

DETERMINATION ON THE AMAMPONDOMISE KINGSHIP CLAIM:

MATIWANE, THONJENI AND MASETI

I N D E X

NO.	DESCRIPTION	PAGE NO.
1.	INTRODUCTION 1.1 Constitutional Provisions 1.1 Establishment of the Commission 1.2 Functions of the Commission	1 1 - 2 2 - 4
2.	FOCUS	4 - 6
3.	METHODOLOGY	6 - 8
4.	HISTORICAL BACKGROUND	8 - 20
5.	CUSTOMARY LAW OF SUCCESSION	21 - 22
6.	CURRENT STATUS	22 - 23
7.	DETERMINATION 7.1 Issues to be Determined 7.2 Analysis of Issues 7.3 Analysis of Evidence	23 24 24 - 33
8.	CONCLUSION	34

INTRODUCTION

1.1 CONSTITUTIONAL PROVISIONS

- (a) Chapter 12 (sections 211 and 212) of the Constitution of the Republic of South Africa provides for the recognition of the institution of traditional leadership, its status and role according to customary law, subject to democratic principles. It is common cause, however, that over the years the institution of traditional leadership has been undermined, distorted and eroded.

- (b) Some of the main causes of this distortion are imperialism and colonization; repressive laws, in particular, the Black Administration Act 38, of 1927 and apartheid laws which provided for the creation of territorial authorities, self governing states and pseudo-independent enclaves.

1.2 ESTABLISHMENT OF THE COMMISSION

- (a) The dignity of the institution of traditional leadership has been negatively affected. In order to restore the

dignity of this institution, the State President of the Republic of South Africa appointed a Commission on Traditional Leadership Disputes and Claims.

- (b) The Commission is established in terms of section 23 of the Traditional Leadership and Governance Framework Act 2003, Act 41 of 2003.

1.3 **FUNCTIONS OF THE COMMISSION**

- (a) In terms of section 25, the Commission operates nationally and has authority to decide on any traditional leadership dispute and claim contemplated in subsection (2) and arising from any province. Accordingly, in terms of section 25(2)(a) the Commission has authority to investigate, either on request or of its own accord the following:

- (i) a case where there is doubt as to whether a kingship, senior traditional leadership or headmanship was established in accordance with customary law and customs;
- (ii) a traditional leadership position where the title or right of the incumbent is contested;

- (iii) claims by communities to be recognized as traditional communities;
- (iv) the legitimacy of the establishment or disestablishment of 'tribes';
- (v) disputes resulting from the determination of traditional authority boundaries and the merging or division of 'tribes'; and
- (vi) where good grounds exist, any other matters relevant to the matters listed in this paragraph, including the consideration of events that may have arisen before 1 September 1927.

(b) In terms of section 25(3),

“(a) When considering a dispute or claim the Commission must consider and apply customary law and customs of the relevant traditional community as they were when the events occurred that gave rise to the dispute or claim.

(b) The Commission must-

- (i) *In respect of kingship, be guided by the criteria set out in section 9(1)(b) and such other customary norms and criteria relevant to the establishment of a kingship;*

2.

FOCUS

2.1 The investigation under focus is in relation to:-

2.1.1 a new kingship claim by the traditional community of amaMpondomise in terms of sections 25(4) and 25(2)(a)(vi);

2.1.2 Section 25(4) provides that:

“The Commission has the authority to investigate all traditional leadership claims and disputes dating from 1 September 1927, subject to subsection (2)(a)(vi)”.

2.1.3 Section 25(2)(a) provides that:

The Commission has authority to investigate, either on request or of its own accord-

“(vi)where good grounds exist, any other matters relevant to the matters listed in this paragraph, including the consideration of events that may have arisen before 1 September 1927”.

2.1.4 There are three claimants to the position of kingship of amaMpondomise namely:

- (a) Loyiso Matiwane, claims on behalf of the house of Matiwane. Loyiso Matiwane claims he is the rightful heir to the kingship of amaMpondomise in that he is a direct descendant of Cira.
- (b) Vicks Velile Thonjeni, claims on behalf of the house of Thonjeni; Vicks Velile Thonjeni claims he is the rightful heir to the kingship of amaMpondomise in that he is the direct descendant of Dosini.

- (c) Masibulele Maseti, claims on behalf of the house of Maseti. Masibulele Maseti claims that he is the rightful heir as he is a direct descent of Dam who was a brother to Dosini. The son and heir of Dosini died without issue therefore, Dam as the surviving paternal uncle, and next in line would have succeeded Dosini.

3.

METHODOLOGY

3.1 In the process of its investigation, the Commission conducted the public hearings in two stages:-

3.1.1 The first stage was used to gather evidence and information. The Commission conducted joint hearings for all the Claimants.

3.1.2 The second stage was held after the Commission had conducted its own research.

- (a) The purpose of this second stage was to canvass information obtained from the

research of the Commission and not raised during the first stage.

(b) The Claimants had been furnished with a set of questions arising from the research of the Commission. They were expected to respond specifically to the said questions at the hearing.

3.2 During both stages the following procedure was adopted:-

3.2.1 Public hearings were conducted wherein selected members of the Claimants and others appointed by them testified under oath and referred the Commission to supplementary research material.

3.2.2 This was followed by clarity seeking questions on the presentation from Commissioners.

3.2.3 Each party examined the evidence of the other parties.

3.2.4 Members of the public were given an opportunity to pose questions to the presenters and make comments. (This was applicable to the first stage only.)

3.2.5 Each party made closing summaries.

4.

HISTORICAL BACKGROUND

4.1 The submissions on behalf of the Claimants were presented by:-

4.1.1 Lindindyebo Mbabama on behalf of the house of Matiwane;

4.1.2 Willie Zanexhoba Thonjeni and Phumelele Magida on behalf of the house of Thonjeni;

4.1.3 Minenkulu Gabavana on behalf of the house of Maseti.

4.2 The evidence as presented by the Claimants up to the death of Ngcwina is common cause. According to historians and the submissions of the Claimants the historical background is as follows:-

4.2.1 AmaMpondomise originate from abaMbo who migrated south from the Great Lakes around the 1570's.

4.2.2 Sibiside, also known as Malangana, is the common patriarch of a number of abaMbo. Sibiside fathered three sons, Njanya, Dlamini and Mkhize.

4.2.3 Each of the descendants of the sons of Sibiside subsequently established themselves in separate spatial territories.

(a) Njanya, and his followers migrated southwards across the Umzimkhulu and Umzimvubu rivers around 1620.

(b) Dlamini established amaNgwane who settled in present-day Swaziland; and

(c) Mkhize (oKhabazela), remained in present-day KwaZulu-Natal. His followers were later absorbed into the traditional community of amaZulu;

- 4.2.4 Njanya fathered three sons: the twins, Mpondomise and Mpondo and Xesibe (*imfusi*)¹. Njanya later died.
- 4.2.5 After the death of his father, Mpondomise, the senior twin, succeeded his father. A dispute arose between Mpondo and Mpondomise. Mpondo killed a lion and as a token of respect, he was required to handover the skin to Mpondomise his senior. Mpondo refused to do so. Xesibe intervened and it was agreed that Mpondo might keep the skin.
- 4.2.6 Thereafter, Mpondo and his followers migrated eastwards and established amaMpondo. They settled east of Umzimvubu River. AmaMpondomise, are the traditional community that remained after the split.
- 4.2.7 Mpondomise was succeeded by his son Ntose. AmaMpondomise, under the leadership of Ntose later moved southwards occupying the land between Umzimkhulu and Mthatha Rivers.
- 4.2.8 Ntose died. He was succeeded by Ngcwina who fathered several sons:-

¹the first child born after twins

- (a) Dosini, Ngqukatha, and Gcaka all born of the great house;
- (b) Nxotwe was born of the right-hand house;
- (c) Cira, was the son of the *iqadi*, the support for the great house.²

4.2.9 It is common cause that Cira succeeded Ngcwina. There are different versions as to the reasons Cira, being the son of a junior house, was preferred over Dosini, the son of the great house.

4.3 The versions as presented by the Claimants are as follows:

4.3.1 According to the house of Matiwane;

- (a) The name of Cira's mother was Masangaza. She was born of the bushmen (*abathwa*), who settled in the neighbouring area of amaMpondomise;
- (b) She was the sixth wife of Ngcwina, married in terms of custom in that lobola was paid to her

² this however is disputed by the Maseti and Thonjeni houses.

family and she was allocated the status of *iqadi*;

- (c) Dosini was disqualified and lost his status as heir due to his lack of interest in tribal affairs, and allegations of sexual immorality on his part;
- (d) Cira was removed from the qadi house to the great house and subsequently succeeded his father Ngcwina to the throne.

4.3.2 According to the houses of Maseti and Thonjeni:-

- (a) The mother of Cira was simply known as UMthwakazi (literally, Bushwoman). She was introduced to the great place by default.
- (b) Ngcwina had requested his hunters to bring him a fable animal called '*inabulele*'. The hunters had never heard of this kind of animal and when they saw a baby girl who had been left by *abathwa*, they took "it" back to Ngcwina;

- (c) The baby was adopted and raised by Mamqwathi, the great wife of Ngcwina. She grew up to be a great cook; as a result, she was the designated cook for the king.
- (d) Mthwakazi later became pregnant. The king admitted to the royal council that he had impregnated her. He instructed the royal council to establish a separate house for her. The royal council recognised Mthwakazi as the sixth wife. She gave birth to a son named Cira.
- (e) Ngcwina favoured the mother of Cira (*Mthwakazi*) over Mamqwathi, the great wife and mother of Dosini. As the first-born son of the great wife, Dosini was the rightful heir and successor to Ngcwina. However, Ngcwina conspired with Mthwakazi to prevent Dosini from succeeding the throne;
- (f) Dosini felt betrayed by this turn of events. This resulted in animosity between Dosini and his father Ngcwina.

- (g) Thus Ngcwina and some members of the royal council falsely accused Dosini of rape and stock theft.
- (h) Subsequently, he was subjected to bizarre torture inflicted by the royal council in order to force him to surrender his birth-right.
- (i) He was tied to a tree and his body was intermittently pierced with an assegai. Dosini finally surrendered his rights.
- (j) Then the royal council approached the younger brothers of Dosini: Bukwana, Nxotwe and Ngcitshane, to take over the rights of Dosini. They all declined.
- (k) Cira then stepped forward and accepted the rights of Dosini. Thereafter the status of the successor-in-title was conferred on Cira.
- (l) The houses of Thonjeni and Maseti further contend that because the family of Mthwakazi did not receive *lobola* for her, she was not

married in terms of the custom of amaMpondomise.

- (m) Ngcwina died and was succeeded by Cira. The Cira house was, according to them, mere regents and had no right to usurp the kingship.

4.4 It is further common cause that:-

4.4.1 Cira was succeeded by Mhle, Sabe and Qengebe, respectively, who had settled in the area between Umzimkhulu and Mthatha Rivers. Qengebe was in turn succeeded by Ngwanya, Phahlo and Sontlo.

4.4.2 Mgcambe succeeded Sontlo, who in turn was succeeded by Myeki. Myeki fathered several sons amongst others Matiwane, Mbali, Ndamane, and Manjoko.

4.5 **A Kingdom Lost**

4.5.1 Myeki led amaMpondomise during the period of the Mfecane wars. They were affected by the arrival of peoples displaced by the Mfecane wars. Myeki and

his followers were forced to seek refuge from his son-in law and the leader of abaThembu, Mtirara, in 1825.

4.5.2 In 1846, after the Mfecane wars, amaMpondomise attempted to return to the place between Mzimkhulu and Mthatha rivers under the leadership of Matiwane, son and successor-in-title to Myeki. The ailing Myeki remained in Thembuland. The young Matiwane never ruled as he died in a skirmish en route to the land of amaMpondomise. Myeki later died in Thembuland.

4.5.3 After the death of Myeki, Mbali was regent for Mhlontlo, the son of Matiwane who was still a minor at the time.

4.6 **A Kingdom Revived**

4.6.1 According to the Matiwane house on or about 1855 Mhlontlo became the king of amaMpondomise and effectively revived the kingship in that :-

(a) The colonial government recognised him as king. This was evidenced by reference to

Mhlontlo as *paramount chief* of amaMpondomise.

- (b) Other traditional leaders also recognised Mhlontlo as king. Adam Kok of the Griqua and Lebenya of Bakwena among others, paid “busa cattle” (seeking citizenship) to Mhlontlo in order to settle in his area of jurisdiction.
- (c) It is customary for royalty to intermarry. AmaMpondomise royalty intermarried with other royalties, for example: Myeki’s daughter, Noposi, married Sandile of amaRharhabe; Notasi, another daughter of Myeki, married Mtirara of abaThembu and the present queen mother is the daughter of Mxolisi Sandile and sister to the paramount chief of amaRharhabe.
- (d) When Mhlontlo ascended the throne, he was the first leader of amaMpondomise to encounter the colonialists. The colonialists annexed East Griqualand and Pondoland in 1861 through the Maitland Treaty. Following the Maitland Treaty, the colonialists relocated various immigrant tribes into areas previously

under the jurisdiction of amaMpondomise. These were the Bakwena and Griquas referred to previously, as well as Batlokwa of Lehana and amaHlubi of Ludidi.

- (e) The colonialists undermined the authority of Mhlontlo in this area as they declared it no-man's-land. Thus, the immigrant tribes were independent of the amaMpondomise traditional leadership. The leaders however paid homage to Mhlontlo and went so far as to pay "*ukubusa*" cattle to him.
- (f) However, there were tensions as the tribes in this area were constantly under threat from amaMpondo and amaBaca. As a result, they sought British protection.
- (g) AmaMpondomise were granted British protection and as such they were:-
 - (i) virtually subjects of the British monarch;
 - (ii) under the authority of the British administration. Consequently, Hamilton

Hope, a magistrate, was placed in the area to administer their affairs;

(iii) expected to assist the British in their wars.

(h) Mhlontlo refused to assist the British in the Gun War of 1880 in Lesotho. The British authorities ignored Mhlontlo and gathered arms and warriors to prepare for the attack against Basotho. AmaMpondomise warriors turned on the British and the Magistrate of the Qumbu district. The warriors killed two white army officers and Hope, the magistrate of Qumbu.

(i) An uprising against colonial rule occurred which resulted in Hope's War. The colonialists successfully quashed the uprising in 1881.

(j) The colonialists claimed that Mhlontlo had killed Hope and wanted to arrest him. Fearing arrest, Mhlontlo sought refuge in Lesotho, and lived there from 1883 to 1903. Large

sections of amaMpondomise fled to Pondoland.

- (k) The colonial authorities arrested Mhlontlo in Herschel when he attempted to visit his people. He was charged with the murder of Hope and two policemen. He was acquitted of all charges but was nevertheless banished to King Williamstown and later Willowvale. The colonialists permitted Mhlontlo to return to Qumbu in 1906 where he lived stripped off his traditional authority and title.
- (l) During the exile of Mhlontlo, the colonialists relocated various traditional communities into the area of amaMpondomise from King Williamstown, Umzimkhulu and Alice who have lived and adopted the culture of amaMpondomise to this day.
- (m) The house of Matiwane contends that Mhlontlo was the last officially recognised king of amaMpondomise. He died in 1912.

5.

CUSTOMARY LAW OF SUCCESSION OF AMAMPONDOMISE

- 5.1 A king must be born of a great wife. The traditional community contributes to the *lobola* of the great wife.
- 5.2 In the event of the rightful successor pre-deceasing his father, a younger brother born of the great wife succeeds.
- 5.3 In the event that there is no male issue in the great house, the eldest son of the *iqadi* house or support house of the great house will succeed. A traditional ceremony symbolically transfers the son of *iqadi* house into the womb of the great wife.
- 5.4 Where the king has no male issue, the king's younger brother, from the great house, will succeed and thus the royal lineage shifts.
- 5.5 Where the king dies without male issue, and without male siblings, the custom of *uphahlo* is practised. *Uphahlo* is when the eldest daughter of the king will "marry" a woman from a royal house chosen by the nation. The eldest

daughter of the king will choose a member of the royal family to raise seed for the purposes of reviving the kingship.

5.6 If the king is incapacitated and cannot perform his duties as king, the king's successor-in-title will take over whilst he is still alive.

5.7 If the heir to the throne is still a minor, his uncle, the king's brother, will be regent .

6.

6.1 **CURRENT STATUS**

6.1.1 Nolitha Matiwane, the mother of Loyiso Matiwane was appointed regent on behalf of her son Loyiso. She is a senior traditional leader of amaMpondomise, appointed as such in terms of section 6(1) of the Republic of Transkei Constitution Act No. 15 of 1976; She is the head of the Ebotwe Kwa-Pakeni Tribal Authority in the district of Qumbu, Eastern Cape.

6.1.2 Vicks Velile Thonjeni currently does not hold any traditional leadership position.

6.1.3 Masibulele Maseti currently does not hold any traditional leadership position.

7.

DETERMINATION

7.1 Issues to be Determined

7.1.1 The issues are:-

(a) whether in the course of history of amaMpondomise a kingship was established;

(b) if it was established, by whom, how, and when;

(c) whether the kingship was lost and if so, how;

(d) was the kingship restored or revived.

(i) if so, how?

(ii) if not, can the kingship be revived or restored.

(e) If the kingship is to be restored, under whose lineage should it resort?

7.2 **Analysis of Issues**

7.2.1 In pursuit of uniformity in the Republic as envisaged by the Framework Act the Commission takes cognisance of the following principles:

- (a) The establishment of an independent traditional community under one leader;
- (b) Welding together diverse cultural and linguistic elements or communities each with its own recognisable traditional leader under one principal traditional leader;
- (c) The community should not have lost its independence through indigenous political processes which resolved themselves during the centuries before colonial intrusion;
- (d) The principal traditional leader should rule over the entire traditional community with linguistic and cultural affinities rather than a section thereof.

7.3 **Analysis of Evidence**

Whether in the course of the history of the amaMpondomise a kingship was established?

7.3.1 Sibiside is known as the common patriarch of abaMbo, however there is no evidence that he had established a kingship. He fathered three sons: Njanya, Dlamini and Mkhize. Dlamini broke away to establish amaSwati traditional community. Njanya also broke away and established his own traditional community. Mkhize left and was assimilated into the traditional community of amaZulu. Njanya in turn fathered three sons, Mpondomise, Mpondo and Xesibe.

7.3.2 The communities that were led by Sibiside, Njanya and Mpondomise, respectively, were just like all other indigenous peoples of South Africa, semi-independent but not kingdoms. They lived in loose confederations. In order for the traditional leader to be elevated to the status of king he had to fight and conquer neighbouring communities. There is no evidence that any of those leaders conquered, assimilated or subjugated any traditional communities.

7.3.3 Mpondomise inherited the position of his father and merely renamed the traditional community amaMpondomise. Mpondo broke away and established amaMpondo

7.3.4 Mpondomise was succeeded by Ntose and Ngcwina respectively.

7.3.5 Ngcwina fathered several sons:-

(a) Dosini, Ngqukatha and Gcaka, all born of the great house;

(b) Nxotwe was born of the right-hand house.

(c) Cira was the son of *iqadi* house.

7.3.6 It is common cause that Dosini, as the first-born son of the great house, was the rightful successor of Ngcwina. It is also common cause that Cira succeeded Ngcwina. There is no evidence of either Ngcwina or Cwira having established a kingship.

7.3.7 According to the house of Matiwane, Dosini was disqualified as heir due to misconduct. The houses of Thonjeni and Maseti on the other hand contend that Dosini was compelled by Ngcwina to surrender

his position as successor- in- title as Ngcwina favoured Cira over Dosini.

7.3.8 Cira was succeeded by Mhle, Sabe, Qengebe, Ngwanya, Pahlo, Mgcambe and Myeki. Myeki ruled during the period of the Mfecane wars. The Commission finds that they did not establish a kingship.

7.3.9 AmaMpondomise traditional community under the leadership of Myeki were disintegrated by the turmoil caused by the Mfecane wars:-

- (a) Myeki and some of his followers were forced to seek refuge from abaThembu;
- (b) Other members of the community joined amaMpondo permanently.

7.3.10 The Commission finds that even if it is argued that a kingship existed, it was disintergrated by the wars of turmoil or Mfecane Wars.

7.3.11 Mr Mbabama, on behalf of the Matiwane house, argued that the kingship of amaMpondomise was maintained whilst Myeki was in exile as he left his

area of jurisdiction with his people and councillors. He further argued that even though the kingdom was destroyed, the chore of the kingship was maintained at the Great Place in Thembuland.

7.3.12 The Commission finds that this cannot hold in that the chore of the kingship is the king and his councillors. Myeki could not be said to have travelled with the chore of the kingship to the area of jurisdiction of another king. In Thembuland, Myeki would have been under the authority of his host Mtirara. He would not have exercised his authority over anyone beyond the few followers he came with and even then such would have had to be sanctioned by Mtirara.

7.3.13 In an endeavour to restore “the kingship” Matiwane, the son of Myeki, tried to return to the land of amaMpondomise. He never reached his destination as he died in a skirmish along the way. AmaMpondomise were further disintergrated.

7.3.14 Myeki died in Thembuland. It is alleged that after the death of Myeki, Mbali was regent for Mhlontlo,

the son of Matiwane, who was still a minor at the time.

7.3.15 In 1855 Mhlontlo became the leader of amaMpondomise. He was the first traditional leader of amaMpondomise to encounter the colonialists:

- (a) In terms of the Maitland Treaty, East Griqualand, which formed part of the land of amaMpondomise was annexed in 1861 and deemed no-man's-land.
- (b) The colonialists undermined the authority of amaMpondomise by relocating various immigrant traditional communities onto the land of amaMpondomise.
- (c) Notwithstanding this, other traditional leaders such as amaHlubi, Bakwena, Batlokwa and the Griquas paid *busa* cattle to Mhlontlo.
- (d) Mhlontlo fortuitously requested British protection for amaMpondomise due to

constant attacks from amaMpondo and amaBaca.

(e) Mhlontlo and his people were granted British protection. Mhlontlo had not been aware of the extent of the conditions of such protection, which subjugated amaMpondomise and disempowered the traditional leaders. This led to bitter rivalry between amaMpondomise traditional leaders and the British authorities.

(f) This British protection spelt the end of the rule of Mhlontlo and 'the amaMpondomise kingship' in that his refusal to take up arms against Basotho and the Hope War in 1881 led to his exile.

7.3.16 The Commission finds that even though the Commission accepts that Mhlontlo was a prominent traditional leader of amaMpondomise, the evidence before the Commission does not support the contention that Mhlontlo held the position of kingship.

- 7.3.17 Although other traditional leaders such as those of amaHlubi, Bakwena, Batlokwa and the Griquas paid *busa* cattle to Mhlontlo, there is no evidence of amaMpondomise exercising authority over them. They remained independent and were not assimilated into the community of amaMpondomise.
- 7.3.18 Furthermore, paying *busa* cattle did not necessarily mean that one placed oneself under the authority of the recipient traditional leader but was used as a sign of respect and recognition of the prominence of the leader. For example, the Basotho king Moshoeshoe paid *busa* cattle to Shaka but was never under his authority.
- 7.3.19 According to the Matiwane house, amaMpondomise were recognised as kings in that amaMpondomise royalty intermarried with other royalty, for example the daughters of Myeki married amaRharhabe and abaThembu royalty.
- 7.3.20 It is not unusual for royalty to intermarry. Ideally a prince should marry a princess. However, royalty intermarriage is not restricted to the level of

kingship only. With regard to the examples of the daughters of Myeki marrying the sons of amaRharhabe, during the reign of Myeki, amaRharhabe were not a kingship. They were only elevated to the level of paramountcy by the apartheid regime. The Commission has found that the paramountcy of amaRharhabe is not a kingship.

7.3.21 AmaMpondomise claim that Mhlontlo was officially recognised by the colonialists as a paramount chief. The Commission has found no evidence to support this contention.

7.3.22 After the Mfecane wars, many traditional communities disintegrated and struggled to restore their independence. AmaMpondomise were no exception. As a result, there were independent communities around them.

7.3.23 There is no evidence that amaMpondimise subjugated amaHlubi, amaBhaca, Bakwena and the Griquas. Even today, these communities exist independently.

7.3.24 It is clear that after the Mfecane Wars amaMpondomise were never stable or entrenched in their former position as a traditional community, as they were, according to their own version, under constant threat from amaMpondo and amaBhaca.

7.3.25 Even on the claim that Mhlontlo revived 'the kingship' of amaMpondomise, the Commission has found that Mhlontlo was on par with other traditional leaders of the neighbouring traditional communities such as amaHlubi and amaBhaca. For reasons stated hereinabove, Mhlontlo did not revive 'the kingship' of amaMpondomise. The evidence before the Commission does not prove that either Mhlontlo or his predecessors having established a kingship.

7.3.26 The Commission deems it not necessary to make a finding on the legitimacy of the individual claims as it has found that amaMpondomise have no kingship.

8.

CONCLUSION

8.1 In conclusion:

8.1.1 In terms of the Framework Act, amaMpondomise do not have kingship.

8.1.2 Thus, there is no kingship to be restored.

8.1.3 Therefore claims by Loyiso Matiwane, Vicks Velile Thonjeni and Masibulele Maseti are unsuccessful.