

Interview with the chief and a number of his old men at his headkraal on 18/7/42.

They call themselves BaThabane (BaThlabane), or Vhabeli (Papedi), wherefore a chief is honoured by addressing him as Morane Vbali. They have none (the porcupine), and do not eat it. They know of no other tribe to which they are related.

Their successive chiefs are named as follows :

SEBUNUHLÉ

KOMADITHÉ

SEBUNUHLÉ

SEBUNUHLÉ

SEBUNUHLÉ

SEBUNUHLÉ

KALISA (aphato : redikwe)

SEBUNUHLÉ (aphato : Maswane)

The age-grades (aphato) and their leaders are remembered as follows :

Mothemane

Mobala

Sepulane

Ketadi

Setabole

Maswane

Seisu

Mankwe

Mangene

Mabala

Redikwe

Mapulane

Ketadi

Before Boer war

1906

1911

1939

1942

Da son of SEBUNUHLÉ

Maphaba, son of SEBUNUHLÉ

Thakisi, son of SEBUNUHLÉ

SEBUNUHLÉ

Mamule, son of SEBUNUHLÉ

Setdikinyane, son of SEBUNUHLÉ

WILLIAM MOKOTO, son of SEBUNUHLÉ

Charles Solomon, son of SEBUNUHLÉ's wife

James Redikwe

SEBUNUHLÉ, son of regent WILLIAM MOKOTO

Leu, son of regent WILLIAM MOKOTO

Their first chief SEBUNUHLÉ originally came from a country called Swane, whence a chief may still be praised with the honorific Modzwane. This country had a large mountain in it, but otherwise they remember nothing about it, not even the direction in which it lies. Migrating from this country, SEBUNUHLÉ first settled at Molabane, on the slope across the valley, opposite the present head kraal. He found the Ba xe Sebale already in occupation on the Ngwabitei, as an independent tribe. That river became the boundary between them. They are now under Maske. From Molabane SEBUNUHLÉ moved to Kherere or Serare, which is now in Maske's Location, and there he died. His successors continued to live there for generations, but