assume the chieftainship. This view was corroborated by the 3 chiefs present (See minutes of meetings).

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The Committee therefore unanimously recommend the late chief's only surviving brother, William Matato Mogoboya, be appointed as Regent until such time as a male child to be born by the tribal wife, Matsape Phalane, is old enough to assume the chieftainship.



Wilson chairman

W. Matato

Mogoboya

 Members of Committee.