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THE TRIBES  
OF  
RUSTENBURG  
AND  
PILANSBERG DISTRICTS

by

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## Boundaries

1 The Rustenburg district was first defined by proclamation in the Government Gazette 50/1909 dated 16/7/09. Its boundaries were altered in proclamation No.197 of 19/8/1913 which transferred the farm Straatsdrift 977 to the Marico district, and in No. 72 of 9/4/1926, by which the farm Klipkop 327 was transferred to Pretoria district. The boundaries of the magisterial district of Rustenburg were again proclaimed in G.G. No. 125 of 8/6/1928, when Brits district was created.

2 The magisterial district of Rustenburg is divided into the Native Affairs district of Rustenburg and Pilansberg. The boundary between them was defined in G.N. No. 298 of 1928 which defined the whole of Pilansberg district. By G.N. No. 2464 of 22/11/1946 the following farms were transferred from Rustenburg to Marico district: Modderfontein 58, Zyferkuil of Gatwater 201, Rondavelskraal 420, Kwarriefontein 540, Koedoesfontein 675 and Twyfelpoort 899. Proc. No. 235 of 12/10/1938 lists the farms transferred to Brits district. Procl. No.9 of 26/1/34 transferred Sterkstroom 586 to Waterberg district. The sub-district Thabazimbi and Native Commissioner's court were constituted by Proc.No. 98, G.G. No. 4368 of 28/4/1950. According to Schedule B and C thereof, the farms Welgevonden 26 and Styl-drift 583 were to be administered by the Native Commissioner, Rustenburg, while Rhenosterfontein 887 and Zanddrift 886 fell under the control of the Pilansberg office. Brakkuil 318, portion of which belongs to the baPhiring, remains under the control of the Native Commissioner, Marico district.

3 The released areas No. 11-20 in the magisterial district of Rustenburg were defined in Part III of the 1st schedule to the Native Trust and Land Act No. 18 of 1936.

## Extent

4 The Rustenburg district, as defined above, now is 9020 square miles in extent, the Native Affairs district of Rustenburg is 3320 square miles and Pilansberg 5700 square miles. (According to the Census Office and Native Commissioner, Pilansberg).

5 The tribally and privately-owned areas of the Native Affairs district of Rustenburg comprise about 176,500 morgen, Trust Land about 58,000 morgen (1950). The tribally and privately owned Native land of the Pilansberg district amounts to 153,900 morgen, whilst Trust land covers 288,418 morgen (1950).

## Control

6 In 1902 control of the districts under discussion fell under the Native Commissioner "Western Areas". From 1903 there was a Sub-Native Commissioner on the staff of the Magistrate at Rustenburg. From 1937 to 1944 there was a II grade Native Commissioner, from 1944 to 1947 a I grade Native Commissioner, since 1947 a senior grade Native Commissioner.

7 An Assistant Native Commissioner was stationed at Pilansberg from 1939; a II gr. Native Commissioner, from 1/8/1946, when Pilansberg became an independent district. In 1949 a I gr. Native Commissioner was appointed, followed later by a senior Native Commissioner.

8 There are an Assistant Magistrate and an Additional Assistant Native Commissioner (1946) at Thabazimbi.

## Geography

9 The Native Affairs district of Rustenburg is situated mostly in the Bushveld area of the Transvaal, whilst its south-western and south-eastern corners are virtually highveld. Most of the eastern

part of the district is hilly and includes the Magaliesberg range (the Cashan Mountains of early literature). In the western part of the district there is another broad chain of hills the Zwart-ruggens, running from east to west and down south to Koster.

10 From the mountainous parts of the bushveld as well as from the highveld there issue numerous small streams which combine to form a number of rivers. All the watercourses in the two districts form part of the Marico and Crocodile (Odi) river systems. Most of them are dry except in the rainy season, or leave pools here and there. For rivers in the tribal areas see para. 5 of the individual tribes.

11 Altitudes. The highveld portion in the southern part of the district averages 5,000 ft. in altitude, with isolated elevations up to 5,500 ft. The mountainous and hilly parts of the bushveld region attain an altitude ranging from 4,000 to 5,000 feet. The Pilansberg, Krantzberg and Thabazimbi hills are higher. The lowest parts of the country, mainly river valleys, have an altitude of between 3,500 and 3,000 ft. or less. The veld lies within an altitude of 3,000 to 4,000 ft.

12 Precipitation decreases towards the north-west. Annual rainfall figures will be quoted in the chapters (sections 5) dealing with the individual tribes. As the annual "Rainfall Normals" were last published in 1939, I quote the figures showing the monthly distribution of rain in inches for a few important stations only. See Table 1.

13 Table I

Table I

| R A I N F A L L            |       |       |       |       |       |
|----------------------------|-------|-------|-------|-------|-------|
| No. of station             | 1394  | 1318  | 1363  | 1359  | 1319  |
| Altitude ft.               | 3675  | 4300  | 4000  | 3600  | 3450  |
| Period of years up to 1935 | 31    | 25    | 25    | 11    | 13    |
| Oct.                       | 1.90  | 1.60  | 1.62  | 1.44  | 1.05  |
| Nov.                       | 3.65  | 3.55  | 3.57  | 3.28  | 2.51  |
| Dec.                       | 4.09  | 3.75  | 4.28  | 4.22  | 3.86  |
| Jan.                       | 4.91  | 4.51  | 5.02  | 4.30  | 4.22  |
| Feb.                       | 3.98  | 3.47  | 3.91  | 3.34  | 3.25  |
| Mar.                       | 3.82  | 3.23  | 3.93  | 3.02  | 3.34  |
| Apr.                       | 1.00  | 1.15  | 1.11  | 1.73  | 1.25  |
| May                        | 0.63  | 0.64  | 0.69  | 0.52  | 0.60  |
| June                       | 0.16  | 0.12  | 0.12  | 0.18  | 0.18  |
| July                       | 0.31  | 0.30  | 0.26  | 0.23  | 0.20  |
| Aug.                       | 0.44  | 0.40  | 0.52  | 0.11  | 0.12  |
| Sept.                      | 0.63  | 0.61  | 0.45  | 0.69  | 0.49  |
| Annual total               | 25.52 | 23.33 | 25.48 | 23.06 | 21.07 |
| Days                       | 78    | 50    | 54    | 58    | 55    |

Key to rain station numbers:

1394: Rustenburg (Police)  
 1318: Zwarttruggens  
 1363: Pilansberg  
 1359: Middelwit  
 1319: Klipkuil

14 Both districts are rich in minerals, such as iron ore at Thabazimbi, chrome to the west of the Pilansberg hills and along the Magaliesberg, platinum along the Magaliesberg and here and there gold, diamonds, lead and fluorspar. Only iron was mined in ancient times. The modern mines to a large extent employ foreign labour. The local tribes mostly consider it beneath their dignity to work in these mines. For origin and numbers of foreign labour see Table XIII.

15 Except for the highveld regions which extend only over a limited area, the scenery in both districts is that of typical bushveld dotted with numerous thorn trees, thorn scrub, and a sprinkling of other trees as well as of euphorbias and aloes. Except on the Trust farms, the grazing is rather poor. In the Rustenburg area nearly all game has vanished save for a few buck, jackals, and an occasional herd of baboons. In the Pilansberg area game is somewhat less scarce though by no means plentiful. Much damage is being done by jackals and wild pigs. There are further, quite a few wild ostriches (50 to 100 in the district), hartebeest, some groups of kudu on various farms (e.g. on Klipkuil 509 c.140), rooibok or impala (about one thousand on various farms, e.g. Nooitgedacht 35 c.300, Middelkuil 564, Cyferkuil 533, Nooitgedacht 281, Haakdoornfontein 169), rietbok in isolated groups on various farms. Duikers and steenbok are found throughout the whole area. Leopards, hyenas, and herds of baboons are encountered mainly in the hills. In the days of the great trek the Rustenburg area presented a very different picture from what it looks like to-day. Apart from the luxurious and picturesque vegetation which prevailed at that time, the country teemed with wild life of which Harris (*The Wild Sports of Southern Africa*, London 1874, p.195) gives the following description dating from the year 1836:

16 "Three hundred gigantic elephants, browsing in majestic tranquillity amidst the wild magnificence of an African landscape, and a wide stretching plain, darkened, far as the eye can reach, with a moving phalanx of gnoos and quaggas, whose numbers



literally baffle computation, are sights but rarely to be witnessed; but who amongst our brother Nimrods shall hear of riding familiarly by the side of a troop of colossal giraffes, and not feel his spirit stirred within him? He that would behold so marvellous a sight must leave the haunts of man, and dive, as we did, into pathless wilds, traversed only by the brute creation into wide wastes, where the grim lion prowls, monarch of all he surveys, and where the gaunt hyaena and wild dog fearlessly pursue their prey." Or travelling on the eastern border of the district near the Elands River. (p.169): "...a second valley had opened upon us, surrounded by bare stony hills, and traversed by a thinly-wooded ravine, Here a grand and magnificent panorama was before us, which beggars all description. The whole face of the landscape was actually covered with wild elephants. There could not have been fewer than three hundred within the scope of our vision. Every height and green knoll was dotted over with groups of them, whilst the bottom of the glen exhibited a dense and sable living mass....; and at others seen majestically emerging in to the open glades, bearing in their trunks the branches of trees with which they indolently protected themselves from the flies."

17 Harris (p.231), besides other travellers, reports tsetse fly on the lower Crocodile River at the foot of the Mural (Moralo) Mountains leading up to Krantzberg of the eastern bank of the river. He says: "During the rainy season especially they are infested by a large species of gadfly, nearly as large as a honey-bee, the bite of which, like a similar pest in Abyssinia, proves fatal to cattle." The tsetse fly was still on the Crocodile River until the rinderpest in 1896.

Early European Explorers historical events and changes.

18 The early European travellers and missionaries were well acquainted with the baTlhaping. Some of these Europeans and others trekked further north to the baRoLong, baHurutshe and baNgwaketse. Campbell was the first to see some Kwena in the Hurutshe country in 1820. He calls them Boquains ("Travels in South Africa", p.291) without saying where they came. The old travellers did not proceed far north into the Marico district, but turned east into the area under discussion here, and so did the immigrant Boers who came later.

19 The earliest descriptions of the Rustenburg-Pilansberg area are those of Dr. Andrew Smith who was there in 1834, of Rev. Robert Moffat (1829 and 1835), and Capt. Cornwallis Harris (1836). Moffat mainly describes the Matabele conquerors ("Matabele Journals of Robert Moffat 1829-1860," London 1945), whilst Harris chiefly describes the wild animals and scenery ("The wild sports of Southern Africa," London 1844). There had been earlier visitors, e.g. the traders Schoon and William (1829) and Whittle, who trekked to the north-west of the Magaliesberg in 1832.

20 Long before the arrival of the first travellers, the Natives were already trading ivory for certain European-made goods, mainly beads. The Ngwato and Kwena obtained their beads from the "Malaquini" (A. Smith p.193), i.e. the Mogalakwena River in Potgietersrust district, through the Laka tribe.

21 After Campell's meeting with some Kwena in 1820 and before any of the other travellers mentioned had visited the Rustenburg area, Sebetwane had devastated a considerable part of the country. The present tribes remember little about him. They only speak of a baTlhakwane war (between 1823 and 1827) and a leader called Ramabusetsa; the baKgatla speak of the Malegogwana war, the baPo remember Sebetwane and one Ratsebe, the leader of his regiments. Sebetwane's people were baFokeng of Patsa who first

lived on the Kurutlele mountain on the left bank of the Tikwane (Vet) River in the O.F.S. Sebetwane was the second son of Mangwane. After his tribe had been worsted by the baTlôkwa in c.1822, he decided to migrate to the north, from where his ancestors had come some centuries before. In 1823, on his way to Dithakong (Kuruman), he was overtaken and attacked by the baTlôkwa of the chieftainess Mantatise, after whom they were called Mantatees. Many warriors fell on either side. The baTlôkwa returned to Basutoland after burning Dithakong, but Sebetwane was joined by a number of deserters from the baTlôkwa. (Ellenberger, History of the Basuto, 1912 p.305-330). He then forced his way through the Rolong country, fought the Ngwaketse chief Makaba and the Hurutshe under their regent Diutlwileng, and settled at Dithubaruba (some hills south of Molepolole) among the baKwena of Motswasele and Setshele. Between 1824 and 1826 he attacked the chief Kgosi XVII and his baTlôkwa (now in Pilansberg district), and the baKgatla, at the confluence of the Pienaars and Crocodile rivers. A few weeks before Bain and Biddulph arrived in the Ngwaketse country, Sebetwane and his men had again raided this tribe, and in August 1826 another battle with the Ngwaketse under their chief Sebege was expected. Sebetwane was defeated and left for the north in 1826-7 where he fought other battles with the baMangwato and the baTawana before he eventually reached the Okavango and Barotseland. Livingstone visited them near the Zambezi and met Sebetwane two days before his death in 1851. His tribe was then known as the Makololo. They had subjected the local tribes to their rule and although much reduced in numbers by fever, were the lords of the land.

22 Moffat wrote about the Kwena country of the Rustenburg area in 1829 (Matebele Journals Vol.I. p.8) as follows:

23 "The country through which we now passed was along a range of hills running nearly east-south-east, while the country to the north and east became more plain, beautifully studded with small chains of mountains and conical hills, along the bases of

which lay the ruins of innumerable towns, some of amazing extent. The plains and valleys, of the richest soil to a great depth, had once waved with native millet and been covered with pumpkins, water melons, kidney beans and sweet reed, all of which are cultivated through the interoir. The ruined towns exhibited signs of immense labour and perseverance, every fence being composed of stones, averaging five or six feet high, raised apparently without either mortar, lime, or hammer. Everything is circular, from the inner fences which surround each house to the walls which sometimes encompass the town. The remains of some of the houses which escaped the flames of marauders were large and showed a far superior style and taste to anything I had before witnessed. The walls were generally composed of clay with a small mixture of cow-dung, and so well plastered and polished with the former (mixed with an ore) that they had the appearance of being varnished. The walls and doors (doorways) were neatly ornamented with architraves and cornices, etc. The pillars supporting the roof in the form of pilasters, projecting from the wall and fluted showed much taste.  
 .....

24 In the same Vol. I (p.6, 7) Moffat describes how the country had changed in the five years since he had seen it first.

25 "..... The whole country appeared once to contain a dense population. Now since the invasion of the Mantatis and the terror of the Matabele, it had become the habitation of wild beasts and venomous reptiles, where lions roam at large as if conscious that there is none to oppose, which from the late extirpating wars have become so inured to gorge on human flesh that they are now a terror to the traveller, who hears with dismay his nightly roarings echoed back from the surrounding hills and glens.  
 .....

26 ..... In the course of the day I passed a village containing forty houses built on poles about seven feet high from the ground. These formed a circle, and each house distinct. A forked branch

of a tree is placed to each, which is their ladder by which to ascend. In the centre of the circle was a huge heap of horns and bones of the game they had killed."

27 The descriptions of the country by the above-mentioned travellers fall in the time when Mzilikazi (in Tswana Moselokatse) and his Matebele were masters of the country. Mzilikazi had once been a commander of the Zulu armies under Shaka. Having lost Shaka's favour, he left for the north with 200-300 warriors. In 1823 he passed through Vryheid district, reached the Komati (Nkomazi) and Olifants Rivers, and lived there for a fairly long time at his ekuPhumuleni kraal (the place of rest). The Matebele arrived in the western Transvaal in 1825 and exterminated, expelled or subjugated the original inhabitants. On the Apies River, north of Pretoria, he built some large military kraals called enDinaneni, enKungwini and enHlahlandlela (Bryant, "Olden times in Zululand and Natal", 1929) where he resided himself in 1826. In 1829 he sent his prime minister Incumbata to Rev. Moffat at Kuruman. Moffat visited him on the upper Apies River in 1830. In 1829-30 the westernmost Matebele cattle post stood north of the Magaliesberg, possibly near the present Hartebeestpoort dam. Moffat gives a vivid description of the methods by which Mzilikazi swept the happy and cultured baKwena from the face of the earth. Whenever he "captured a town, the terrified inhabitants were driven in a mass to the outskirts, when the parents and all the married women were slaughtered on the spot. Such as had dared to be brave in the defence of their town, with their wives and the children, were reserved for a still more terrible death: dry grass saturated with fat was tied round their naked bodies and then set on fire. The youths and girls were loaded as beasts of burden with the spoils of the town to be marched to the home of the victors. If the town were in an isolated position, the helpless infants were left to perish either of hunger or to be devoured by beasts of prey..... Should a suspicion arise that there was a chance that the helpless infants might possibly fall into the hands of some of their friends, they prevented

this by collecting them into a fold, and after raising over them a pile of brushwood, applied the flaming torch to it, when the fold, the town and all it contained, so lately a scene of mirth, became a heap of ashes."

28 The Griquas of Barend Barend, trading with the baKgatla Chief Pilane in 1830, promised to drive Mzilikazi out of the country with their fire-arms and to give his cattle to them. The Matebele had cheated the Griquas in trading and Mzilikazi had prohibited the baKgatla of Pilane from trading with the Griquas. In 1831, just when Mzilikazi's regiments were away raiding far to the north. Barend Barend and his Griquas swooped in and captured c.4000 head of cattle. On the way back they were warned by some women that the enemy might return and pursue them. The Griquas felt so secure that they neglected to put out sentries at night, and were moreover divided into small parties around the cattle when the Matebele attacked them. The massacre took place upon a low ridge between two valleys near a hill "Clabalican" or Moordkop according to Dr. A. Smith, and on the Hex River "Machachochan" according to W. C. Harris, south of its confluence with the Elands River (Kgetleng). Only two of Barend Barend's men escaped. Four years later Dr. A. Smith ("The diary of Dr. Andrew Smith 1834-36", Cape Town 1940, p.116) was near the place and got the following description from one who had seen it: "On reaching the spot he did not require to be told that he was now upon the scene of action; the number of bones told the tale. He says skulls of men and horses and bones of different parts of the bodies of both lay so thick that they could be distinctly seen from a distance. In one place a great number of bones of horses were almost in a line which probably was one of the places where they made them fast. Upon looking round they found broken stocks of guns, flaps of saddles, stirrup-irons, old clothes, hats, balls, powder-horns etc. in abundance. He picked up the lock of a gun, but without cock. So certain were the Griquas that night that no danger awaited them that they actually stripped to go to sleep." In 1835 W.C. Harris also visited and described the place.

29 In 1832 the Matebele entered the Hurutshe country, but their headquarters remained in Rustenburg district on the Toelanie (Tholwane) River near the present Silverkrans post office. The references in other sources to a residence at Silkatskop actually refer to another headquarters they had on the farm Zilkaatskop 122, 32 miles north-west of Silverkrans, on the Marico River.

30 About 1835 the Zulu chief Dingaan sent men to recover the cattle of the royal family which Mzilikazi had taken. The Matebele were defeated twice and Mzilikazi moved further west. (cf. Bryant, *Olden Times in Zululand*, p.429/30). In Marico district he later had his headquarters at Mosega (Zendelingspost 268), and at Kapain (Zilkaatskop 122).

31 In his "Matebele Journals" (Vol. I, p.143-4) Moffat also describes aspects of the character and mentality of Mzilikazi and the Matebele differing from those which is generally accepted.

32 "Singleness of control, albeit completely despotic, made for efficiency and discipline beyond any thing found among the subjects of other tribes, like those governed by Sechele and Sekhomi. 'Though the people of Moselekatse', he wrote to Tidman, February 7, 1855) 'are composed of Matebele or Zulus (the original stock) and of every tribe from the Bakuona tribes to the south, the Mashona to the north, and Batongs, they are transformed by the nature of the government under which they live, and exhibit characteristics of intelligence and prompt attention, compared to which the tribes from which they have been taken possess but a shadow'. Again and again Moffat notes with surprise and approval the superior manners of the Matebele, their strict courtesy and their freedom from the besetting sin of most native peoples, of persistent begging and stealing from visiting white men. He also testifies to the happy spirit prevailing among the Matebele, in contrast to the intimidation and fear in which Dingane's Zulus lived. Whenever Moselekatse, in his excursion with Moffat, came to a native village, the people flocked to welcome him with songs and dances; which may have been

conventional rejoicings, though the missionary's descriptions of their spontaneity and heartiness seem to suggest that they were sincere. It would be foolish to pretend that Moselekatse was a benevolent despot. Everybody and everything lay at his sole mercy, and none of his people dared withstand or gainsay him."

33 Besides other information on social customs of the Matebels, Dr. Andrew Smith gives the following description ("The diary of Dr. Andrew Smith 1834-36" Cape Town 1940 van Riebeck Society No. 21, 2 Vol.p. 118): "Before sunset we reached one of Masalacatzie's outposts where were a great number of cattle principally cows, in charge of a few youngmen, the ringkop who had the chief charge of the post being absent on a visit to his wives. They say that a portion of the ring-kops are detached in this way in charge of posts whilst their wives are at their regular kraals, and that whilst on this duty they can from time to time either go and see their wives or their wives may visit them, but they never reside at their kraal. From this sort of arrangement generally half of the married men are living apart from their wives; they say it is the custom."

34 Smith also mentions many occasions of executions (p.131/2) as follows: "When they came near to an aardvark hole Umcotue said something to him and he immediately laid himself down upon his belly with his hands crossed under his forehead; so as he got in that position the other with an axe gave him a cut in the back of the neck which separated the vertebrae. Bled much. He then took the kaross, pulled it up under his head, turned him over, and then pushed his head into the hole. The right leg bent inwards the left being a little bent. He then took a thick sharp stick and pushed it up his anus and left about six inches out. The stick was about two or three feet in length. He pushed the stick with great violence into the body, then took up the axe and returned to the kraal. He had the stick, axe and hassagay when he came from the kraal....." and another case: "Then Combati went to Masalacatzie and talked for a time. Calopi then came and took him



by the hand. He stood up and he carried him away in front of the others to Masalacatzie. Calepi then made fast his arms against his sides. He then lay down on his side and Combati fastened his legs together below the knees. Then Calepi fixed ariem round his neck, whilst Umcotue brought a long stone which they fastened by the rien. Then Combati took him by the legs Calepi by the shoulders, and threw him from the bank into the water. They stood for some time and then walked off. His limbs and body continued for two days above water; his head was under."

35 About the policy of Mzilikazi towards the subjected tribes Smith wrote (p.171/2); "The Matabeli often take away their young children from them, and when they get them home they tie their hands behind their backs and a Matabeli gives them milk and also medicine in order to wean them from thinking about their parents. The young women they take away; the old they permit to remain. They say that sometimes when they least expect it a commando surrounds them in the night and puts them all to death. The policy of Masalacatzie is to endeavour by civility, etc., to gain the confidence of persons they wish to destroy and then they fall upon them."

36 In 1837 the Matabele were expelled from Mosega (Zendelingspost 268, Marico district) by c.130 Boers led by Potgieter and Uys. They left for the north and in 1840 settled in the Matoppo Hills (near the present Bulawayo) in Rhodesia. In 1842 the Matabele again raided the baKgatla. Mzilikazi died in 1868.

37 The first Voortrekker to settle in the Rustenburg district was Hendrik Potgieter. He lived near Phokeng. In 1839 the Boers founded the village of "Magaliesberg", which in 1850 became Rustenburg. In the Huisgennot of 3 Feb. 1939, F. Lion Cachet explains the name Rustenburg as follows....."omdat de Boeren hier minder van Kaffers te lijden hadden en konden zij rustiger hun plaatsen bebouwen, dan elders." Rustenburg had c.700 European inhabitants at that time.

38 Between 1850 and 1870 the growing demand for Native farm labour led to troubles with several local chiefs who were asked to supply it. Between 1860 and 1880 several Mission Societies began their work among the Native tribes of the district. They established the first schools for the Native population. With the opening up of the diamond and gold mines more and more of the young men periodically left the district to work there. In modern times, with the growth of European towns and industries, the Natives of the Rustenburg and Pilansberg districts prefer to work there and very few now go to the mines. The local mines (iron, chrome, platinum) were all begun after the first world war, and have affected the local population but little, as their labour is drawn from other parts of the Union and outside.

39 Rustenburg is a district where the Native population is not far from large European centres, yet also lives in secluded tribal communities in between European farms. The most intensive European influence is noticeable from the east to the centre of the district, and again in the south-west, whilst the north-west more resembles the adjoining Marico district. The signs of European influence are the rectangular dwellings and the numerous houses of European type, the slightly better clothing, the greater importance of money, the more individualistic social life, the larger spread of elementary education, and the larger proportion of workers in better and more highly paid positions.

40 The standard of progress in respect of education, sanitation, clinics, water supplies, agriculture, stock farming etc., varies from tribe to tribe and seems to have resulted largely from the fortuitous circumstance whether the chief and his councillors were active and progressive or not.

41 The tribes in Pilansberg district now have one large Native area to themselves since only a few European-occupied farms are left. Civilisation has penetrated to much the same extent as in the eastern part of Rustenburg district, except for the baTlôkwa

ba Kgosi on Naauwpoort 150. European influence appears to have been stronger in the larger tribes. Detribalization is nowhere yet complete in these two districts, not even in the case of tribesmen who return after ten years in town. Not even in the urban locations of Rustenburg district is there any tendency to break away completely from tribal institutions and customs, but many half-educated Natives are inclined to regard everything connected with tribal life as backward and to be avoided. Even they, when amongst themselves, still show a mentality and behaviour formed by their own tradition. The ideas they have been able to absorb from European civilization are superficial and mainly connected with material things and modern economics.

#### Early and present inhabitants.

42 There are no archeological sites of any importance in the Rustenburg-Pilansberg district. A few bored stones, one of chrome ore, came to my notice.

43 There are three sites in Rustenburg district where rock-engravings have been found: 1) on Avondale 43, where the drawings have been destroyed in recent times, 2) on Commissiesdrift 300, and 3) on the adjoining farm Olifantspoort 253. The drawings mainly represent animals, viz. eland, giraffe, but no human figures. Each figure is outlined in an engraved continual line, the so-called line-drawings. There is no tradition of Makgalagadi or Bushmen ever having resided in the district.

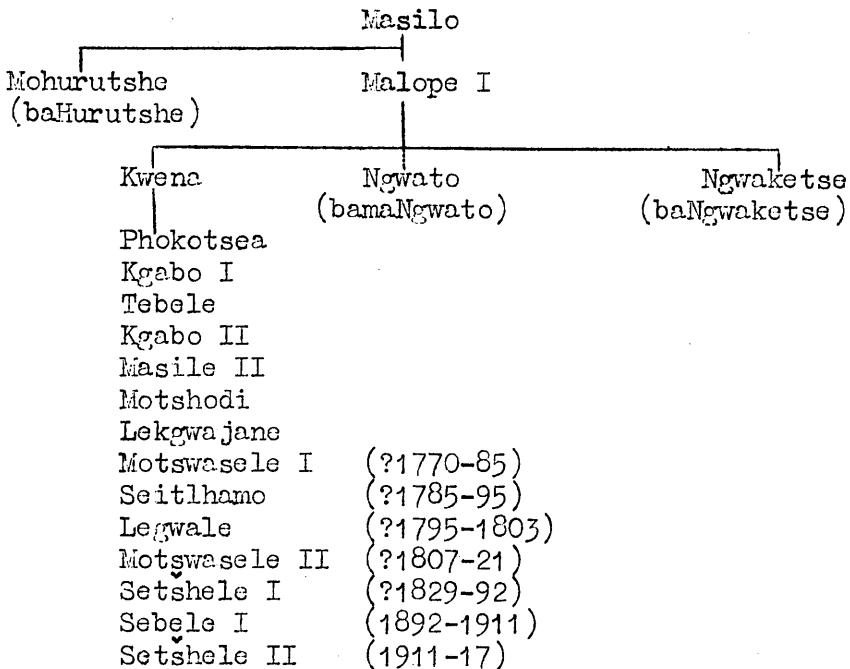
44 The Bantu population probably first settled in this area around 1500. The majority of tribes came from further east.

#### The Kwena tribes

45 The Kwena tribes dominate the tribal picture in Rustenburg district, and it is necessary to refer to their early history here. All these tribes have the kwena (crocodile) totem in common (particulars about this totem, see Stow, "The native races of

South Africa" p.410-413). According to Stow and Willoughby, the baKwena attribute the origin of their totem to the fact that their ancestors once ate an ox which had been killed by a crocodile. It is even believed by some Hurutshe elders that they also had the totem kwena before the Hurutshe and Kwena separated. The history of the Kwena in the Kwena Reserve in the Bechuanaland Protectorate, also called the baKwena of Molepolole, is well known and has been described by several authors. The first splitting up of the Kwena tribes must have taken place about 1600 or even earlier. Other splits occurred between 1810 and 1830.

46 The following genealogy of the earliest Tswana chiefs shows the relationship of some of the Tswana tribes and the position of their chief Kwena (Schapera, "A handbook of Tswana law and custom," p.302):



See also the genealogy of the baKwena ba Mogôpa section 8 which shows certain discrepancies.

47 There are the following Kwena tribes in Southern

## Africa:

- 1) baKwena in the Bechuanaland Protectorate, as mentioned above.
- 2) baFokeng in Rustenburg district. Like the Fokeng tribes in Basutoland they are a very ancient tribe. Their relationship with the other baKwena cannot be proved.
- 3) baKwena ba Mogôpa in the districts Rustenburg, Brits and Pretoria.
- 4) baKwena ba Modimosana ba Ramanamêla,  
baKwena ba Modimosana ba Maaka,  
baKwena ba Modimosana ba Matau,  
baKwena ba Modimosana ba Matlhaku.
- 5) baPhalane, who are of the same stock as the ba Mogôpa and ba Modimosana.  
baPhalane ba Sesobe, who branched off from the baPhalang between 1860 and 1870.
- 6) baKwena ba Molotšwane in Ventersdorp district.
- 7) baKwena ba Moletse in Pietersburg district.
- 8) baTlhaloga in Bochum sub-district of Pietersburg have the totem kwena.
- 9) baKôpa on Rietkloof in Nebo sub-district of Middelburg.
- 10) baMongatane, (three tribes) in Nebo district and Sekukuniland.
- 11) Many baKwena tribes and sections live intermixed with other South-Sotho of various tribes. (the baKubung, two tribes in Ventersdorp district and one in Mohale's Hoek district Basutoland, are not of Kwena origin as it is believed.)

48 The baTaung ba ga Selale became a part of the baKwena ba Modimosana after 1800.

49. In old sources the baKwena are also called Boquain, Baquaina, Baquana, Bakone and Bakuena. The history of the baKwena before 1750-1780 is not clearly remembered and there exists a certain amount of confusion about the names of chiefs. An old Kwena centre is Rathateng (there are two places called Rathateng in Pilansberg district, viz 1) 24° 50' lat. S, 26° 40' long. E and 2) 24° 20' lat. S, 27° long. E. The latter is probably the one where the baKwena

lived). The Kwena chief Motshodi crossed the Marico River and settled at Motshodi (the present Mochudi in the Bechuanaland Protectorate) where he was buried. Under Motswasele I, @ Mmanagana, the Kwena settled at Sokwane some 12 miles north-east of Molepolole (vide McDonald thesis). This is probably the same place as the Kwena town Lokwani, mentioned by Stow (Native races, p.546) on the "Motsi-Motlabi" river and near the present railway siding Metsimacalaba (30 miles east of Molepolole). Seithlamo moved to Di-thêjwane (8 miles from Molepolole). Campbell reported that in 1813 the Kwena capital in the north-east of "Lithako" (north of Kuruman) was three times the size of the Tlhaping town, which would probably give it a population of some 30,000 inhabitants.

#### The baHurutshe

50 Parts of the western half of Rustenburg district were at one time occupied by baHurutshe, according to Fokeng and baHurutshe boo Mokgatla tradition. It is certain that before 1500 they lived on the Zwartruggens and on the Toelanie (Tholwane) River. The baHurutshe boo Mokgatla, are still in the district. The parent tribe of the three present tribes, the baHurutshe at Kolobeng (Bechuanaland Protectorate), the baHurutshe boo Manyane (Motswedi) and of the baHurutshe ba ga Suping lived at Borutwe (now the railway siding Mangope near the western border of Rustenburg district) from c.1700 up to 1863-6.

#### The ba ga Maletse

51 The ba ga Maletse also once lived in the district. In 1835, W.C. Harris ("Wild sports of Southern Africa", p.142) saw the ruins of their town Lotlhakane south-east of the Toelanie River, between Turflaagte 113 and Silverkrans 884. Lotlhakane was destroyed by the Hurutshe regiments (Manoga, Malau) and their allies in c.1816-17.

#### The baPô and baTlhako

52 The baPô, the baTlhako and the baTlhako ba

Leêma originally were amaNdundza Ndebele of different tribes who lived not far from Pretoria respectively over 150 and 250 years ago. From there they came directly to the Rustenburg district.

#### The baTlôkwa

53 The three baTlôkwa tribes were already living in Rustenburg and Pilansberg districts in the 17th century, after having broken away from the baHurutshe. This tradition about their origin is doubtful.

#### The baKgatla

54 The baKgatla entered the district later than the above mentioned tribes and after the baTlhako. Their numbers were augmented by tribes seeking refuge with them. Thus the baRokologadi tribe became a section of the baKgatla in the first half of the 18th century, and the Tlhalerwa, now again an independent tribe on Tweelaagte 180, joined them in about 1850. The last tribe to enter the Pilansberg district were the amaHlubi of chief Zibi who came in 1924.

#### Ovambo

55 On Rhenosterfontein 398, 20 miles north-west of Rustenburg, there live c.60-90 so-called "Ovambo", who are probably of Herero origin. They were all born in the district, except for a few surviving old people who were brought into the district from the northern part of Bechuanaland Protectorate by a farmer.

#### Chronological tables

56 The following chronological tables (table I to III) show the approximate dates of the chiefs of the Rustenburg and Pilansberg tribes.

A b b r e v i a t i o n s: bn = born, dd = died, r = regent. Capitals indicate that the chiefs concerned assumed office.

57 Table I. 58 Table II. 59 Table III.

TABLE I. CHRONOLOGICAL TABLE SHOWING THE APPROXIMATE DATES OF THE CHIEFS OF THE RUSTENBURG AND PILANSBERG TRIBES.

|   | baFokeng<br>(baKwena)<br>Rustenburg district                                 | baKwena<br>ba Mogôpa<br>Rustenburg district  | ba Ramanamêla<br>Pilansberg district    | baKwena ba Modimosana<br>ba Maaka<br>Rustenburg district        | ba Mmatau<br>Rustenburg district   | ba Matlhaku<br>Rustenburg district                         | baTaung ba ga Selale<br>Rustenburg district   | baTaung<br>Pilansberg district         |
|---|--|--|---|---|--|--|---|--|
| before 1500   |  |  | between 1420 and 1465 Kwena bn          |   |  |  |   |  |
| before 1600   |  | ? Ngvaketse<br>? I Setlhare<br>? II MOGÔPA   |   | ? Ngvaketse<br>? I MOTSELE & MOGÔPA TSOKELELE DIMOLEMA          |  |  | I SELALE  |  |
| 1600-1625   |  |  |   | ? II SEFOFU   |  |  | II MABWE & KGOMO  |  |
| 1625-1650   | ? I bn   |  |   | ? III SERITE  |  |  | III LESAPO  |  |
| 1650-1675   |  | ? III MODISE WA MOGÔPA   |   | ? IV TAU<br>V MODIMOSANA<br>VI KHUNONG or MAAKA                 | ? VI MMATAU (TAU)  | ? VI MORARE  | IV SETLHOGO   | ? Matlopyane Majapole                  |
| 1675-1700   | ? II bn  | IV RADIPHIRI r   | ? VI RAMANAMÊLA                         |   |  |  |   |  |
| 1700-1710   | ? III bn   |  | ? VII bn                                |   |  |  |   |  |
| 1710-1720   |  |  |   |   |  | Malegi<br>Mope   | VI bn<br>V / PÔLOGÔLÔ r   |  |
| 1720-1730   |  | V SEFIKE<br>VI RAMOROLA r<br>VII DITSWE TLOWODI  | ? VIII bn                               | VII MADITSE   |  | VII MOSWANE  | VI MODISE   |  |
| 1730-1740   |  |  | ? IX bn                                 | VIII MOJAKGOMO  | VII SEKANO<br>VIII bn  |  |   |  |
| 1740-1750   | ? II DIALE   | VIII MOKKETSII r   | VII MPHELE<br>? X bn                    | IX RAMPE  |  | VIII TSWAEDI   |   |  |
| 1750-1760   | ? I Sekete dd  | ? IX MOTSILE MORE r<br>X TSOKU, Tsoku-More war   |   | ? X KGOSIMANG<br>XI bn  |  | IX NOTLHABANE  |   |  |
| 1760-1770   | ? IV bn  | IX MOTSILE MORE  | VIII MPETE                              |   |  |  |   |  |
| 1770-1780   | ? II Diale dd<br>? III RAMORWA   |  | IX PÔWÊ                                 |   |  |  |   |  |
| 1780-1790   | ? III Ramorwa dd<br>IV SEKETE  | c. 1780 XIII bn  |   |   | IX bn  |  | VII TSIÊ  |  |
| 1790-1800   | VI bn<br>IX bn; baP6 war   | IX dd<br>XI SEGWATI  |   |   | VII Sekano dd<br>VIII KGASWANE   |  | VI Modise dd  |  |
| 1800-1810   | Tlôkwa, Kgatla, Mmatau<br>IV Sekete dd. (war.<br>V KATANE                    |  | XI bn<br>X RATEKELELE r<br>? IX PÔWÊ dd | ? XII bn  | baFokeng war   | X LESEYANE   | ? VII Tsiê dd<br>? VIII MALOISANE   |  |
| 1810-1820   |  |  |   |   |  |  |   |  |
| Batlakwane 1818-27  | V Katane dd<br>VI THETHE   |  |   |   | Bogatsu dd<br>IX MASELMANE r<br>1826-29 VIII Kgaswane<br>IX MASELMANE (dd.<br>X bn | Tlôkwa ba Sedumedi war<br>XI MADINTSI                      | 1818-27 IX Kgosane dd<br>X SEFANYETSO   |  |
| Sebetwane 1823-27   | VII Nameng dd<br>VI Thethe dd<br>VIII MÔGÊ<br>VIII dd<br>1835-36 IX MOKGATLE | XI Segwati dd<br>XII MOTSILE<br><br>XIII dd<br>1836 XIII TÊDIÊ MMAMOGALE                       | X dd<br>XI KGANG                        | XI Legwale dd<br>XII TEBENARE RATSAGAE                          |  | XI dd.<br>XII MÔSOME                                       |   |  |
| Mzilikazi arrived<br>(c. 1829.<br>Mzilikazi in Tvl.<br>(c. 1829-37.<br>Mzilikazi left<br>(1837. |  |  |   |   |  |  |   |  |
| 1840-1850   |  |  | XIII bn                                 |   |  | XIV bn   | 1845 XI bn  |  |
| 1850-1860   |  |  |   |   |  |  |   |  |
| Seqiti war 1859-62  |  |  |   |   |  |  |   |  |
| 1860-1870   | 1866 XI bn   | 1861 XV bn   |   | 1866 XVI bn<br>1869 mission started                             | 1869 IX Maselwane dd<br>X LEKGATLE HENDRIK   | XII MÔSOME dd<br>1865-70 XIV TAMPOGE                       |   |  |
| Rooibaadjes<br>Portogese 1870-75<br>1870-1880<br>Sekukuni war 1879                              |  | XIV RAIKANE<br>1880 Raikane dd<br>XV LEROTHODI J. MMAMOGALE                                    |   | 1874 XIII bn  | 1872 XI bn   |  | X dd<br>XI MOLIFIANE r  | 1876 XIV bn<br>1877 Motsitlanyane dd   |
| 1880-1890<br>1st Anglo-Boer<br>(war 1888  | 1889 IX Mokgatle dd<br>X TUMAGOLE  | 1884 XIII TÊDIÊ Mmamogale dd<br>1886 XVII bn   |   | 1889 XII Têbšnare dd<br>XIII ANDRIES LEGWALE                    |  |  | 1888 XII bn<br>1889 X Sefanyetso dd<br>XI MOLIFIANE                                   |  |
| 1890-1900<br>Rinderpest 1896<br>Anglo-Boer war 1899-<br>(1902.                                  | 1896 X Tumagole dd<br>XI A.M. MOKGATLE                                       |  | XI dd<br>XII MAIMANE<br>XIV bn          |   | 1898 X Lekgatle Hen-<br>(drik dd.  | 1892 XIV dd<br>1892-96 XV GASEBONE<br>1896 XVI SEHUME r    |   |  |
| 1900-1910   | 1903 XII bn  | 1903 XV Lerothodi J. Mmamogale dd<br>1903-6 XVI DANIEL MOGALE r<br>1906 XVII J.O.M. MMAMOGALE  | 1901 XII dd<br>XIII MAKABE              | 1903 XV bn<br>1904 XIII Andries Legwale dd<br>XIV JOSUA LEGWALE | 1901 XI TÊBÊ HERMAN<br>1903 XII bn   | 1902 XVI dd<br>1904-5 XV Gasebone dd<br>1905 XVII MÔSOME r | 1902 XI MOLIFIANE<br>separated from ba Mmatau   |  |
| 1910-1920   |  |  |   |   |  | 1914 XVII dd<br>1915 XVIII MOLOTLEBGI                      |   |  |
| 1920-1930   |  |  |   | 1928 XIV dd<br>1929 XV BENJAMIN LEGWALE                         |  | 1927 XIX SOLOMON   | 1920 XII ELIAS MOTSEI r<br>1923 XI Molifiane dd<br>XII ELIAS MOTSEI SEFANYE-<br>(TŠO. | 1920-27 XIV SEFANYETSO<br>(SEFANYETSO. |
| 1930-1940   | 1938 XI A.M. Mokgatle<br>XII JAMES MOLOTLEBGI (dd                            |  | 1936 XIV MAIMANE<br>1937 XIII dd        |   |  |  |   |  |
| 1940-1950   |  | 1940 XVII J.O.M. Mmamogale dd<br>1940-46 XVIII MOKGÊLE DANIEL r<br>1948-DAVID D.M. MMAMOGALE r |   | 1947 XVI SETH MOTHEI r  | 1944 XV dd<br>1945 L.I HENDRIK SELON   | 1940 XIX dd<br>1941 XX MASITE r<br>1947 XXI AMOS r         |   |  |



Table II. CHRONOLOGICAL TABLE SHOWING THE APPROXIMATE DATES OF THE CHIEFS OF THE RUSTENBURG AND PILANSBERG TRIBES. (Continued)

|   | baPhalane (baKwena)<br>Pilansberg district                 | baPhalane ba Sesobe<br>Pilansberg district                    | baTlōkwa ba ga Sedumedi<br>Pilansberg district                                    | baTlōkwa ba Kgosi<br>Pilansberg district         | baTlōkwa ba ga Bogatsu<br>Rustenburg district            | baPhiring<br>Rustenburg district   | baHurutshe ba Mokgatle<br>Rustenburg district       |
|---|--|---|---|--|--|--|---|
| before 1500   |  |   |   |  |  |  |   |
| before 1600   |  |   |   | Modisa ?   |  |  |   |
| 1600-1625   |  |   |   | ? I Morare ?                                     | or Mokgalake ?   | ? I Phiri  |   |
| 1625-1650   |  |   |   | ? II Molefe                                      |  |  |   |
| 1650-1675   |  |   |   | ? III Sebili                                     |  | ? II Theko   |   |
| 1675-1700   |  |   |   | ? IV Mokoro                                      |  |  |   |
| 1700-1710   |  |   |   | ? V TSWAANE                                      |  | ? III Mphela   |   |
| 1710-1720   |  |   |   | ? VI KWADI                                       |  | ? IV Molokwe   |   |
| 1720-1730   |  |   |   | ? VII MOLEFE                                     |  |  |   |
| 1730-1740   | ? I Letlape bn   |   |   | ? VIII MARAKADU                                  |  | ? V THWAFI   | ? XXIII MOKGATLE                                    |
| 1740-1750   |  |   |   | ? IX MOSIME                                      |  | VIII bn  |   |
| 1750-1760   |  |   |   | ? X TSELE  |  |  |   |
| 1760-1770   | ? II Mokōkō bn   |   |   | ? XI MOLAGENG                                    |  | ? VI MABALANE  | ? XXV bn  |
| 1770-1780   | tribe came into existence                                  |   |   | ? XII MATLHABANE                                 |  | ? VII MELATSWE   | ? XXIV MEKGWE                                       |
| 1780-1790   |  |   |   | ? XIII MOKGWA                                    |  | ? VIII NEELENG   | XXVI bn   |
| 1790-1800   | ? IV bn  |   | XVI BOGATSU<br>Fokeng war   | XIV TAU KOBONG                                   |  | ? 1790 IX bn   | ? XXV SENOSI  |
| 1800-1810   |  |   |   | XV MOLEFE  | ? XVI KGASWANE   |  | ? XXVII bn  |
| 1810-1820   |  |   | XVI Bogatsu dd<br>XVII KGOSI  |  | XVI Kgaswane dd<br>XVII TLŌLWE                           | ? 1820 X bn  | ? XXVIII bn   |
| Batlakwane 1818-27  | II dd<br>III MOLOBI r                                      |   | 1825 XXI bn   |  |  |  |   |
| Sebetwane 1823-27   |  |   | XVIII Lesage left<br>XIX BASE r<br>1833 XXII bn<br>c. 1835 XIX dd<br>XX MATLAPENG | c. 1833 XXII bn<br>XXIII bn                      | XVII Tlōlwe dd<br>SEMŌLE r ?<br>XVIII BOGATSWE<br>XIX bn | VIII Neeleng dd<br>IX MABALANE   | XXV Senosi dd<br>XXVI MOOKETSJ                      |
| Mzilikazi arrived<br>(c. 1829)                                      |  |   |   |  |  |  |   |
| Mzilikazi in Tvl.<br>(c. 1829-1837)                                 | ? IV MAFODI RAMOKŌKA                                       |   |   |  |  |  |   |
| Mzilikazi left<br>(1837)  | VI bn  |   |   |  |  |  |   |
| 1840-1850   |  | VII bn  |   |  |  |  |   |
| 1850-1860   |  |   | tribes broke away from baTlōkwa ba ga Gaborone                                    |  |  | c. 1852 XI bn  | c. 1851 XXIX bn                                     |
| Seqiti war 1859-62  | VII bn   |   | XXII SEDUMEDI<br>1867 XXIII bn<br>1866-72 XX Matlapeng dd<br>XXI GABORONE         | XXII KGOSI<br>XXIV bn                            |  |  |   |
| 1860-1870   | ? IV Mafodi Ramokōka dd<br>V MOATSE<br>(VI Mokōkō headman) | two clans separated<br>from IV Ramokōka,<br>led by Rramotsedi |   |  |  |  |   |
| Rooibaadjies<br>Portogese 1870-75<br>1870-1880<br>Sekukuni war 1879 | 1878 IX bn   |   |   | 1872 XXII dd<br>XXIII SEBOLAO r                  |  |  | XXVI Mooketsi dd<br>XXVII MOKGATLE                  |
| 1880-1890   | 1882 X bn  |   |   |  | 1886 XX bn   | 1881 IX Mabalane dd<br>X MOEPI   | 1889-90 XXVII Mokgatle dd<br>XXVIII LESOMŌ          |
| 1st Anglo-Boer<br>war 1888.   | 1889-91 VI Mokōkō dd                                       | 1884 VII STEVENS MOATSHE                                      |   |  | 1892 XVIII Bogatswe dd<br>XIX MOTSATSI TLŌLWE            | 1882 XII bn<br>1893 XIII bn<br>1894 X Moeft dd<br>XI PHILIPPOS MABALANE  | 1892 XXVIII Lesomō dd<br>XXIX THEBĀTLHAYWA MOOKETSJ |
| 1890-1900   | 1897 V dd<br>1897 VII JOHANNES<br>VIII BETHUEL             |   |   |  |  |  |   |
| Rinderpest 1896-7<br>Anglo-Boer war 1899<br>(1902)                  |  |   |   |  |  |  |   |
| 1900-1910   | 1906 VIII dd<br>IX SALATIEL r<br>1907 XI bn                | 1903 VII dd<br>VIII MICHAEL MOATSHE                           | 1906 XXIV bn  | XXV bn   |  | 1908 XIV bn  | 1904 XXX bn   |
| 1910-1920   |  |   |   | 1910 XXIV MHOLOWE<br>1911 XXIII dd               | 1917 XXI bn  | 1910 XV bn<br>1912 XI Philippos Mabalane<br>XII GERT MOEFI (dd.<br>1918 XII Gert Moeft dd<br>1919 XIII JONAS ALBANUS |   |
| 1920-1930   | 1922 IX dd<br>X EGMONT r<br>1927 XI BETHUEL GAOTINGWE      |   | 1923 XXII Sedumedi dd<br>1924 XXIII KALAFI  |  |  |  |   |
| 1930-1940   |  |   |   | 1933 XXV TLHAGENG<br>(MATLAPENG.<br>1933 XXIV dd | 1933 XX r<br>1937 XIX Motsatsi dd<br>XX MOKALAKE         | 1930 XIV ARCHIE MABALANE<br>1936 XIII Jonas dd   | 1933 XXIX Thebātlhaywa dd<br>XXX NŌGŌ MOOKETSJ      |
| 1940-1950   | 1946 X Egmont dd   | 1945 VIII Michael Moatshe<br>IX DANIEL MOKOKE (dd             | 1947 XXIII Kalafi dd<br>1948 XXIV SEDUMEDI  |  | 1944 XX Mokalake dd<br>XXI KGOSIBODIDA                   | 1942 XIV Archie Mabalane dd<br>XV RICHARD MABALANE   |   |

Table III. CHRONOLOGICAL TABLE SHOWING THE APPROXIMATE DATES OF THE CHIEFS OF THE RUSTENBURG AND PILANSBERG TRIBES. (Continued)

|  | baTlhako<br>Pilansberg district  | baTlhako ba Lešma<br>Pilansberg district           | baP8 "No.1"<br>Rustenburg district   | baP8 "No.2"<br>Pilansberg district   | baKgatla ba ga Kgaf8la<br>Pilansberg district   | baTlalerwa<br>Pilansberg district  | amaHlubi<br>Pilansberg district                     |
|--|--|--|--|--|---|--|---|
| before 1500  |  |  |  |  |   |  |   |
| before 1600  | ? I Thatwe bn  | ? I Lešma  |  |  | ? I Kgaf8la bn  |  |   |
| 1600-1625  | ? II Lešma & Matutu bn   | ? II Ramolštsana = Lešma? bn                       | ? I Lotsane  |  | ? II Tebele bn  |  |   |
| 1625-1650  | ? III Lešmane bn   | ? III Mothulwe bn                                  |  |  | ? III Masellane bn  |  |   |
| 1650-1675  | ? IV Seutwane bn   | ? IV Thiti bn                                      | ? II Majaka  |  | ? IV Mare bn  |  |   |
| 1675-1700  | ? V Mabe bn  |  | ? III Tswane   |  | ? V Kgwefane bn   |  |   |
| 1700-1710  |  |  | ? IV Mekhise   |  |   |  |   |
| 1710-1720  |  | ? V Boikango bn                                    | ? V MARUATONA  |  | ? VI Molef8 bn  |  |   |
| 1720-1730  | ? VI Metsisi bn  |  |  |  |   |  |   |
| 1730-1740  |  | ? VI bn  | ? V Maruatona dd<br>? VI TšIEPE  |  |   |  |   |
| 1740-1750  |  |  |  |  |   |  |   |
| 1750-1760  | ? VII Molotsi bn   |  |  |  | V Kgwefane dd<br>VI MOLEF8  |  |   |
| 1760-1770  |  |  | ? VII MAIMANE r  |  |   | ? I Ramoitoto bn   |   |
| 1770-1780  |  |  | ? VIII MOERANE   |  |   |  |   |
| 1780-1790  | VIII Mabe bn   | ? VII bn   |  |  | 1780 VI Molef8 dd<br>VII Mmakgotsa<br>1785 X bn   |  |   |
| 1790-1800  |  | V Boikango dd<br>VI NTWANE                         |  |  | 1790 Kwena war<br>VII Mmakgotsa dd<br>VIII PHETO  |  | ? I MONAKALI  |
| 1800-1810  |  |  | baMog8pa war<br>1810 XII bn  |  | 1805-10 VIII Pheto dd<br>IX SENWELO   |  |   |
| 1810-1820  | VII Molotsi dd<br>VIII MABE  | VIII bn  | 1817-24 Malekutu war<br>IX Masite dd<br>1817-23 VIII Moerane dd<br>X SEMETSA r |  | 1810 X LETS8B8<br>? 1820 X Lets8b8 dd<br>IX SENWELO<br>IX dd<br>XI MOTLOTLE r<br>XII PILANE<br>XIII KGOTLAMASWE<br>XIV MOLEFI<br>XII returned to the<br>(tribe. | ? II Mpoto bn  | e. 1814 II Zibi bn                                  |
| Batlakwane 1818-27   |  |  |  |  |   |  |   |
| Sebetwane 1823-27  |  |  |  |  |   |  |   |
| Mzilikazi arrived<br>(c. 1829.                                     |  | VII TLH8GWANE<br>c. 1830 VI Ntwane dd              | X Semetsa dd<br>XI MORUTI<br>? 1830 XIII bn                                    |  |   |  |   |
| Mzilikazi in Tvl.<br>(c. 1829-37.                                  | IX bn  |  | ? 1837 XII MOGALE  |  |   |  |   |
| Mzilikazi left<br>(1837.   |  |  |  |  |   |  |   |
| 1840-1850  |  |  |  | 1842-54 Diederik<br>(Mogale bn.  | 1942 last Matebele raid<br>(on the tribe.   | Map8la Ndebele war<br>c. 1845 III G8pane bn<br>tribe branched off at Water-<br>berg under II MPOTO, they<br>became subjects of the<br>baKgatla |   |
| 1850-1860  |  |  |  |  |   |  |   |
| Seqiti war 1859-62   |  |  |  |  | 1850-51 XII Pilane dd<br>XV KGAMANYANE<br>XVII bn   |  | 1850 Xhosa war<br>1857 III Fuba bn                  |
| 1860-1870  | 1869 VIII Mabe dd<br>1870 IX MOETLO<br>1872-73 X bn                                      | 1865-67 X bn                                       | 1865 XV bn<br>1869 XII Mogale dd<br>XIII FREDERIK MARUATONA                    |  |   |  |   |
| Rooibaadjes<br>Portogese 1870-75<br>1870-1880<br>Sekukun. war 1879 |  | 1871 XI bn   | 1874 Herm. Mission started   |  | 1874 XV Kgamanyane dd<br>XVI LENTSWE  |  |   |
| 1880-1890<br>1st Anglo-Boer<br>(war 1888                           |  |  | 1880 XIII Frederik dd<br>XIV GEORGE RANGENA r                                  |  | 1882 XIX bn   | 1884 IV bn   | 1879 IV bn<br>II Zibi dd<br>III FUBA                |
| 1890-1900<br>Rinderpest 1896-97<br>Anglo-Boer war 1899-<br>(1902.  |  | 1895 VII Tlh8gwane dd<br>VIII MAKABE               | 1893 XV DARIUS MOGALE<br>1894 XVII bn  | 1894 XVII bn<br>1896 tribe broke<br>away from baP8 "No.1"<br>XVI DIEDERIK MOGALE |   |  | 1890 III Fuba dd                                    |
| 1900-1910  | 1900 XI bn<br>1908 IX Moetlo dd<br>1909 X SOLOMON MOLOPYANE                              | 1901-2 VIII Makabe dd<br>1902 IX GABIMALE r        | 1908 XV Darius deposed<br>1908 XVI FILIUS MOGALE r                             | 1903 bought<br>Bultfontein 714   | 1903 XVII RAMONO<br>1907 XXI bn   | 1901 III G8pane dd<br>IV MOLEFO SONGWANE   |   |
| 1910-1920  | 1911 XIII bn<br>1918 XII bn  | 1916 X BATLENG<br>1919 XIII bn                     |  |  | 1916 XX bn<br>1917 XVII Ramono dd<br>XVIII DIALWA   | 1916 VIII Job bn   | 1913 IV SHADRACH ZIBI<br>chief by custom            |
| 1920-1930  |  | 1920 X Batleng dd<br>1921 XI BOTMAN NTWANE         |  | 1920 XVI Diederik dd<br>XVII FRANK MOGALE  | 1922 XIX OFFENSE<br>1924 XVI Lentswe dd   | 1924 IV Malefo dd<br>V SIMON PODUMU r  | 1924 tribe arrived<br>in the district               |
| 1930-1940  | 1938 XI JONATHAN MOGANETSI<br>1939 X Solomon Molopyane dd                                | 1933 XII LUCAS NTWANE r<br>1934 XI BOTMAN NTWANE r | 1936 XVI Filius dd<br>XVII DANIEL BUSANG r<br>1937 XVIII EDWARD MOGALE         |  |   | 1930 V Simon Podumu dd<br>VI JOEL SONGWANE r<br>1934 VI Joel dd<br>VII SAMUEL MASITLHA r   |   |
| 1940-1950  | 1944 XI J. Moganetsi Mabe dd<br>1945 XII J.M. RAKOKO MABE r<br>1947 XIII MOKGATLA MABE r |  |  |  | 1942 XIX Ofense dd<br>1943 XX THARI<br>1949 XXI TIDIMANE  | 1945 VIII G8PANE JOB   | 1941 IV SHADRACH ZIBI<br>chief by Govt. appointment |
| After 1950   |  | 1951 XIII SEBE NTWANE                              | 1950 XVIII deposed<br>DANIEL BUSANG r  |  |   |  |   |

TABLE IV. RUSTENBURG. SYNOPTICAL TABLE OF POPULATION IN RELATION TO LAND AND STOCK.

|   | Estimate of population present in district Based on 1946 census | In 1950 with increase | Tax-payers 1950 | Estimated total strength of tribe in 1950 | Area in morgen | Area in sq.miles | Cattle units   | Population p. sq.mile | Cattle units per 100 persons (incl. Trust) | Cattle units per sq. mile | Over stocked (at 8mgn. p. C.U.) |
|---|---|-----------------------|-----------------|---|----------------|------------------|----------------|-----------------------|--|---------------------------|---------------------------------|
| baFokeng (baKwena)  | 14,000  | 15,200                | 4,930           | 19,000 - 21,000                           |                | 79,095 261       | 12,314         | 58                    | 76   | 47                        | 24%                             |
| baKwena ba Mogôpa   | 4,360   | 4,800                 | 1,720           | 6,000 - 7,000                             | Trust          | (12,867) (42.6)  | Trust ( 2,228) |                       |  |                           |                                 |
| baKwena ba Modimosana ba (Mmatau.   | 1,790   | 2,000                 | 345             | 2,700 - 3,200                             | Trust          | ( 4,287) (14.2)  | Trust ( 571)   |                       |  |                           |                                 |
| baKwena ba Modimosana ba (Maaka.  | 1,670   | 1,800                 | 220             | c.2,000                                   |                | 3,103 10.3       | 954            | 97                    | 68   | 93                        | 145%                            |
| baKwena ba Modimosana ba (Matlhaku.   | 3,860   | 4,300                 | 1,380           | 5,300 - 5,800                             | Trust          | 25,532 84.5      | Trust ( 2,464) | 51                    | 95   | 29                        | -14% under                      |
| baTaung ba ga Selale  | 490   | 550                   | 115             | c. 600                                    |                | (12,424) (41.1)  | Trust ( 2,548) |                       |  |                           |                                 |
| baPê "No.1"   | 3,000   | 3,300                 | 1,050           | 4,000 - 4,300                             |                | 1,009 3.3        | 403            | 167                   | 67   | 122                       | 255%                            |
| baTlôkwa ba ga Bogatsu  | 3,270   | 3,600                 | 1,150           | 4,000 - 4,500                             | Trust          | 9,675 32         | Trust ( 48)    | 103                   | 45   | 55                        | 45%                             |
|   |   |                       |                 |   | Trust          | ( 299) ( 1 )     | Trust ( 680)   | 85                    | 117  | (16)                      | -58%                            |
|   |   |                       |                 |   | Trust          | 12,786 42.3      | Trust (3,995)  |                       |  | (56)                      | (-46%) under                    |
|   |   |                       |                 |   |                | (21,269) (70.4)  |                |                       |  |                           |                                 |
| baPhiring   | 2,700   | 3,000                 | 800             | 3,400 - 3,700                             |                | 5,239 17.3       | 2,397          | 101                   | 71   | 81                        | 113%                            |
| baHurutshe ba Mokgatla  | 1,510   | 1,700                 | 320             | 2,000 - 2,200                             | (Marico:       | 3,731) (12.4)    | 1,728          | 120                   | 86   | 123                       | 225%                            |
| baPhalane   | 1,570   | 1,700                 |                 | c.2,100                                   |                | 4,300- 14.2      |                |                       |  |                           |                                 |
| baKgatla  | 770   | 780                   |                 | c. 800                                    |                | c.3,000 9.9      | c. 1,100       | 63                    | 64   | 110                       | 189%                            |
| baKwena ba Modimosana ba (Ramanamêla.   | 1,000   | 1,000                 |                 | c.1,200                                   |                | Nil Nil          | Trust(c. 250)  | -                     | ?  | -                         | -                               |
|   |   |                       |                 |   |                | Nil Nil          | ?              | -                     | ?  | -                         | -                               |
| Totals for the tribes   | 39,990  | 43,730                | 12,030          | 53,100 or more                            |                | 158,876 526.1    |                |                       |  | 53                        | 39%                             |
| Native privately-owned land (as far as not incl. in tribes above)             |   |                       |                 |   |                | 17,628 58.4      | } 31,006       | 91                    |  |                           |                                 |
| Trust farms   | 1,530   | c. 500                | 194             | c. 500                                    |                | 58,080 192.6     |                | 57                    | 77   |                           |                                 |
| In mines, industries, town locations of the distr., on Europ.farms and others | 26,480  |                       | 5,776           | c.26,500                                  |                | - -              |                |                       |  |                           |                                 |
| Totals: Rustenburg district   | 68,000  | 81,000                | 18,000          | -   |                | 234,853 764.4    | 41,032         | 57                    | 77   | 54                        | 40%                             |
| Totals: Pilansberg district   | 41,000  | 44,500                | 12,973          | -   |                | 442,339 1464.7   | 41,404         | 67                    | 114  | 28                        | -25%                            |
| Totals: mag.distr.Rustenburg  | 109,000   | 126,000               | 30,973          | -   |                | 677,192 2229.1   | 82,436         | -                     | -  | -                         | under                           |

TABLE V. PILANSBERG AND THABAZIMBI. SYNOPTICAL TABLE OF POPULATION IN RELATION TO LAND AND STOCK.

|   | Estimate of population present in district Based on 1946 census | In 1950 with increase | Tax-payers in 1950 | Estimated total strength of tribe in 1950 | Area in morgen.                   | Area in sq.miles | Cattle units | Population p. sq.mile | Cattle units per 100 population. | Cattle units per sq. mile | Over Stocked (at 8mgn. p. C.U.)         |
|---|---|-----------------------|--------------------|---|-----------------------------------|------------------|--------------|-----------------------|----------------------------------|---------------------------|---|
| baKgatla ba ga Kgafêla  | 10,770  | 12,000                | 5,164              | 18,000 - 25,000                           | 51,547<br>(Nat. pr. owned 14,512) | 170.7<br>(48)    | 11,978       | 70                    | 67                               | 70                        | 86%                                     |
| baTlhako  | 3,370   | 4,000                 | 1,750              | 5,000 - 7,000                             | 24,678                            | 81.7             | 4,846        | 49                    | 97                               | 59                        | 55%                                     |
| baTlhako ba Leêma   | 400   | 450                   | 134                | 550 - 700                                 | 1,119                             | 3.7              | 422          | 122                   | 77                               | 114                       | 202%                                    |
| baPhalane (Rustenburg not included).  | 2,610   | 3,000                 | 1,243              | 4,000 - 4,400                             | 12,201                            | 40.4             | 3,369        | 74                    | 84                               | 84                        | 121%                                    |
| baPhalane ba Sesobe (figures of Marico dist. coming from Marico, partly settled on Ongegund 270.) | (650)   | (720)                 | (117)              | (700 - 800)                               | Trust (3,576)                     | (11.84)          | (1,755)      | -                     | -                                | -                         | -                                       |
| baTlôkwa ba ga Sedumedi (Elandsdoorn only).   | 1,240<br>(700)  | 1,500<br>(760)        | 362                | 1,850 - 2,000                             | 6,578<br>(3,568)                  | 21.8<br>(11.8)   | 951          | 69<br>(83)            | 51                               | 43                        | 13%                                     |
| baTlôkwa ba Kgosi (Naauwpoort only).  | 970<br>(570)  | 1,100<br>(614)        | 203                | 1,200 - 1,350                             | 6,592<br>(1,338)                  | 21.9<br>(4.4)    | -<br>127     | 50<br>(136)           | -<br>11                          | -<br>29                   | -24%<br>under                           |
| baPê "No. 2"  | 920   | 1,000                 | 317                | 1,200 - 1,400                             | 4,820                             | 16               | 785          | 63                    | 65                               | 49                        | 29%                                     |
| baTlhalerwa (baBididi)  | 1,600   | 1,800                 | 402                | 1,900 - 2,100                             | 1,940                             | 6.4              | 514          | 131                   | 27                               | 80                        | 111%                                    |
| amaHlubi of chief Zibi  | 850   | 950                   | 269                | 1,000 - 1,200                             | 2,338                             | 7.7              | 838          | 104                   | 84                               | 109                       | 187%                                    |
| baKwena ba Modimosana   | 250   | 290                   | 75                 | c.450                                     | 1,108                             | 3.7              | 393          | 78                    | 87                               | 106                       | 179%                                    |
| ba Ramanamêla   | Trust (70)  |                       |                    |   |                                   |                  |              |                       |                                  |                           |   |
| baTaung (of Sefanyetso)   | 275   | 300                   | 61                 | c.370                                     | 832                               | 2.8              | 406          | 100                   | 110                              | 145                       | 282%                                    |
| baRokologadi (De Brak) (baRokologadi on Trust) (figures of Marico distr.)                         | (c. 220<br>600)   | 250<br>(700)          |                    | c.300                                     | 3,594<br>(3,995)                  | 11.9<br>(13.23)  | 395          | 21                    | 132                              | 33                        | -14%<br>under                           |
| Totals for the tribes   | 23,875  | 26,640                | 9,980              | c. 35,820                                 | 108,808                           | 360.3            | 25,024       | -                     | (74.3)                           | -                         | -                                       |
| On Nat. private owned land (except those incl. under tribes).                                     |   |                       | 97                 | c.430                                     | 45,114                            | 149.4            | 2,099        | 2.9                   | 488                              | 14                        | -63%<br>under                           |
| Native Trust Farms (squatters)  | 700   | 700                   | 112                | c.500                                     | 288.417                           | 955              | 14,281       | 0.5                   | 2,856                            | 15                        | -51%<br>under                           |
| In mines, industries, town locations of the dist., on European farms & others.                    | 9,795   | 15,740                | 2,759              | 15,740                                    | -                                 | -                | -            | -                     | -                                | -                         | -                                       |
| Totals  | 40,670  | 44,500                | 12,973             | 52,490 or more                            | 442,339                           | 1,464.7          | 41,404       | 67                    | 114                              | 28                        | -25%<br>average Pilansberg only. (under |

Synoptical tables of population  
in relation to land and stock.

60 The following tables (IV and V) on Rustenburg and Pilansberg districts show the ratios of population to the land owned by Natives and the stock they own. All figures refer to the year 1950.

61 As Native-owned land and Native privately-owned land are not kept strictly separate in the agricultural census, the figures are only correct when taken together.

62 In reality in Pilansberg district the average individual holding of cattle units is larger than indicated in the table, because cattle on Trust farms are not registered according to the tribes of their owners. The average holding of stock on Native-owned land is 74 cattle units per 100 persons in Pilansberg. If the holdings on Pilansberg Trust land (where differentiation according to tribes is not possible) are added, the average becomes 114 cattle units per 100 persons.

63 Note: One cattle unit is regarded as equivalent to 5 small stock (sheep, goats).

Figures in brackets are not counted for totals.

64 Table IV.

65 Table V.

Numbers and distribution  
of the Native population.

66 In May 1946 the general census yielded certain figures for the Native population of Rustenburg magisterial district. The figures for the tribes have been elaborated from this material.

67 The total is made up of totals for enumerators' sub-districts. From 15% to 20% should probably be added to the census totals, for persons not counted. From published census figures it would appear that the Native population of the Union increased by 1.73% per annum from 1936 to 1946, but for Rustenburg one must take into consideration that there has been a steadily increasing migration to the European towns.

The magisterial district of RUSTENBURG at the 1946 census had a Native population of c.109,000 (but in reality probably nearer 130,000), of which the N.A.D. district of RUSTENBURG had c.68,000 (probably nearer 81,000), the N.A.D. district of PILANSBERG c.28,000 (probably nearer 34,000) and the N.A.D. sub-district of Thabazimbi c.13,000 (probably nearer 15,000) persons. Previous census figures for the magisterial district of Rustenburg were:

|       |               |                 |                |
|-------|---------------|-----------------|----------------|
| 1936: | 43,414 males, | 44,286 females, | 87,700 Natives |
| 1921: | 28,445        | " 31,831        | " 60,276       |
| 1904: |               |                 | " 23,652       |

68 The appended tables show the distribution of population according to the 1946 census:

69 Table VI N.A.D. district of Rustenburg, distribution over categories of land.

70 Table VII Idem for N.A.D. district of Pilansberg (including sub-district Thabazimbi).

71 Table VIII Population figures broken down according to tribes and languages,

and showing alien Natives: N.A.D. district of Rustenburg.

72 Table IX Idem for the N.A.D. district of Pilansberg.

73 Table X Idem for the N.A.D. sub-district of Thabazimbi.

74 The census figures are of course not entirely accurate for various reasons. Not all persons were counted, the census was not taken on a tribal basis, many persons were away from their domicile though still in the district and others were outside the district. For these reasons the strength of tribes as shown by the census may safely be increased by about 25%.

75 Inasmuch as the population increase appears to be a little below 2% p.a., the strength of tribes in 1950 may be put at about 8% of the 1946 figures.

76 Another method of estimating the strength of individual tribes is to multiply the of taxpayers by  $4\frac{1}{2}$ , a factor which has been found to be fairly generally applicable.

77 The Census Office also kindly supplied the following tables showing:

78 Table XI Native knowledge of languages.

79 Table XII Native marriage conditions.

80 The country of origin of the alien Natives is not shown in the language census of 1946, which recorded 5,817 males, 821 females, total 6,638, but many Natives from the Protectorates were probably recorded as "Tswana mixed" (8,641 males, 6,753 females), Swazi (96 males, 53 females), or South-Sotho (1,933 males 1,449 females). Some officials estimate that c.5,000 Natives entered Rustenburg magisterial district from the Bechuanaland Protectorate and that these immigrants mainly work on farms. Many alien Natives tend to remain permanently in the Union. The





following table No. 8 gives an estimate of the number of alien Natives employed on the local mines in 1949-1950, according to home country. The total strength of mine labour fluctuates constantly.



TABLE VIII. N.A.D. DISTRICT OF RUSTENBURG. POPULATION FIGURES OF 1946 CENSUS BROKEN DOWN ACCORDING TO TRIBES AND LANGUAGES, AND SHOWING ALIEN NATIVES.

Table with columns for Census sub-area No., Category, and various tribal/language groups (baFokeng, baKwena, baMaaka, etc.). Rows list specific areas like Rustenburg urban, European farms, and Native area, with population figures for males (m) and females (f) in each category. Summary rows at the bottom show 'Total of m and f', 'Total', and 'Grand totals'.



TABLE X. N.A.D. SUB-DISTRICT OF THABAZIMBI. POPULATION FIGURES OF 1946 CENSUS BROKEN DOWN ACCORDING TO TRIBES AND LANGUAGES, AND SHOWING ALIEN NATIVES.

| Census sub-area No. | C a t e g o r i e s.  | baKgatla ba ga Kgafêla  |     | baKgatla ba ga Seleka |     | baPhalane |     | baTlôkwa ba Kgosi |    | bamaNgwato |     | maKalaka |    | Tswana mixed and others |       | North-Sotho |     | South-Sotho |     | Shangaan |    | Venda |   | Ndebele |    | Xhosa |    | Zulu |    | Swazi |    | Extra-Union |     | Others |    |
|---------------------|---|---|-----|-----------------------|-----|-----------|-----|-------------------|----|------------|-----|----------|----|-------------------------|-------|-------------|-----|-------------|-----|----------|----|-------|---|---------|----|-------|----|------|----|-------|----|-------------|-----|--------|----|
|                     |   | m   | f   | m                     | f   | m         | f   | m                 | f  | m          | f   | m        | f  | m                       | f     | m           | f   | m           | f   | m        | f  | m     | f | m       | f  | m     | f  | m    | f  | m     | f  | m           | f   |        |    |
| 872                 | Native area (Schilpadnest)                                    |   |     |                       |     |           |     |                   |    |            |     |          |    |                         |       |             |     |             |     |          |    |       |   |         |    |       |    |      |    |       |    |             |     |        |    |
| 873                 | do. (Haakdoornbult)   | S e e f i g u r e s o n P i l a n s b e r g l i s t (baPhalane) |     |                       |     |           |     |                   |    |            |     |          |    |                         |       |             |     |             |     |          |    |       |   |         |    |       |    |      |    |       |    |             |     |        |    |
| 898                 | European farms (North of Ramakok's Loc.)                      | 70  | 63  | -                     | -   | 250       | 200 | -                 | -  | -          | -   | -        | -  | -                       | -     | 1           | -   | 12          | 2   | 4        | -  | 7     | - | 1       | -  | 8     | 2  | 5    | 1  | 2     | -  | 6           | 1   | 9      | 1  |
| 899                 | European farms (South-eastern corner of sub-district)         | -   | -   | -                     | -   | -         | -   | -                 | -  | -          | -   | -        | -  | 11                      | 4     | 41          | 37  | 165         | 152 | 4        | -  | -     | - | -       | -  | 5     | 1  | -    | -  | 1     | -  | 12          | 3   | 3      | -  |
| 901                 | European farms (South-western corner of sub-district)         | 87  | 44  | -                     | -   | -         | -   | 80                | 40 | -          | -   | -        | -  | 20                      | -     | -           | -   | -           | -   | 4        | 1  | 1     | - | 1       | -  | 8     | 5  | 2    | -  | -     | 1  | 1           | -   | -      | -  |
| 902                 | European farms (from Marico R. to central south)              | 314   | 176 | -                     | -   | -         | -   | -                 | -  | -          | -   | -        | -  | 100                     | 70    | 1           | -   | 4           | 4   | -        | -  | -     | - | 1       | -  | -     | 1  | 1    | -  | -     | -  | -           | -   | -      | -  |
| 903                 | European farms (on Marico R. in central part of sub-district) | 60  | 45  | -                     | -   | -         | -   | -                 | -  | 60         | 45  | -        | -  | 12                      | 7     | -           | -   | -           | -   | -        | -  | -     | - | -       | -  | -     | -  | -    | -  | -     | -  | -           | -   | -      | -  |
| 904                 | Eur. farms (on central part of Crocodile R. towards S W)      | 160   | 130 | -                     | -   | -         | -   | -                 | -  | 100        | 70  | -        | -  | 83                      | 47    | -           | -   | -           | -   | -        | -  | -     | - | -       | -  | -     | 2  | -    | -  | -     | 1  | -           | 13  | 1      | -  |
| 905                 | Eur. farms (between Thabazimbi & central south)               | 150   | 120 | -                     | -   | -         | -   | -                 | -  | -          | -   | -        | -  | 52                      | 33    | -           | -   | 11          | 6   | -        | -  | -     | - | -       | -  | 1     | -  | 4    | -  | -     | 1  | 32          | 3   | 6      | 3  |
| 906                 | Eur. farms & mines (between Middelwit & Northam)              | 200   | 190 | -                     | -   | -         | -   | -                 | -  | -          | -   | -        | -  | 177                     | 116   | 6           | 10  | 52          | 61  | 3        | 5  | 1     | - | 11      | 4  | 4     | 2  | 4    | 3  | 4     | 4  | 816         | 70  | 22     | 26 |
| 907                 | Eur. farms (around and towards North-East of Northam)         | 134   | 81  | -                     | -   | 125       | 80  | -                 | -  | -          | -   | -        | -  | -                       | -     | 4           | 5   | 333         | 296 | 7        | 1  | 1     | - | 15      | -  | 8     | 3  | 17   | -  | 3     | 3  | 89          | 4   | 30     | 14 |
| 908                 | Eur. farms (Eastern border south of Thabazimbi)               | -   | -   | -                     | -   | 82        | 66  | -                 | -  | -          | -   | -        | -  | 300                     | 250   | -           | -   | 3           | 1   | 13       | 5  | -     | - | 1       | -  | 2     | -  | 15   | 3  | 1     | -  | 1           | -   | 98     | 18 |
| 909                 | European farms (around Thabazimbi)                            | -   | -   | -                     | -   | -         | -   | -                 | -  | -          | -   | -        | -  | 188                     | 167   | 8           | -   | 12          | 14  | 32       | 6  | 3     | - | 15      | -  | -     | -  | 5    | 2  | 2     | -  | 26          | 1   | 4      | 2  |
| 910                 | European farms (north of Thabazimbi)                          | -   | -   | -                     | -   | -         | -   | -                 | -  | -          | -   | -        | -  | 93                      | 64    | 52          | 50  | 5           | -   | 1        | -  | -     | - | 3       | -  | 1     | -  | 3    | -  | 1     | 1  | 51          | 1   | 4      | 2  |
| 911                 | Eur. farms (from Crocodile R. to Eastern border)              | 69  | 59  | 69                    | 59  | -         | -   | -                 | -  | 150        | 120 | -        | -  | 150                     | 90    | 6           | -   | -           | -   | 1        | -  | 2     | - | 8       | -  | -     | -  | 5    | -  | 1     | -  | 31          | -   | 4      | -  |
| 912                 | Eur. farms (South-East of 913 and North-West of 911)          | -   | -   | 90                    | 74  | -         | -   | -                 | -  | 181        | 149 | -        | -  | 90                      | 74    | 7           | -   | -           | -   | -        | -  | -     | - | 1       | -  | 4     | -  | -    | -  | -     | -  | 6           | -   | 1      | -  |
| 913                 | Eur. farms (northernmost part of sub-district)                | -   | -   | 50                    | 37  | -         | -   | -                 | -  | 200        | 140 | 50       | 37 | 11                      | 8     | -           | -   | -           | -   | -        | -  | -     | - | 11      | -  | 1     | -  | 1    | -  | 1     | -  | 28          | -   | 3      | -  |
| 914                 | Government area   | -   | -   | -                     | -   | -         | -   | -                 | -  | -          | -   | -        | -  | 13                      | 12    | 8           | 12  | 21          | 13  | 1        | 3  | -     | - | 1       | -  | -     | 2  | 2    | -  | -     | 10 | 2           | 3   | 1      |    |
| 701                 | Thabazimbi (village and mine)                                 | -   | -   | -                     | -   | -         | -   | -                 | -  | -          | -   | -        | -  | 452                     | 222   | 74          | 30  | 231         | 22  | 49       | 45 | -     | - | 20      | 9  | 78    | 13 | 16   | 11 | 1     | 1  | 926         | 29  | 431    | 10 |
|                     | Sub-total   | 1,244   | 908 | 209                   | 170 | 457       | 346 | 80                | 40 | 691        | 524 | 50       | 37 | 1,752                   | 1,164 | 208         | 144 | 849         | 571 | 119      | 66 | 15    | - | 89      | 13 | 120   | 27 | 82   | 22 | 17    | 11 | 2036        | 114 | 631    | 78 |
|                     | Total   | 2,152   |     | 379                   |     | 803       |     | 120               |    | 1,215      |     | 87       |    | 2,916                   |       | 352         |     | 1,420       |     | 185      |    | 15    |   | 102     |    | 147   |    | 104  |    | 28    |    | 2,150       |     | 709    |    |
|                     | Grand total   | 12,884 persons (8,649 males 4,235 females)                      |     |                       |     |           |     |                   |    |            |     |          |    |                         |       |             |     |             |     |          |    |       |   |         |    |       |    |      |    |       |    |             |     |        |    |

TABLE XI. MAGISTERIAL DISTRICT OF RUSTENBURG - NATIVE KNOWLEDGE OF LANGUAGES.

|              | N a t i v e L a n g u a g e |                |         |                  | E n g l i s h |                |         |                  | A f r i k a a n s |                |         |                  | L a n g u a g e s p o k e n |                             |                               |   |
|--------------|-----------------------------|----------------|---------|------------------|---------------|----------------|---------|------------------|-------------------|----------------|---------|------------------|-----------------------------|-----------------------------|-------------------------------|---|
|              | read                        | read and write | neither | unspeci-<br>fied | read          | read and write | neither | unspeci-<br>fied | read              | read and write | neither | unspeci-<br>fied | Native language only        | Native language and English | Native language and Afrikaans | Native language and English and Afrikaans |
| Urban male   | 241                         | 1,578          | 2,010   | 73               | 223           | 412            | 3,002   | 265              | 190               | 349            | 3,055   | 308              | 1,375                       | 221                         | 1,657                         | 649                                       |
| Urban female | 172                         | 1,237          | 1,639   | 67               | 193           | 321            | 2,375   | 226              | 205               | 317            | 2,336   | 257              | 1,185                       | 54                          | 1,338                         | 538                                       |
| Rural male   | 1,188                       | 13,153         | 36,375  | 2,494            | 737           | 4,009          | 48,087  | 377              | 614               | 3,780          | 48,422  | 394              | 37,365                      | 1,476                       | 9,930                         | 4,439                                     |
| Rural female | 1,364                       | 13,791         | 30,198  | 2,714            | 877           | 4,545          | 42,127  | 518              | 715               | 4,598          | 42,288  | 466              | 34,604                      | 1,434                       | 7,138                         | 4,891                                     |
| Totals       | 2,965                       | 29,759         | 70,222  | 5,348            | 2,030         | 9,287          | 95,591  | 1,386            | 1,724             | 9,044          | 96,101  | 1,425            | 74,529                      | 3,185                       | 20,063                        | 10,517                                    |

TABLE XII. MAGISTERIAL DISTRICT OF RUSTENBURG - MARRIED STATE OF NATIVES.

| Married by:  | Civil or religious rites |                   |        | Process of "bogadi" (bride price) |                   |        | Civil or religious rites and "bogadi" |                   |       | "Just living together" |                   |       | Not applicable (not coded as married) |                   |        | Unspecified        |                   |       |
|--------------|--------------------------|-------------------|--------|-----------------------------------|-------------------|--------|---------------------------------------|-------------------|-------|------------------------|-------------------|-------|---------------------------------------|-------------------|--------|--------------------|-------------------|-------|
|              | under 21 years old       | over 21 years old | total  | under 21 years old                | over 21 years old | total  | under 21 years old                    | over 21 years old | total | under 21 years old     | over 21 years old | total | under 21 years old                    | over 21 years old | total  | under 21 years old | over 21 years old | total |
| Urban male   | 3                        | 496               | 499    | 1                                 | 483               | 484    | 1                                     | 1                 | 2     | 9                      | 272               | 281   | 1,609                                 | 1,001             | 2,610  | 1                  | 25                | 26    |
| Urban female | 8                        | 395               | 403    | 18                                | 323               | 341    | -                                     | 4                 | 4     | 32                     | 197               | 229   | 1,540                                 | 573               | 2,113  | 1                  | 23                | 24    |
| Rural male   | 16                       | 5,360             | 5,376  | 39                                | 5,720             | 5,759  | 1                                     | 575               | 576   | 39                     | 2,855             | 2,894 | 28,387                                | 9,333             | 37,720 | 62                 | 824               | 886   |
| Rural female | 82                       | 5,679             | 5,761  | 154                               | 4,415             | 4,569  | 9                                     | 759               | 768   | 207                    | 2,094             | 2,301 | 26,052                                | 8,080             | 34,132 | 35                 | 501               | 536   |
| Totals       |                          |                   | 12,039 |                                   |                   | 11,153 |                                       |                   | 1,350 |                        |                   | 5,705 |                                       |                   | 76,575 |                    |                   | 1,472 |

TABLE XIII. NUMBERS AND HOME COUNTRIES OF NATIVE MINERS.

| Name of Mine                         | Cape Prov. | Natal | Orange Free State | Transvaal   | Brit. Bech. Prot. | Basuto-land | Swazi-land | Southern Rhodesia | Northern Rhodesia | Nyassa-land | Tanga-nyika | Porto-guese terr. | South West Africa | Totals       |
|--------------------------------------|------------|-------|-------------------|---|-------------------|-------------|------------|-------------------|-------------------|-------------|-------------|-------------------|-------------------|--------------|
| <b>RUSTENBURG:</b>                   |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| Rustenburg Platinum Mine Ltd.        | 300-400    | 20-25 | 10-20             | 200-230   | 100-120           | 500-700     | -          | 110-140           | 190-230           | 1,400-1,700 | -           | 230-280           | -                 | 3,200-3,800  |
| Mazista slate Quarries               | 15-25      | 2     | 3                 | 200-300   | 80-105            | 2           | -          | 18                | 5-10              | 80-90       | -           | -                 | -                 | 430-490      |
| Elandsdrift Chrome Mine              |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| Buffelsfontein Chrome Mine           |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| Norite Quarries Chrome               |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| National Slate Quarries              |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| Reliable Slate Quarries              |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| South African Slate Quarries         |            |       |                   | These mines have only between 50 and 250 Native miners each. There is no information about the home countries of the labourers. |                   |             |            |                   |                   |             |             |                   | 600-700           |              |
| Meyer's Slate Quarries               |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| Mullet's Slate Quarries              |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| Northern Base Metals                 |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| Twinbrook Slates                     |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| Mulfry Slate Quarries                |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| <b>PILANSBERG:</b>                   |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| Palmiet Chrome Mine (closed 1950)    | 1-20       | 3     | 1                 | 20-60   | 5-30              | 1           | 1          | 10-25             | 25-60             | 80-240      | -           | 10                | -                 | 160-390      |
| Ruighoek Chrome Mine                 | 25         | -     | -                 | 30-60   | -                 | -           | -          | 17-80             | 70-100            | 15-30       | -           | -                 | -                 | 100-400      |
| Tweelaagte Chrome Mine (closed 1949) | -          | -     | -                 | c.20  | 7                 | 1           | -          | 2                 | 17                | 27          | -           | -                 | -                 | 75           |
| South African Minerals Corp. Ltd.    | 2-12       | 2-5   | 5-10              | 60-100  | 25-50             | 3-50        | 5-10       | 5-35              | 15-90             | 230-80      | -           | 5-20              | -                 | 500-390      |
| Consolidated Chrome Mines            | 1-3        | 1     | -                 | 60-80   | 30-55             | 5-10        | -          | 5-15              | 15-30             | 90-160      | -           | 5-20              | -                 | 200-400      |
| <b>THABAZIMBI sub-district:</b>      |            |       |                   |   |                   |             |            |                   |                   |             |             |                   |                   |              |
| I S C O R                            | 80-140     | 2-8   | 7-20              | 190-280   | 190-300           | 390-600     | -          | 90-140            | 150-300           | 400-700     | -           | 25-75             | -                 | 1,700-2,300  |
| Rustenburg Platinum Mine             | 10-65      | 2     | 1-5               | 30-110  | 80-140            | 10-46       | -          | 35-45             | 110-135           | 500-610     | 35-50       | 15-30             | -                 | 900-1,200    |
| Zwartkop Chrome Mine                 | 20-35      | 4-5   | 5-10              | 100-150   | 80-180            | 25-50       | -          | 45-60             | 100-140           | 600-760     | 10-20       | -                 | -                 | 1,100-1,330  |
| Leeuwbosch lead Mine                 | -          | -     | -                 | -   | -                 | -           | -          | -                 | -                 | -           | -           | -                 | -                 | 100          |
| Magisterial district of Rustenburg   | 460-725    | 36-51 | 32-69             | 890-1,390   | 590-980           | 937-1,460   | 6-10       | 337-558           | 697-1,095         | 3,422-4,447 | 45-70       | 290-435           | -                 | 9,100-11,600 |

## Farms and agricultural statistics.

81 The N.A.D. district of Rustenburg consists mainly of European-owned land, while N.A.D. district of Pilansberg, save for a few European farms, is a Native area, apart from the sub-district Thabazimbi, where the farms are all European-owned. There still are two Native-owned farms, Schilpadnest 233 and Haakdoornbult 734, in the Thabazimbi area.

82 The following farms in the N.A.D. district of Rustenburg are owned by Native tribes and by individual Natives:

| Farm                        | Extent<br>mgn. sq. rds. |     | Remarks  |
|-----------------------------|-------------------------|-----|--|
| Beerfontein 432             | 1582                    |     | baFokeng, 12 mgn. belong to the Herm. Mission            |
| Beerkraal 493               | 5182                    |     | baFokeng   |
| Beestekraal 503             | 5046                    | 296 | baKwena ba Mogôpa  |
| Berseba 503 see Beestekraal |                         |     |  |
| Boschfontein 381            | 1678                    | 452 | baPô, 130 mgn. belong to the Herm. Mission               |
| Boschfontein 489            | 2244                    |     | baFokeng   |
| Boschkoppie 685             | 2252                    |     | portion, baFokeng  |
| Boschpoort 16               | 2165                    | 205 | Nat. priv. owned by 200 owners (baPhalane and ba Mogôpa) |
| Boschpoort 57               | 344                     |     | portion 1 E, Native priv. owned (baFokeng)               |
| Boschpoort 841              | 4459                    | 394 | baKwena ba Mogôpa  |
| Diamantlaagte 972           | 3401                    | 223 | baKwena ba Matlhaku                                      |
| Diepkuil 383                | 775                     |     | baFokeng   |
| Doornspruit 646             | 2656                    |     | baFokeng   |
| Doornspruit 878             | 2985                    |     | baFokeng   |
| Doornspruit Annex 1054      | 350                     |     | baFokeng   |
| Duikerbout 966              | 2094                    | 140 | portions A, B, baKwena ba Matlhaku                       |
| Elandsheuvel 285            | 1701                    |     | baFokeng   |
| Goedgedacht 129             | 2307                    | 497 | baKwena ba Matlhaku                                      |
| Goedgedacht 200             | 779                     |     | baFokeng   |
| Goedgedacht 368             | 2456                    |     | baFokeng, small portion belongs to S.A. Railways         |



| Farm                  | Extent |               | Remarks   |
|-----------------------|--------|---------------|---|
|                       |        | mpn. sq. rds. |   |
| Goedgedacht 409       | 2904   |               | baFokeng  |
| Grootfontein 301      | 4156   | 271           | baTlôkwa( Silverkrans)  |
| Grootwagendrift       | 3103   | 223           | baKwena baMmatau  |
|                       | 743    |               |   |
| Haakbosch 340         | 2250   |               | baFokeng  |
| Hartebeestfontein 514 | 1734   |               | portion, baKwena baMaaka  |
| Hartebeestspruit 643  | 3987   |               | baFokeng  |
| Hoedspruit 224        | 808    | 254           | portions E, D, baFokeng   |
| "                     | 224    | 126           | portion ren. Ext. Native private-owned                                |
| Horingfontein 571     | 1398   |               | baFokeng  |
| Kafferskraal 597      | 454    |               | baPô  |
| Kafferskraal 905      | 672    | 407           | port. IV (reg. in the name of 75 Natives, but used by baTaung; tribe) |
| "                     | 905    | 203           | port. V (reg. in the name of 8 Natives, but used by baTaung; tribe)   |
| Kareepoort 623        | 623    | 536           | western portion, baKwena ba Mogôpa                                    |
| "                     | 623    | 196           | southern portion, baPô  |
| Kleindoornspruit      | 2921   |               | baFokeng  |
|                       | 255    |               |   |
| Klipfontein 538       | 2295   | 409           | portion B, baFokeng   |
| Klipgat 834           | 2233   |               | baFokeng (reg. in the name of 8 petty-chiefs)                         |
| Koedoesfontein 644    | 3211   | 111           | baKwena ba Maaka  |
| Koffykraal 619        | 2699   | 452           | baHurutshe  |
| Kookfontein 337       | 2431   |               | portions baFokeng   |
| Kookfontein 337       | 26     |               | portion E, Native priv. owned (A. Seepi)                              |
| Kortkloof 539         | 2101   | 239           | portion, baKwena baMahlaku  |
| Leeuwkuil 250         | 1544   | 95            | baTlôkwa (Silverkrans)  |
| Leeuwkop 501          | 5374   | 135           | baKwena ba Mogôpa   |
| Leeuwpan 1047         | 155    | 485           | baKwena ba Mogôpa   |
| Losperfontein 119     | 3677   | 489           | baKwena ba Mogôpa   |
| Middelkraal 358       | 46     |               | portion, Nat. priv. owned (Moletsane)                                 |
| Modderspruit 697      | 598    | 466           | portion, baPô   |
| Morgenzen 427         | 1139   |               | baFokeng  |
| Noitgedacht 908       | 475    | 33            | port. A, Nat. priv. owned (baFokeng)                                  |

| Farm             |      | Extent        | Remarks   |
|------------------|------|---------------|---|
|                  |      | mgn. sq. rds. |   |
| Nooitgedacht     | 908  | 1280          | 464 port. C, Nat. priv. owned (baFokeng)                                    |
| Nooitgedacht     | 908  | 1111          | 166 port. B, baPhalane  |
| "                | 908  | 475           | 33 port. D, baKwena baMogôpa  |
| Optel            | 971  | 3827          | 141 baKwena ba Matlhaku   |
| Pagskraal        | 67   | 2877          | 49 Nat. priv. owned (ba-Matlhaku)   |
| Pearl            | 395  | 98            | 525 baKwena ba Mogôpa   |
| Reinkoyalskraal  | 333  | 3733          | baFokeng, further 29 mgn. belonging to the Herm. Mission                    |
| Rietfontein      | 402  | 5239          | baPhiring of chief Mabalane, further 6½ mgn. belonging to the Herm. Mission |
| Roodekraalspruit | 592  | 996           | portion B, Nat. priv. owned (baPhalane)                                     |
| "                | 592  | 110           | 432 portion C, Nat. priv. owned (baFokeng)                                  |
| Rooikoppie       | 171  | 171           | Native priv. owned  |
| Rooyewal         | 751  | 1962          | 283 baFokeng  |
| Schaapkraal      | 41   | 125           | Nat. priv. owned (7 families)   |
| Sefanyaskraal    | see  |               |   |
| Kafferskraal     | 905  |               |   |
| Silverkrans      | 88   | 292           | 12 port. A, Native priv. owned (M. Nkwe) (Tlôkwa)                           |
| Styldrift        | 583  | 5272          | baFokeng (reg. in the name of a chief and 5 Natives)                        |
| Toelanie         | 154  | 762           | 454 portion B, baKwena ba-Matlhaku  |
| Toulon           | 1053 | 229           | baFokeng  |
| Turffontein      | 279  | 1630          | baFokeng  |
| Turffontein      | 310  | 3317          | 466 baPô  |
| Turffontein      | 379  | 3350          | baFokeng  |
| Turflaagte       | 113  | 3336          | 6 Nat. priv. owned, (reg. under 16 names of the baKwena ba Matlhaku         |
| Tweedepoort      | 189  | 3891          | baFokeng (reg. in the name of 3 petty-chiefs), 67 mgn. irrigation system    |

| Farm                                     | Extent<br>mgn. sq. rds. | Remarks                                    |
|--|-------------------------|--|
| Uitvalgrond 334                          | 1024                    | Native priv. owned<br>(baFokeng)           |
| Uitvalgrond 912                          | 409                     | baFokeng                                   |
| Vaalkop 677                              | 2601                    | baFokeng                                   |
| Vlakfontein 244                          | 120                     | portion, Native priv.<br>owned (Medikwane) |
| Vlakfontein 430                          | 2747                    | baFokeng                                   |
| Vrede 650                                | 2653                    | portion, baTlôkwa<br>(Silverkrans)         |
| Vriscgewaagd 1050                        | 298                     | portion A, baTlôkwa                        |
| Waaikraal 206                            | 1718                    | 186 2 portions, baTlôkwa<br>ba Mogôpa      |
| Waaikraal 206                            | 113                     | 450 Native priv., owned<br>(T. Mohuma)     |
| Welbekend 738                            | 2705                    | baFokeng                                   |
| Welgevonden 26                           | 2419                    | 164 Native priv. owned                     |
| Wolwekraal 512                           | 2827                    | 454 port. rem. ext. ba-<br>Kwena ba Mogôpa |
| Wonderkop 835                            | 373                     | 333 portion A, baKwena<br>ba Mogôpa        |
| Wonderkop 835                            | 3429                    | 1 western port. & rem.<br>ext., baPô       |
| Zanddrift 308                            | 1600                    | baHurutsho of Mooke-<br>tsi                |
| Zanddrift 886 see<br>Pilansberg district |                         | baFokeng                                   |
| Zandfontein 390                          | 4824                    | 120 baKwena ba Modimosa-<br>na ba Matlhaku |
| Zwartdoornlaagte 603                     | 4140                    | 238 baTlôkwa of chief ba<br>Matlhaku       |
| Rustenburg N.A. district:                |                         |  |
| Tribally-owned farms                     | 158,276                 | mgn  |
| Native privately-owned                   | 17,628                  | mgn  |
| Native owned farms                       | 176,504                 | mgn  |

83 The N.A.D. district Rustenburg has the following Trust farms:

| Farm                   | Morg.             | Cattle Unit capacity | Resident families |
|------------------------|-------------------|----------------------|-------------------|
| Bedford 657            | 1965              | 393                  | --                |
| Beestekraal 286        | 4653              | 775                  | 41                |
| Boschkoppie 685        | portion 2202      | 367                  | 32                |
| Boschpoort 57          | portion 672       | 112                  | --                |
| Diukerbout 966         | portion 1026      | 205                  | 6                 |
| Klipgatkop 369         | 607               | 101                  | --                |
| Koedoesrand 844        | 4182              | 836                  | 12                |
| Kookfontein 337        | 613               | 123                  | --                |
| Kortkloof 539          | portion 862       | --                   | 6                 |
| Leeuwkuil 846          | 3632              | 605                  | --                |
| Modderspruit 697       | portion 299       | 50                   | --                |
| Moesgat 985            | 3856              | 771                  | 5                 |
| Nooitgedacht 384       | 1683              | 280                  | 11                |
| Ou Thomas zyn Loop 969 | 3338              | 667                  | --                |
| Rietspruit 419         | 3191              | 532                  | --                |
| Roodekraalspruit 592   | portion 1741      | 290                  | --                |
| Silverkrans 884        | portion 3259      | 651                  | --                |
| Steenbokgat 612        | 2293              | 458                  | 5                 |
| Toelanie 154           | portion 2799      | 559                  | --                |
| Vrede 650              | portion 2995      | 599                  | --                |
| Vrisgewaagd 1050       | 3475              | 695                  | --                |
| Waaikraal 206          | ' 2 portions 3615 | 602                  | --                |
| Wildebeestfontein 497  | 2332              | 389                  | --                |
| Zwartbank 494          | portion 2790      | 465                  | --                |
|                        | <b>totals</b>     | <b>58,080</b>        | <b>118</b>        |

84 In the Released Area of the Rustenburg N.A.D. district the following ground is European-owned:

|                      |                 |                    |   |
|----------------------|-----------------|--------------------|---|
| Klipfontein 538      | 62 mgn          | 105 sq.rds.        | ptn.1 of ptn.A,<br>rem.ext. of ptn.<br>A. |
| Roodekraalspruit 592 | 1741 "          | "                  | Mining Finance<br>Corp.                   |
| Rooyewal 751         | 1512 "          | 409 "              | " 9 portions                              |
| Zwartbank 494        | 1395 "          | 229 "              | " portion rem.<br>ext.                    |
| <b>total</b>         | <b>4711 mgn</b> | <b>143 sq.rds.</b> |   |

The European area of the district comprises 251 farms.

85 The following farms in the P i l a n s b e r g district are owned by Native tribes or by individual Natives:

| Farm  | Extent<br>mgn. | Remarks  |
|---|----------------|--|
| Application 984                             | 1820           | baKgatla   |
| Blinkklippen 638                            | 404            | ptn.A, baKgatla  |
| Brakkuil 893                                | 1909           | Nat. priv. owned (Setshedi)<br>(Tlokwa)                              |
| Bulhoek 406                                 | 1176           | Native priv. owned (11 families Moletsane)                           |
| Bultfontein 712                             | 3625           | baPô "no.2" of chief Frank Mogale                                    |
| Cyferfontein 372                            | 3671           | "Matsenyane", baKgatla   |
| De Brak 276                                 | 3595           | baRokologadi (reg. under E. Mokgophe)                                |
| Doornpoort 251                              | 1287           | ptn. A, baKgatla   |
| " "   | 500            | in ptn. A, Nat. priv. owned (V.R. Pilane) (Kgatla)                   |
| Eerlyk 1023                                 | 126            | Nat. priv. owned (S. Koitsiwe)                                       |
| Elandsdoorns 547                            | 3568           | baTlokwa ba ga Sedumedi  |
| Elandsfontein 510                           | 2629           | baPhalane  |
| Geluk 279                                   | 2123           | baPhalane (23 mgn belong to the Hermannsburg Mission)                |
| Gevonden 925                                | 80             | baPhalane  |
| Haakdoornbult 734<br>(Thabazimbi Sub-Dist.) | 742            | Nat. priv. owned (Iphela)<br>(Phalane)                               |
| Hoffontein 593                              | 3460           | baKgatla   |
| Kameelboom 817                              | 3735           | Agricult. holdings (1817 mgn acquired, mainly by baPhalane)          |
| Klareestoom 217                             | 553            | ptn. I, Nat. priv. owned (Modise & others)                           |
| " "   | 677            | ptn. Nat. priv. owned (Mekgwe & others)                              |
| Klipfontein 410                             | 5              | ptn. baKgatla for school purposes, in the name of the mission        |
| Klippan 311                                 | 3391           | baTlhako of chief Mabe   |
| Koedoesfontein 385                          | 2833           | two halves Nat. priv. owned  |
| Koedoesfontein 818                          | 1372           | western half, baKgatla   |
| " 818                                       | 1371           | eastern half, Native priv. owned (Tidimane Pilane & others) (Kgatla) |

| Farm  | Extent<br>mgn.               | Remarks  |
|---|------------------------------|--|
| Kraalhoek 516                                 | 2927                         | baKgatla   |
| Kruidfontein 649                              | 3747                         | baKgatla   |
| Leeuwkop 26                                   | 3000                         | ptn.rem.ext., baTlhako of chief Mabe   |
| " 26  | 832                          | ptn.A, baTaung of Sefanyetso   |
| Legkraal 725                                  | 2095                         | baKgatla   |
| Mabieskraal 620                               | 3912                         | baTlhako of chief Mabe   |
| Middelkraal                                   | (see Koedoesfontein no. 385) |  |
| Middelkuil 564                                | 2180                         | baKgatla   |
| Modderkuil 565                                | 3751                         | baKgatla   |
| Naaupoort 150                                 | 1338                         | baTlôkwa ba Kgosi  |
| Nooitgedacht 35                               | 1484                         | western portion Nat. priv. owned   |
| " 35  | 250                          | ptn.C, Nat. priv. owned  |
| " 35  | 400                          | ptn.B, Nat. priv. owned  |
| Putsfontein 559                               | 1968                         | portion rem.ext., baTlhako of chief Mabe   |
| " 559   | 3059                         | portion A, Nat.priv.owned (Leo Kgaboesele & others)  |
| Ramakokskraal 307                             | 2946                         | baPhalane of chief Ramakôka  |
| Rhenosterboom 170                             | 2338                         | portion B & rem. ext. ama-Hlubi of chief Zibi  |
| Rhenosterfontein 887                          | 598                          | south-western ptns. south of Elands R.Nat.priv.owned (baFokeng)                              |
| Rhenosterkop 1048                             | 2580                         | baKgatla   |
| Rhenosterkraal 563                            | 3569                         | baKgatla   |
| Rhenosterspruit 700                           | 531                          | portions B1, B3, Nat. priv. owned (baPhalane)  |
| Rooderand 399                                 | 658                          | eastern portion, baKgatla  |
| Ruighoek 426                                  | 1119                         | portion B, part of G, F & De Uitspan, baTlhako ba Leêma                                      |
| " 426   | 2000                         | various parts of portions A, E, H Nat.priv.owned (Raborife, J.Mokgothe, Mokgatle, Motlounge) |
| Saulspoort 269                                | 3925                         | Kgatla, except a portion of 600 mgn belonging to the mission                                 |
| Schilpadnest 233<br>(Thebazimbi sub-district) | 2200                         | baPhalane  |
| Schoonkloof 138                               | 3433                         | Native private owned (Ph. Leseyane)  |

| Farm                 |     | Extent<br>sqn. | Remarks  |
|----------------------|-----|----------------|--|
| Spitskop 168         |     | 3172           | Native priv. owned (Mokgatle Pilane)                               |
| Spitskop 298         |     | 857            | portion Sefikile, baKgatla   |
| Syferfontein 625     |     | 1195           | portions A, M, & rem. ext. baPô                                    |
| "                    | 625 | 532            | portion L, baTlhalerwa (reg. in the name of Zacharia Songwane)     |
| "                    | 625 | 45             | portions H & J, Nat. priv. owned (Mokoka Mokoka, Morapedi Mobeshe) |
| Syferkuil 533        |     | 408            | portion A, baKgatla  |
| Tambotiesrand 186    |     | 3829           | baTlhako of chief Mabe   |
| Turflaagte 272       |     | 2094           | baTlhako of chief Mabe   |
| Tweelaagte 180       |     | 1408           | B & D, baTlhalerwa (reg. in the name of Zacharia Songwane)         |
| "                    | 180 | 631            | portion rem. ext. baPhalane  |
| "                    | 180 | 1293           | all parts of portion A, Native-privately owned                     |
| "                    | 180 | 600            | portion C, Nat. priv. owned  |
| Vaalkop 730          |     | 1564           | Native priv. owned   |
| Varkvlei 903         |     | 799            | portion B, Nat. priv. owned (M. Pilane)                            |
| Vlakfontein 305      |     | 3425           | baTlhako of chief Mabe   |
| Vlakplaats 561       |     | 1108           | portion B, baKwena ba Ramanamôla                                   |
| Vogelstruisdraai 132 |     | 2489           | Native priv. owned (Thari Pilane)                                  |
| Vogelstruiskraal 678 |     | 2887           | Native priv. owned (Vict. Pilane)                                  |
| Vogelstruisnek 602   |     | 591            | remainder of portion D, baKgatla                                   |
| "                    | 602 | 230            | portion D 1, baPhalane   |
| "                    | 602 | 1616           | portions A, B & D2 Native priv. owned                              |
| Voordenker 633       |     | 1101           | portion 1B & rem. ext. of B, Nat. priv. owned (Ph. Cindi) (Tlôkwa) |
| Watervall 411        |     | 2421           | Nat. priv. owned (6 owners)  |
| Welgeval 749         |     | 2408           | baKgatla   |
| Welgewaagd 535       |     | 2371           | portions rem. ext., baKgatla                                       |
| "                    | 535 | 504            | portion B, Nat. priv. owned (O.L.P. Pilane)                        |

| Farm               | Extent<br>mgn. | Remarks                                  |
|--------------------|----------------|--|
| Wildebeestkuil 733 | 2775           | baKgatla                                 |
| Wilgespruit 631    | 3467           | baKgatla                                 |
| Witfontein 215     | 2810           | Native private owned (Vict. Pilane)      |
| Zanddrift 886      | 2858           | baFokeng (Rustenburg distr.)             |
| Zandfontein 729    | 2506           | baKgatla (except 4 mgn Government owned) |

Pilansberg district:

tribally-owned farms 108,808

Native privately-owned farms 45,114

Native-owned farms 153,922

86 The Pilansberg district has the following Trust farms:

| Farm                 | Extent<br>mgn. | Remarks   |
|----------------------|----------------|-----------|
| Bakhoutrandjies 1039 | 305 . . . . .  | (portion) |
| Bedford 435          | 3219           |           |
| Benjamin 974         | 2195           |           |
| Bierkraal 545        | 6323           |           |
| Bloemendal 439       | 2797           |           |
| Boschkop 174         | 2595           |           |
| Brakkuil 118         | 2664           |           |
| Brakkuil 893         | 2000 . . . . . | (portion) |
| Brakspruit 566       | 3517           |           |
| Buffelsdrift 709     | 2381           |           |
| Buffelsfontein 693   | 1688           |           |
| Cronjesboomen 976    | 3693           |           |
| Cyferkuil 348        | 2837           |           |
| Davidskatnagel 973   | 1875           |           |
| Davidskuil 142       | 3869           |           |
| DeKameelkuil 813     | 3728           |           |
| DePaarl 437          | 2846           |           |
| Distriktshoek 440    | 2885           |           |
| Donkerhoek 6         | 3820           |           |
| Doornlaagte 161      | 3795           |           |
| Doornpoort 251       | 2145 . . . . . | (portion) |
| Droogesloot 314      | 2884           |           |



| Farm                 | Extent<br>m.m. | Remarks                                 |
|----------------------|----------------|---|
| Elandsfontein 810    | 3045           |   |
| Elandsfontein 815    | 3848           |   |
| Elandshoek 921       | 2456           |   |
| Elandskuil 814       | 3814           |   |
| Elandslaagte 809     | 3003           |   |
| Elandslaagte 975     | 3099           |   |
| Eton 156             | 324            |   |
| Goedshoop 438        | 2688           |   |
| Goedgevonden 843     | 3280           |   |
| Gomkiri 982          | 1503           |   |
| Groenfontein 302     | 4178           |   |
| Haakdoorn 241        | 3531           |   |
| Haakdoornfontein 169 | 3579           |   |
| Haakdoornlaagte 162  | 3220           |   |
| Hanover 434          | 2714           |   |
| Hertebeestdoorns 254 | 2856           |   |
| Hertbeestlaagte 724  | 1376           |   |
| Kameelfontein 731    | 3476           |   |
| Kameelnek 654        | 3341           |   |
| Klareestroom 217     | 1516           | . . . . . (portion)                     |
| Klipfontein 410      | 2676           |   |
| Klipkuil 509         | 3054           |   |
| Koedoespruit 572     | 6376           |   |
| Kromspruit 18        | 2577           |   |
| Krugerskop 179       | 4050           |   |
| Langverwacht 126     | 2427           |   |
| Langverwacht 386     | 2930           |   |
| La Patrie 1031       | 597            |   |
| Lenokskraal 1049     | 2347           |   |
| Leeuwkop 498         | 3391           |   |
| Leeuwfontein 555     | 4233           |   |
| Magazynskraal 819    | 3270           |   |
| Middelkuil 564       | 2180           |   |
| Miersrust 979        | 3030           |   |
| Misgund 34           | 3995           |   |
| Mooiplaats 653       | 3019           |   |
| Muskietdoorns 981    | 1875           |   |
| Naauwpoort 150       | 1374           | (southern portion)                      |
| Nooitgedacht 35      | 2546           | (portion, remaining extent of the farm) |
| Nooitgedact 281      | 3595           |   |
| Okkerskraal 3        | 3835           |   |
| Olivenboom 312       | 3175           |   |
| Olifantshoek 122     | 2353           |   |
| Ongegund 270         | 3576           |   |

| Farm                            | Extent<br>mgn. | Remarks  |
|---------------------------------|----------------|--|
| Pylkop 1006                     | 2264           |  |
| Rampanspoort 710                | 3880           |  |
| Rhenosterboom 170               | 772            | . . . . . (portion A)  |
| Rhenosterfontein 887            | 1304           |  |
| Rhenosterspruit 609             | 3687           |  |
| Roodebank 492                   | 4847           |  |
| Roodebloem 46                   | 2664           |  |
| Roodebloem 442                  | 359            |  |
| Rooderand 399                   | 1248           | (western portion)  |
| Ruijshoek 426                   | 1914           | (portions: A1, A2, C, J,<br>F, part of D, part of<br>"de Uitspan") |
| Schoongezicht 79                | 2008           |  |
| Schoongezicht 416               | 3868           |  |
| Spitskop 298                    | 1714           | (northern portion)   |
| Syferbult 84                    | 2379           |  |
| Syferkuil 533                   | 1260           |  |
| Taaiboskuil 970                 | 3768           |  |
| Tambotiehoek 408                | 2355           |  |
| Turfbult 989                    | 1583           |  |
| Tussenkomst 188                 | 1601           |  |
| Uitlanderskraal 980             | 2585           |  |
| Vaalboslaagte 175               | 3073           |  |
| Vadorland 1029                  | 474            |  |
| Varkvlei 903                    | 2380           | (portion A and remaining<br>extent of farm)                        |
| Vlakplaats 412                  | 3913           |  |
| Vlakplaats 561                  | 2849           |  |
| Vogelstruiskraal 347            | 3021           |  |
| Vogelstruisnek 602              | 485            | (portion, remaining ex-<br>tent of farm)                           |
| Voordenker 633                  | 2215           | (portion A and remain-<br>ing extent of farm)                      |
| Vyeboomspruit 1003              | 3554           |  |
| Wacht-een-biotjieslaagte<br>816 | 2186           |  |
| Welbezorgd 47                   | 2474           |  |
| Welbezorgd 441                  | 2821           |  |
| Welgeval 133                    | 2507           |  |
| Welgevonden 552                 | 3595           |  |
| Wilverdiend 87                  | 2460           |  |
| Witfontein 306                  | 3532           |  |
| Witkleifontein 20               | 3201           |  |

| Farm                            | Extent<br>mgn. | Remarks |
|---------------------------------|----------------|---------|
| Zoetdoorns 983                  | 1957           |         |
| Zuiverfontein 718               | 2272           |         |
| Pilansberg Trust<br>farms total | 288,418 mgn    |         |

87 In the Released Area of Pilansberg district there are the following European-owned farms:

| Farm                  | Extent<br>mgn sq.rds | Remarks                                |
|-----------------------|----------------------|--|
| Bakhoutrandjie 1039   | 149 371              | (South African Minerals) portion       |
| Ledig 744             | 2204                 |  |
| Lilliput 926          | 611 323              | (South African Minerals)               |
| Lisbon 457            | 2493 11              |  |
| Olievenfontein 745    | 1982 549             |  |
| Rooderand 399         | 858                  | central portion                        |
| Ruighoek 426          | c.50                 | on portion "De Uitspan" and rem.extent |
| Schaapkraal 12        | 2676 176             |  |
| Uitkyk 277            | 3071 363             |  |
| Vogelstruislaagte 139 | 3310 435             |  |
| Vogelstruisnek 602    | 1370 596             | portion C, S.A. Mining / Corp.         |
| Welgewaagd 535        | 147                  | portion C                              |
| Zandspruit 181        | 3541 564             | Tvl. Consol. Land & Expl. Co.          |

On three European owned farms adjoining the Released and Scheduled Areas small portions are owned by Natives. The remaining European property is the following:

|                      |        |                      |
|----------------------|--------|----------------------|
| Blinkklippen 638     | 2600   | port.3 and remainder |
| Rhenosterfontein 887 | c.1200 |                      |
| Rhenosterspruit 700  | 3618   |                      |

European-owned farms, total 29,885 mgn

88 Land in Rustenburg and Pilansberg districts, summary of data:

|                            |         |          |
|----------------------------|---------|----------|
| Rustenburg N.A. district:  | morgen  | sq.miles |
| Native tribally-owned land | 158,876 | 528.1    |

|                             |                |                |
|-----------------------------|----------------|----------------|
| Rustenburg N.A. district:   | morgen         | sq.miles       |
| Native privately-owned land | 17,628         | 58.4           |
| Trust farms                 | 58,080         | 192.3          |
| Total                       | 234,584        | 778.8          |
| Native owned land outside   |                |                |
| Released Area               | 1,755          | 5.8            |
| Total Native area           | <u>236,339</u> | <u>784.6</u>   |
| Pilansberg district:        |                |                |
| Native tribally-owned land  | 108,808        | 360.3          |
| Native privately-owned land | 45,114         | 149.4          |
| Trust farms                 | 288,418        | 955.-          |
| Total                       | 442,340        | 1,464.7        |
| Native owned land outside   |                |                |
| Released Area (Thabazimbi   |                |                |
| sub-district)               | 2,942          | 9.7            |
| Total Native area           | <u>445,282</u> | <u>1,474.4</u> |
| Total Native area in the    |                |                |
| Rustenburg magisterial      |                |                |
| district                    | 681,621        | 2,250          |

89 On the Trust farms of the Rustenburg N.A.D. district there are c.118 squatter families; 194 taxpayers are registered as original residents on Trust farms. The majority of them usually work elsewhere.

90 On the Pilansberg Trust farms there were about 702 squatters in 1950; 112 taxpayers were registered as original residents on the Trust farms, but were probably absent.

91 The following Trust farms are regarded as residential and arable areas:

| Farm               | Number of<br>arable plots | Families<br>(1950) | Taxpayers<br>(1949) |
|--------------------|---------------------------|--------------------|---------------------|
| Bierkraal 545      | 51                        | 32                 |                     |
| Bloemendaal 439    | 45                        |                    |                     |
| Cronjesbomen 976   | 120                       | 35                 |                     |
| Davidskatnagel 973 | 65                        | 25                 |                     |
| Davidskuil 142     | 41                        | 39                 | 13                  |
| deKamuelkuil 813   | 89                        | 29                 |                     |
| Districtshoek 440  | 4                         | 4                  |                     |
| Droogesloot 314    | 50                        | 23                 | 9                   |

| Farm                | Number of<br>arable plots | Families<br>(1950) | Taxpayers<br>(1949) |
|---------------------|---------------------------|--------------------|---------------------|
| Elandsfontein 815   | 103                       | 11                 |                     |
| Elandskuil 814      | 60                        | 57                 |                     |
| Goedehoop 438       | 80                        | c.20               |                     |
| Groenfontein 302    | 26                        | 25                 |                     |
| Haakdoorn 421       | 53                        | nil                |                     |
| Kameelnek 654       | 80                        | 67                 |                     |
| Krusterskop         | 50                        | 42                 |                     |
| Misgund 34          | 100                       | ?                  |                     |
| Ongegund 240        | 100                       | ?                  |                     |
| Rhonosterspruit 609 | 62                        | 32                 | 17                  |
| Reedbloem 442       | 45                        |                    |                     |
| Schoonezicht 416    | 110                       | 58                 |                     |
| Syferkuil 533       | 101                       | 36                 | 18                  |
| Vlakplaats 412      | 120                       | 51                 | 22                  |
| Voordenker 633      | 35                        | 30                 |                     |
| Witfontein 306      | 100                       | 66                 |                     |
| <u>totals</u>       | <u>1692</u>               | <u>702</u>         | <u>112</u>          |

92 On the majority of these Trust farms the population is mixed, but the following farms have a homogeneous tribal population:

| Trustfarm        | Tribe                |
|------------------|----------------------|
| Groenfontein 302 | Matebele             |
| Misgund 34       | baRokologadi         |
| Ongegund 240     | baPhalane ba Sesobe  |
| Krusterskop 178  | baTlhalerwa          |
| Vlakplaats 412   | baKwena baRamanamâla |
| Witfontein 306   | partly baFokeng      |

93 In Rustenburg district the Native areas are mainly in the north-west and north-east. The Trust farms fill in the spaces between the Native-owned land, to form one large Native area as envisaged in Act No. 18 of 1936. Pilansberg district is one large Native area with but few European farms left, whilst the Thabazimbi Native Affairs sub-district is a purely European part of the country, the Native owners of the two remaining farms (Schilpadnest 233 and Haakdoornbult 734) having already been offered land in the Native area of Pilansberg in exchange.

94 In Pilansberg most of the Trust farms were purchased between 1938-1942, a further 40,000 morgen in 1947 and 7000 morgen in 1948. Fencing of the Trust farms was mainly done in 1947-8, and since the last 3 years 12 dams were built. The Trust farms are equipped with 180 boreholes to water stock. On most of the Trust farms small stock and donkeys are not allowed, and bulls must be approved by the agricultural officer. In all bushveld areas ticks are very prevalent and carry diseases causing severe losses. Regular dipping is therefore enforced. The carrying capacity of the veld is taken to average 8 morgen per cattle unit, for mountainous areas 12 morgen and on good grazing 6 to 7 morgen. A definite system is applied in the control of grazing on Trust farms, which are used for summer and winter grazing according to the nature of the veld. At present this system is applied in the eastern half of Pilansberg district, and by it c.20 per cent more cattle units can be run on the Trust farms without any danger of over-grazing and consequent veld erosion. The latter is not very intensive, owing to the low rainfall. There are depot farms and cattle breeding centres on Kromspruit 18 and Klipkuil 509 (with Okkerskraal 3 and Donderhoek 6). There are two Native demonstrators each in Rustenburg and Pilansberg districts to give advice and instruction in agricultural matters.

95 Only black turf soil has been set aside for arable land (usually in plots of 5 morgen), although the Natives believe that they can reap as much on red-lateritic soil if it rains enough.

96 Progressive agriculture is still the exception amongst the Natives of these districts, but is seen here and there on the large Native privately-owned farms. Some of the individuals owning modern agricultural machinery seem to have learnt its use on European farms further south. The early travellers make special mention of the extremely large corn fields of the Tswana, in the Tlhaping country as well as amongst the baHurutshe, baPô and baPhalane, who grew finger millet (eleusine, lebêlebê), sorghum (mabêlê), sugar-cane, beans, and melons just as they still do to-day. Particulars about their agriculture

are given in sect. 13 of the accounts which follow. After 1823, when the Tswana country was ravaged for the first time by Sebetwane's men, the tribes for 50 years had little opportunity of practicing their traditional extensive agriculture. During this period much of their original ability and knowledge was lost, and in more recent times the Natives have been by no means ready to accept the proposals for progress made to them by the authorities. Future advancement will result mainly from the imitation of examples of success seen on the fields of neighbours. The Government can of course exert but little direct influence on the improvement of Native agriculture in the locations which, in Rustenburg magisterial district, all belong to the category of Native-owned land.

97 The crops, stock and agricultural implements of the tribes are shown in the following tables, but the figures are only approximate as so few Natives are prepared to disclose the whole truth concerning their property and stock. Crops and stock on Native privately-owned land are partly included in the figures for the tribal areas. Nooitgedacht 908 is missing from the Rustenburg census list, Modderkuil 697 and Kortkloof 539 are missing from the Pilansberg census list.

98 Table XIV.

99 Table XV.

#### Missions and education

100 In 1853 the Kwena chief Setšhele asked president Pretorius, then at Potchefstroom, to send him a missionary. The government invited the Hermannsburg Lutheran Missionaries, who were then working in Natal. They started work on the western border of the country and first established the stations Dithêjane, Dinokana and Šosong. However, the tribes had not yet settled down again after the upheavals of the previous decades, and so the missionaries were obliged to trek from farm to farm with the tribes until they had settled down. Before 1880 only young Natives under 30 years of age became Christians, and older

TABLE XIV. DISTRICT OF RUSTENBURG - AGRICULTURAL STATISTICS 1950.

|  | ba-<br>Fokeng | baKwena<br>Mogôpa | ba<br>Maaka | baKwena<br>Mmatau | ba Modimosana<br>Matlhaku | ba<br>Taung | baPô  | baTlôkwa | ba-<br>Phiring | baHurutshe<br>boo<br>Mokgatla | Native<br>privately-<br>owned<br>(partly) | Trust farms<br>(partly<br>scatters,<br>partly tribes) | Totals |
|--|---------------|-------------------|-------------|-------------------|---------------------------|-------------|-------|----------|----------------|-------------------------------|---|---|--------|
| Population (for tribes in and<br>around the tribal area) | 15,200        | 4,800             | 1,800       | 2,000             | 4,300                     | 550         | 3,300 | 3,600    | 3,000          | 1,700                         | ?   | c.500   | 39,900 |
| Area in square miles                                     | 261           | 96.8              | 16.4        | 10.3              | 84.5                      | 3.3         | 32    | 42.3     | 17.3           | 14.2                          | 58.4                                      | 192.6   | 584.5  |
| Cultivated land in morgen                                | 17,625        | 2,906             | 150½        | 107               | 62                        | 54          | 121   | 330      | 433½           | 177                           | 185                                       | 359   | 22,360 |
| Wheat (bags)   | -             | -                 | -           | -                 | -                         | -           | -     | -        | 16             | -                             | -   | -   | 16     |
| Maize (bags)   | 7,372         | 1,234             | 88          | 12                | 9                         | 116         | 837   | 38       | 436            | 15                            | 78  | 418   | 10,653 |
| Kaffircorn (bags)  | 8,342         | 3,015             | 366         | 744               | 625                       | 246         | 1,798 | 190      | 1,039          | 258                           | 325                                       | 547   | 17,495 |
| Beans (bags)   | 61            | -                 | -           | 7.5               | -                         | -           | -     | -        | 65             | 3                             | 9   | -   | 146    |
| Citrus trees   | 1,416         | 201               | 68          | 123               | 162                       | 9           | 51    | 45       | -              | 127                           | -   | ?   | 2,202  |
| Fruit trees  | 4,065         | 2,178             | 313         | 207               | -                         | 80          | 553   | 47       | 1,391          | 416                           | 13  | 247   | 9,510  |
| Cows and heifers (over one year)                         | 4,924         | 2,215             | 371         | 220               | 1,129                     | 157         | 253   | 347      | 595            | 834                           | 1,008                                     | 4,909   | 16,962 |
| Calves (under one year)                                  | 1,579         | 467               | 139         | 87                | 129                       | 9           | 85    | 69       | 121            | 287                           | 264                                       | 1,118   | 4,354  |
| Bulls (over one year)                                    | 178           | 27                | 10          | -                 | 5                         | -           | 19    | 7        | 27             | 23                            | 63  | 468   | 827    |
| Oxen   | 5,411         | 2,313             | 332         | 519               | 636                       | 94          | 1,008 | 70       | 1,139          | 601                           | 976                                       | 3,931   | 17,030 |
| Mules  | 14            | -                 | -           | 2                 | -                         | -           | 4     | -        | -              | 5                             | -   | 2   | 27     |
| Horses   | 6             | 3                 | 5           | 3                 | 8                         | -           | 2     | 8        | 63             | 1                             | 1   | 4   | 104    |
| Donkeys  | 1,666         | 812               | 106         | 106               | 155                       | 104         | 288   | 146      | 184            | 107                           | 30  | 275   | 3,979  |
| Pigs   | 1,875         | 990               | 109         | 205               | 79                        | 57          | 354   | 54       | 195            | 143                           | 126                                       | 194   | 4,381  |
| Poultry  | 7,602         | 4,410             | 633         | 667               | 1,028                     | 127         | 2,126 | 336      | 965            | 676                           | 479                                       | 951   | 20,000 |
| Sheep and Lambs  | 432           | 64                | 93          | 265               | 1,112                     | 34          | 179   | 189      | 1,312          | 312                           | 174                                       | 2,080   | 6,246  |
| Goats and kids   | 143           | 2,652             | 150         | 757               | 913                       | 205         | 712   | 319      | 633            | 473                           | 505                                       | 2,374   | 9,836  |
| Cattle Units   | 12,314        | 5,913             | 873         | 954               | 2,338                     | 403         | 1,752 | 680      | 2,397          | 1,728                         | 1,917                                     | 10,026  | 41,295 |
| Hides sold (large stock)                                 | 186           | 16                | 7           | 116               | 60                        | 8           | 99    | 9        | 157            | 112                           | 58  | 117   | 945    |
| Skins sold (small stock)                                 | 288           | -                 | 8           | 119               | 139                       | 4           | 26    | 21       | 122            | 37                            | 9   | 38  | 811    |
| Cattle lost  | 1,355         | 64                | 45          | 144               | 61                        | 5           | 18    | -        | 222            | 220                           | 94  | 325   | 2,553  |
| Sheep lost   | 171           | -                 | 14          | 78                | 92                        | -           | 13    | 22       | 115            | 52                            | 34  | 102   | 693    |
| Goats lost   | 675           | -                 | -           | 110               | 68                        | -           | 6     | -        | 16             | 24                            | 44  | 422   | 1,365  |
| Ploughs one furrow                                       | 1,029         | 393               | 25          | 49                | 67                        | 16          | 65    | 76       | 91             | 92                            | 60  | 63  | 2,026  |
| Ploughs two furrows                                      | 488           | 191               | 7           | 37                | 65                        | 7           | 39    | 36       | 73             | 18                            | 36  | 49  | 1,046  |
| Harrows  | 511           | 192               | 11          | 11                | 25                        | 8           | 61    | 7        | 64             | 18                            | 20  | 32  | 960    |
| Cultivators  | 57            | 13                | 5           | -                 | -                         | -           | 10    | -        | 20             | -                             | 1   | 7   | 113    |
| Waggon and trolleys                                      | 1,353         | 139               | 39          | 18                | 28                        | 10          | 49    | 31       | 36             | 31                            | 16  | 34  | 1,784  |
| Carts  | 142           | 79                | 6           | 5                 | 13                        | 3           | 15    | 14       | 28             | 16                            | 6   | 19  | 346    |
| Sledges  | 316           | 13                | -           | 8                 | 8                         | -           | 180   | 9        | 65             | 68                            | 18  | -   | 685    |
| Planters   | 33            | 4                 | 1           | -                 | -                         | -           | 3     | 1        | 17             | -                             | 1   | 3   | 63     |
| Dipping tanks  | 7             | -                 | -           | -                 | -                         | -           | -     | -        | -              | -                             | ?   | ?   | 7      |



TABLE XV. DISTRICT OF PILANSBERG - AGRICULTURAL STATISTICS 1950.

|                                     | baKgatlaba<br>ga Kgafêla | ba Phalane<br>(incl.<br>Thaba-<br>zimbi) | baTlhako | baTlhako<br>ba Leêma | baTlôkwa<br>ba ga<br>Sedumedi | baTlôkwa<br>ba ga<br>Kgosi | ama-<br>Hlubi | ba-<br>Tlhalerwa | baPô  | baKwena<br>Modimosana<br>ba<br>Ramanamêla | baTaung | baRoko-<br>lokgadi<br>(DeBrak<br>only) | Native<br>priv.-<br>owned<br>farms<br>(partly) | Trust farms<br>(partly<br>squatters,<br>partly<br>tribes) | Total   |
|-------------------------------------|--------------------------|--|----------|----------------------|-------------------------------|----------------------------|---------------|------------------|-------|---|---------|--|--|---|---------|
| Population                          | 12,000                   | 3,000                                    | 4,000    | 450                  | 1,500                         | 620                        | 950           | 1,800            | 1,000 | 290                                       | 300     | 250                                    | c.430  | c.500   | 27,570  |
| Area in sq.miles                    | 170.7                    | 40.4                                     | 81.7     | 3.7                  | 21.8                          | 4.4                        | 7.7           | 6.4              | 16    | 3.7                                       | 2.8     | 11.9                                   | 149.4  | 900   | 1,464.7 |
| Cultivated land<br>in morgen        | 2,971                    | 676                                      | 1,576    | 156                  | 153                           | 20                         | 500           | 226              | 349   | 280                                       | 196     | 200                                    | 357  | 5,123   | 12,783  |
| Wheat (bags)                        | -                        | -  | -        | -                    | -                             | -                          | -             | -                | -     | -   | -       | -                                      | -  | -   | -       |
| Maize (bags)                        | 1,513                    | 763                                      | 1,555    | 84                   | 77                            | -                          | 150           | 190              | 313   | 161                                       | 245     | -                                      | 11   | 1,586   | 6,648   |
| Kaffircorn (bags)                   | 6,236                    | 2,044                                    | 3,055    | 146                  | 226                           | -                          | 200           | 250              | 326   | 385                                       | 414     | 25                                     | 140  | 7,177   | 20,624  |
| Beans (bags)                        | 68                       | 44                                       | 6        | -                    | 1                             | -                          | -             | 1                | 1     | 5   | 1       | -                                      | -  | 10  | 137     |
| Citrus trees                        | 79                       | 30                                       | 375      | 23                   | -                             | -                          | ?             | 72               | 96    | -   | -       | -                                      | -  | 300   | 975     |
| Fruit trees                         | 285                      | -  | 21       | -                    | -                             | -                          | -             | -                | -     | -   | -       | -                                      | -  | 20  | 326     |
| Cows and Heifers<br>(over one year) | 4,028                    | 1,352                                    | 1,949    | 170                  | 438                           | 67                         | 408           | 167              | 304   | 158                                       | 130     | 176                                    | 1,754  | 19,725  | 20,826  |
| Calves<br>(under one year)          | 1,318                    | 488                                      | 540      | 36                   | 139                           | 12                         | 90            | 81               | 102   | 68  | 60      | 31                                     | 389  | 4,433   | 7,787   |
| Bulls<br>(over one year)            | 123                      | 28                                       | 53       | 7                    | 12                            | 1                          | 11            | 12               | 15    | 5   | 4       | 6                                      | 33   | 373   | 683     |
| Oxen                                | 4,676                    | 1,090                                    | 1,968    | 157                  | 288                           | 40                         | 312           | 205              | 383   | 145                                       | 151     | 134                                    | 644  | 9,844   | 20,037  |
| Mules                               | 14                       | 7  | 18       | 2                    | -                             | -                          | -             | -                | -     | -   | -       | 2                                      | -  | 14  | 57      |
| Horses                              | 34                       | 6  | 10       | 4                    | 2                             | -                          | -             | 3                | 8     | 4   | -       | -                                      | 8  | 51  | 130     |
| Donkeys                             | 1,501                    | 436                                      | 422      | 55                   | 24                            | 23                         | 68            | 90               | 31    | 47  | 70      | 11                                     | 57   | 904   | 3,739   |
| Pigs                                | 1,503                    | 669                                      | 528      | 42                   | 75                            | 13                         | 100           | 95               | 100   | 32  | 78      | 19                                     | 37   | 900   | 4,191   |
| Poultry                             | 7,576                    | 2,386                                    | 2,361    | 194                  | 945                           | -                          | 275           | 263              | 245   | 319                                       | 512     | 112                                    | 320  | 5,331   | 20,839  |
| Sheep and lambs                     | 1,185                    | 292                                      | 412      | 4                    | 200                           | -                          | 174           | 27               | 11    | 105                                       | 125     | 185                                    | 461  | 1,994   | 5,175   |
| Goats and kids                      | 6,825                    | 1,957                                    | 1,720    | 129                  | 736                           | 97                         | 360           | 157              | 209   | 67  | 130     | 143                                    | 767  | 5,331   | 18,628  |
| Cattle Units                        | 11,978                   | 3,369                                    | 4,846    | 422                  | 951                           | 127                        | 838           | 514              | 785   | 393                                       | 406     | 395                                    | 2,742  | 33,263  | 61,029  |
| Hides sold<br>(large stock)         | 501                      | 113                                      | 240      | -                    | -                             | -                          | 27            | -                | 2     | -   | 13      | 22                                     | 71   | 538   | 1,527   |
| Skins sold<br>(small stock)         | 241                      | 41                                       | 6        | -                    | -                             | -                          | 55            | -                | 2     | -   | -       | -                                      | 44   | 236   | 625     |
| Cattle lost                         | 664                      | 122                                      | 179      | 1                    | -                             | -                          | 15            | 23               | 14    | -   | 6       | -                                      | 119  | 942   | 2,085   |
| Sheep lost                          | 155                      | 10                                       | 138      | -                    | 1                             | -                          | -             | 6                | -     | -   | -       | 42                                     | 40   | 170   | 562     |
| Goats lost                          | 521                      | 87                                       | -        | -                    | -                             | -                          | -             | 3                | 5     | -   | -       | -                                      | 37   | 368   | 1,021   |
| Ploughs one furrow                  | 774                      | 223                                      | 289      | 23                   | 50                            | 10                         | 43            | 40               | 13    | 23  | 23      | 14                                     | 27   | 436   | 1,988   |
| Ploughs two furrows                 | 475                      | 124                                      | 201      | 8                    | 22                            | 17                         | 9             | 35               | 16    | 31  | 16      | 8                                      | 25   | 270   | 1,257   |
| Harrows                             | 265                      | 75                                       | 117      | 6                    | 20                            | 11                         | 17            | 22               | 11    | 13  | 12      | 2                                      | 12   | 176   | 759     |
| Cultivators                         | 7                        | 1  | -        | 1                    | -                             | -                          | -             | -                | 1     | 6   | 4       | -                                      | 4  | 37  | 61      |
| Waggon and trolleys                 | 358                      | 83                                       | 100      | 6                    | 7                             | 8                          | 8             | 11               | 11    | 12  | 6       | 4                                      | 11   | 171   | 796     |
| Carts                               | 209                      | 67                                       | 68       | 1                    | 8                             | 4                          | 5             | 10               | 8     | 2   | 4       | 2                                      | 7  | 118   | 513     |
| Sledges                             | 434                      | 128                                      | 146      | 13                   | 25                            | -                          | -             | 30               | -     | 2   | 9       | -                                      | 8  | 5   | 800     |
| Planters                            | 27                       | 2  | 1        | -                    | 1                             | -                          | -             | 2                | 3     | 3   | 2       | -                                      | 4  | 17  | 62      |

converts were only made later.

101 After the establishment of mission stations in Marico district and in Brits district (at Hebron or Matlhare in 1865), they founded their first stations in Rustenburg district, viz. Bethanie among the baKwena ba Mogôpa, Saron and Kana among the baFokeng, in Rustenburg town where the Boers had collected and cared for Native orphans, and at Phalane.

102 The Hermannsburg Mission at present has the following stations in Rustenburg district:

| Station           | Tribe and area  | Founded | No. of converts in 1947 |
|-------------------|---|---------|-------------------------|
| Bethanie          | baKwena ba Mogôpa, Mamogale's locn.                   | 1864    | 3728                    |
| Saron             | baFokeng, at Phokeng                                  | 1866    | 5507                    |
| Kana              | baFokeng, at Boschpoort Dam                           | 1867    | 4585                    |
| Phalane           | baPhalane, Pilansberg district                        | 1867    | ?                       |
| Rustenburg (town) | Native orphans and coloureds                          | 1867    | 1660                    |
| Emmaus            | baPhiring, Mabaalstad                                 | 1868    | 3000                    |
| Sichar (Leporrô)  | baKwena ba Modimosana ba Maaka, Legwale's location    | 1869    | 2688                    |
| Pella             | baKwena ba Modimosana ba Matlhaku                     | 1871    | 3700                    |
| Berseba           | baKwena ba Mogôpa, Mamogale's location                | 1872    | 1508                    |
| Eben Ezer         | baPô, Mogale's location                               | 1874(?) | 3761                    |
| Mahanaim          | baTlôkwa, near Silverkrans                            | 1883    | 2160                    |
| Kroondal          | originally baPhalane on European farms                | 1885    | 349                     |
| Vlaklaagte        | baKwena ba Modimosana ba Mnatau near Selon's location | 1902    | 2555                    |

103 The various denominations working in a particular tribe are given in section 13 for each tribe. It

is difficult to obtain particulars about the other missions, except the Transvaal Mission Church (Dutch Reformed Churches), established in 1864, which is referred to in para.

104 Various other mission societies began their work after the Anglo-Boer war. The Christian Handbook of South Africa (p. 253/4) mentions the following mission stations besides the above-mentioned ones in the district Rustenburg:

| Place        | Mission   |
|--------------|---|
| Bakerville   | Christian Catholic Church in Zion                     |
| "            | Full Gospel Church                                    |
| Koster       | Reformed Church of South Africa                       |
| "            | Dutch Reformed Church (Transvaal)                     |
| Mabeskraal   | Methodist Church of South Africa                      |
| Phokeng      | African Methodist Episcopal Church                    |
| Rustenburg   | Church of the Province of South Africa                |
| (town)       |   |
| "            | Full Gospel Church                                    |
| "            | Reformed Church of South Africa                       |
| "            | Reformed Church of Africa                             |
| "            | Methodist Church of South Africa                      |
| "            | Dutch Reformed Church (Transvaal)                     |
| "            | Roman Catholic Church                                 |
| Saulspoort   | Transvaal Mission Church<br>(Dutch Reformed Churches) |
| Zwartruggens | African Methodist Episcopal Church                    |
| "            | Reformed Church of South Africa                       |
| "            | Reformed Church of Africa                             |
| "            | Dutch Reformed Church (Transvaal)                     |

105 This list does not include the large number of unrecognised Native sects.

106 Native schools were begun early in mission work. The missionary taught the children himself. The pupils were of various ages and were all taught together in one room. Rev. H. Dehnke (in "Und die Vögel des Himmels wohnen unter seinen Zweigen." p. 264-300) gives some interesting details about the origin of the school at Bethanie. A group of 50 young tribesmen, aged 20-25 years, had joined about 1866 for tuition under one David Mobane. In 1870, benches made

at the mission were provided. At Bethanie the mission made a first attempt at training Native teachers. In 1874, the first three Native teachers were employed at Bethanie. They were paid the small school fee of 2/6 per child per annum. A class had to have up to 80 children to provide the necessary income for a teacher. The only school book then was a little se-Tswana primer of 20 pages, and Bible texts were the only available reading matter. The teacher students took Bible lessons, catechism, singing, reading, writing se-Tswana, arithmetic, geography, Dutch, and method. There were seldom more than 12 students at a time. All schools were short of staff. In 1875 the mission prescribed that school children were to come to school clothed.

107 Former mission schools are now, like all others, government-controlled. Statistics see under section 13 of each tribe. Besides these schools there are eight Native schools on European farms for c. 500 children of farm workers and c. 500 children attend the Rustenburg urban location school. Four of the schools in Rustenburg district are industrial schools.

108 In some tribes the chief and parents have decided that school attendance is to be compulsory. Native teachers have an average of 55 children, which is the prescribed maximum. In many tribes there is lack of accommodation and little is done by the tribesmen to improve the situation. The period of school attendance varies from tribe to tribe. Some pupils leave school after having passed through the initiation rites, or after confirmation in church. Female pupils usually outnumber males. The medium of tuition is se-Tswana during the first three years.

#### H e a l t h

109 Health conditions in general are very much the same in Rustenburg and Pilansberg districts. Particulars for the tribes, if any, are given under section 20 in each case.

110 Native medicine-men still play an important part in medical treatment, especially in tribes remote

from European health services. Many tribesmen have knowledge of medicinal herbs. Besides using good herbal medicines, Native medicine-men also sometimes administer dangerous medicines. Some years ago for example a medicine-man in Rustenburg district is said to have died together with his patient, after having taken his medicine himself to convince his patient. Although Natives generally complain about the ignorance of modern medicine-men, the majority of them first consult one of them before going to a European doctor. Much money is spent on European medicines at the local stores.

111 About infant mortality little is known with certainty. From what I have been able to ascertain, popular opinion exaggerates both the birth rate and the mortality rate of infants.

112 Around Saulspoort and the Pilansberg mountains the drinking water contains an appreciable amount of fluorine which stains the teeth brown and also hardens them. This is however only found in persons reared in this area.

113 From December 1949 to February 1950, there was a small epidemic of small pox in Pilansberg, and 23 cases were recorded.

114 A large percentage of even old people were found who had never been vaccinated, although the District Surgeon comes round every year to vaccinate. In an epidemic the people are mostly very eager to be vaccinated but there are always others who prefer to stay away.

Rustenburg urban location  
(Bethlehem Township)

115 The location is situated 3.5 miles north-west of the town, and is 103.7 morgen in extent. The number of inhabitants has gradually grown from about 100 in 1930 to 5,600 in 1949. The inhabitants of the location are mainly descendants of members of neighbouring Tswana-tribes, but there are also North-Sotho, mainly Pedi, Ndebele from Rhodesia, a considerable number of

Natives from Barotseland and a few Ngoni.

116 At one time the members of different tribes often used to quarrel and there was disharmony even between Tswana and ba-Pedi. The introduction of a new control system, however, produced more co-operation and reduced friction. Six headmen were appointed for the six sections of the location and a council of elders, all persons of standing, was established. The administration encouraged the observance of Bantu social customs and laws, and tried to make the leading men feel responsible for their tasks. As a result greater interest was taken in their own affairs and greater confidence in their own way of settling difficulties.

117 The six headmen together with the councillors form an advisory body which concerns itself with all affairs and improvements of the location. The leading men have become more and more capable of handling their own affairs. The councillors also settle disputes to some extent. Even the foreign Natives seem to adapt themselves to prevailing Tswana law and custom. The 40 (approx.) Coloureds, however, do not.

118 Many of the location residents still adhere to Native custom in diverse ways. They send their children back to their tribal homes in the locations for the initiation ceremonies, and still give cattle for wives. Native medicine-men flourish in the location.

119 The location area is divided into stands of 100 x 100 ft and 50 x 100 ft, one per family. An annual rate of 5/- and 3/- respectively is levied and this covers free water, sanitation and other services.

120 Rectangular houses of European design are built by the residents themselves under the personal supervision and guidance of the superintendent. Modern flats are also being erected by well-to-do men and intended for the poorer class earning £4 to 6 per month. Most of the wage-earners earn more than £6 a month.

In their kitchen gardens they grow various vegetables and maize, and some have flowerbeds in front of their homes.

121 One hostel for single men has been established by an industrial concern in town.

122 In the location there are 10 native-owned stores and two milk depots. There is no butchery. One fairly large cinema is owned and operated by a Native.

123 Some Natives have lands and cattle outside the location on Trust farms and on town lands.

124 Men, women and children all wear European clothes. The houses have European furniture, and virtually everything of European manufacture may be found there. About 75% of the families live in clean bright rooms with new furniture, including carpets and tablecloths.

125 Nearly all the men work in town, in the tobacco, citrus and brickmaking industries, in business, hotels and households. There is little labour migration into and out of the location. The wages earned cover household and savings. Old people receive pensions from 15/- per month under the Native Old Age Pensions Act.

126 There is one primary school with 10 Native teachers and about 600 to 800 pupils. The average knowledge of the children is higher than in the schools of the rural areas. For children up to schoolgoing age there is a Kindergarten in the location with 3 trained Native nursery school teachers and 5 assistants to care for about 160 children, whose mothers work in the town during the day.

127 In the location there are four main churches: The Hermannsburg Mission, the Anglican Mission, the Dutch Reformed Church and the Methodist Church of South Africa, and a further nine independent Native sects. The large churches have about 400 to 500 converts each.

128 The vernacular in the location is the Native

language, mainly Setswana, although most of the Natives know some Afrikaans or English.

129 To meet the social demands of the location there is a music club with a brass band, which arranges all social functions. A piece of ground has been allocated to the location for sports activities. There still exists much contact with the relatives in the neighbouring tribes. The chiefs of the neighbouring tribes also visit the location now and then.

130 On the whole the Natives of the location are more civilized and live under better conditions than most of the tribes in the district.

131 No investigations have been made into the small locations of Koster, Zwarttruggens and Marikana. The census of 1946 showed the following figures for these locations:

| Location      | Persons | Males | Females | Tswana | Others |
|---------------|---------|-------|---------|--------|--------|
| Koster        | 1146    | 516   | 630     | 536    | 610    |
| Zwarttruggens | 985     | 511   | 474     | 394    | 591    |
| Marikana      | 513     | 237   | 276     | 12     | 501.   |



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132 Informants and sources for the individual tribes are given in section 21 under each tribe. Little use has been made of the manuscripts written by Native authors because they deal mostly with custom. Very useful information was furnished by missionaries of the Hermannsburg Lutheran Mission, district surgeons and Native Affairs officers. The following written sources have been consulted:

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## 1 District :

133 Rustenburg, Transvaal.

## 2 Name of tribe :

134 baFokeng, totem: kwena(crocodile). (No.33-00 in "A Preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo, Pretoria.)

## 3 Chief :

135 JAMES MANOTSHE TUNAGOLE MOLATLHEGI, born 13th April 1903. Assumed duty as chief 22nd April 1938 with civil and criminal jurisdiction after having acted since 17th January, 1938. His tribe is one of the most important in the district. The chief resides at Phokeng on Beerfontein 432 in August Mokgatle's location. He was educated at Lovedale 1917-24.

## 4 Language :

136 A dialect of Eastern Tswana. Afrikaans and English are widely understood. There are about 70 persons whose mother tongue is Xhosa, 30 Zulu, 20 Ndebele, 35 South-Sotho and 60 others.

## 5 Land and strength of population :

137 The tribal area comprises the following farms :

| Farm and No.           | Morgen | Remarks  |
|------------------------|--------|--|
| Beerfontein 432        | 1582   | lands (12 morgen belong to Hermannsburg Mission) |
| Beerkraal 493          | 5182   | lands  |
| Boschfontein 489       | 2244   | lands & stad                                     |
| Boschkoppie 685        | 2252   | port. lands                                      |
| Boschpoort 57          | 344    | port.  |
| Diepkuil 383           | 775    |  |
| Doornspruit 646        | 2656   |  |
| Doornspruit 878        | 2985   | lands  |
| Doornspruit Annex 1054 | 350    |  |

| Farm and No.                                  | Morgen | Remarks   |
|---|--------|---|
| Elandsheувел 285                              | 1701   | lands & stad  |
| Goedgedacht 200                               | 779    | lands   |
| Goedgedacht 368                               | 2456   | lands small port. to S.A.<br>Railways               |
| Goedgedacht 409                               | 2904   | bought by chief                                     |
| Haakbosch 340                                 | 2250   | grazing bought in the name<br>of chief's family     |
| Hartbeestspruit 643                           | 3987   | grazing   |
| Hoedspruit 224                                | 808    | port. E & D, lands & graz-<br>ing                   |
| Hoedspruit 224                                | 398    | port. rem. ext., Nat. priv.<br>owned                |
| Honingfontein 571                             | 1398   | grazing bought in the name<br>of chief Tumagole     |
| Kleindoornspruit 255                          | 2921   | bought in the name of a<br>chief                    |
| Klipfontein 538                               | 2296   | lands & stad  |
| Klipgat 834                                   | 2233   | grazing bought by 8 petty-<br>chiefs                |
| Koekfontein 337                               | 2431   | lands and grazing                                   |
| Kookfontein 337                               | 26     | port. E Nat. priv. owned.                           |
| Morgenzon 427                                 | 1139   | grazing   |
| Nooitgedacht 908                              | 476    | northern port. A                                    |
| Nooitgedacht 908                              | 1281   | northern port. C                                    |
| Reinkoyalskraal 333                           | 3733   | lands & stad, 29 morgen<br>Europ. irrigation system |
| Rhenosterfontein 887<br>(Pilansberg district) | 598    | port. south of Elands R.                            |
| Roodekraalspruit 592                          | 111    | port. C. lands, private<br>Native owned             |
| Rooyewal 751                                  | 1962   | port.   |
| Styldrift 583                                 | 5272   | lands bought by chief and<br>5 Native families      |
| Toulon 1053                                   | 229    |   |
| Turffontein 379                               | 3350   | lands & stad  |
| Turffontein 279                               | 1630   |   |
| Tweedepoort 189                               | 3891   | lands & stad, bought by<br>3 petty chiefs           |
| Uitvalgrond 912                               | 409    |   |
| Uitvalgrond 334                               | 1024   | privately bought by some<br>Natives                 |
| Vaalkop 677                                   | 2601   | lands   |
| Vlakfontein 430                               | 2747   | lands   |
| Welbekend 738                                 | 2705   |   |

| Farm and No.                           | Morgen | Remarks                                  |
|--|--------|--|
| Zanddrift 886<br>(Pilansberg district) | 2858   | grazing bought in the name<br>of a chief |

138 The following Trust farms lie within the area occupied by the tribe: Boschkoppie 685 (portion), Rhenosterfontein 887 (portion), Rietspruit 419, Rooëkraalspruit 592, Klipgatkop 369, Zwartbank 494, Tildebeestfontein 497, Boschfontein 57 (portion), and Beestekraal 286.

139 August Mokgathe's Location lies in the eastern half of the district, adjoining the Town Lands<sup>825</sup> of Rustenburg, and stretching as far as the Elands River which forms the northern border of the district. The chief's village, Phokeng, is c.10 miles from Rustenburg. The main road to Marico passes through the south-western corner of the location and the main road to the North passes through the eastern part. The railway line Rustenburg-Thabazimbi passes through the south-west and north-west of the location with the sidings Kgalestad, Phokeng, Paul and Rhenosterfontein. There are Post Offices with Native staff at Phokeng and Luka.

140 The Elands River has several tributaries, most of them not perennial.

141 The vegetation is that of typical bushveld. The game has disappeared, save for a few steenbok, duiker, ostrich and jackals, antbears and porcupines. The Magaliesberg range surrounds the location in the west. There are also hills in the south-east of the location around the Boschpoort dam, but all other parts of the location only have solitary koppies. Water is mainly drawn from wells. Some people have rain-water tanks. There are four boreholes at Phokeng (3 tribal, one private), as well as one each on the farms Styldrift, Boschkoppie, Doornspruit, Bierkraal, Vlakfontein, and a private one on Klipfontein.

142 The average altitude of the mountainous part, which slopes downwards to the north is 4000 ft. The centre of the location is around 3500 ft., near the Elands River the altitude is about 3200 ft. Prior

to 1935 the neighbouring rainfall stations recorded the following averages:

Rhenosterfontein 887 (No.1390) 20.40 in. on 54 days,  
 Zandfontein 886 (No.1415) 18.93 in. on 51 days,  
 Kafferskraal 352 (No.1421) 22.68 in. on 64 days,  
 Waterval 537 (No.1413) 20.54 in. on 60 days,  
 Rustenburg (No.1393) 24.08 in. on 65 days,  
 Rustenburg (No.1394) 25.52 in. on 78 days,  
 Rainhill in the west of Rustenburg (No.1383) 27.77 in.  
 on 67 days.

(The foregoing is drawn from "Rainfall normals" Dept. of Irrigation, Meteorological Office, Pretoria 1939).

143 The tribe is the largest in the district. At the census of 1946, 13,995 persons (6,337 males, 7,658 females) were recorded for the tribe. A few baFokeng live in Pilansberg district. Assuming a normal natural increase over four years, the tribe probably numbered c.15,200 persons in the district in 1950. Between 3,800 and 5,000 members of the tribe are away from the district working in European areas. I estimate the total tribal population to be between 19,000 and 22,000 persons. In January 1951, 4,966 taxpayers were registered under this chief. The density of population is 58 persons per sq.mile. In 1902-3 the tribe was 9,168 persons strong.

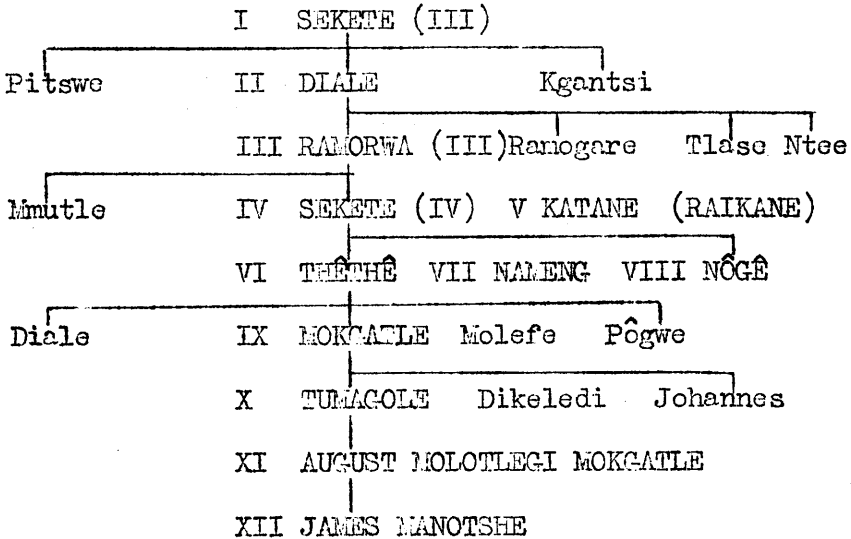
## 6 M i g r a t i o n s and affinities of tribe :

144 Affinities of tribe see under ancient history para. below.

145 According to tradition the baFokeng entered the Transvaal near Tweedepoort and in the beginning of the 18th century or earlier settled at a place now called Boschpoort (whereabouts unknown to me). Already during the 18th century they had settled at or near Phokeng. When Mzilikazi raided the Rustenburg area (1829-30), the tribe became scattered, most of the families probably moving south to near Thaba Nchu and other places in the O.F.S. After Mzilikazi had left for the north, the majority of the tribe returned to their former abode near Rustenburg.

7 Skeleton genealogy of chiefs:

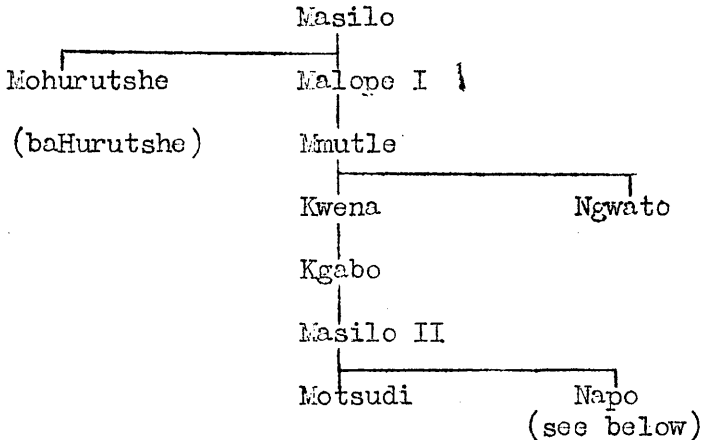
146



Chiefs prior to SEKETE (III) are uncertain.

8 History and genealogies of chiefs:

147 The people believe that the baFokeng originally came from the far north as part of the great Hurutshe nation, from which they separated under the chief Kwena.





However it is unknown where the baFokeng branched off. In the existing literature there are no chiefs' genealogies that show any connection with the baKwena.

148 In a MS entitled "Ditaba tsa tthagô ya Bafo-keng" (NAD No.218) J.S. Mokgoatlheng states that he learned from his forefathers that a chief Tshukudu, who lived before Nape, moved with his tribe from the north and that chief Nape led the tribe to South Africa, east of the Marico River and to the east of Nape mountain. West of them there lived the baRolong and the Mmidibidi-a-tlhaga (Bushmen).

149 The "Short history of the Native tribes of the Transvaal" (Pretoria 1905) shows most of the names of former chiefs also given me by informants. The full list according to my information would then run as follows:

|                  |              |                    |
|------------------|--------------|--------------------|
| 1 Nape           | 10 Phate     | 19 Fokeng          |
| 2 Setseto        | 11 Maphate   | 20 Ramorwa II      |
| 3 Mnutle         | 12 Mafole    | 21 Sekete II       |
| 4 Phôgôlê        | 13 Mekingise | 22 Mogono          |
| 5 Morce          | 14 Morapedi  | 23 Magobe (Bogobe) |
| 6 Maelangwe      | 15 Mpuru     | 24 Monwe           |
| 7 Maleriba       | 16 Ntsuane   | 25 Sekete III      |
| 8 Kgualu (Kgulo) | 17 Ramorwa I |                    |
| 9 Modubiane      | 18 Sekete I  | (See sect.7 ctd.)  |

150 It is by no means certain that the chief Nape in both genealogies was the same person. The present chief was told by his father that all these names do not represent the real line of his ancestors, but that they are the names of chiefs of other branches and brothers of chiefs. On the other hand I found several old men who knew the above mentioned tradition. Furthermore none of these names appear in the four genealogies of the other Fokeng branches shown by Ellenberger in his "History of the Basuto" London 1912.

151 According to Ellenberger, who also regards the Fokeng as a very ancient tribe, the tradition which tells of the separation of the Rolong from the Hurutshe also tells of a separation of the Rolong and

Fokeng at the same place and time. He goes on to say that centuries ago, in the course of their migrations, the Fokeng came into contact with the Hurutshe. Another tradition says that after having lived for a long time as close neighbours, the two tribes separated in consequence of a sanguinary conflict. The Hurutshe were beaten, their chief Thêbê was killed, and the Fokeng withdrew from those who had hitherto been their friends and neighbours and moved further east, to the Western Transvaal. Here they split into two groups, of which one wandered southwards and subdivided into little clans scattered over the land as far as the Caledon River.

152 Ellenberger distinguishes at least 5 branches and gives genealogies of the following:

- 1) baFokeng in Rustenburg district.
- 2) baFokeng of Ntsuanatsatsi, who lived together with some Kwena clans at a hill and cave Ntsuanatsatsi (Tafelkop) and stream Noka Tlou (Rietspruit) south of the Vaal and east of the Elands River (Namahali). In 1848 they settled in the valley of Motjanyane under chief Moshesh.
- 3) baFokeng ba Mmutla with their oldest known chief Mofokeng (probably also called Malane, Seswane) and a branch of them, the balpea (Majapudi), whose head Mokebe went to live with the Napolane.
- 4) Scattered tribes in Basutoland whose earliest chiefs common to them were Tlopo and his son Mare Patsa; the baPatsa belong to this group. Sebetwane, who led more than 30,000 Sotho-Tswana to the Zambezi, was descended from this group along the line of chiefs Tlopo-Mare-Mangole a Patsa.
- 5) baFokeng of Mahoana, called after their oldest chief Mahoana who lived at Motsipe (Leribe), are subdivided into numerous small clans scattered all over Basutoland.

153 One sub-chief, especially at Luka, knew about the ancient chiefs mentioned in old praise songs. Some places also bear their names. On Welbekend 738 there is a hill called Nape. Phôgôlê 4 lived near the present tribal area, but went to Basutoland. There still is a place-name Phôgôlê near the railway siding

Boons on the southern border of the district. The chiefs 6 Maelangwe, 9 Modubiane, 10 Phate (wa Motlhaba), and 12 Mafole (a ma ra Phôgôlê) are said to have lived and died in the neighbourhood of Phokeng.

154 When I visited the baFokeng of Ventersdorp district, the baPhôgôlê and baFokeng ba ga Motlatla explained to me that before 1830 the baFokeng were composed of the following tribal sections in order of rank:

- 1 baKwena ba Mare-a-Phôgôlê, who live scattered over the southern Transvaal and north-eastern Free State. Part of them are on Klipgat, Ventersdorp district,
- 2 ba Mogagabe, of which a few live among the baPhôgôlê on Klipgat, Ventersdorp district, and near Boons, Rustenburg district. The others are scattered over the area mentioned above,
- 3 baKhudu, which are mainly scattered over the Free State,
- 4 ba ga Motlatla, live on Kwaggaslaagte, Ventersdorp district and scattered in the Orange Free State,
- 5 ba Mokgatla, mainly on Klipgat, Ventersdorp district, but also scattered over the above-mentioned area,
- 6 baThêkwane, they became the tribe now under discussion, in Rustenburg district and also scattered in Basutoland.

155 Nowadays there are two main groups of baFokeng:

- A) In the Transvaal, where there are:
  - 1) the tribe here being dealt with;
  - 2) a section in Ventersdorp district under headman Phiri A. and subject to (1);
  - 3) a tribe in Ventersdorp district chief J.G. Serobatse;
  - 4) a section called baMakgongwane under Herman Mokgatle was in Pilansberg area, but most of them have now returned to the Rustenburg baFokeng.

B) the baFokeng in Basutoland, where there are 11 tribes in the districts of Berea, Mafeteng and Quthing, whilst other baFokeng clans are scattered among 15 tribes in the districts Maseru, Mohaleshoek, Quthing, Leribe, Mafeteng. The AmaVundla tribe (chief Vova Tyali) in Quthing were baFokeng originally. All the southern baFokeng together are more numerous than the baFokeng in the Transvaal. Ellenberger says that the baFokeng are a very ancient tribe.

156 Nothing is known in tribal tradition about the times of I SEKETE (III), also called Mosetsana Maleriba, who reigned in the beginning of the 18th century or earlier. Tradition says that they entered the Transvaal near Tweedepoort and that a section called the baKwena ba Kotlatla continued southward to Thaba Nchu. The main tribe settled at a place called Boschpoort (whereabouts unknown). I SEKETE had three sons: Pitswe, II DIALE and Kgantsi. Pitswe was disliked by the people for having ordered his regiment to kill some calves that had strayed into the lands. The tribe wished DIALE to reign and Pitswe fled with his father to Bope (Buffelshoek).

157 II DIALE became chief before the middle of the 18th century and after SEKETE's death Pitswe returned and became a headman (kgosana). DIALE had four sons: RAMORWA, Ramogare, Tlase and Ntee. When their father grew old the baHurutshe, according to the ancient custom which accorded them this privilege, wanted to castrate all the bulls (lekgato). The sons of the chief, however, objected to this, and a conflict ensued in which the baHurutshe were defeated.

158 The son of their chief Thêbê was killed in this action and the nek at Morgenzon 427, where the fight took place, was called "Phata ya Kathôbê" (Transvaal Native Affairs Dept. "Short History of the Native Tribes of the Transvaal" Pretoria 1905) in consequence. At this place there still is today a heap of stones on which in pre-European times a stone was thrown by every passer-by in order to appease the spirits. Since then the baFokeng have been independent of the baHurutshe. DIALE died a year after the battle.

159 III RALORWA (III) who was born in the first quarter of the 18th century succeeded his father DIALE. Three sons of RALORWA are known: Mmutle, SEKETE (IV) and KATANE. Mmutle wished to supplant his father and a civil war broke out. At first he had successes but later was taken prisoner by his father who pardoned him. Subsequently he commenced the struggle again, but was beaten and retired with his cattle to the baPÔ. There he got poison from a medicine man named Pheegane, and tried it by putting it into Pheegane's beer cup. He died instantly. After this Mmutle returned with his wives to his father, but had to live outside the stad. As RALORWA was fond of the meat of wild pigs, Mmutle put the poison into some meat of a wild pig and sent it to his father who died after eating of it. When SEKETE heard of this he called his regiments together, drove Mmutle and his men into their huts and set on fire, so that Mmutle perished in the flames.

160 IV SEKETE, also called Moseletsana, became chief before 1800. He is said to have been a greater warrior than any other of the chiefs of the tribe. He had many wives and children. His sons that are still remembered are: THÊTHÊ, NÔGÊ, Mogotsi, Molefe, Pitswe, Ramorwa, Mokgwe, Manaama, Ratsogana and Marantsane. SEKETE fought the baPÔ after a dispute, burnt their kraals and captured their chief Moerane. The baPÔ surrendered and Moerane had to live at Phokeng for a long time. Between 1790-1810 SEKETE fought the baMmatau; he stabbed their chief Kgaswane in the thigh and received a wound in the knee in return. Later he attacked the baTlôkwa and seized their crops. Kgaswane's son Bogatsu of the Mmatau tribe had been captured several times by SEKETE, but on one occasion the baKgatla assisted Bogatsu and succeeded in capturing IV SEKETE at Pilwe hill (Zwartkoppies 116) where he was killed by Bogatsu. It is possible that the informants of the Mmatau confused Kgaswane's son Bogatswe with the Tlôkwa chief Bogatswe, who certainly also took part in this war; if not then both Bogatswes took part and both were hostile to SEKETE. Compare also the versions under sect. 8, history of the baTlôkwa ba ga Sedumedi and sect. 8, history of the baMmatau.

161 SEKETE's eldest son THÊTHÊ, born about the beginning of the 19th century, was at that time still under age, so that V KATANE acted for him. When THÊTHÊ came of age KATANE refused to hand over the control of the tribe. The tribe grew dissatisfied and THÊTHÊ asked his uncle at Lemenong for assistance. A big battle took place in which KATANE's party was beaten and he himself killed.

162 VI THÊTHÊ, also known as MOKGANWANA, then became chief. His great wife, Makatsi, was a member of the tribe and six of his sons are known: Diale who had no issue, MOKGATLE, Molotlegi who died young, Molefe, Lofatshe, who died young, and Pôgwe. They all took wives from their own tribe. THÊTHÊ fought several wars with the baKgatla, baMmatau and baPô. He gave his brothers, NAMENG and NÔGÊ, considerable power. The people became fond of NAMENG and he, becoming ambitious, prepared to fight THÊTHÊ. NÔGÊ also joined NAMENG. THÊTHÊ is said to have made the following prophecy: "If you kill me, the baFokeng will be scattered. First will come the red ants to destroy you, then will come the black ants which will also destroy you. Lastly the yellow ants and an animal without a cloven hoof will appear." (By red ants he is supposed to have meant the baPedi who painted themselves red, whilst the Matebele -- but also the Mantatees -- were black. Lastly he meant the white men.) NAMENG and NÔGÊ fought and overcame THÊTHÊ at the cattle kraals near Beestkraal 286. IV THÊTHÊ fled with a few people and joined the Mmatau (See baMmatau sect 8) with his wife and his son MOKGATLE.

163 The first totem of the tribe was the yellow bull (pôô e tshêtlha). It is believed that the totem was changed during the time of THÊTHÊ, but it probably happened much earlier.

164 THÊTHÊ sent a man of the baPô named Ntshangwane Maimane to the Pedi chief Sekwati with two karosses and tobacco as presents and asked for help. So between 1815-1822 Sekwati sent his brother Malekutu, who brought also men from many other tribes. He attacked and massacred the baFokeng, and took the men, women, children and cattle he had captured home.

165 VII NAMEENG was chief for only a short time, being killed in his first engagement with the baFô. VIII NÔGÊ proclaimed himself chief and also fought the Mmatau a few times between 1822-1827. When NÔGÊ killed the bravest man of the Mmatau, Nkotso, the Mmatau people suspected that THÊTHÊ had secretly warned the baFokeng. THÊTHÊ became nervous and fled to the baTlôkwa. The baTlôkwa were warned by the baFokeng that as long as they sheltered THÊTHÊ they would get no rain. The Mmatau informants say that when Mzilikazi arrived, THÊTHÊ was living at Pella among the baMatlhaku, but it may be that it was only his wife and son Mokgatle who lived at Pella. His wife died there. It is also said that THÊTHÊ then went away in the direction of the Vaal River and joined the baFokeng who had broken off from the present tribe "in the time of Maree". On his arrival he was killed, in about 1828-32, whether by NÔGÊ or by the baFokeng is unknown. NÔGÊ sent for the body and had THÊTHÊ buried at Matsukubiyane (Hex River).

166 During VIII NÔGÊ's reign Mzilikazi arrived at Mphame (Silkaatsnek) in about 1830 and sent messengers to NÔGÊ. These were well received but when they were eating an ox that had been killed for them, the baFokeng at a given signal sprang up and killed nine of them. The tenth, though badly wounded, escaped and returned to Mzilikazi. Mzilikazi now sent his regiments which one night surrounded NÔGÊ at Bleskop east-south-east of Rustenburg. NÔGÊ escaped in the darkness and fled to Thaba Nchu in the O.F.S. where he died in c.1830-3.

167 THÊTHÊ's son IX MOKGATLE wandered from tribe to tribe looking for his people until the baFokeng brought him to Phokeng. At that time (before 1837), he had very few people, but when they heard of his return they gradually re-assembled. There also were small groups of baPhiring and baKgatla living among the tribe. MOKGATLE married two wives from amongst his own people. His relationship to his cousin Matumagole, whose eldest son TUMACOLE succeeded him, is not clear. The eldest son of his first wife was Dikeledi; by his second wife he had several sons of which the eldest was Johannes Sekete, one of the first Christians.

Another son was called Bloemhof, whose mother's name was Diose. MOKGATLE recognised Mzilikazi until the arrival of the Boers whom he then supported. For this Potgieter rewarded them with the farm Kookfontein 337. IX MOKGATLE did what the Boers wanted and was respected by them. When MOKGATLE once was thrashed with a sjambok by one Frans Smit, the court fined the latter a cow which was given to the chief. MOKGATLE also sent about 500 young men to the diamond mines to earn £5 each so that the tribe could buy farms in the name of the mission. In MOKGATLE's times the first missionaries of the Hermannsburg Mission arrived and established the mission station Saron in 1867. President Paul Kruger visited the tribe in 1883. The first two Christians were Johannes Sekete (?) and Petrus Mogale. IX MOKGATLE died in 1889.

168 MOKGATLE was succeeded by X TUMAGOLE MAGATO, who appears to have been his son though the status of his mother is not clear. The government wanted his younger brother "Bloemhof" to be appointed chief but the tribe refused and wanted TUMAGOLE. Bloemhof with 30-40 followers then moved to Styldrift 583 and returned later in the times of chief AUG. MOLOTLEGI. There were no important events in the reign of this chief. TUMAGOLE had the following wives and issue:

- 1 Moipone great wife, member of the tribe
  - a Sekgogwana f md to Magalenyanana in Basutoland
  - b MOLOTLEGI m
  - c Mokgatle m died young
  - d Diale m died young
  
- 2 Mogalefi a member of the tribe
  - a Lesabe m alive, blind
  - b Mootsho f md to Mounêkwê, a member of the tribe
  - c Thale f died young
  - d Botsipa m
  
- 3 Mabatho, a member of the tribe
  - a Mogale m alive, blind
  - b Mmutle m
  - c Ramakgala m
  - d Jako m



e Mamonuwe f married amongst the baTaug  
 f Madiro f died young

- 4 Kgotlwane, a member of the tribe  
 a Ntsiê m  
 b Mosete m

X TUMAGOLE died in 1896, after a reign of 7 years.

169 His son XI AUGUST MOLOTLEGI MOKGATLE, born in c.1866, succeeded in 1896. During his reign churches and schools were built and 9 farms were bought.

170 His councillors were chosen by the people. In 1926, 9 councillors actively opposed the chief and were deported to Witfontein 306 (Pilansberg area) accompanied by about 100 families. They lived there under Herman Monnafêla Mokgatle. Seven of them have died and their followers have returned to the tribe, so that only a small group remains there. Monnafêla's son, Layo Mokgatle, is still alive and lives in Johannesburg. Also Ntsiê Mokgatle, a son of Tumagole's third hut still lives in Johannesburg.

171 The farms Klipfontein 538, and Turffontein 997 were bought privately by members of the tribe. When platinum mines were opened on these farms, the tribe laid claim to the revenue from leases. The purchasers resisted this claim in court, which however held that the farms should be controlled by the tribe.

172 AUGUST MOLOTLEGI married Rossina by Christian rites. She was a member of the tribe and had the following issue:

- a Salome f died in youth  
 b Isaia m " " "  
 c Daniel m " " "  
 d Mopoane f " " "  
 e Carolina f " " "  
 f David m " " "  
 g Edward m " " "  
 h JAMES MANOTSHE m  
 i Alma f md Josef Mogône

XI AUGUST MOLOTLEGI MOKGATLE died on 7th March 1938.

173 He was succeeded by his son JAMES MANOTSHE, the present chief who already in 1936 was assisting him. For particulars see para. 135. He is married by Christian rites to Maria Motswêre of the baPô tribe, and has two sons:

- a Edward Lebone m born in 1928, at school at Healdtown
- b Mollo m born in 1936

### 9 R e g i m e n t s :

| 174. Regiment | Leader            | Date   |
|---------------|-------------------|--|
| Malomakgomo   | ?                 |  |
| Matsakgang    | Bafse             | in the 1850ies<br>during MOKGATLE's<br>reign |
| Mangana       | Sekete            |  |
| Madima        | Tumagole          |  |
| Matshwenyo    | Bafse             | 1868   |
| Magôspotô     | Dikeletsane Josef |  |
| Maganakgomo   | Mogale            |  |
| Maganêlwa     | Molotlegi         | c.1880                                       |
| Matsiê        | Diale             |  |
| Maretela      | Folai             | during the reign<br>of TUMAGOLE c.1905       |

The so-called "confirmation regiments" that followed, after the abolition of circumcision were:

|             |                 |      |
|-------------|-----------------|------|
| Maretlwa    | August Mokgatlé |      |
| Matlakana   | ?               |      |
| Maratakgesi | ?               |      |
| Masitaphefo | ?               |      |
| Madima      | ?               |      |
| Mafenya     | ?               | 1926 |

175 The female are groups have the same names. Circumcision was abandoned under the influence of the mission shortly after 1905. The initiation schools, for boys (bogwêra) and for girls (bojalê), both lasted 2 months. At the end thereof, regiments had to do some work for the chief.

## 10 Political organisation:

176 This tribe does not seem to be as much attached to the traditions of tribal life as the other smaller tribes in the district, but the rain ceremonies are still performed. The chief has considerable authority and keeps the tribe together. The chieftainship is hereditary. The tribe still ploughs for the chief according to custom but men returning from work do not give presents to him any more. If an ox is sacrificed the chief is sent certain parts of it (sehuba) according to custom.

177 The tribe is composed of the following sections which are said to be also clans, except for some groups of more recent origin and which are called after farms:

| Section        | Name of Headman  | Place of residence                    |
|----------------|--|---------------------------------------|
| Bakgosing      | Gert L. Mokgatle   | Phokeng, Beerfontein                  |
| Madibana       | Abram Petlele  | Thekoana, Turffontein                 |
| Madibana       | Johannes Petlele<br>(under Abram Petlele)                            | Thekoana (Luka)<br>Vaalkop            |
| Bantsatsi      | David Mputle   | Mogono (Luka)<br>Kleindoornspruit     |
| Bakgale        | Johannes Senne   | Kgale, Goedgedacht<br>200             |
| Bachana        | Samuel Setshoana   | Chaneng, Styldrift                    |
| Baratshwene    | Joseph Rankoko<br>(the last three<br>under David Mputle)             | Batshwene (Luka),<br>Kleindoornspruit |
| Balemenong     | Gideon Nameng  | Lemenong, Beerfontein                 |
| Baramakatswana | Molefe Mmeti   | Ramakatswana (Luka),<br>Doornspruit   |
| Barankunyana   | Thoboku Phale  | Rankunyana (Luka),<br>Vaalkop         |
| Barathipa      | Darius Molokwane   | Rathipa (Luka),<br>Doornspruit        |
| Balemenong     | Solomon Morobe<br>(acting)<br>(the last four are<br>under G. Nameng) | Kana, Reinkoyals-<br>kraal            |

| Section         | Name of Headman                                       | Place of residence            |
|-----------------|---|-------------------------------|
| Baphotsana      | Joas Khunou<br>(acting)                               | Photsaneng, Klipfontein       |
| Baphotsana      | Koos Khunou   | Photsaneng (Luka), Vaalkop    |
| Balimpyong      | Ntshokgothi Molofe                                    | Phokeng, Beerfontein          |
| Mathebetsywaana | William Ranta   | Phokeng, Beerfontein          |
| Baradiala       | Moses Diale<br>(acting)                               | Phokeng, Beerfontein          |
| Mantshong       | Fanuel Mmutle   | Phokeng, Beerfontein          |
| Bapitso         | Ahasia Magano<br>(acting)                             | Phokeng, Beerfontein          |
| Methapeng       | Manfred Ramoroa<br>(acting)                           | Phokeng, Beerfontein          |
| Baramakgala     | Gamaliel Makgala                                      | Phokeng, Beerfontein          |
| Babunodu        | Solomon Moagi   | Phokeng, Beerfontein          |
| Bamalla         | Hosia Segwe   | Phokeng, Beerfontein          |
| Basiga          | Herman Motsoe   | Kana, Reinkoyalskraal         |
| Basiga          | Ramontle Ramontle                                     | Tau (Luka), Doornspruit       |
| Basiga          | Abinaar Rabiang                                       | Serutube, Vlakfontein         |
| Baraphafana     | Ernest Setuke<br>(the last three are under H. Motsoe) | Raphafana, Boschfontein       |
| Bammatsiê       | Simon Modisakeng                                      | Marakana, Tweedeport          |
| Bakatane        | Samuel Katane<br>(acting)                             | Phokeng, Beerfontein          |
| Baphiring       | Stephen Mckgwe  | Phiring (Luka)<br>Doornspruit |
| Barakhudu       | Frans Rakhudu   | Luka, Vaalkop                 |
| Batlase         | Bartholomew<br>Ntsimane (acting)                      | Luka, Doornspruit             |
| Bamolapo        | Solomon Diale<br>(acting)                             | Luka, Doornspruit             |
| Bataung         | Solomon Makgaka<br>(acting)                           | Luka, Vaalkop                 |
| Bammakote       | Ismail Kraladi  | Minakote, Tweedeport          |
| Bamogajana      | Oki Mahuma  | Mogajana, Rooyewal            |
| Baselokong      | Arnoldus Bogopane                                     | Phokeng, Beerfontein          |
| Matshoana       | Daniel Maakoe   | Phokeng, Beerfontein          |
| Machema         | Makabe Phe toane                                      | Phokeng, Beerfontein          |
| Bamosetlha      | Gamaliel Mathulwe                                     | Phokeng, Beerfontein          |
| Mabala          | Alfred Diale  | Bala, Boschkoppie             |

| Section      | Name of Headman | Place of residence     |
|--------------|-----------------|------------------------|
| Makgaphamadi | Stephen Koele   | Maile, Diepkuil        |
| Banku        | Korong Maledu   | Kana, Reinkoyalskraal  |
| Mabuampya    | Simon Mathokoa  | Bobuampya, Kookfontein |

178 A secret family council no longer forms part of the political system of this tribe. The chief's council (lekgotla) is said to have been elected at a public meeting, but it is more likely that the chief proposed his councillors. At any rate there is no council according to Tswana custom. Before the chief dismissed all his councillors and his secretary in 1950, the councillors were the following:

Ismael Mokgatle  
 Martius Mokgatle  
 Joseph Mogône  
 Richard Sekête  
 Abisai Makgale

The lekgotla met at the chief's office. The representative of the chief is Ismael Mokgatle. F. F. Mafatshe held the position of a tribal secretary; he is well educated and is of great assistance to the councillors.

179 The men next in rank to the chief are:

Lesabe, Ntsiê (in Johannesburg), Lucas Mokgatle, (absent, but represented by his elder brother's son Gert Mokgatle), Baltos Mokgatle and Kefers Mokgatle, who is the son of the late Salomon Mokgatle.

180 Up to 1950 ordinary cases were tried by the councillors, who reported to the chief how they had settled the matter and he only took an active part in difficult cases. In 1936 a voluntary tribal police was organised to protect the tribesmen against burglars and hooligans (tsotsi). Most of the people still regret that the abolition of this body was ordered in 1946, as there continue to be many complaints about thieves and hooligans. A tribal police force is considered to be necessary.

## 11 S o c i a l :

181 The crocodile totem still played an important part during the time of chief MOKGATLE in the middle of the last century. When this chief and his servant (motsegetse wa kgosi) once killed a crocodile, every member of the tribe had to come to the chief and to pass a piece of the crocodile skin over his eyes, lest he go blind. The first fruits ceremony, which indicated the relative rank of tribes and of individuals within a tribe, was abandoned, as among all the other tribes of the district, probably in the times of chief RAMORWA III. At the same time the custom of allowing the baHurutshe to castrate the bulls of the other tribes was also discontinued. The influence on public life of distinct social groups is not in evidence.

182 Polygamy, sororate and levirate have fallen into disuse since the times of chief TUMAGOLE. Bride price (bogadi) is given in the form of livestock or of money by both Christians and others but the total amount is usually less than in olden times. Since many girls work in the towns, there are many illegitimate births. The babies are left with their grandparents. The older generation complains about this. If the father is known and lives nearby, he is told to marry the girl or sued in the chief's court, where £20-25 or 4 head of cattle are usually awarded as compensation. There are more divorces nowadays than in olden times as many men stay away in town for a long time. The chief does not allow cinema performances as hooligans usually fall to fighting with knives after even harmless pictures.

## 12 B e l i e f s :

183 The majority of the tribe is Christian, but there has been a certain tension between the chief and the mission for some time, since the former performed rain ceremonies in Jan. 1949. A cattle kraal was built on a hill behind his village and a black ox was slaughtered for sacrifice on the day of prayer. In olden days it had to be slaughtered the day before,

and the skin and bones were burnt after the meat had been eaten by the people.

184 There is a sacred hill on Turffontein, called Malejane, where chief VI THETHÉ put a medicine pot to have rain-medicine made by his trusted medicine-man (ngaka) and the water for this medicine was fetched from a certain waterfall. Young girls then had to sprinkle the medicine on the fields and paths. This is no longer done.

185 On the pass "Phata ya Mathêbê" on Morgenzon 427 there are two heaps of stones, on which in olden times stones were thrown by passers-by to propitiate the mountain spirits.

186 Charms (diphêku) to protect newly built houses are still put under the door and walls. For this a fee of several pounds is sometimes charged. The older generation complains that there are no genuine medicine-men (dingaka) left. It is maintained that only few people still believe in witchcraft, but this is probably an understatement.

### 13 Churches and schools :

187 The Hermannsburg Lutheran Mission station Saron was established at Phokeng in 1867. Another station, also in charge of a European missionary of the same mission, is Kana on Reinkoyalskraal. The out-stations, in charge of 1-2 native evangelists each, are at Luka, on Boschkoppie, Styldrift, Tweede-poort, Roodekraalspruit, Klipfontein, Bierkraal, Welbekend, Turffontein, Vlakfontein, Klipkuil, Nooitgedacht, Schaapkraal and Beestekraal (Brits district). About half of the tribe are members of the Hermannsburg Mission church.

188 The African Methodist Episcopal Church, established in this tribe in 1925, has a church building at Luka. Some members of the Hermannsburg Mission church went over to the A.M.E., which now has about 600 members. The Pentecostal Holiness Church has one Native evangelist at Phokeng and one at Boschkoppie. The Church of England has a few members and one

evangelist each at Phokeng and Kana. I was told that not more than 20 families are heathens, but I think there are more. To prevent other small churches or sects from gaining a foothold the chief has imposed a high annual tax on new ones.

189 In the tribal area there are the following schools under supervision of the Education Department:

- 1 secondary school at Phokeng, est. 1942-3, 5 teachers; several handicrafts are taught,
- 2 primary school at the mission station Saron (Hermannsburg Mission), 13 teachers,
- 3 primary school at Phokeng (formerly of the Pentecostal Holiness Church), 7 teachers,
- 4 primary tribal school at Luka, newly built, 11 teachers,
- 5 primary tribal school at Styldrift, 5 teachers,
- 6 primary tribal school at Boskoppie, 2 teachers,
- 7 primary tribal school at Diepkuil, 2-3 teachers,
- 8 primary tribal school at Bierkraal, 3 teachers,
- 9 primary tribal school at Bierkraal, 2 teachers,
- 10 primary tribal school at Tweedepoort, 4 teachers,
- 11 primary tribal school at Vlakfontein, 2 teachers,
- 12 primary school (formerly of the Hermannsburg Mission) at Kana, 5 teachers,
- 13 primary tribal school at Turffontein, 3-4 teachers,
- 14 primary tribal school at Klipfontein, 5 teachers,
- 15 primary tribal school at Nooitgedacht, 2 teachers.

190 For each teacher there are about 55 school-children. It is maintained that about 90% of the children of school-going age attend school, beginning at the age of 7 years. The remaining 10% have to herd cattle. At most of the schools pathfinders, wayfarers and schoolclubs have been organised.

#### 14 Mode of Settlement :

191 The tribe lives in many large villages. The main villages are Phokeng, Luka up to Tshaneng, Maralleng and Tlalagadi at Kgaphamadi (cf. list of clans para. 177). Those around the Hermannsburg Mission at Phokeng are more compact and populous. All houses



are more or less of European type and many of them are built exactly like European dwellings. People make burnt bricks themselves, whilst timber, doors, window frames and corrugated iron sheets are bought from European traders. Here and there round huts are still used as outbuilding for cooking and storage. No granaries are to be seen.

#### 15 Material culture :

192 Most of the old tribal utensils are still in use, such as mortars and pestles, grinding stones, clay pots of various sizes, round wooden dishes (mogôpe) for porridge, baskets (tlatla) for grain, winnowing baskets (losêlo), calabashes of different types, beer strainers and sleeping-mats (lesêmê).

193 Nearly all the houses contain some European furniture. All common European household utensils are used. Besides bicycles, gramophones, battery radios, some families own motorcars, planters and other agricultural machinery. There are two privately owned tractors.

#### 16 Tribal marks and dress :

194 In olden times the tribe is said to have had the same tribal marks as the baPedi, i.e. for men a long cut from the temples to the mouth on both sides of the face. Nowadays clothes, hats, caps and footwear are of European make. Sandals (rampetshane) of motor tyre are not uncommon. Babyslings (thari) of goat skin are still common.

#### 17 Cattle and pastoralism :

195 The farms where the tribe has its cattle posts are all fenced, so that herding is not really necessary as it was in olden days. The ownership of cattle is, as among the other tribes, indicated by ear marks. Mostly Afrikaner and Native cattle are bred, but some thoroughbred cattle have also been in-

roduced. Grazing seems to be sufficient although some farms only have sour veld. It is maintained that there are no sacred cattle any more, but cattle are still slaughtered for rain-sacrifice. Cow dung is not yet used as manure. The custom of leaving cattle with other people for safety (go fisa) is common. Cattle diseases which occur: anthrax (lebêlê), quarter evil (tsorotswane), occasionally a certain internal disease (ntsothwane). There is no foot and mouth disease. Tribal opinion is said to be against dipping, "because the European farmers on the adjoining farms do not dip." The tribe owns less sheep than in the past. In the reign of chief MOKGATLE horses were introduced for riding and draught.

196 The figures of the stock owned by the tribe are shown on Table XIV agricultural census of August 1950 (para. 98) and on the table shown ratios of population, land and stock (para. 64). On the tribal land there are 12,314 cattle units, which is c.47 head of cattle per square mile and roughly 24% overstocked. For the total tribal property we have to add about 2,228 cattle units which are run on the Trust farms. The tribe thus owns in stock at least c. 76 cattle units per 100 head of population.

#### 18 Agriculture :

197 A newly-married couple is allotted 12 acres of arable land. In course of time a family acquires 3 to 4 fields situated in different parts of the tribal area and often far distant. All families use ploughs drawn by oxen or donkeys. About 20 bags of maize or millet, in good years up to 60 bags, are reaped from 12 acres. The agricultural output for August 1950 and the agricultural equipment of the tribe are shown on Table XIV (para.98).

198 The following species of maize are grown: white maize, yellow maize and Botman; of millet (mabêlê): lethêjane (red and white), mantsakane (dark or blood red), segaolane (yellowish white), mabêlê amswau (white), mohibitswane (red) and seldom lebêlêbêlê (bulrush millet). They also grow beans, pumpkins, melons,

sugar-cane, potatoes. The leaves of beans, pumpkins and some wild plants (thêpê, lerothwe, phare) are used as vegetables (morôgô), both fresh and dried for winter use. Different sorts of European and indigenous fruit trees are to be seen, e.g. oranges, peaches, pawpaws, figs, grapes, pomegranates, morula trees, motlhatswa (stamvrugte), mmupudu (geelappeltjies), milô (mispels), lerapa or moralo strychnos, prickly pears were eradicated some years ago.

†99 Grain is stored in bags. As the fields are far from the homesteads, the people live near their lands for a time and build themselves small huts there. When the crops ripen they are guarded, mainly by boys. Protective charms (dipheku) against evil influences and thieves are buried in the ground at the corners of the fields and in the paths leading to them.

#### 19 E c o n o m i c s :

200 This tribe is one of the wealthiest in the Union, owing to the large number of farms it owns, and the minerals (platinum and chrome) found thereon. Some revenue is derived from mines. The tribe is able to live on its agricultural products. Many families reap enough grain in normal years to be able to sell. All young men periodically go to the towns to work in secondary industry or as domestic servants. Less than 10% go to the mines. Up to the end of the last century they still went to work in the Kimberley mines. Very few work on the neighbouring European farms on account of low wages offered. Money is often invested in cattle. A few families have money in the bank. There are the following stores on tribal ground: one European store at Luka, 2 Indian stores near Phokeng, 3 Native-owned stores at Phokeng and 2 at Luka, 1 at Kana, 1 at Klipfontein, 1 at Styldrift, 1 Native butchery at Phokeng.

#### 20 H e a l t h :

201 Health conditions are similar to those in the other tribes of the district, perhaps a little

better. This tribe also seems to be better nourished. The general remarks in p. 110-4 also apply here. The people believe that a newly-born child must have sore eyes, which must not be treated. There is no bilharzia or malaria. There is one clinic with a Native nurse at Phokeng; the district surgeon calls there once a week. Wide use is made of the clinic and of the medicines issued at the mission, especially as these medicines are cheaper than those of Native medicine-men. But help is often sought when the patient is far gone.

## 21 Sources :

202 Most of the foregoing material was obtained at the chief's place at Phokeng in January and in July 1949 from some old men called by the chief, the chief himself, his mother and his secretary. The earlier history of this tribe would have been described better if the man who knows it best, Ruben Mokgatle, aged about 90, had been allowed to talk. For the historical part I also consulted the following written sources:

- van Warmelo, N.J. "A preliminary survey of the Bantu Tribes of South Africa" Department of Native Affairs, Ethnological Publication Vol.V, Pretoria 1935
- Transvaal Native Affairs Department "Short History of the Native Tribes of the Transvaal", Pretoria 1905
- Mokgoatheng, J.S. "Ditaba tsa tlhagô ya Bafokeng" Ms. No. 218 in Ethnological Section, Native Affairs Department
- Ellenberger, D.F. "History of the Basuto", London 1912
- Stow, G.W. "The Native Races of South Africa", London 1905

78 THE BAKWENA BAMOGOPA

1 District:

203 Rustenburg, Transvaal.

2 Name of Tribe:

204 baKwena ba Mogôpa. Totem: kwena. They are eastern Tswana. (No. 33-08 in "Preliminary Survey of the Bantu tribes of South Africa", N.J. van Warmelo, Pretoria 1935).

3 Chief:

205 MELÔRÉ DAVID DANIEL MMAMOGALE (TRUPA), born 28th May 1901. Confirmation regiment: Madingwana. Assumed duty as acting chief for this tribe in the districts of Rustenburg, Pretoria, Hamanskraal and Ventersdorp on 5th February 1948, with civil and criminal jurisdiction. Residence: Bethanie on Losperfontein 119 (Mamogale's location). Member of the Hermannsburg Lutheran Church. Well educated, trained as teacher at Kilnerton Institution; formerly head teacher at Kameelkop and Koedoespoort 301.

4 Language:

206 Kwena dialect of eastern Tswana. According to the census of 1946, 86 people speak Zulu as their mother tongue.

5 Land and strength of population:

207 The tribe owns the following farms:

| Farm            | Morgen | Sq. rds. |                 |
|-----------------|--------|----------|-----------------|
| Berseba 503     | 5,046  | 296      |                 |
| Boschpoort 841  | 4,459  | 394      |                 |
| Karreepoort 623 | 623    | 536      | western portion |
| Leeuwkop 501    | 5,374  | 135      |                 |

| Farm  | Morgen sq.rds. |     |  |
|---|----------------|-----|--|
| Leeuwpan 1047   | 155            | 485 |  |
| Losperfontein 119                                       | 3,677          | 489 |  |
| Pearl 395   | 98             | 525 |  |
| Waaikraal 206   | 1,718          | 186 | 2 port.(2port. Trust)                  |
| Wolwekraal 512  | 2,827          | 454 |  |
| Wonderkop 835   | 373            | 333 | port.(other portion<br>see baPô tribe) |
| Nooitgedacht 908  | 475            | 33  |  |
| The tribe also uses Bospoort 16, 2,165 mgn. 205 sq.rds. |                |     |  |

208 The farms of the Hebron section are:

|                     |       |        |              |
|---------------------|-------|--------|--------------|
| Kameelfontein 51    | 2,199 | morgen | two portions |
| Sjambok zynKraal 52 | 4,264 | "      | portion      |
| Syferfontein 310    | 5,110 | "      | "            |
| Oskraal 437         | 1,015 | "      | portion      |
| Uitvalgrond 376     | 494   | "      | "            |

The farms of the Jericho section are:

|                   |       |        |   |
|-------------------|-------|--------|---|
| Palmietfontein 59 | 5,823 | morgen | (incl. 10 mgn. Hermanns-<br>burg Mission) |
| Kaalzandbult 34   | 3,437 | "      | "   |
| Uitvalgrond 326   | 494   | "      | "   |

Land of the tribe in Brits district:

|                  |       |        |                                       |
|------------------|-------|--------|---------------------------------------|
| Elandsfontein 20 | 5,335 | morgen | 105 sq.rds. Native<br>privately-owned |
| Elandsfontein 21 | 2,923 | "      | 539 sq.rds. tribally<br>owned         |

209 Mamogale's location lies on the eastern border of the district, 48 miles from Pretoria and 34 miles by road from Rustenburg via Boschpoort. Sterkstroom River (Gwathê) runs through the western part of the tribal territory, and a perennial tributary, Tshuku-tswê, flows through the eastern part. This again has a sub-tributary, Kgadisê, coming from the south east. Bethanie is called Mantabole, the hill of the trig. beacon 33, Mantswe, the hill of the trig. beacon 2, Letsopane and that of the trig. beacon 72, Thabana-entlhana.

210 There are the following villages in Mamogale's Location:

| Settlement  | Farm                               |
|-------------|------------------------------------|
| Mantabole   | i.e. Bethanie on Losperfontein 119 |
| Makolokwe   | Wolwekraal 512                     |
| Modikwe     | Waaikraal 206                      |
| new village | Bersoba 503                        |
| new village | Nooitgedacht 908                   |
| Dikalone    | Leeuwkop 501                       |
| Pitsô       | Leeuwkop at Graskop                |
| Maphate     | Leeuwkop at Bramkop                |
| Manoka      | Boschpoort 841                     |
| Kipton      | Karreepoort 623                    |

211 The altitude is about 3,500 ft. rising to 3,700 ft. near the eastern border. At Bethanie rain station (No.1447) the average annual rainfall measured before 1935 was 20.71 in. on 59 days; in the east on Geluk (rain station No.1454), 22.88 in. on 67 days, on Karreepoort (rain station No.1456), 24.84 in. on 69 days, and in the north on Waaikraal (rain station No.2872), 24.07 in. on 59 days. The vegetation consists mainly of indigenous thorn trees which in the eastern part of the tribal territory, form a very dense cover.

212 The tribe is the second largest in the district. When the census of 1946 was taken, 4,356 persons (1,945 males, 2,412 females) were counted in Mamogale's Location (Rustenburg district only). This figure is c.4700 after a natural increase of the population up to 1950. If the workers who are absent from the district are included, the Rustenburg branch of the tribe has between 6,000 and 7,000 members. The strength of the section at Hebron, Jericho, and Ventersdorp together may be assessed at 8,000 to 10,000. In January 1951, 1556 taxpayers were registered under chief Mmamogale. In 1903, that part of the tribe which was resident in Rustenburg district numbered 4,022 souls. The density of population in Mamogale's Location is 50 persons per sq. mile.

## 6 M i g r a t i o n s and affinities of tribe :

213 The oldest known place where the bamogôpa lived around the beginning of the 17th century, was

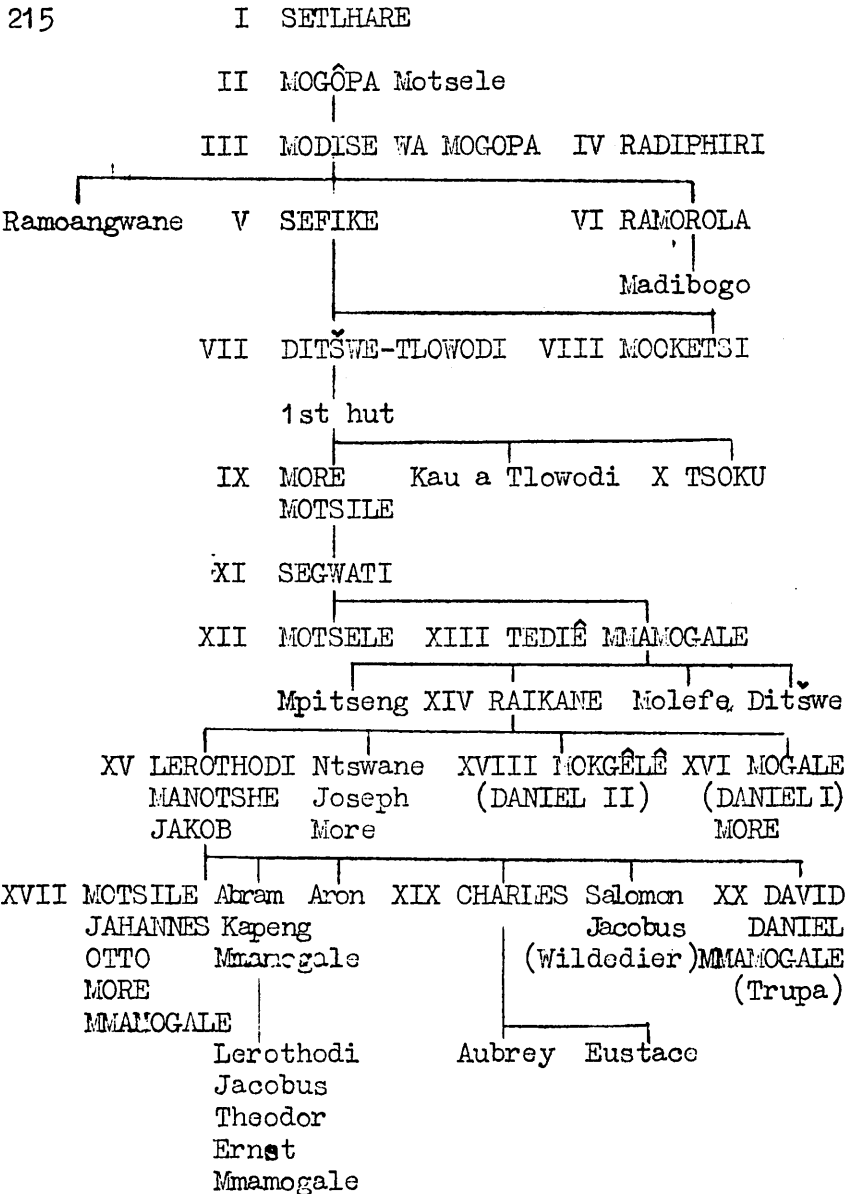
Rathateng, situated on the lower reaches of the Crocodile River. Probably in the 17th century they moved to Lokwadi (Zandrivierspoort 747, six miles north-east of Selon's location) and from there - in the middle of the 17th century - to the foot of Phalane mountain. In the first half of the 18th century, they settled amongst the Mabjabamatswane koppies to the north-east of Brits. Their territory was then bounded in the west by the Crocodile River, in the north by the Apies and Pienaars Rivers, and in the south by the Hennops River. The surrounding tribes were: In the west the baPô and baFokeng, in the north the baKgatla ba Motsha, and in the east the Matsutsa (Transvaal Ndebele) and Matlhakwana. In the middle of the 18th century they resided for a time on the other side of the Apies River at Mangwatladi or Lengwatladi west of the Pienaars River. In the last quarter of the 18th century, they returned to Mabjanamatswane, and later moved to Gwate (Mamogaleslaagte) at the foot of the hill Thaba ya Morena. In Mzilikazi's time, after 1829, the tribe was scattered about the Brits and Pretoria districts (at Ramotlotlwe on Pienaars River, at Morutlwane (Zoutpan 467), at Makapanstad, and at Matshakgame, and near Pietersburg. Around 1850 they fled to Basutoland where they remained till shortly after 1868. Then the tribe returned to Matlharenorth-east of Brits and soon afterwards to Mantabole (Bethanie) and Makolokwe (Wolwekraal), both of which are present-day abodes of the tribe.

214 At the beginning of the 16th century or even earlier (cf. section 8) the baMogôpa still formed one tribe with the baKwena ba Modimosana. In the course of its history some parts of the tribe remained at its old abodes, or returned to it. Thus there are the following sections of the tribe: Hebron, Jericho, in Ventersdorp district, on Elandsfontein in Brits district and, formerly, on Olievenpoort in Nylstroom district. Hebron (sub-chief Johannes More Segone) is situated 15 miles north-west of Pretoria. Jericho (sub-chief Samuel More Moopêlwa) lies 20 miles north of Brits. The section living in the Ventersdorp district on Zwartkop 48 and Hartbeeslaagte 82 (chief Thomas More) can almost be regarded as a tribe. The farm Olievenpoort 1323, on which the native village



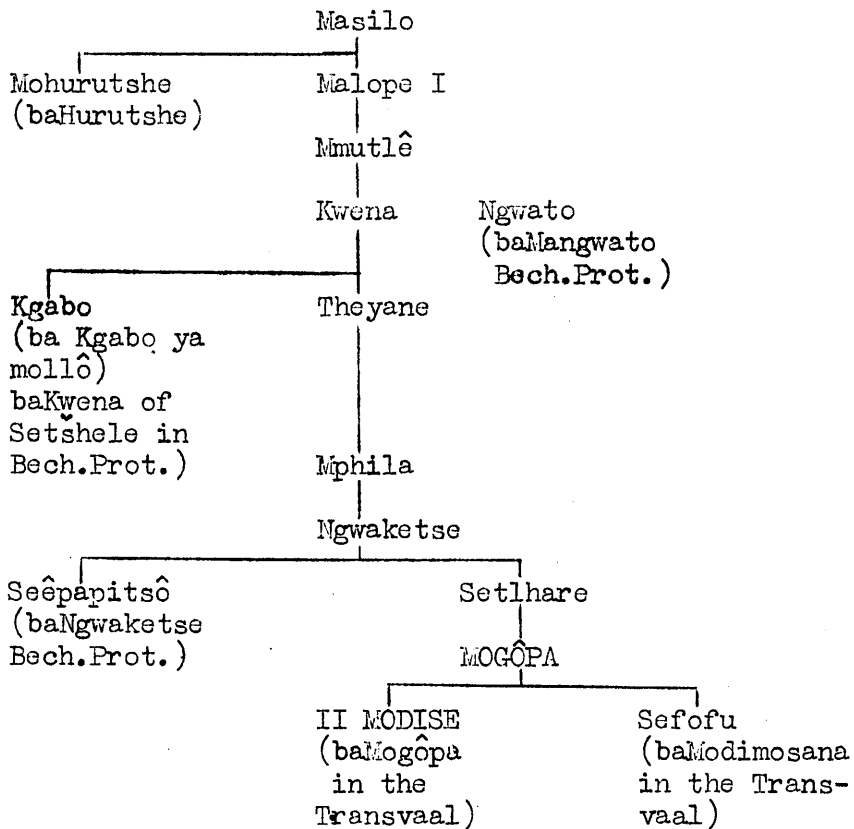
of Papegaaikraal is situated, was sold, this section of the tribe moving partly to Bethanie and partly remaining on a Trust farm; their sub-chief is Salomon. The small group on Elandsfontein (Brits) lives on privately owned land under their headman Johannes More.

7 Skeleton genealogy of chiefs :



## 8 History and genealogies of chiefs:

216 The first well-known chief Masilo. The names of earlier chiefs are variously given by different sources. The following genealogy of chiefs and tribal affiliations shows the descent of this Kwena tribe:



217 The line of descent is remembered to some extent up to Mmutlê and Malope. When Seêpapitsô founded the baNgwaketse branch of the Tswana, Setlhare renamed his own branch "baKwena" after the original line. It is said that after the people had crossed the Botletle (Zambezi) and migrated into Bechuanaland, their chief was Malope, who is regarded as the progenitor of all baKwena. The baKwena of Malope and Mmutlê lived at Lôwê, a hole in the rock of a river bed near Mochudi, well known in the mythology of nearly all the tribes of Rustenburg district. It must have been before the

beginning of the 17th century that they went down the Marico River and settled on the lower reaches of the Crocodile River (Odi) at Rathateng where they remained during the reign of MOGÔPA.

218 The first chief of this branch of the Kwena was I SETLHARE. He was succeeded by II MOGÔPA TSOKELELE DIMOLEMA and he in turn by III MODISE wa MOGÔPA, who probably lived around the middle of the 17th century. Informants believe that II MODISE was a son of MOGÔPA, but MOGÔPA had a brother or uncle, Motsele, and, according to what can be gathered from other tribes, MODISE was a son of Motsele. MODISE moved from Rathateng to Lokwadi (Zandrivierspoort 747, six miles north-east of Selon's location) and from there to the foot of Phalane Mountain, which was then called the mountain of Modise wa Mogôpa. Part of the people who later became the ba Modimosana remained at Rathateng for many years. Informants maintain that MODISE was succeeded by a chief named IV RADIPHIRI, who may however have been only a regent. According to a more reliable source (Scpeng, G.P. "History of the Bakwena ba Mogôpa and the Baphalane" MS No. 385 N.A.D.), MODISE's eldest son, Ramoangwane, hit his father with a stick while they were on a hunting party. He was accordingly disinherited and his younger brother V SEFIKE became chief after MODISE. It appears that SEFIKE did not live long, for his younger brother VI RAMOROLA, who in turn had a son Madibôgo, ruled after him as regent for SEFIKE's son DITŠWE.

219 Two of SEFIKE's sons are known, viz. DITŠWE and MOOKETSI. The next chief to follow was VII DITŠWE TLOWODI, who succeeded in the first half of the 18th century. At that time the tribe were settled in the Mabjanamatswana Koppies, north-east of Brits between the Kgowe (?) and Legapane (?) Rivers. His territory was bounded in the west by the Crocodile River (Odi), in the north by the Apies and Pionars Rivers, and in the south by the Hennops River. VII DITŠWE had three sons: MORE MOTSILE (Morwa Nare), Kau-a-Tlowodi, and TSOKU. DITŠWE must have married his great wife Matsupe of the Magayana tribe and daughter of his uncle (Tegiso) at a very late date, for she was still a young woman when she gave birth to TSOKU, who was born after

his father's death. DITŠWE, together with some members of his tribe, was killed by the baKgatla while hunting buffalo. MORE was already circumcised at that time; his regiment was "Magasa" ("throw the spear quickly"), and he was from then on called Morwa Nare. MORE inherited his father's wives.

220 DITŠWE's younger brother VIII MOOKETSI succeeded him as regent. As he was already an old man, he handed the chieftainship over to IX MORE after a few years, because the rightful successor TSOKU was still too young. MORE is said to have been a mighty chief who ruled the tribe very well. At that time the surrounding tribes were the baPô and baFokeng in the west, the baKgatla in the north, and the Matsutsa (Ndzundza Ndebele) and Matlhakwana (possibly identical with the Batlhakwana, Sebetwane's men) in the east. During MORE's reign there was continual fighting with the baPô and the baKgatla. The Matsutsa tried to raid the cattle of the ba Mogôpa, but MORE repulsed and defeated them. MORE brought up TSOKU and had him circumcised together with his own son SEGWATI. He provided them both with wives, and TSOKU received a regiment, called Matsetsele ("old men"). When TSOKU came of age, MOOKETSI said to the baKwena: "TSOKU has grown up, let him be the chief". But MORE and the sub-chief Thêbê of Mopala, Mmahuma of Lebethe and Radise of Kolanyane and their followers objected. So the Fokeng chief Sekete of Ramorwa was invited to arbitrate in the matter. Sekete suggested that the issue be settled by fighting, but his advice was not taken. MORE and his followers then went away and settled at Lengwatladi or Mangwatladi, west of the Pienaars River. At a pitsô of the people, MORE handed TSOKU the chief's spear, the axe, and the horn containing the chief's ointment.

221 X TSOKU thus became chief of those baKwena that had remained with his uncle MOOKETSI. The military leader under TSOKU was his uncle Tsikane More, who was killed in a war with the baPô. TSOKU became spoiled by the many honours bestowed upon him by the baKwena. His arrogant, ruthless and cruel nature is revealed by a number of incidents attributed to him. Thus he is said to have slaughtered the people's

cattle and claimed all grey animals as his personal property. To quote from MS No. 385 by S.P. Sepeng: "He ordered all grey cattle to be collected, no matter to whom they belonged". When MORE sent a messenger to complain about this practice, the man was driven away, and enmity ensued between MORE and TSOKU. During MORE's rule poor people had not been fined, and when TSOKU now began to do so, they, too, left him and went over to MORE. The sub-chief of the baTlase section of the tribe wore a string of beads, called "Bolokwane", which he had inherited from his father and had to pass on to his heir. At a public meeting TSOKU, coveting these beads, took a knife and cut the string of beads off the sub-chief's neck, an action which the people regarded as tantamount to murder. So the baTlase section also broke away from TSOKU. On another occasion TSOKU gave orders to seize a pregnant woman and cut her open so that he might see what direction an unborn child faces in its mother's womb. Thereupon his followers broke away from him in large numbers, and his uncle MOOKETSI with them. When only some of TSOKU's brothers were left with him, they feared that the baPô might attack them; so they also resolved to pack up and join MORE. Some fights with the baPô then took place about cattle. MORE conspired with the Kgatla chief Mmusi a Tagane. For greater safety TSOKU then wished to live under chief Mmusi. He was allocated a place and was helped to build a kraal. He was then informed that, in accordance with Kgatla custom, he had to take a wife there so as to become a son-in-law of the chief. While TSOKU and his regiment, Matsetsele, were celebrating the wedding, Mmusi ordered a regiment to burn TSOKU's kraal and seize all his cattle, without however killing any women or children. The baKgatla carried out these orders. Thereupon TSOKU and his people crossed the Apies River and sought refuge with MORE. After a while TSOKU by his misdeeds made MORE and SEGWATI decide to kill him. So one day, when TSOKU was staying at a cattle post, he was strangled with a thong, and his wives and children were driven across the Lepelle (Olifants River) to the Pedi country.

222 After this IX MORE was recognised as chief and returned to the Mabjanamatswane hills. This was

in the last quarter of the 18th century. MORE fought several wars and was feared by many tribes. The ba-Tlase section of Moroke, the people of Modibane, who had left TSOKU and settled at Mangwatladi with the "baHwaduba", also came back and were received by MORE. He was on friendly terms with the Kgatla chief Mmusi, and his sons herded cattle together with the Kgatla boys. Once they treated a Kgatla boy cruelly and ill-feeling arose between the baKgatla and the ba Mogôpa. MORE sent his son SEGWATI to fight them and as the baKgatla were not prepared he killed many of them and captured their cattle. After this the baKgatla fought MORE continually. As MORE wished to live in peace, he and the baKwena ba Mogôpa went to settle at Kwatê (Mamogaleslaagte) at the foot of the hill Thaba ya Morêna. By that time MORE was already an old man, and it is said that he did not even know all his wives and children. His son SEGWATI also had wives and children, of whom the following two are known: Mamotsilea the mother of a MOTHILE, and Maetsane daughter of Mopala who had a son TEDIÊ. It appears that in the end XI SEGWATI practically ruled for his father.

223      Around 1820 a large army of baKgatla, baHwaduba, baMoletlane, baliako (baTlhako?), and baSeabe, came from the East. Though they inflicted heavy losses upon the baKwena, the latter defeated them, pursued them for a day and a night, and killed Mathibê, the chief of the baHwaduba. A little later there arose a dispute over the Fokeng chieftainship between Nôgê and Mokgarwana, another name for chief Thêthê. The latter fled to the baMmatau and also asked the baPedi for help. Malekutu, the oldest brother of the Pedi chief Sekwati, therefore brought an army in the hope of taking many cattle in this rich country. It seems that the baKgatla ba Mosêtlha showed themselves friendly towards Malekutu, but at the same time warned MORE of the danger. Malekutu defeated the baFokeng and took all their cattle. He also attacked the baPô. Malekutu then earned for himself the name of Tsiê-ya-tlomele (locust). His army was so large that when its advance column was at Tsiwê Mountain near Kgabalatsane (between Hebron and Oskraal), its rear-guard was at Lotswai (Saltpan in the north of

Hebron). When this army came in sight, MORE said to his son SEGWATI; "I have never seen such a big army! Let us offer the white cattle of Mma-Segwati and pay homage". SEGWATI pulled out a stalk of grass and threw it at his father saying: "Take this and clean yourself. I cannot take our cattle to the baPedi, I want to fight". So the baKwena offered resistance and fought until they had driven the attackers some distance back, as SEGWATI had ordered. According to G.P. Sepeng ("History of the Bakwena ba Mogôpa and the Baphalane" MS No. 385 N.A.D.), Malekutu was supported by the baKgatla ba Motsha, the baFwaduba, and the baSeabe, so that possibly the two last-mentioned wars were in fact, only one war waged sometime between 1818 and 1824. As the baTlase and baRolong sections of the Kwena tribe had sought refuge at Mengongobe (Brits district), Malekutu divided up the now deserted country among the following five tribes: Moletlane, Mokopane, Maune, Letwabe and Laka. When the ba Mogôpa saw the smoke rising from their village, they prepared for an attack. They found the enemy unprepared and killed many of them. By that time MORE had grey hair and, unable to rise without assistance, had always to be carried to the meeting place. His food consisted of minced lung and liver which he sipped like gravy.

224 Mzilikazi and his Matebele hordes invaded the country through Mpane (Commando Nek). They were first seen by three Kwena hunters, one of whom they killed. At that time they also saw their first waggon near Tswenyane (Heidelberg), coming from the south. A strong regiment was sent to stop the Matebele. They fought at Kutatu (Mzilikatse's Nek), but the baKwena were worsted and suffered heavy losses. MORE twice sent other regiments against them, but these also were defeated and put to flight. Then MORE ordered his regiments to await the arrival of the Matebele at home. The Matebele came, drove the baKwena into the Malaphiri Hills, took their cattle and returned to the Legapane River (whereabouts unknown) where they had their camp and their women. After some time the Matebele returned at night, killed chief MORE and his son SEGWATI, and also a great number of men. Some people were taken away as captives.

225 Dr. Andrew Smith visited this tribe in 1834-5 and gave the following description ("The Diary of Dr. A. Smith 1834-36" Cape Town 1940, p.110-111) and another version about chief MORE:

226 "Their principal king, Matseli (IX Motsile More) died when he was very young; he (informant, then 40 years of age) had never seen him; that ever since he can remember they had been without cattle; those had been taken from them during wars. They said rain and thunder came of themselves. Many instances occurred during this short conversation of different words being used by them from those employed by the Bechuanas. Tobacco they call machuque (motsoko). They say they eat no roots but only berries from the karreehout (*Rhus lancea*, or karreeboom) when they are ripe. They trust for food entirely to game and corn. They dig very deep square holes by the sides of rivers and waters for the game. They bury their dead in a sort of bent position and fix them in a kaross. They always lived in this part of the country. They never go near the Matabeli. Matseli died of sickness long before the Matabeli were seen. They say they do not fear the Matabeli. The Natives with us place the twigs or slender trees intended for the handles of hassegays in the fire for a time till they get in a measure burnt in order to get them easily to peel. They also place them in the fire for a time to get them, when bent, into a straight form. Some of the Natives puncture their ears higher than the lobe opposite to the tragus, but few of them have anything hanging from the ears. They make the sheaths in which they place their knives of leather. Their karosses are of all kinds of skin; whatever game they can procure they seem to convert the skins into karosses. The handles of their hassegays are eight or nine feet long, and strong. The spear at the extremity is of considerable size and with these they kill game. They are always looking out for flights of ass vogels, and when they see them alighting in fields they instantly repair to the spot, and if flesh be there they deprive them of their prey."

227 SEGWATI left two grown-up sons, XII MOTSILE and XIII TEDIÉ MMANOGALE, who were now in charge of



the remnants of the baKwena ba Mogôpa scattered about in the bushveld. MMAMOGALE was born around 1775. The Matebele called them "Basotho ba Mosuhelo" (i.e. Basuto who wear a loin dress). The baKwena now had to acknowledge Mzilikazi as chief. He ordered them to do away with the mosuhelo and wear the Zulu umutsha (girdle of tails), as well as to refrain from cutting their hair. They had to live according to the Matebele custom except with regard to hut building. XII MOTSILE resided with a number of ba Mogôpa at Ramotlotlwe on the Pienaars River. TEDIE MMAMOGALE went with a section of the people to Morutlwana near Zoutpan 467 (Hamanskraal) and some people under Motsielwe went to Makapan's Stat. Motsielwe and his son were ordered to go with a Matebele regiment on an expedition. When they refused they were killed at the Zoutpan by being impaled on sharpened stakes; their followers were punished by being castrated and having their ears cut off and their eyes gouged out. Their kraals were also burnt down. When Mzilikazi ordered MOLEFE to get his regiment together, the latter withdrew to the Pietersburg area with part of the tribe. TEDIE MMAMOGALE went with all his followers to Dedetlwenear the Apies River. The baKwena that remained under Mzilikazi were under the headmanship of Moga-jana. When MMAMOGALE and Moga-jana quarrelled, the latter left for Matshakgame, at the junction of the Hex and Elands Rivers.

228 XII MOTSELE died around 1834-6 and XIII MMA-MOGALE, who was then 60 years of age, was recognised as supreme chief of the baKwena ba Mogôpa. From now on they lived at peace with the Matebele till an army sent by Shaka arrived. The encounter took place at Tshwane (Pretoria), and the Matebele and the baKwena were defeated. Mzilikazi's army was compelled to retire to the neighbourhood of Madikwe (Zeerust). After that there was no more fighting with the Matebele till the baKwena saw the first white men on horses on the other bank of the Lekwa (Vaal River). It is said that the Matebele regiments first fought the Boers on the south bank of the Vaal, but could not hold their own against the guns of the white men and were driven back beyond Boradi (Magaliesberg). So they fled north with their wives, children and cattle. The first Boers

who crossed the Magaliesberg at Olifants Nek were under Hendrik Potgieter; they made their camp on the site of what is now Rustenburg. The ba Mogôpa were starving as they had no cattle, so the Boers gave them cattle in return for their labour. There was no fighting as the Boers came in peace and gave presents to chief MMAMOGALE. The chiefs were asked to supply labour and were even forced to do so. To evade this pressure, chief MMAMOGALE and a number of families in 1840 or 1845 left for Basutoland where they remained until the Seqiti war in Basutoland came to an end. Shortly after 1868 they returned to Matlhare, and soon afterwards to Makolokwe (Wolwekraal) and Mantabole (Bethanie) where the tribe resides today. MMAMOGALE had many wives; his eldest child was a daughter, Mpitšeng, and his eldest son by his great wife was RAIKANE. Other sons of his, still remembered were Molefe, and Ditswe.

229 As MMAMOGALE lived a long life (he probably attained 110), his son XIV RAIKANE managed affairs for him. XIII TEDIE MMAMOGALE died in 1884, surviving his son XIV RAIKANE who died as an old man in 1880. RAIKANE had the following wives (ranking according to the Zulu system) and issue:

- 1 Mmatlhapi, great wife, a member of the tribe
  - a Keikelame f
  - b LEROTHODI m
  - c Mampitseng f
  - d Motswanyane f
  
- 2 Bogadi, a member of the tribe and ancillary wife to (1), and whose children also belong to the first wife
  - a Pêtê m
  - b Ntshwane Joseph More m
  - c Mamogabole f
  - d Dintswe m
  - e Michael m
  
- 3 Mothibi, a member of the tribe and ancillary wife to (1), and whose children also belong to the first wife

- a Mangwagape f
  - b Ketsowayo m
  - c MOKGÊLE DANIEL II m
  - d Nkgowe m
  - e Manja f
- 4 Setleng Mono, second house, da. of a baPô chief
- a Nnete f
  - b Masikwane f
  - c Makwale f
  - d Batatê Mamekisa f
  - e MOGALE DANIEL RALEGWAPE MORE I m
- 5 Khudugana, a member of the baPô and ancillary wife to the second house, and whose children belong to Setlheng Mono
- a Maria f
  - b Morowesi f
- 6 Manteseng ancillary wife for the second house, and whose children belong to Setlheng Mono
- a Ntesong f
  - b Maria f
- 7 Madithole, ancillary wife for the second house no issue

230 RAIKANE was succeeded by his son XV LEROTHODI MANOTSHE JACOBUS MORE MMAMOGALE, who was born in Basutoland in 1861. He became chief in 1880, when his grandfather TEDIE MMAMOGALE was still alive. JACOBUS LEROTHODI was a Lutheran Christian and married Sannie Mmatshela, a member of the tribe according to Christian rites. She died in December 1948. They had the following children:

- a MOTSILE JOHANNES m
- b Abram Kapeng Mmamogale m
- c Elizabeth f md a Kwena commoner
- d Aaron m
- e CHARLES m
- f Johanna Christian f md died
- g Wilhelm m died young
- h Salomon Jacobus m
- i Ernest m died young
- j DAVID DANIEL MELORE MMAMOGALE m

The heathen tribesmen wanted JACOBUS to marry all the wives of his deceased father, but he refused and they were given to Ramêkgwê at Wolwekraal. JACOBUS LEROTHODI died in 1903 in Rustenburg urban location.

231 As LEROTHODI's eldest son was still under age, the chief's brother XVI MOGALE DANIEL ("the first") MORE, who was born after his father's death, acted as regent for him from 1903 till 1906. On 28th October 1906 the chieftainship passed on the heir, XVII MOISILE JOHANNES OTTO MORE MMAMOGALE, who was born in 1886. He married Winnie Motshwanetse according to Christian rites, but had no issue. Under his rule a levy of 10/- was collected from each member of the tribe; receipts were issued and a book was kept. Of each 10/- received, 4/- went into the tribal fund, 4/- to the chief as his personal income, and 2/- to the local headman. XVII J.O.M. MMAMOGALE died on 24th September 1940.

232 His twin-brother, Abram Kapeng Mmamogale, who died in 1939, had divorced his great wife Johanna, who had no issue. But he had two children by another wife, viz. a son, Lerothodi Jacobus Theodor Ernst Mmamogale, who is at college, and a daughter, Elizabeth. His next eldest brother, Aaron, was sub-chief at Hebron until he was deposed and went to live in town. He had no issue. The next brother, CHARLES, was sub-chief at Jericho. When he died in 1946, he left two sons, Eustace and Aubrey, (the latter a teacher) and a daughter, Constance. The next brother, Solomon Jacobus, also called Wildedier, was sub-chief of the ba Mogôpa section on Olievenpoort. This section was broken up after the farm had been sold to pay for the debts incurred by the tribe and most of its members now live at Bethanie while the rest is on Trust farms near Jericho. Solomon is now the chief's secretary and has much influence in tribal affairs.

233 During the time of J.O.M. MMAMOGALE there already was opposition and friction in the tribe. The sections at Hebron and at Ventersdorp refused to contribute to a tribal levy for buying land for the whole Mogôpa tribe until a supreme court decision compelled them to do so. In 1934-35, discord was caused

in the section at Hebron by the unsatisfactory state of the tribal finances partly resulting therefrom. The rebel section at Hebron, known as the "Monula section" because it held meetings of its own under a morula tree, was under the leadership of Levi Ntwanê. J.O.M. MMAMOGALE was a weak chief. The disruptive effect of this was all the more serious as his people were much influenced by life in Europeans towns. A group of young people, led by two teachers, formed a "Vigilance Committee" and offered to assist the chief in maintaining order in the tribe. Chief XVII J.O.M. MMAMOGALE at first agreed, but soon found that this group was stirring up the people against himself. This rebel section called themselves "Voortrekker" or "Ma-Voor", and the chief's section was called "Agtertrekkers" or "Ma-Agter". After MMAMOGALE's death the recalcitrant section, which at that time was in the majority, favoured Aaron More as his successor. The cleavage in the tribe spread to the Lutheran Church and led to excesses on the part of the "Ma-Voor". In 1941, the church building, the largest and best built in the Western Transvaal, was seriously damaged and set on fire, an outrage followed by assaults on the missionary, the police and several government officials.

234 From 22nd November 1939 until his death on 20th March 1946, the chief's uncle XVIII MOKGÊLÊ DANIEL MORE was acting chief. He is said to have been a man of personality and character who restored order in a tribe that was rapidly becoming disrupted. At the death, Abram's son was still too young to succeed. In July 1946, XIX CHARLES MMAMOGALE was therefore appointed acting chief after he had refused for a long time to accept the post, but he died after only a few months, on 14th September 1946.

235 The next and present chief of the ba Mogôpa, XX DAVID DANIEL MMAMOGALE, likewise accepted the post of acting chief only after some hesitation because he had to give up a good position as school principal. DAVID MMAMOGALE was married according to Christian rites to Emma Meswa, a member of the tribe and well educated. Their children are:

- a Segwagwa m born 1935
- b Setlengmono f born 1938
- c Phokobje m born 1940
- d Moleboge f born 1944
- e Maetsane f born 1947

for particulars about the present chief see para.205

## 9 R e g i m e n t s :

|              |                                |                        |
|--------------|--------------------------------|------------------------|
| 236 Mophato  | Leader                         |                        |
| Magasa       | More                           | c.1775                 |
| Matsetsele   | Tsoku                          | c.1765                 |
| Maswone I    | Tediê                          | between 1790 and 1805  |
| Manaila I    | Lekgakale<br>(Serogole family) | 1815-20                |
| Mathamaga I  | ?                              | during MOTSILE's reign |
| Mereleba I   | ?                              |                        |
| Madingwana I | ?                              | 1827-30                |
| Magkari I    | Molofi                         |                        |
| Majakgomo I  | Raikane                        |                        |
| Marutla I    | Mokwale                        |                        |
| Matshuba I   | Kwene                          |                        |
| Mapulana I   | Mokgatle                       |                        |
| Matshôle I   | Molefe                         |                        |
| Magana       | Segolo                         | 1871                   |
| Manôga       | Lerothodi                      | 1877?                  |
| Maganêlwa    | Pêtê                           | 1880-2                 |
| Mathiba      | Ntshwane Joseph                | 1887?                  |
| Matsiê       | Mogale Daniel                  |                        |
| Maiyane      | Lentswe                        | after 1890             |

237 Under the influence of Christianity circumcision was abandoned after the Maiyane regiment had been formed. Hence the mephato that followed are merely church "confirmation regiments". These are:

|               |                 |        |
|---------------|-----------------|--------|
| Maswene II    | John Mamamogale | 1900   |
| Manaila II    | Aaron           | 1903?  |
| Mathamaga II  | Charles         | 1907?  |
| Meleleba II   | Solomon         | 1911   |
| Madingwana II | David (Trupa)   | 1915-6 |
| Makgari       | George          | 1919   |
| Majakgomo II  | Tsagae          | 1923   |

|             |   |      |
|-------------|---|------|
| Marutla II  | ? | 1925 |
| Matshuba II | ? | 1927 |
| Mapulana II | ? | 1935 |
| Matshêla II | ? | 1939 |

238 The name of an old regiment may be used again only after its last member has died. Thus *Magana* (see the first list) is a regiment some members of which are still alive. The names for the girls' regiments are the same, but they have female leaders belonging to the chief's family.

#### 10 Political organisation :

239 The tribe is composed of the following clans (*dikgôrô*) listed in the order of the rank:

Clans of the nobility, i.e. related to the chief

- 1 Manare ba Makgowe
- 2 Manatshana ba Thuding
- 3 Madiotlo ba ga Seleele
- 4 Magaletlwa ba ga Kuwanyane
- 5 Masweu ba Sedupe
- 6 Mosadimogolong ba Mmatediê
- 7 Digogotlho ba ga Mmadijô

Clans of commoners

- 1 Mogôpa
- 2 Thekiswe
- 3 Ramorola
- 4 Kgola
- 5 Masilo
- 6 Mogajana wa Morare (baTlôkwa)
- 7 Mogajana wa Mosupatsela
- 8 Serogole
- 9 Morolong (baPhiri)
- 10 Motlase wa Mangwako
- 11 Motlase wa Molatsi (baPhiri)
- 12 Mophuting
- 13 Mabiletsa

The members of the above clans live in different villages.

240 The chieftainship is hereditary. There is a secret family council (khuduthamaga) for the preliminary discussion of difficult matters. Formerly, the chief seems to have wielded rather autocratic powers which have been undermined by a steadily growing tendency towards democracy, resulting from the increasing emancipation of the people due to their daily contact with European civilisation. In the government of the tribe the chief is assisted by the public council (lekgotla) which is composed of two head councillors (bo-rra-lekgatla) and twelve ordinary members, chosen from among the seven clans that constitute the nobility. Formerly this public council usually exercised only advisory functions, but to-day the chief has no authority in many cases where formerly he acted without the previous consent of the majority of his councillors. This does not mean, of course, that the limits of his authority are laid down by any hard and fast rules.

241 As distinct from the lekgotla, there is the pitsô, the meeting of the people. A pitsô is called by the chief to inform his people on the decisions taken by the lekgotla. At the same time, it offers them an opportunity to voice their feelings, an opportunity which is seized also by the female part of the population.

242 The chief's lekgotla is composed of the following members:

- A. Head councillors (bo-rra-lekgotla):
  - 1 Daniel Mogale More
  - 2 Thomas Segwati More
- B. Ordinary councillors (banna ba lekgotla):
  - 1 Albert Methusalem More
  - 2 Ruben Podile
  - 3 David Cobo Masilo
  - 4 Hendrik Tati Lebethe
  - 5 Philemon Malao
  - 6 Abraham Musi
  - 7 Benjamin Molefe Mahuma
  - 8 Johannes Pitswe Thobje
  - 9 Jacob Tlhwaçle
  - 10 Johannes Kusana Molopyane



11 Koos Nkosana Moroke

12 Thomas Moropa

243 The tribute paid by the Hebron section of the tribe and "gifts" made to the chief by workers returning from town formerly amounted to 10/-per adult male. Such payments, however, they now believe to have been replaced by the levy of local tax, which however serves quite different purposes.

#### 11 - S o c i a l :

244 Apart from the distinction made between clans of the nobility and those of the people, there is no social stratification in the tribe. In 1911, during the period of internal strife (cf. para. 233), the small group of educated people had some influence on tribal affairs. There are no polygamous marriages. The wives of chief XIV RAIKANE (para. 229) were ranked according to the Zulu system, but the children of the ancillary wives were apparently regarded as children of the two principal wives, probably according to the Sotho-Tswana idea of sororate. The fact that a deceased man's brother, and not the widow, still assumes the guardianship over the children, seems to be the last trace of the former custom of levirate, which is said to be no longer practised. The feeling for kinship is still very strong. Both Christians and non-Christians pay marriage cattle (bogadi) or their equivalent in money. Usually the bogadi consists of four to six head of cattle, in poor families of one animal, and in rich ones more than seven beasts. Weddings are still celebrated by two distinct feasts, the more important of which takes place at the bride's place. As elsewhere, unmarried girls go to work in towns after they have been confirmed. This custom seems to be responsible for the large number of illegitimate births. As the majority of the tribe are Christians, the Hermannsburg Mission records at Bethanie disclose that some years back there was a rate of 64% illegitimate births. Illegitimate children are usually brought up by their grandmothers who sometimes have to look after as many as six children. They seldom bring them up as well as a mother would, with the result that such children are often very unruly when they come to school.

245 The usual period of mourning after the death of a man is six months and after that of a child, three months. During this time the widow or mother respectively sits on her mat in the house as she must not be seen in public, not even in church. Her relatives have to cook and keep house for her. On such occasions as marriage or death, relatives living in the same street assist one another on a regular plan, every one having a special duty assigned to him. Thus when a man has died, certain old people wash his body and hold watch over it; other persons inform, by telephane or otherwise, the numerous relatives living in the towns, some women stamp millet and cook meals, others serve the visitors with tea, and the younger people collect firewood or comfort the bereaved.

246 Hooligans (tsotsi) are tried by the chief's court and are usually punished in effective manner. Present-day custom does not allow beer parties during church hours.

## 12 B e l i e f s :

247 Rain prayers are seldom addressed to the tribal ancestors (badimo), as the late chief's wife, Sannie, who died in 1948, forbade rain prayers at their graves. There is a sacred rock called Karamêla. Various protective charms (dipheku) are still in use: sticks are placed under the floors of houses and in the fields, strips of skin are worn to ward off diseases such as smallpox, whooping cough, or dental anomalies in children (serokolo). When a person is ill, a stick is sometimes placed across the threshold to prevent evil influences from entering. Still-born and premature babies are buried in their mother's bed room. In case of serious illness, especially of children, the patients's head is shaved, only patch of hair being allowed to remain on the crown, while in the case of death the heads of survivors are shaved in such a way that only a round patch remains on the crown of the head.

## 13 Churches and schools :

248 The oldest mission working among the baKwena ba Mogôpa is the Hermannsburg Lutheran Mission which established its first station, Bethanie, in 1864. Today this station has the outstations Berseba, Modikwe on Waaikraal, Mmanôka, Makolokwe, Kimsly, and Mamorotse (Brits district), with a total of about 3,000 members. Besides the European missionary, there is a Native minister at Bethanie. About ten years ago, when there was unrest in the tribe (cf. para. 233), part of the Christian community, the "Mavoor", joined the Bakwena Lutheran Church, a Native sect. The African Apostolic Church has a few members who come mainly from the farm Geluk (Brits), and during the last three years the Church of Christ Assemblies at Berseba made about twenty converts.

249 There is a government-aided school (formerly belonging to the Hermannsburg Mission) with twelve teachers and 660 children. At Berseba there is a school with seven teachers and 380 children, at Mamorotse on Voelfontein 93, one with five teachers and 275 children, and at Makolokwe there are two schools with seven and three teachers respectively and a total of 550 children. A large proportion of the children of school-age attend school, probably because there is a tribal law compelling all children to get an elementary school education. The higher standards, however, are attended mainly by girls. It is said that girls are more intelligent than boys.

## 14 Mode of settlement :

250 The old villages like Bethanie and Makolokwe are built in a more compact manner than the more recent ones. All modern houses are rectangular and have two or three rooms or even more. The greater the number of rooms, the fewer the out-buildings, such as cooking and storage huts. Round huts serve mainly as brick-drying sheds. The usual family homestead consists of the main living hut and one or several cooking and storage huts grouped round a courtyard (lolwapa) which is surrounded by a wall four or five

feet high. Some roofs are thatched, but the majority are covered with corrugated iron. Quite a number of houses are built entirely in European fashion, with machined doors and windows. Nearly all families possess some European furniture. Cattle kraals and granaries are only rarely seen nowadays. Adjoining their homesteads, some families have small gardens in which they grow fruit-trees, sweet reeds, and vegetables. Most people possess ploughs and many others own waggons.

### 15 Material culture :

251 Household utensils are for the greater part of European origin. Most houses boast a sewing machine. The principal objects of Native manufacture include: Wooden mortars (kika) and pestles (motshe), grind-stones lwala and grinders (tshilô), various kinds of clay pots such as beer pots (nkgô), water pots (nkgwana), medicine pots (pitsanyana) and cooking pots (pitsa) - the latter are being gradually replaced by three-legged iron pots - different kinds of calabashes serving as ladles (morutlwana), milk sacks (lekuka), beer decanters (phafa) and drinking vessels for water (segô) and beer (phafa), grass strainers (mohlôtlhô) used in beer making, sitting mats (mosêmê, legogô), tightly-woven grainbaskets (tlatlana) of conical shape, flat winnowing baskets (losêlô), bags for beans, and other baskets made from moretwa. Woodworkers still carve wooden porridge dishes (mogopo) and spoons (mafyana) but no meat dishes or milk vessels (kgamêlô). Goat skins are used instead of grass mats for sitting on.

### 16 Tribal marks and dress :

252 There are no tribal marks nor is there any memory of such marks having existed in the past. Everybody wears European clothes, hats, and shoes. Some old men go about in sandals made of discarded motor-tyres. Mothers carry their babies in blankets tied round their waists, but the old-time baby slings (thari) made of skin is still seen. Very few people

wear ornaments, but children and old people sometimes have strips of skin round their necks, arms, and legs as protective charms (dipheku).

#### 17 Cattle and pastoralism :

253 In proportion to their number, the baKwena ba Mogôpa do not own many cattle. The people say that they have no herdboys as all children have to attend school. According to the agricultural census of 1948, the stock population of the tribe was 3,284 head of cattle, 54 sheep, and 1,642 goats, and according to the 1950 census 5,022 head of cattle, 64 sheep and 2,652 goats for (for further particulars see table XIV para. 98). Poor people own up to four head of cattle, people of average wealth ten to forty, and rich people fifty to sixty and even up to 140. Milk is used only by people living near the cattle posts. The type of cattle and the cattle diseases that occur are the same as have been described for the other tribes, e.g. baMatlhaku (cf. sect. 17).

#### 18 Agriculture :

254 The lands belonging to individual house-holds vary in size. When a new household is set up, about twelve acres are allotted to the family, but additional lands may be obtained later on. The men's task in tilling the fields is to plough which takes them about a fortnight, while the women have to do the weeding and harvesting which keeps them busy for three months. In 1948, a more or less normal year, the tribe reaped 1,040 bags (204 lbs) of maize, and 3,352 bags of sorghum (according to the agricultural census. The census of 1950 recorded 1,234 bags of maize, 3,015 bags of sorghum, cultivated on 2,906 morgen of land, 201 citrus trees and 2,178 fruit trees. The number of agricultural implements of the tribe see on table XIV para. 98.

255 The following varieties of sorghum (mabêlê) are grown: lethêjane (red and white, large grain tall-growing var.), sekamfokane (yellow ?, tall-growing

var.), segaolane (white, yellowish and red, large grain), khibitswane (red, low-growing var. of slow growth), nailane (light red and white, tall-growing, thrives on black soil, doubtful whether actually grown by the bakwena ba Mogopa or only known from other tribes), mabêlê a masweu (white, large grain, favoured variety), and Rondekop (sown during the last four years). Lebêlêbêlê (a black, tall and quick-growing variety of bulrush millet) thrives on red ground. The varieties tshabatsiê and mantsakane are not grown. Other crops are beans which are grown in the fields, small quantities of mung beans (but no jugo beans), cucurbits (lephutse, lowane, lekatane and maraka), the earliest fruit that ripens before any corn is reaped, melons (magapu a masweu), which cannot be dried, lowane (pl.:ma-), green variety, suited for drying, and lekatane, mostly growing wild and suited as fodder for pigs, and, in the gardens, sugar cane (ntshe), potatoes, sweet potatoes, and fruit trees. Pumpkins are dried and the young leaves of beans and pumpkins are cooked and dried. There are only very few wild vegetables left because the children who are sent to collect them pull out the whole plants. Grain is usually stored in bags and kept in the living hut.

#### 19 Economics :

256 As compared with the smaller tribes in the district, the bakwena ba Mogôpa may be called rich, not only because there are some rich people among them but because the women's share in the economic effort of the tribe seems to be greater than elsewhere. Practically all young men and women go to work in the towns and industrial areas, but people say that "no mokwena will work in a mine". At Bethanie there are one European-owned store and one Native-owned.

#### 20 Health :

257 The diet of the tribe is not a balanced one, as it is lacking in vegetables and milk. The sour porridge which forms the staple food of the men is not considered an adequate diet by them, and they

feel a need to supplement it by drinking beer. At the Hermannsburg Mission I was told that in a number of families the men stopped drinking after their wives had been taught to cook richer food, containing more vegetables. On the average, the women seem to reach a higher age than the men.

258 There is a hospital, established and run by the Hermannsburg Mission. Many people prefer hospital treatment to Native methods of curing disease. Many children suffer from scurvy as their ordinary diet contains no fat, no milk, and only seldom vegetables. A large number also show the symptoms of hereditary drinkers' diseases as well as of hereditary venereal diseases (the latter numbering about 25-30%). Infant mortality, however, is on the decrease: Whilst in 1946, 25 infants (of from one to eight months of age) died of gastritis and pulmonary diseases, only four infants have died since 1947, a decrease which seems to stand to the credit of the Mission hospital. Young women of about twenty years of age sometimes contract pellagra. Although housing conditions are normal, the incidence of tuberculosis is high, and there are families which lose some members every year. Sanitary conditions are still poor as there are no latrines in the villages. In summer-time, as many as 10 to 15 new cases of children suffering from dysentery are reported every day. The water supply, too, is bad as the borehole is out of order, and the only water obtainable at Bethanie is drawn from a dirty stream.

## 21. Sources :

259 The foregoing material was collected at the chief's place at Bethanie and at Makolokwe in May, 1949, from the chief himself, some of his councillors, and a number of old men, especially from Rev. Joseph Mogotsi, Petrus Sepeng, and Rev. Jacob Segale. Some of the information contained in sections 13 and 20 was obtained at the Hermannsburg Mission. The following books and manuscripts were used:

van Warmelo, N.J. "A preliminary survey of the Bantu tribes of South Africa", Pretoria 1935

- Transvaal Native Affairs Dept., "Short history of the Native tribes of the Transvaal", Pretoria 1905
- Schapera, I. "Handbook of Tswana law and custom", London 1938
- More, T.S. "Additions to history of baKwena ba Mogôpa of Ventersdorp", MS No. 78 of N.A.D.
- Sepong, G.P. "History of the Bakwena ba Mogôpa and the Baphalane", MS No. 385 of N.A.D.



106 THE BAKWENA BA MODIMOSANA BA MMATAU

1 District :

260 Rustenburg, Transvaal.

2 Name of tribe :

261 baKwena ba Modimosana ba Mmatau. Totem kwena (crocodile). They belong to the eastern Tswana group. (No.33-16 in "A Preliminary Survey of the Bantu tribes of S.A.", N.J. van Warmelo, Pretoria 1935).

3 Chief :

262 HENDRIK MASELWANE (SELON) LEKGATLE, born on 22nd August 1903. Regiment: Mangana. Assumed duty as chief in July 1945 with criminal and civil jurisdiction. He resides on the northern part of Grootwagendrift 743 (Selon's Location). He is a member of the Anglican Church, but is interested in maintaining tribal traditions and customs. He is self-educated, and speaks English and Afrikaans.

4 Language :

265 The Kwena dialect of Eastern Tswana. The vocabulary differs slightly from that of the baPhokeng Kwena dialect. Afrikaans is more widely understood than English.

5 Land and strength of population :

264 The tribe owns the farm Grootwagendrift 743 (3103 morgen 223 sq. rds.). There is dissatisfaction with the northern border towards Pilwe mountain as it was surveyed in 1918. It is maintained that ground belonging to the tribe was lost thereby.

265 Selon's Location lies 28 miles to the north west of Rustenburg on the Phokeng-Boshoek road. The

Elands River cannot be crossed after heavy rains. The Elands River (Kgetheng) and its tributary Roos River flow through Grootwagendrift from west to east so that the land slopes down southwards to these rivers. The Elands River is a perennial stream though it has been drying up below the Lindleyspoortdam. Near the rivers there is intensive and progressive soil erosion. The Selons River (Ngwaritsi) runs 3 miles east of Selon's Location. The village is in the northern part of the farm where it is very stony. Minerals also occur here.

266 The altitude is approximately 3500 ft. The annual rainfall is probably the same as on the adjoining farm Hoogetoomen 389 (rain station 1341A) i.e. 19.89 in. on 34 days, measured during a few years before 1935. It has been less during the last 8 years. The southern part of the tribal farm has poor grazing. The vegetation mainly consists of indigenous thorn trees. The prickly pear is being destroyed by the cochineal bug.

267 This tribe is the seventh largest in the district. According to census of 1946 there were 840 persons (368 males, 466 females) resident on the tribal farm, and c. 947 (500 males, 453 females) on the European farms around the location of the tribe. Up to 1950 this population increased to c. 1920 persons, not including 200-300 workers outside the district. About 75 families live on the eastern portion of Syferfontein 425 on the southern border of the district under their headman Stevon Tlôlwe. Two groups of 150-200 families now are in the Lichtenburg district, but still form part of the tribe. A part of them live in the Lichtenburg town location. In January 1951, 343 taxpayers were registered under chief Maselwane. In 1904, the Mmatau tribe had a population of 724 (191 men, 166 women, and 367 children) in the Rustenburg area. The total of the tribal population ranges between 2700 and 3200. The density of population is c. 97 per sq. mile.

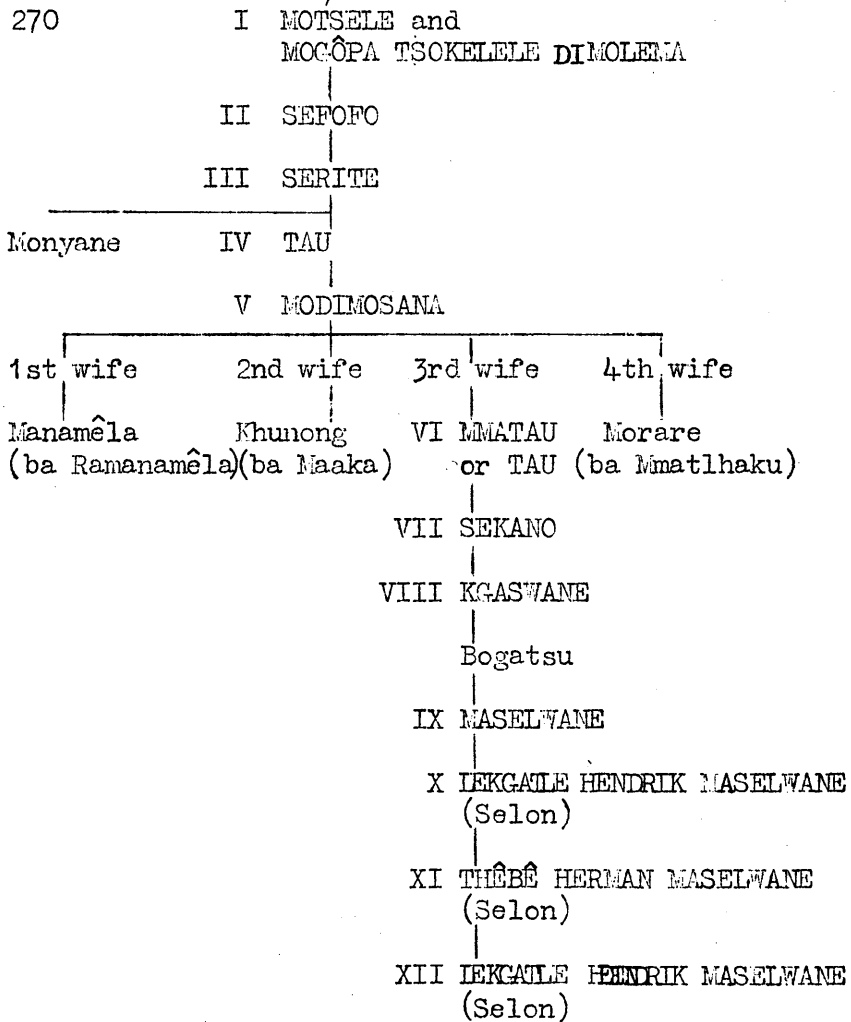
## 6 M i g r a t i o n s and affinities of tribe :

268 Originally the tribe came from Rathateng on the banks of the lower Crocodile River. Some old informants explained that Rathateng is the same place

as Marêkuathate (Stompoorfontein 55) near Frederikstad. About the end of the 17th century chief V MODIMOSANA moved to Mafatle (Rhonosterfontein 387, 18 miles north-west of Rustenburg). At the beginning of the 18th century under chief VII SEKANO the tribe settled at Molokwane (Selonskraal 645) 10 miles west of Rustenburg. Subsequently chief VIII KGASWANE's son Bogatsu sought refuge at Pilwe Mountain on Zwartkoppies 116 in Rustenburg district. During the time of Mzilikazi's raids (about 1827-30), the tribe fled to Gatsrand Mountains north-east of Potchefstroom and to the Orange Free State, where they seem to have lived for many years. In c.1869 they recrossed the Vaal River and settled on Stompoorfontein 55 near Frederikstad on the southern slopes of the C. terand Mountains. In 1872 they returned to Molokwane (Selonskraal 645) and some years later to Grootvondruid 743 near Pilwe Mountain.

269 A small section of the tribe lives in the Lichtenburg district on Trust farms under chief Mošwêtê of the booRratlou baRolong and another group is under chief Molete of the baKolobeng, also on a Trust farm. The Mmatau headman there is Hosea Mabe of Gelukspan. They still form part of the tribe in the Rustenburg district, though they left more than 20 years ago. During the time of chief X LEKGATLE a group of the Maithufi clan of the Mmatau went to Syferfontein 425 on the southern border of the district. They share this farm with some Tlôkwa families from Pilansberg. Their headman is Stevon Tlôlwe. There is no group of foreigners living among the Mmatau. Being a small tribe, they intermarry with the neighbouring tribes. There seems to be close contact with the baMatlhaku at Pella, and also with the baFokeng.

7 Skeleton genealogy of chiefs :



8 History and genealogies of chiefs :

271 The old history of the tribe, from chief I MOTSELE down to chief V MODIMOSANA, is the same as that of the bakwena ba Modimosana ba Ramanamêla described on para.

272 The first chief of the Mmatau branch of the ba Modimosana was VI MMATAU. C.A. McDonald puts

Tau instead ("The material culture of the Kwena tribe of the Tswana" 1940, Ms of the thesis). According to the "History of the Native tribes of the Transvaal" (Transvaal Native Affairs Dept. 1905), MMATAU had a successor named Tau.

273 MMATAU or TAU was succeeded by his son VII SEKANO, who was born early in the 18th century. SEKANO ruled for a long time. He and his tribe moved to Molokwani (Selonskraal 645, west of Rustenburg). The ancient stone walls (7-8 ft. high), of his village are still to be seen on Selonskraal 645 and Moedwil 639.

274 Tšhukudu was never chief of the ba Mmatau, as some informants believe. He was only protected by the ba Mmatau to become chief of the ba Ramanamêla when his father Pôwê was getting old. Tšhukudu's mother was a member of the ba Mmatau.

275 SEKANO was succeeded by VIII KGASWANE who was about 1730-1740 and who also lived at Molokwani. In the "History of the Native tribes of the Transvaal" he is called CASHANE and old travellers like Capt. W. Harris ("The wild Sports of South Africa") describe the Magaliesberg as "Cashan Mountains". The former also calls him Pulane, which named is not known in the tribe, but is known to the ba Ramanamêla branch. KGASWANE had seven sub-chiefs whose subjects were called: baMakgongwana, baMarope wa Ramaditse, baMasetlha, baMaaka, baMmanamaana, baMobana and ba Manamêla (C.A. McDonald "The material culture of the Kwena tribe of the Tswana" 1940, Ms thesis), which contradicts the history described for the ba Manamêla. KGASWANE reached a great age, so that his son Bogatsu who assisted him died before he could succeed. At the time of KGASWANE's rule Sekete IV was chief of the baFokeng. Sekete who grew up among the Mmatau, fought the Mmatau. In the battle he stabbed KGASWANE in the thigh and received a wound in the knee in return. In the praises about this, KGASWANE is called "Segopa". In another fight KGASWANE's son Bogatsu was captured by the baFokeng several times, but they released him each time, saying: "We chiefs do not fight, we only make people fight." Bogatsu then fled to Pilwe, a mountain north of Selon's Location on Zwartkoppies

116. When Sekete persued him again, Bogatsu received help from the baTlôkwa who captured Sekete and handed him over to Bogatsu. Fearing further attacks, the latter killed Sekete under a tree which was henceforth known as "Sekete" and which stands in Selon's Location to the present day. (See the other Version of Moseletsana Sekete's death under the baTlôkwa ba ga Sedumedi history section, para. 8.) Later on chief Thêthê of the baFokeng, his wife and his son Mokgatle sought refuge with the Mmatau, because he feared that his brothers Nameng and Nôgê would kill him. When Nôgê later planned an attack on the ba Mmatau, he tried to get assistance from the ba Modimosana ba Matlhaku at Pella but they refused to fight their brother tribe. When Mzilikazi arrived amongst the baFokeng at Bleskop, Mokgatle and his mother went to live at Pella.

276 Today nothing is known about the Mantatee raids of 1818-1825 (cf. para. 277). When Mzilikazi invaded the Kwena country in c. 1827-30 his warriors killed the old feeble KGWASWANE when fleeing with his people. He probably reached an age of about 90 years or more.

277 Dr. Andrew Smith visited the tribal area in 1834-5 and gave the following description; (The Diary of Dr. Andrew Smith 1834-36" Cape Town, p. 83):

"A part of the road before halting was very bad. In the valley between the Cashan hills (Magaliesberg) and the trap ridge to the south must at one time have been a very great population: every little hillock and piece of rising ground in the bottom of the valley appears to have been completely covered with stone kraals, the walls of some of the divisions at least eight feet high. The stones of which they are built are of a rusty colour, and when viewed at a distance the masses appear like extensive patches of burnt grass, Indeed for such we took them till we approached them. The valley is well supplied with many small streams of fine water and great cultivation. Towards the top of the valley the bush gets very extensive and close. In this valley which is about ten miles in width the Bacashan (ba Mmatau)

used formerly to reside. They were destroyed and scattered by the Mantaties."

278 The next chief was IX MASELWANE. He was born between 1775 and 1795. During the time when the ba Mmatau were in the Orange Free State where they had fled for safety. MASELWANE went north again and Mzilikazi tried in vain to get hold of him in order to kill him. He attempted the ruse of inviting MASELWANE "to make peace", but the latter escaped, first to Gatsrand Mountains in the Potchefstroom district. On the way he attacked a regiment of Mzilikazi and took all their cattle. So Mzilikazi pursued him as far as the present Koppiealleen in the Orange Free State. Here he met the Boers under the leadership of Potgieter. They pronounced his name Selon. He accompanied them north to show them Mzilikazi's strongholds. The latter having been defeated by the Boers in 1837, the informants say some years after the Republican Government allotted them their present day land and a portion reaching up to Pilwe Mountain (Zwartkoppies 116) as reward for this assistance. IX MASELWANE had four wives. He probably died in 1869, or earlier, in the Orange Free State and his people crossed the Vaal with the corpse of their chief and settled at Stompoorfontein 55 to the south-east of the present Frederikstad and Gatsrand Mountains where they buried the chief. IX MASELWANE had the following issue:

1 Setlwane, great wife, a member of the tribe

- a Malôto f
- b LEKGATLE m
- c Motseng m
- d Moturu f

2 Mokunyane, a member of the tribe

- a Kgaswane m
- b Mifi m
- c Nong m
- d Rankwe m
- e Phokwane f
- f Mankato f

3 Matsagang, a member of the tribe

- a Richard Tlhaole m
- b Kgaboneng m
- c Tsekêlô m
- d Tsêkgang f
- e Marontwane f
- f Dithotseng f
- g Marure f

## 4 Makunupi, a member of the tribe

- a Kunupi m
- b Sekete m
- c Lepile m
- d Motlapeng f.

279 MASELWANE's eldest son X LEKGATLE HENDRIK MASELWANE the first was born after 1836 in the Orange Free State. When MASELWANE went to tell the Boer commander Potgieter about the birth of his successor, Potgieter suggested one of his Christian names Hendrik for the child. LEKGATLE returned to Molokwani (Selonskraal 645) in 1872 and some years later moved to Pilwe kop near Grootwagendrift. During his rule one ward of the baTaung attacked his tribe. In 1882 the first missionary of the Hermannsburg Mission, Rev. Ernst Penzhorn, visited the tribe. The mission bought Grootwagendrift for them. Chief X LEKGATLE HENDRIK (SELON) died on 15th September 1898. He had the following wives and issue:

## 1 Makobo great wife, from chief's family of baPhiri

- a Mothêo f md to a commoner of the tribe
- b Tshipane f md to a commoner of the tribe
- c Mosotho f md to a commoner of the tribe
- d Maselwane m died unmarried
- e Lekole m died unmarried
- f Matswedikane m died unmarried
- g XII THÊBÊ HERMAN MASELWANE (SELON) m
- h Mabalane m died unmarried

## 2 Batseba, a member of the tribe

- a Matlôpi f died young
- b Mangbo f md to a commoner of Fokeng tribe
- c Mokgopudi m
- d Nkotse m died unmarried
- e Tanbogale m died very young



114 THE BAKWENA BA MODIMOSANA BA MMATAU

- f Masekgomo f md a tribesman
- g Mampyangane f md a tribesman
- h Masekane f md to a relative of the chief  
of the Maaka tribe

- 3 Malingena from the baFokeng chief's family
- a Thale f md to a tribesman
  - b Nturêre m died unmarried
  - c Motsatsi m died unmarried
  - d Lotlhodi f married a man of Matlhaku tribe
  - e Maseganêle f unmarried

- 4 Mamatase, no issue.

280 LEKGATLE was succeeded by his son XI THÊBÊ HERNAN MASELWANE (SELON) who was born at Molokwani in 1872 and became chief in 1901. His wives and issue were the following:

- 1 Amanta Selwane, a member of the tribe married by Christian rites
- a LEKGATLE HENDRIK MASELWANE (SELON) m
  - b Philip Maselwane m
  - c Emi f
  - d Richard Maselwane m
  - e Katherin f
  - f Piet m
- 2 Rahel, a member of Kgatla tribe
- a Tlôkwa m
  - b Sekanô m
  - c Modimosana m
  - d Maria f md died
  - e Mêthêo f

Chief THÊBÊ died on 8th December 1944

281 The present chief is his son XII LEKGATLE HENDRIK MASELWANE (SELON) the second. Particulars see para. 232. The chief's wife and issue are as follows:

- 1 Grace
- a Thêbê m born 1936
  - b Tsipane f died in infancy
  - c Matswedikane m born 1938

d Maselwane m born 1945  
Under the rule of this chief a new school-building and  
a modern clinic were erected.

## 9 R e g i m e n t s :

282

| Regiment      | Leader       |            |
|---------------|--------------|------------|
| Mangano I     | LEKGATLE     | about 1850 |
| Madina I      | Motsong      |            |
| Matsiô        | Mifi         |            |
| Matshweng     | Sokete       |            |
| Makanakgomo   | Letile       |            |
| Matlhakana I  | Rankgwe      |            |
| Matshôma      | Masolwane    | 1882       |
| Majanko       | Lokôlo       |            |
| Mantwa        | Matswedikana |            |
| Mafitlhakgosi | THEBE        | 1898       |
| Maretlwa      | Mabalane     |            |
| Maratakgosi   | Mokgatsu     |            |
| Mangane II    | LEKGATLE     | 1925       |
| Matshwenyo    | Philip       |            |
| Matlhakana II | Richard      |            |
| Matshôma II   | Ditlôkwa     |            |
| Madina II     | Sêkang       | 1947       |

283 The female age groups have the same names. As there is no Native doctor skilled in circumcision, the young men go to Pella to be initiated there. The next circumcision (bogwêra) should take place in 1950. The rites for boys last 3 months and those for girls (bojalê) school are said also to last three months.

## 10 P o l i t i c a l o r g a n i s a t i o n :

284 The chief and the tribe are still attached to the old traditions of tribal life. The chief has considerable authority and keeps the tribe together. The tribal lands of the chief are still worked by the people but not his private lands. Mine workers make gifts of usually 10/- to the chief upon their return home. On Grootwagendrift there is only one village.

285 The clans (dikgotlana), according to their rank, are the following:-

- 1 baKgosing (of the chief)
- 2 Maithufi (on Syferfontein 425)
- 3 Nong
- 4 Sekano
- 5 Motswanyane
- 6 Monaisa
- 7 Rammôkwa
- 8 Matlasi
- 9 Mmanamaana & Motlhabani
- 10 Motlhwa
- 11 baKwena & baKaa
- 12 Tshose Putu
- 13 Moagi
- 14 Motaung.

286 Next to the chief in rank is the head of the Maithufi clan, Hosea Nong, who represents the chief when necessary. A chief's family council for discussing difficult matters first still meets at times. Law suits are first of all brought before the head of the complainant's clan who lays it before the chief.

287 The council (lekgotla) which acts as court to hear cases is composed of:

- 1 Hosea Nong
- 2 Ramonkoki (Sekano)
- 3 George (Motsenyane)
- 4 Elias (Monaisa)
- 5 Ismael Mokgeti
- 6 Adilos Dire (Matlatsi)
- 7 George Motlhabane
- 8 Mathule (Motlhwa)
- 9 Fredrik Matsaile (Kwena and baKaa)
- 10 Ophius Tshose

The general assembly of the tribesmen (pitsô) is in this tribe defined as the assembly of all taxpayers. Each lekgotla has a messenger to the chief's lekgotla and 3 of the councillors are at the same time messengers of the chief's lekgotla.

## 11 S o c i a l :

288 The rank of an individual is first of all shown by the rank of his clan as indicated in para. 285. There is no distinct educated group as such. There is no polygamy owing, it is alleged, to poverty. Most of the tribesmen marry by Christian rites. They nearly always also give cattle (bogadi); four to six head on an average. Money may be substituted for cattle. Nowadays bogadi must be given before any marriage, Christian or Native, can be contracted. The percentage of illegitimate births is not known but it probably is high because so many girls go to the towns. The father of an illegitimate child who does not intend to marry the girl is fined four head of cattle or the pre-war equivalent in money. The general opinion is that nothing can be done about the prevailing laxity. As the tribe still adheres to its traditional customs there is little room for such anti-social elements as hooligans (tsotsi) or for propaganda as is now commonly made in the towns.

## 12 B e l i e f s :

289 The ancestor cult is still alive. Prayers for rain are addressed by the chief to his ancestral spirits under a big fig tree near the kop. He goes there accompanied by many people. The rain medicine is still sprinkled abroad by immature girls. Water of the very first rains is kept to prepare the medicine for the next year. Black oxen for slaughter as sacrifice are only bred by the Motlhabane clan. Medicine men are still consulted about the future and ill sickness. They use the ordinary divining bones (ditaola). However in illness most people now prefer to consult the Native nurse at the tribal clinic. Many people still believe in witchcraft. The birth of twins is nowadays regarded as a happy event.

## 13 C h u r c h e s a n d s c h o o l s :

290 The Hermannsburg Mission was invited to start work here by chief X LEKGATLE in 1882; first mission-

ary was Rev. Ernst Penzhorn. A large proportion of the tribe are Lutherans. Other denominations represented in this tribe are: the African Methodist Episcopal Church, the Anglican Church, the Methodist Church of S.A. and the Pentecostal Holiness Church, for each of which a missionary makes periodical visits.

291 The tribe has a new school building, with 5 teachers and about 275 children. About 80% of the children of school going age in this this attend school. There are said to be no parents who object to their children spending their time in school. Pathfinders and Wayfarers are organised by the chief's wife.

#### 14. Mode of settlement :

292 There is one fairly large village. The homesteads stand a good distance apart. These homesteads consist of 2 to 3 houses grouped around a courtyard (lolwapa) enclosed by a wall. All houses are rectangular and most built of sun dried bricks; some houses are also built of burnt brick. The roofs are thatched in the European way. There are also some cooking or store huts constructed in the old Native way. The windows generally are very small. The court (lekgotla) takes place in a stone enclosure under a tree near the chief's place.

#### 15. Material culture :

293 The furniture and household utensils are to a large extent European. Different types of clay pots are still in use besides three-legged iron pots for cooking. Some wooden mortars (kika) with pestles (motshe) are still to be seen. The traditional type of utensils also occur e.g. wooden porridge dishes, big wooden spoons for stirring porridge, small grain baskets (tlatlana), winnowing baskets (lesêlô) different types of calabashes, sitting and sleeping mats. No grainbins are now used as grain is mainly stored in bags. Many women have sewing machines. The handicrafts of olden times have thus virtually died out.

## 16 Tribal marks and dress :

294 There are no tribal marks. Everybody wears European clothes and hats. Some wear sandals. The women also wear simple European dresses of print and headcloths. Not many ornaments are worn and these are mostly bought in the local store.

## 17. Cattle and pastoralism :

295 The Natives prefer a mixed breed and Afrikaner cattle. According to agricultural census 1948, 78 families gave the following figures representing the stock they owned:

| No. of animals | No. of families    |                   |                   |
|----------------|--------------------|-------------------|-------------------|
|                | (owning<br>cattle) | (owning<br>sheep) | (owning<br>goats) |
| nil            | 9                  | 63                | 44                |
| 1-10           | 25                 | 11                | 16                |
| 11-20          | 28                 | 2                 | 11                |
| 21-30          | 11                 | 2                 | 6                 |
| 31-40          | 4                  | -                 | 1                 |
| 60             | 1                  | -                 | -                 |

The total stock of the tribe according to the agricultural census of 1950 was 826 head of cattle, 265 sheep and 757 goats. (For further particulars see table XIV para. 98).

296 As there is little grazing left on the tribal land, the cattle are kept on Trust farms in the Mankweng district (in 1949). The milk from these cattle is not used in the village because of the distance. A few cows for "coffee milk" are kept on Grootwagendrift. The stock diseases which occur are black quarter (tsorotswane), anthrax (lebêtê) which is rare and a liver disease of calves (sebêtê).

## 18 Agriculture :

297 Some people have their fields for different

crops next to one another. Others have the fields in different parts of the tribal land. At least one field is for kaffircorn and one for maize. Ploughing is done with oxen. No irrigation is possible. Sorghum (mabêlê) seed is sometimes mixed with beans (dinawa). In recent years the output has been very small, e.g. 3-4 bags per field. In good years 8-10 bags, and up to 20 bags can be reaped from a good field. The seed is stored mainly in bags, but concrete containers inside the houses are now finding favour. During the past 8 years there were no surplus crops to sell owing to the droughts. The harvest according to the agricultural census of 1948 is as follows:

| No. of bags      | No. of families |           |
|------------------|-----------------|-----------|
|                  | (maize)         | (sorghum) |
| nil              | 69              | 27        |
| $\frac{1}{2}$ -2 | 6               | 15        |
| 3-4              | -               | 6         |
| 5-6              | -               | 14        |
| 7-8              | -               | 11        |
| 9-10             | 2               | 2         |
| 11-13            | -               | 2         |
| 35-38            | 1               | 1         |

The census of 1950 recorded a total harvest of 12 bags of maize, 744 bags of sorghum and  $7\frac{1}{2}$  bags of beans. (For further particulars and agricultural implements see table XIV para. 98).

298 The first fruits ceremony is no longer held. My informants said that this ceremony was in the past performed by the Tswana tribes in the following order of rank: baHurutshe, baKgatla, baKwena; and of the last named firstly those of Molopolole, then baMogôpa, baMatau, baMatlhaku and baMaaka.

## 19 Economics :

299 As this tribe has less land in relation to its numbers than any other in the district, a larger proportion is forced to take up permanent residence in the towns. The periodical labour migration to the European towns and industries is universal, as it is

among the other tribes of the district. Mines are not liked by the workers of this tribe. On account of the lower wages not many men work for longer periods on the neighbouring farms. Women help on these farms during the reaping season. The tribe is on the whole not well-off and cannot make much out of farming. As there was little rain during the last 8 years no crops could be sold. The informants say that more water is urgently needed as the Elands River is drying up. Cattle are only sold to meet such payments as taxes, fees, purchase of household utensils, clothes, tools, and agricultural implements. A shop of which the building belongs to the tribe, is run by a Native who pays rent for the building. A second shop has been built but has not yet been opened. Some progressive families have small saving accounts.

#### 20 Health :

300 The diet of these people is unbalanced, showing a lack of proteins, fruit and vegetables. A modern clinic has been built where one Native nurse is employed. The advice of the nurse is often taken in preference to Native methods of treatment. For medicines 1/- is paid. Especially babies are often brought to the nurse. Infant mortality is fairly high, the reason of which is said to be colds and pulmonary infections. There are few cases of tuberculosis. Venereal disease is often brought home from the towns. There are a considerable number of old people in the village.

#### 21 Sources :

301 The foregoing material about this tribe was obtained at the chief's place in January 1949 from the chief, Mosoa Mong, most of the councillors and some old men. For the history I also used the following books and manuscripts:

- N.J. Van Warmelo "A preliminary survey of the Bantu tribes of South Africa", Pretoria 1935  
C.A. McDonald "The material culture of the Kwenatribe



of the Tswana", Manuscript thesis, Witwatersrand University 1940

Transvaal Native Affairs Dept. "Short history of the Native tribes of the Transvaal", Pretoria 1905

Capt. W.C. Harris "The wild sports of southern Africa (1836-7)", London 1844.

## 1 District :

302 Rustenburg, Transvaal.

## 2 Name of tribe :

303 baKwena ba Modimosana ba Matlhaku. Totem: kwena (crocodile). They are eastern Tswana. (No. 33-18 in "A preliminary Survey of the Bantu tribes of S.A.", by N.J. van Warmelo, Pretoria 1935.)

## 3 Chief :

304 GOBUSAMANG AMOS MOŠOME. In the tribe he is also called Raphêmê. He was born in 1903. Regiment: Manêla. Assumed duty as acting chief on 27 May 1949 with civil and criminal jurisdiction. He is an independent chief. Residence Tamosstad on Zandfontein 390, Pella Location. He attended school at Pella and can speak and write a little English, but still adheres to the religion of his forefathers.

## 4 Language :

305 The Kwena dialect of eastern Tswana. A few individuals speak Native languages other than Tswana. Many know English or Afrikaans.

## 5 Land and strength of population :

306 The tribe occupies two blocks of land. The first, Pella Location, consists of

Zandfontein 390 (4824 mgn 120 sq.rds.),  
Kortkloof 539 (2101 mgn 239 sq.rds.) of which a small  
portion in the south belongs to the Trust,  
Goedgedacht 129 (2307 mgn 497 sq.rds.),  
Duikerbout 966 (portions A and B 2094 mgn 140 sq.rds.)-

of which the north-western portion is Trust land, a small portion B of the Trust farm Toelanie 154 (762 mgn 454 sq. rds.) Turflaagte 113 (3336 mgn 6 sq.rds.) was bought by 16 members of the tribe Pagskraal 67 (2877 mgn 49 sq.rds) is Native privately owned.

The second block, lying east of Pagskraal and bounded in the north by the Pilansberg district, consists of the farms Optel 971 (3827 mgn 141 sq.rds.) and Diamantlaagte 972 (3401 mgn 223 sq.rds.), which were received in exchange for portions of Zamenkomst 88 and Riekersdam in Marico district. There was considerable dissatisfaction over this exchange at the time. Some members of this tribe reside on the Trust farms Duikerbout, Steenbokgat and Morsgat. Some people living at Pella have cattle on the Trust farms and use arable land there.

307 Pella lies on the western boundary of the district and 11 miles north of the main road to Zeerust; the distance from Rustenburg is 59 miles on a good road via Phokeng - Boshoeck. There is a post office "Tamosstad" and a regular Native bus service to Pella.

308 The altitude varies from 4,000 ft. in the south to less than 3,500 in the north; the highest point (trig. beacon 73) on the northern block is 3,394 ft. At the rainfall station 1296 Rietkersdam, 2 miles west of Pella Location, an annual average of 23.35 in. of rain was measured during 1905-1935, on an annual average of 62 days. The last ten years have been much drier.

309 There are some streams Letlakae and Kgotong that run part of the year. Two are on Zandfontein and Goedgedacht. The entire area is rather flat, with occasional outcrops of magnetic reefs. The soils are mainly red with intrusions of black turf.

310 The vegetation consists of thornbush and trees throughout the area, tall grassveld is prevalent on the black turf. To the western part of the area and in the north, trees and bushes are generally very

thick and are encroaching on the grazing.

311 Numerous jackals cause damage to sheep, goats and poultry. The tribe complains that it is not allowed to hunt them. Porcupines do damage on the lands in places.

312 The strength of this tribe which is the third largest in the district, numbers between 5,300 and 5,800 persons. The census of 1946 recorded 3,859 persons (1721 males, 2,138 females) on the tribal farm and on the neighbouring European owned and Native farms, a number which has increased to 5,4,300 persons in 1950, not including 1,000-1,500 workers outside the district. The population is distributed as shown on the map. In January 1951, there were 1,384 taxpayers registered under chief Mosome. The density of population is 51 persons per sq. mile.

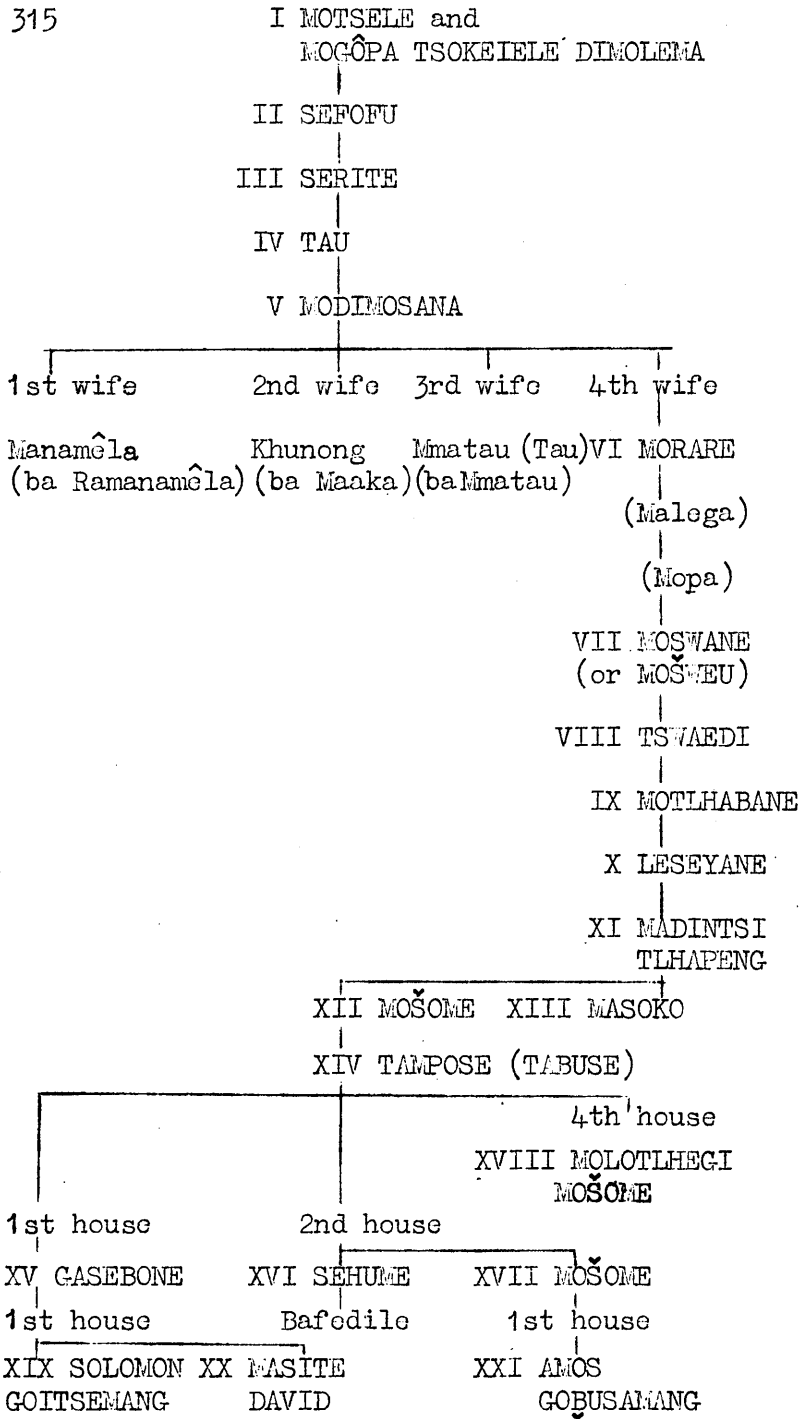
#### 6 M i g r a t i o n s and affinities of tribe:

313 As far as can be remembered the tribe first lived at Rathateng on the Crocodile River near its confluence with the Marico. Towards the end of the 17th century the tribe moved to Mafatle on Rhenosterfontein 398 in Rustenburg district. At the beginning of the 18th century they lived at Molokwani on Selonskraal 645, where the ba Mmatau resided at the same time. When Mzilikazi invaded the Kwena country, in c.1829-30, the ba Matlhaku fled to the Orange Free State. Between 1860 and 1867 they returned and first settled for a short period at Makgara (Kornfontein 881) in the north east of Zwartruggens. About 1867 the tribe lived at Brakfontein, i.e. 5 miles north of Molokwani (Selonskraal 645). In 1869 the ba Matlhaku lived at Zandfontein.

314 Although the ba Matlhaku are a much larger tribe than the other Modimosana tribes, they are inferior in rank to them, but they are independent. They do not acknowledge the rank of the senior tribe by presents (sehuba) or by tribute (lekgêthô).

7 Skeleton genealogy of chiefs:

315



## 8 History and genealogies of chiefs :

316 Only a few facts are known about the old history from chief I MOTSELE down to chief V MODIMOSANA. For this period see the ba Ramanamêla branch of the baKwena ba Modimosana.

317 The eldest son of the fourth wife of V MODIMOSANA was VI MORARE who lived at Molokwani (Selonskraal 645) when the separation of the ba Modimosana took place. In the "History of the Native tribes of the Transvaal" (Transvaal N.A.D., Pretoria 1905) a chief Senegal Setlhaku (hoof of an ox) is mentioned previous to MORARE. Setlhaku must have been a person of importance as this branch of the ba MODIMOSANA is called after him, but it is almost certain that he was not a chief. After VI MORARE there follow two names MALEGI and MOPE, who were chiefs according to several sources, but probably were no more than acting chiefs or merely brothers of chiefs.

318 Then followed VII MOSWANE or MOSWEU, VIII TSWA-EDI, IX MOTLHABANE, X LESEYANE and XI MADINTSI TLHAPENG, about all of whom nothing is remembered.

319 Under the rule of XI MADINTSI the tribe had grown rich in cattle, but the baPedi then under Sekwati came and captured their cattle. XI MADINTSI was chief long before 1827-9 when Mzilikazi arrived and began to spread terror through the Kwena country. The tribe was defeated by the Matebele and fled to the Orange Free State. When Mzilikazi had left the Kwena country the ba Matlhaku returned, they crossed the Vaal River between 1860-1867 and settled for a short time at Makgara (Korfontein 881), north-east of Zwart-ruggens. It cannot be said whether they returned under XI MADINTSI or under XII TAMPOSE, as the sources differ on this point.

320 XII MOSOME cannot have ruled for a long time. He had two wives and the following issue:-

- 1 Mpudule, a member of the baTlôkwa
  - a Motlhabane m
  - b Tlabanyani m

- 2 Phiribatong, great wife, a member of the baMmatau  
 a Madubane f died before she could marry  
 b TAMPOSE m  
 c Raphêpê m  
 XIII MOŠOME died between 1860 and 1867.

321 XIV TAMPOSE (also called THABUSE) was still a minor when his father died, so that for a short time XIII MAŠOKO acted for him. TAMPOSE was probably born before the middle of the 19th century. He became chief before 1868-9. In that year he invited the first missionary of the Hermannsburg Lutheran Mission to come to him. In the name of the mission the tribe bought Zandfontein and some adjoining land in 1869. TAMPOSE had seven wives and the following issue:-

- 1 Tshwadile, great wife, da. of the Mmatau chief  
 a Marure f md by a commoner of the tribe  
 b GASEBONE m
- 2 Malwese, a member of the tribe  
 a Motswagole f md by a member of the tribe  
 b Makiti f md " " " " " "  
 c Senano f md " " " " " "  
 d SEHUME m  
 e MOŠOME m
- 3 Manong, a member of the ba Mmatau  
 a Nong f md by a member of the tribe  
 b Serêkô f md by a member of the tribe  
 c Mošidi f md " " " " " "  
 d Mawato f md " " " " " " "still alive
- 4 Ketšang Mamosianedi, a member of the tribe  
 a Samanana f md a member of the tribe  
 b Mosianedi m  
 c Segopolô m died in youth  
 d MOLATLHEGI MOŠOME m  
 e Ramagano m  
 f Setetswe f md twice by members of the tribe  
 g Kgesani f substitute wife (seantlo) for Setetswe
- 5 Mmangwane, of the tribe  
 a Seakeng f md by a member of the tribe

- b Periwatong f md by a member of the tribe
- c Motlhabane m died in youth
- d Ntsowe f md a a member of the tribe

- 6 Mmankau, a member of the Tlôkwa tribe of Gaberones
- a Madintswe f md by a Tlôkwa commoner
  - b Mesele f md by a Tlôkwa commoner

- 7 Letlhatlo, a member of the tribe

- a Sofia f md by a member of the tribe
- b Dimawala m died in youth

XIV TAMPOSE died in 1892.

322 After TAMPOSE his eldest son XV GASEBONE became chief. In 1896 he was deposed and succeeded by his younger brother of the second house XVI SEHUME. SEHUME married a woman from the tribe named Nkaneng Madikopang and he had 4 children by her. The eldest was Bafedile, two younger sons died in youth, and the fourth child was a daughter, named Bertha. SEHUME died in 1902.

323 The chieftainship reverted to XV GASEBONE who died on the 12th of December 1905. GASEBONE had the following wives and issue:

- 1 Mmone, a member of the tribe
  - a Makabai f md by a member of the tribe
  - b Motlejang f md by a member of the tribe
  - c Motlatsane f
  - d Manong f not yet married
  - e SOLOMON m
  - f MASITE DAVID GASEBONE m
- 2 Dikeledi
  - a Tswadile f not yet married
  - b Theku m died in youth
- 3 Sebati
  - a Mamadubana f not yet married, alive
  - b Rammôpô m died in youth
- 4 Seipopi
  - a Tsadiko f md by a member of the tribe
  - b Mothibi Kgosietsile m died in youth



- c Samuel Gaborone m
- d Montlhafi f md to a man of the ba Mmatau
- e Matoto m

324 In 1905 XVII MOŠOME, a brother of SEHUME in the same house, became acting chief for XIX SOLOMON the son of XV GASEBONE. It is also believed by some informants that XVII MOŠOME was not a regent but a recognised chief. MOŠOME was married to Mamotho and had the following issue:

- a Raphêpê m died in youth
- b Mokabai f died in youth
- c AMOS GOBUSAMANG MOŠOME m the present chief
- d Tampose m

MOŠOME died on the 29th of June 1914.

325 Then XVIII MOLOTLHEGI MOŠOME, a son of the 4th house of TAMPOSE was appointed acting chief in April 1915. He married a wife from the tribe and had three children by her: Marie f, Kularo m, Mosadiwakgotla f.

326 In 1927 XVIII MOLOTLHEGI yielded up the chieftainship to his nephew XIX SOLOMON GOITSEMANG MOŠOME who was born on the 29th May 1906, after his father's death. He was still unmarried when he was killed in a motor accident on the 8th of August 1940. Two factions now arose, and two claimants for the chieftainship: MASITE DAVID GASEBONE and AMOS GOBUSAMANG MOŠOME.

327 MASITE, born in 1911, was the younger brother of SOLOMON of the same hut, who was also born after the death of his father. Against this the opposite party maintained that the mother of SOLOMON and MASITE had gone home to her father's family in 1896 owing to differences with her husband. Opposition had first arisen against SOLOMON in 1934, when the exchange of land referred to in para. 306 made him very unpopular. In 1940-1 those who opposed GASEBONE's sons in the first house numbered approximately 55% of the total number of the tribe. After a Government investigation, MASITE was recommended as chief.

on the grounds that more facts were in his favour. The Government believed that the opposition to MASITE would decrease. The opposition had also not been consistent in their arguments and proposals.

328 XX MASITE DAVID GASEBONE was therefore appointed chief on the 23rd April 1941. The opposition against him seems however, to have grown since then; he had serious trouble with some of his opponents, and got no backing from the government in the matter. On the 11th of November 1942 chief MASITE joined the Native Military Corps and served till February 1944. He then began arranging to marry his great wife, a member of the tribe, by whom he had the following issue:

- a Mapalo Gasebone f born 1939
- b Gasebone Tshireletsô Gasebone m born 26 Dec. 1941
- c Keatlaretse Gasebone f born 1944
- d Marura Gasebone f born 1946

In his absence during 1942-1944 his paternal uncle MASELWANE MOŠOME, born c.1881, acted for him. MASITE was suspended as chief on 22 November 1946, for reasons which cannot be detailed here. He had apparently also lost influence amongst his own followers. When the succession came to be discussed, the opposition had therefore grown to c.70% of the tribe. The party in favour of GASEBONE's sons proposed MASITE's younger brother of the fourth house, Samuel Gaborone Mašome. The other party still wanted AMOS MOŠOME. XX DAVID MASITE GASEBONE died on 17 December 1950.

329 XXI GOBUSAMANG AMOS MOŠOME was appointed acting chief on 27 May 1949. AMOS had married Sebei, a member of the tribe. She had the following issue:

- a Motsatsi m born 1929
- b Mopoko m born 1931
- c Manthêbê f born 1934
- d Kgaupe f died in youth
- e Mapitsô f born 1938
- f Marure f born 1941
- g Sehume m born 1943
- h Ineleng f born 1945.

330 Owing to the incessant quarrelling over the years, this tribe has remained backward in many respects. Although AMOS MOŠOME is supported by the vast majority of the tribe and regarded as the rightful chief, there was still no peace until the death of MASITE.

### 9 R e g i m e n t s :

331 The following regiments are remembered:

| Regiment       | Leader          | Date   |
|----------------|-----------------|--|
| Manôga         | Difatlhwe       | between 1848-55  |
| Malokwana      | Tampose         | between 1856-63  |
| Mafikana       | Raphêpê         | between 1862-67 when the tribe came from Koringfontein under TAMPOSE |
| Marooibaadjie  | Lemogwe         | before the first missionary arrived in 1868-69                       |
| Matlomai       | Motlawane       | after the first missionary arrived                                   |
| Matsagang      | Gaotingwe       | 1874?  |
| Magwasa        | Pedi            | 1877?  |
| Matlhakamogwa  | Gasebone        | 1881?  |
| Malomakgomo    | Mošome          | 1885?  |
| Madisakgomo    | Mosianedi       | 1889?  |
| Mafitlhakgosi  | Segopolo        | 1892   |
| Matlhasa       | Molatlhegi      | 1899   |
| Matheoga       | Tshitlhô        | 1904   |
| Matlhwane      | Molamo          | 1909   |
| Mapula         | Majwa           | 1911-2   |
| Maganêlwa      | Sehume          | 1916   |
| Manêlwa        | Amos Mošome     | 1921   |
| Malokwana      | Tampose         | 1925   |
| Mafenyakgosi   | Rammôpô         | 1929   |
| Malwêlamotse   | Nkwe            | 1934   |
| Matshwêtamotse | Raphêpê         | 1938   |
| Mayakatwa      | Motsatsi Mošome | 1946   |

332 The names for the girls' regiments are the same. Initiation schools (bogwêra for boys, boyalê for the girls) are still held.

## 10 Political organisation :

333 The succession to the chieftainship of this tribe is hereditary. The present chief is in favour of maintaining tribal custom.

334 The tribe is composed of the following clans according to their rank in the tribe:

| Clan(kgôrô)                     | Head of clan     |
|---------------------------------|------------------|
| 1 ba Mošome                     | Amos Mošome      |
| 2 ba Ramašoko                   | Sebedi           |
| 3 ba Motlabane, ba Rasetlang    | Tlhapêlô         |
| 4 ba Leseiyane, ba Monneng      | Mokgeti          |
| 5 ba Mokuudu, ba Magano         | Pêwa             |
| 6 ba Molokwane                  | Nôtô             |
| 7 ba Tswaedi, ba Marwane        | Sekgoloni        |
| 8 ba Segano                     | Matsitsa Jacobus |
| 9 ba Mošweu                     | Oria Balepile    |
| 10 ba Kutwanyana                | Origenes Lekade  |
| 11 ba Nkau, ba Rantsielle       | Mpadi Israel     |
| 12 ba Nkwe, ba Rathejana        | Molefe           |
| 13 baTaung                      | Pôwê             |
| 14 ba Magoma                    | Magole Lethule   |
| 15 ba Ramorojane, ba Makuntwana | Tlhaole          |
| 16 baTlhako                     | Lesimêla Mabe    |
| 17 ba Masiana                   | Sebutana         |

335 The chief's deputy is Sebedi, head of the Mašoko clan, which is next in rank to the chief's clan. According to ancient custom the chief has his personal servant (motlhanka wa morêna), a person of some importance and always a kinsman of the chief. The secret family council (khuduthamaga) is still called together to discuss important tribal matters. Lands are allocated by the chief who sends councillors to measure them. To start an action cost a fee of 5/- in the times of the previous chief, and this was in accordance with custom. The present chief however, says that at present no fees are payable at all.

336 The chief's lekgotla is composed of the heads of the various clans:

- |              |               |
|--------------|---------------|
| 1) Sebedi    | 8) Israel     |
| 2) Motlabane | 9) Origenes   |
| 3) Steven    | 10) Pôwê      |
| 4) Ramošwedi | 11) Cornelius |
| 5) Nôtô      | 12) Molefe    |
| 6) Finias    | 13) Albanus   |
| 7) Mosethe   |               |

Usually the councillors of a chief do not remain in office under his successor.

### 11 Social :

337 The old social order still prevails, and the most influential clan is naturally that of the chief. The educated do not form a group and have no influence as such.

338 A few cases of polygamous old men stillexist, but none more than two wives. Bride-price (bogadi) must be handed over a day before the marriage is contracted, among Christians and non-Christians alike. Usually 4-6 head of cattle are given. A Christian pays more for his wedding in clothes and entertainment than the heathen. As a large proportion of married women migrate to the towns at some time or another, there is remarkably high incidence of illegitimate births, though probably not higher than in the other tribes of the district. If the father of an illegitimate child does not want to marry the mother he can be sued, if he is a member of the tribe, and fined up to 6 head of cattle. There are more hooligans in this tribe than in neighbouring ones. The chief and some of the councillors complain that they are not allowed to punish these lawless and antisocial young men with lashes. They have tried to expel some of them from the tribal area.

### 12 Beliefs :

339 Most of the tribesmen still cling to the old belief in the ancestor spirits and their influence on human affairs. The chief's ancestors are mainly prayed to for rain. This is done under a large shady

tree outside the village. I was told that any large shady tree would serve the purpose as well. The black ox which is usually slaughtered as a sacrifice on these occasions may be bred by any family in the tribe. Rain medicine is still sprinkled about by little girls.

340 There were three and now are two medicine-men who enjoy general confidence, besides many others of the modern type, not really accepted by the majority of people. Bones (ditaola) are thrown by these diviners to learn how fatal events happened, what the future will bring, and to get advice. All the people believe in existence of witchcraft and fear it. Even lightning can, it is thought, be caused by witchcraft. Emetics are taken as medicine against witchcraft to expel it from the body.

### 13 Churches and schools :

341 The Hermannsburg Evangelical Lutheran Mission station Pella was established in 1871. The first missionary was Rev. Springhorn. The outstations of Pella, each with a Native catechist, are: Koppieskraal 272 in the Marico district, Koffykraal 619 and Vrede. In all, 4,300 converts have been registered since 1871 at these four centres. The Native separatist churches are: the Pentecostal Holiness Church mainly at Phokeng, the New Church established here in 1920 and the Transvaal Basuto Lutheran Church, founded in 1923. These churches have one Native minister each.

342 There is one Government-aided and controlled school with 5 Native teachers and about 370 children. As there is no proper school building, the Hermannsburg mission church building is used. The New Church and the Transvaal Basuto Lutheran Church have one private school each, with one teacher and 20-30 children each. The number of children attending school is half or less of those of school-going age; the absence of a proper building and apathy of parents are largely responsible. Some parents do not want their children to attend school until they have been through the tribal initiation lodges. When they do they are too old to go to school. There is no youth organisation.

## 14 Mode of settlement :

343 The ba Mathlaku live in one large village. The family homesteads stand a good distance apart. The dwelling huts are mostly rectangular. Only the storage huts (letlole) still have a circular plan. C.A. McDonald ("The material culture of the Kwena tribe of the Tswana", thesis, 1940) examined the material culture of 100 dwellings at Pella in 1937-39. At that time he found: 55 rectangular houses with mud walls and thatched roofs, 10 houses of a similar type with iron roofs, 20 European-type houses with brick walls and iron roofs and only 15 circular huts with mud walls and thatched roofs. In the lands I only noticed circular huts. As in most of the tribes of Rustenburg district, only few granaries (sefala, sefalana) are still to be seen. These hold from two to thirty bags of grain or beans. They are built of clay in a conical shape like an urn with a small thatched cover or a thatched roof on poles for the large ones. There is a large square hole in the upper part and a little round hole at the bottom.

## 15 Material culture :

344 The three tribes in the north-western corner of the Rustenburg district have preserved more of their old material culture than the others. When C.A. McDonald ("The material culture of the Kwena tribe of the Tswana", thesis, 1940) investigated the material culture of this tribe, an actual count of household articles in 100 dwellings produced the following revealing figures:

| article                | total number of articles | percentage of houses in which various articles were found | average number of articles per house | houses in which article was made |
|------------------------|--------------------------|---|--------------------------------------|----------------------------------|
| mortar (kika)          | 92                       | 78  | 1.2                                  | x                                |
| pestle (motshe)        | 135                      | 74  | 1.8                                  | x                                |
| grindingstone (lehudu) | 104                      | 86  | 1.2                                  | x                                |

| articles                                 | total<br>number<br>of arti-<br>cles | percentage<br>of houses<br>in which<br>various<br>articles<br>were found | average<br>number<br>of arti-<br>cle per<br>house | houses<br>in<br>which<br>arti-<br>cle was<br>made |
|--|-------------------------------------|--|---|---|
| granary (sefalana)                       | 116                                 | 75   | 1.5   | x   |
| clay pot                                 | 546                                 | 100  | 5.5   | 28  |
| calabash (segô)                          | 990                                 | 95   | 10.4  | x   |
| beerstrainer<br>(motlhôtlhô)             | 48                                  | 44   | 1.1   | 13  |
| large basket made<br>of moretlwa         | 73                                  | 50   | 1.5   | 1   |
| winning basket<br>(losêlô)               | 92                                  | 81   | 1.1   | --  |
| conical open, grain<br>basket (tlatlana) | 180                                 | 82   | 2.2   | 93  |
| mats of bulrush<br>(mosêmê)              | 24                                  | 17   | 1.4   | 18  |
| mat of goat or<br>sheep skin (phatê)     | 233                                 | 69   | 3.4   | x   |
| wooden spoon                             | 197                                 | 96   | 2.1   | 36  |
| wooden dish (mogope)                     | 315                                 | 94   | 3.4   | 5   |
| wagon                                    | 22                                  | 22   | 1   | --  |
| sledge                                   | 51                                  | 49   | 1   | --  |
| Europ. bag                               | 171                                 | 39   | 4.4   | --  |
| spade                                    | 81                                  | 55   | 1.5   | --  |
| hoe                                      | 200                                 | 100  | 2   | --  |
| three legged pot                         | 336                                 | 100  | 3.5   | --  |
| saucepan                                 | 177                                 | 71   | 2.5   | --  |
| Europ. bucket                            | 145                                 | 77   | 1.9   | --  |
| steel drum                               | 46                                  | 43   | 1.4   | --  |
| tins                                     | 241                                 | 91   | 2.6   | --  |
| bath                                     | 185                                 | 97   | 1.9   | --  |
| enamel dish                              | 488                                 | 100  | 4.9   | --  |
| cup                                      | 1842                                | 97   | 18.9  | --  |
| plate                                    | 1456                                | 96   | 15.2  | --  |
| glass                                    | 433                                 | 60   | 7.2   | --  |
| vase                                     | 173                                 | 60   | 2.9   | --  |
| tea or coffepot                          | 357                                 | 100  | 3.6   | --  |
| metal spoon                              | 994                                 | 100  | 9.9   | --  |
| table knife                              | 343                                 | 81   | 4.2   | --  |



| article          | total<br>number<br>of arti-<br>cles | percentage<br>of houses<br>in which<br>various<br>articles<br>were found | average<br>number<br>of arti-<br>cle per<br>house | houses<br>in<br>which<br>arti-<br>cle was<br>made |
|------------------|-------------------------------------|--|---|---|
| fork             | 483                                 | 71   | 6.8   | --  |
| clock            | 32                                  | 25   | 1.2   | --  |
| bicycle          | 69                                  | 53   | 1.3   | --  |
| sewing machine   | 49                                  | 45   | 1.1   | --  |
| gramophone       | 6                                   | 5  | 1.2   | --  |
| table            | 191                                 | 98   | 1.9   | --  |
| chair            | 509                                 | 92   | 5.5   | --  |
| riempiemat stool | 75                                  | 44   | 1.7   | 12  |
| kitchendresser   | 119                                 | 81   | 1.5   | --  |
| sideboard        | 40                                  | 31   | 1.3   | --  |
| bed              | 194                                 | 93   | 2.1   | --  |

x = means everybody can make this article.

345 This list shows a remarkable number of European articles, pieces of furniture, bicycles, sewing machines and clocks. But 75% of the clocks were out of order. No vase contained flowers as they were regarded as decorations in themselves. Baths were chiefly used for the washing of clothes. Besides ordinary paraffin lamps, they had small lamps made of tins, with holes for the wicks.

346 I think that in the other Rustenburg tribes, the baTlôkwa and baHurutshe excepted, more of the everyday European-made articles are to be found. Native pots, mats, baskets etc. are of better quality than many European utensils being sold to the Natives. Items such as mortars, pestles, grindingstones, calabashes, skin mats, granaries and clay walls can be made by anybody. Old people who know how to make riempiemat chairs and stools have almost died out. Today only a few individuals or craftsmen can make wooden dishes, winnowing baskets (lesêlô), large baskets of maretlwa, beerstrainers, bulrush mats and sledges. Some women specialize in pottery. Mortars and beerstrainers are not found in all households,

but are used virtually in all, which means that people borrow from one another. there are two blacksmiths, one European and one Native. As in most other tribes of the district, thongs are made as required from ox hides cut into strips. At Tamposstad thatching is only done by about 15 men, who are paid in money, and not with beer as in olden times. There are about 10 bricklayers who learnt their trade in town. There is one tailor in the village and he learnt his trade in Johannesburg.

#### 16 Tribal marks and dress :

347 There are no tribal marks. Vertical scars at the temples seen now and then are due to cupping. Some grown-up girls still wear the old dress of makgabe (front-apron of strings) and mukutwane (back-apron of skin). This dress is now only being seen in the north-western tribes of the district. Small boys wear a tsêga ( a tiny apron sewn to a girdle), as is usual throughout the district. Adults wear only European clothes, which are often threadbare and torn, the best clothes being reserved for Sundays. Women wear self-made skirts and blouses of blue print or even of other material. Both original type of sandals (rampeitshane) and those of motor tyres are seen. Babyslings (thari), in which mothers carry their babies, are still in common use as among the rest of the tribes of the district. Very few individuals still wear the old type of straw hats which are round or square with a small brim and made by herdboys. I only noticed these hats among the three tribes in the north-western part of the district, and even here they are very rare.

348 As in the other tribes of the district, there are few ornaments. Besides a few European ornaments, women and girls wear 2 or 3 wire bracelets. Children and old people sometimes have strips of skin round their necks, wrists, ankles and legs below the knees, which are in the nature of protective charms. Men and women have their ears pierced and wear little ear-rings of copper, brass, silver and gold.

17 C a t t l e a n d p a s t o r a l i s m :

349 The average type of cattle is mixed breed between Afrikaner and Native cattle although Afrikaner cattle are preferred. Black animals are rare. According to the agricultural census of 1948<sup>the</sup> tribe owned:

2,150 head of cattle,  
618 non-wooled sheep, and  
595 goats

and according to the census of 1950:

1,899 head of cattle,  
1,112 sheep and  
913 goats.

(Further particulars about equines, pigs and poultry see on table XIV para. 98 and IV para. 64). There are some horses and many donkeys. Rich men own up to 100 head of cattle but few care to breed for quality. Many children do not attend school because they have to herd cattle. About 60% or more of the cattle owners sell cattle when they need money and 20% or more never sell any cattle. Sales of cattle are increasing. Cattle grazed on fenced Trust lands are mostly left without any supervision.

350 Before milking can be done a calf must suck first and also the remainder is left to the calf. Women are not allowed to milk cows nor to enter cattlekraals except those who herded as girls. Before an expectant mother or her husband is allowed to drink milk something has to be chewed to prevent an abortion. The custom of lending 1 or 2 head of cattle (go fisa) to poor friends or relatives is still common, but the calves which are born usually belong to the owner.

351 The usual cattle diseases are 1) black quarter or sponssiekte (tsorotswane) which is treated by inoculation by the Natives themselves, 2) anthrax or miltsiekte (lebêtê) against which the government takes steps every year, 3) in 1945-6 lumpy skin disease occurred; its spread was halted by quarantine measures.

352 There is one agricultural demonstrator for the three tribes in the north-western corner of the district.

#### 18 Agriculture :

353 Most of the lands are far from the village. Many people have several fields in different parts of the country. Usually two fields of about 3 morgen each are allocated to one man. All fields are ploughed, not hoed; there is no irrigation, and no manure is used. Not many men help their women folk with the weeding. Few take the advice of the Native demonstrator as regards the retaining of moisture, ploughing deeper and drilling or sowing in a line.

354 Sorghum (mabêlê) is preferred to maize (mmopo) as a crop because of its drought resistance. According to the agricultural census of 1948, 16 bags (of 200 lbs) of maize and 3,994 bags of sorghum (mabêlê) were reaped and according to the census of 1950, 9 bags of maize and 625 bags of sorghum. The following species of sorghum (mabêlê) are grown: lethêjane (big dark red grains), tshabatsiê (light red grains), a short white species and a drought resistant species is recommended by the government. They grow cowpeas (dinawa), European beans, mung beans or chinese peas (ditlhodi) in smaller quantities, but no jugo beans (ditloo). Melons (legapu), pumpkins (lephutse) and hybrids (lekatane and lowane) between the two are found here as in every other Tswana tribe. About 15 bags of mabêlê or more are obtained from a three morgen land in a normal season.

355 There are some fruit trees, such as oranges, peaches and figs. In the majority of the households grain is still stored in granaries (sefalana), and bags are used in addition. Many fields are still protected by charms against thieves and birds.

#### 19 Economics :

356 In general the tribe is not poor and there are

some rich families. Labour migration to the towns and to the mines is common. Only few men work on labour contracts on European farms. When money is needed, the people sell their cattle, but not their grain. Young women like to buy clothes, furniture and sewing machines. There is one European store and butchery combined. There are two Native stores, one of which is leased from the tribe. All furniture and about 75% of the building material is bought in Johannesburg.

#### 20 Health :

357 Health conditions are the same as in the other tribes of the district. I have the impression that the diet is not so much onesided. The nearest clinic is 10 miles to the east in Tlôlwe's Location and the nearest doctor is stationed at Groot Marico. C.A. McDonald ("The material culture of the Kwena tribe of the Tswana". thesis, 1940) states that a good deal of money is spent on medicines, for in 1939 about 75% of the parcels received at the post office at Tamposstad contained medicine. Three windmills in the village supply water; there are also some wells.

#### 21 Sources :

358 The above material was obtained at Pella in February 1949. The chief, most of the councillors and many men were present. The material collected on history and material culture at Pella was compared and correlated with the files of the Native Affairs Dept. and the following literature.

N.J. van Warmelo, "A preliminary survey of the Bantu tribes of South Africa," Pretoria 1935.  
 C.A. McDonald, "The material culture of the Kwena tribes of the Tswana," thesis, Pretoria 1940.  
 Transvaal Native Affairs Dept. "Short history of the Native tribes of the Transvaal." Pretoria 1905.

## 1 District :

359 Rustenburg, Transvaal.

## 2 Name of tribe :

360 baKwena ba Modimosana ba Maake. Totem: kwena (crocodile). They are eastern Tswana of the baKwena ba Modimosana group. (No.33-14 in "A preliminary survey of the Bantu tribes of S.A." by N.J. van Warmelo, Pretoria 1935).

## 3 Chiefs :

361 SETH MOTHEI LEGWALE. Born some time between 1860 and 1866; he claims to be 83 years of age but must be older as he was already a herdboyc when the first missionary arrived in 1869. His regiment is Mangana. He is now acting for THEBENARE who is still a child. Assumed duty in November 1947, with civil and criminal jurisdiction. The chiefs of this tribe are independent. Residence: Ratsagae's (Ratsegaai's) stat or Manyale on Hartebeestfontein 514, P.O. Steenbokfontein. The acting chief is a Lutheran; he can write Tswana and understands Afrikaans.

## 4 Language :

362 Kwena dialect of western Tswana.

## 5 Land and strength of population :

363 The south-western portion of Hartebeestfontein 514 (1,734 morgen) and Koedoesfontein 644 (3,211 morgen, 111 sq.rds.), was purchased for the tribe in 1890. Ratsagae's stat lies 5 miles south of Moedwil, half-way on the road from Rustenburg to Zwartuggens. From Moedwil to the farm, the road is nearly impassable. The tribal lands slope from an altitude of 4,500 ft. in the south-west to 4,000 ft in the north-east. The

higher south-western part is stony and covered with indigenous thornshrub. On Koedoesfontein there are three hills: Katsêlê (trig. beacon No.28, 4,275 ft) in the north, Kôhê in the east and Tsitsi in the west. There are a few springs and three dry courses (Manale on Koedoesfontein and Ramokolwe on the border of Hartebeestfontein), all three flowing into Selon's River. The average annual rainfall lies between 20 and 24 in. or less (Woodstock, seven miles to the north-west, averaged 24.24 in. on 48 days, and Buffels-hoek, nine miles to the east, 21.7 in. on 39 days, during the years 1915-1935). There is no game in the tribal area except jackals, blue monkeys, hares and other small animals.

364 This is one of the smallest tribes in the district. The census of 1946 recorded 626 persons (286 males, 340 females) on the tribal farm and c.1670 persons (874 males, 796 females) on the neighbouring European farms. By the natural increase of the population up to 1950 the tribe has 1,800 persons, not including c.200 workers who are away outside the district. I estimate the total tribal population at 2,000 persons. The distribution of population is shown on the map. In January 1951, there were 215 taxpayers registered. The density of population in the Location is 110 persons per sq.mile.

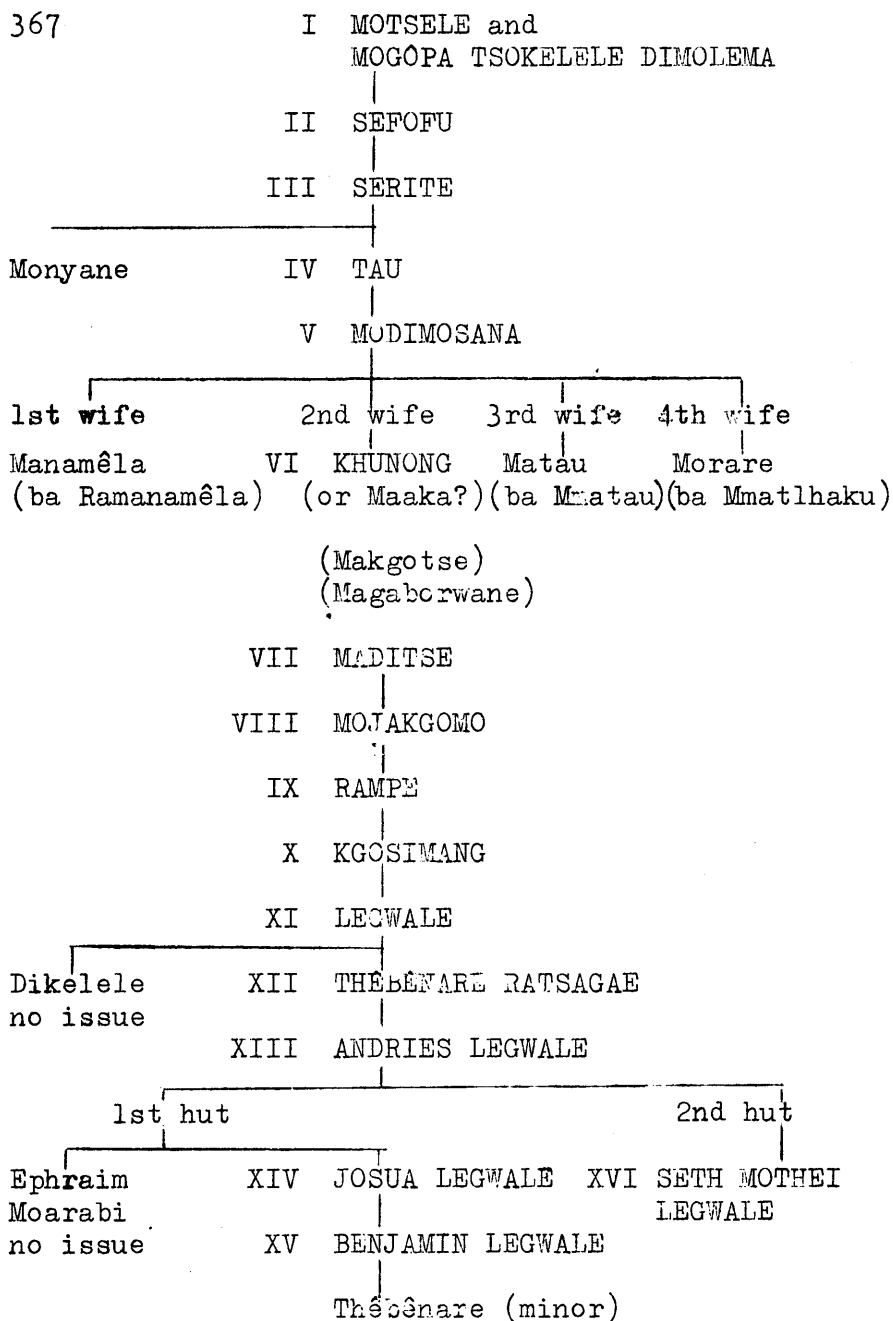
#### 6 M i g r a t i o n s and affinities of tribe :

365 As a branch of the baKwena ba Modimosana this tribe originally also came from Rathateng, a place between the Ngotwane and Marico Rivers near the confluence of the latter with the Limpopo. They stayed there up to the last third of the 18th century, but this is doubtful. After 1800 the tribe was already at Boitsêmaganô (Brakfontein 898) at the foot of the Magaliesberg a place called Mamogôwê by the baTaung. Between 1828-30 they first fled to the Bechuanaland baKwena branch, from there to Moganagothe near Ventersdorp and from there to Nkôrwe near Potchefsstroom. In c.1840-50, they returned to Boitsêmaganô (Brakfontein 898) and shortly afterwards, moved to Manyale where they are still living today.

366      There are no sections of this tribe under any other chief or in any other district. No strangers other than Tswana have joined the tribe. They intermarry with the neighbouring tribes. The tribe has always been independent.



7 Skeleton genealogy of chiefs :



## 8 History and genealogies of chiefs :

368 The early history of the tribe, from chief I MOTSELE down to chief V MODIMOSANA, is identical with that of the Ramanamêla tribe described on para. 1199-1206.

369 Nothing is known about the five chiefs VI KHUNONG to IX RAMPE. Some informants mention a chief Maaka who is probably the same person as KHUNONG. It is almost certain that Makgose and Magaborwane, who are termed chiefs in the "History of Native Tribes of the Transvaal" were merely important relatives of ruling chiefs. Makgose was probably a relative of chief LEGWALE (cf. below). The next three chiefs were VII MADITSE (MADINTSE), his son VIII MOJAKGOMO and the latter's son IX RAMPE. RAMPE's eldest son was Mokonope. The ba Mmatau and ba Maaka remained together for a long time (C.A. McDonald "The material culture of the Kwena tribe of the Tswana", thesis 1940). The informants say that chief IX RAMPE still lived at Rathameng.

370 The next chief was X KGOSIMANG, who lived in the second half of the 18th century. He lived at Boitsâmaganô, (Brakfontein 898) where the related Ramanamêla section was also settled at that time. Roughly about 1800 a part of Brakfontein 898, which was then called Mmamogôwê, was transferred to the ba Taung as a reward for supporting the Ramanamêla chief Pôwê in a war against his son Tšhukudu and the ba Mmatau (particulars about this war are given in the history section 8 of the ba Ramanamêla). Three of chief KGOSIMANG's sons are known: LEGWALE of the first house, Kgama of the second house, and Dibetso of the third house.

371 XI LEGWALE, who succeeded his father, was born in c.1750 (very approx.). Little is known about him. His eldest son Dikelele died in youth and left no issue. So LEGWALE, who died before 1825, was succeeded by XII THEBÊNARE, one of his younger sons.

372 Between c.1790-1810 a relative of LEGWALE named Mmagotso, a former acting chief of the ba Kgatla ba ga

Kgafêla, sought refuge with him. This man persuaded LEGWALE to give him armed support against the baKgatla ba ga Kgafêla. LEGWALE's army trekked 50 miles north to Sefikile (Spitskop 298, five miles west of Northam) and attacked the baKgatla. I. Schapera describes this battle in "A short history of the baKgatla ba ga Kgafêla of Bechuanaland Protectorate" 1942. He says:

"Here a battle took place, in which the baKgatla surrounded and defeated the BaKwena, capturing both Legwale and Makgotso. Most of the BaKwena escaped, but Pheto sent ahead one of his regiments to waylay them. It was winter and he instructed his men to light fires all along the road and then to lie in ambush nearby. The BaKwena, as they came along, stopped to warm themselves at the fires, which they thought had been kindled by their own people; but while they were resting there, the BaKgatla would rush out upon them. This was kept up all night long, and many BaKwena were killed. Legwale and Makgotso remained captives with the BaKgatla for about a year, and were then sent back home with large gifts of cattle. Makgotso's descendants are living among the BaKwena to this day, his grandson Phuthêgêlô Selemogo being recognized there (at Molepolole) as leading authority on tribal law and history."

373 XII THEBÊNARE RATSAGAE, was born c. 1780-1800 and was already chief when Mzilikazi invaded the Kwena country in 1829-30. The tribe first fled to the baKwena in Bechuanaland to seek refuge with their chief Setšhele, but part of the tribe was captured on the way by Mzilikazi's regiments. After sojourning in Molepolole for a while they proceeded to Moganagotlê near Ventersdorp and from there to Nkôrwe, (Boshook) near Potchefstroom. After Mzilikazi had been defeated by the Boers, the tribe returned to Boitsêmaganô and some time afterwards moved to its present home, Manyale or Ratsegaai's Location. They had no trouble with the early Boer settlers. THEBÊNARE had ten wives and the following issue:

- 1 Motingwe (great wife) da. of a Tlhako chief
  - a ANDRIES LEGWALE m

- b Sefarapelo m
  - c Galoitse m
  - d Ramaaka m
  - e Ditile f
  - f Mantshathêbê f
  - g Maditšhō f
- 2 Madibetso, da. of a Tlhako chief
- a Dibetswe m
  - b Motšhongane Petrus m
- 3 Maporoti, da. of the ba Maaka royal family
- a Poroti m
  - b Mojaweng Martha f
  - c Lekgōbō f
  - d Mawesi f
- 4 Motsei, da. of Kubung royal family
- a Hendrik m
  - b Leboeng f
  - c Moenyane f
  - d Makwena f
- 5 Sebolêlō, da. of Kgatla royal family
- a Lekile m
  - b Setlhotsani f
  - c Mothei m
  - d Mogagadi m
- 6 Tsemani, da of a Maaka commoner
- a Tšawedi m
  - b Ngokwanyane m
  - c Magaborwane m
  - d Sephakwe f
  - e Maletlhatswa f
  - f Sehume m
- 7 Malebesi, da. of a Ndebele commoner
- no issue

- 8 Marantikwane, da. of a Fokeng commoner
- a Serantikwane m
  - b Majwala f
  - c Tshabeng f
- 9 Swanyane, from Orange Free State, no details
- a Selelwang f
- 10 Makatane, da. of a Fokeng commoner
- a Katani m
  - b Malengena f
  - c Mantodi f
  - d Sekarametsó f
  - e Madikeledi f twin
  - f Dikeletsani m twin

374 After the Ramanamêla tribe had been weakened in war, it seems that the ba Mmatau, as the third in rank of the ba Modimosana, were very powerful. During XII THEBENARE RATSAGAE's rule, the Mmatau chief Hendrik Maselwane (the first) tried to levy a tax (le-kgêthô) of two head of cattle from each Maaka subject. When they refused to pay it, he sent a regiment to take the cattle by force. In the first Sekukuni war of 1876 the chief sent the regiment Makubisito assist the Boers. THEBENARE also invited the missionary to work in his tribe and so the Hermannsburg Mission station Sichar was founded in 1869. When he died in 1889, THEBENARE was a very old man.

375 His successor was his son XIII ANDRIES LEGWALE who was born between 1810 and 1820, and had been taken captive by the Matebele as a boy, and had had his ears pierced according to Ndebele custom. He subsequently escaped and returned to his people. He was an old man when he became chief in 1889 but had probably assisted his father prior to that. It was in his reign that the tribe bought the land they own now, in the name of Rev. Fuhls of the Hermannsburg Mission. Chief XIV ANDRIES LEGWALE has three wives and this issue:

## 1 Maseferi

- a Kgosimang m died unmarried
- b Motingwa f md a commoner of the Fokengtribe
- c Swani f md a commoner of the tribe
- d Ephraim Moarabi m md but died before he could succeed
- e Tsipane f md motsêtsê of the royal family of the tribe
- f MATSWEDIKANE JOSUA LEGWALE m ) twins
- g Thêbê m died young )
- h Rakgari Hesekia m md Mamone, a member of the tribe

## 2 Pitsane, da. of the royal family of the tribe

- a Setlhatswe f md to Maotwanong a member of the tribe
- b MOTHEI m
- c Melato m md Mateku da. of a Taung chief
- d Khunong m died as a bachelor
- e Kgomphi f died unmarried
- f Sekgopi m md Maratwe, a member of the tribe
- g Rabonno m bachelor (one of the informants)

## 3 Sekakai, da, of a Mmatau commoner

Pokwani f md to Nikolaus, commoner of the Ramanamêla tribe.

Chief XIII ANDRIES LEGWALE died in 1904.

376 He was succeeded in 1904-5 by his son, XIV MATSWEDIKANE JOSUA LEGWALE, born a twin in 1874. JOSUA LEGWALE was married to Dina, a daughter of a commoner of the tribe. He had this issue:

- a BENJAMIN LEGWALE m
- b Kgosimang Oria m he left the tribe
- c Malegwale f died unmarried
- d Andreas Legwale m md Dina of the Mmatau tribe
- e Makatoto f not yet married
- f Mabalanyane Philip m not yet married ) twins
- g Manoko f not yet married
- h Mampong f md to Kgositsile but died early
- i Motshabeng f not yet married
- k Poroti m not yet married.

Chief JOSUA LEGWALE died on 13th August, 1928.

377 He was succeeded by his son, XV BENJAMIN LEGWALE, who was born in 1903 and assumed duty in 1929. His appointment was cancelled by the government in 1932. In December 1932, his younger brother Andreas was nominated as regent but refused to accept the appointment during the lifetime of his elder brother Kgosimang Oria. Thereupon BENJAMIN LEGWALE was reinstated in September 1933. XV BENJAMIN LEGWALE is married to Nanaki, a daughter of a Fokeng commoner. Her issue:

- a Thêbênare m born in 1937 at Syferfontein
- b Salome f died.

In 1946 he complained that his people were not supporting him and that he would be obliged to go to work on the Rand. He disappeared soon after. At the time of my enquiry, XV BENJAMIN LEGWALE was again away somewhere on the Rand. In May 1947 he was suspended from office for having absented himself without permission.

378 In May 1947, XVI SETH MOTHEI LEGWALE (para. 361) was appointed acting chief for BENJAMIN LEGWALE's son Thêbênare. Particulars about MOTHEI see para. 361. He is married to Hermina Kelepile, a member of the ba-Fokeng and has the following issue:

- a Mamokunupi f
- b Darius m
- c Moetapele m alive
- d Tatus Obuseng m alive
- e Legwale m
- f Mampula f
- g Matswedikani m alive
- h Mothei m
- i Tshweneyamatlapa m alive.

## 9 R e g i m e n t s :

| 379<br>Regiment | Leader                   | Date                                    |
|-----------------|--------------------------|---|
| Mangana I       | ?                        | possibly before 1825                    |
| Madima I        | Legwale                  | under the rule of<br>chief XV THEBENARE |
| Makubisi        | Petrus Motswanyane       | 1870-1876                               |
| Matlhakana      | Hendrik Ralekgaswe       |   |
| Mangana II      | Mothei (still alive)     |   |
| Maganakgomo     | Melato                   |   |
| Matlhotlakgosi  | Rakgari                  | 1898                                    |
| Maantwa         | Rabonno                  | 1904                                    |
| Makuka          | Dikokwe                  | 1909                                    |
| Mantsatsi       | Seripe                   | 1912                                    |
| Matsiê          | Tatius Obuseng           | 1917                                    |
| Mathiba Tswana  | Benjamin Legwale         | 1921                                    |
| Maretela        | Kgosimang                | 1924                                    |
| Madima II       | Andreas Legwale          | 1926                                    |
| Mafatswana      | Mabalanyane              | 1932                                    |
| Maganamokgwa    | Legwale Legwale          | 1935                                    |
| Majanko         | Poroti                   | 1941                                    |
| Mareleba        | will be the next mophato |   |

380 The regiments of the girl's initiationschools (boyalê) have the same names. Informants say that circumcision lodges are no longer held and that the last few regiments were formed as school leaving groups.

## 10 P o l i t i c a l o r g a n i s a t i o n :

381 The social system of the ba Maaka has retained much of its old structure, laws, and customs. The tribe consists of the following clans, listed in order of rank:

|    | Clan (kgôrô): | Head (kgosana):       | Totem: |
|----|---------------|-----------------------|--------|
| 1) | Dinare        | Ovid Legwale          | kwena  |
| 2) | Manyorana     | Miga Kgama            | kwena  |
| 3) | Masweu        | Herman Ramaaka        | kwena  |
| 4) | Makaba        | Joel Dibetswane       | kwena  |
| 5) | Mofokutswana  | Abisai Kgokane Sekano | kwena  |
| 6) | Bamolefe      | Moses Ntwane Pôwane   | kwena  |



| Clan (kgôrô):                                 | Head (kgosana):            | Totem:                     |
|---|----------------------------|----------------------------|
| 7) Mogaudi (baPhuri)                          | Michael Kwenane Molefe     | phuti                      |
| 8) baGoma a loupa<br>la mollô (ba-<br>Kgatla) | Nôga Joseph Morobane       | kgabo (tongue<br>of flame) |
| 9) Baapula                                    | Sekolomadi Seftia Ditswene | kwena                      |
| 10) baMmatau                                  | Damane Frederik Nong       | kwena                      |
| 11) baKgatla ba<br>Mmanaana                   | Moalefi                    | kgabo (blue<br>ape)        |
| 12) Bamabwe (baPhuti)                         | Khunong                    | phuti                      |

The foreign clans that joined the tribe from time to time have been completely assimilated.

382 The chieftainship is hereditary. In his absence, Ovid Legwale acts as deputy, though this does not mean that he can discharge all the chief's duties. There are no factions in the tribe. The chief's secret family council (khuduthamaga) still has a great say in important matters. The chief's court (lekgotla) is composed of the heads of the above-named clans. The chief's councillors are:

|                   |                  |
|-------------------|------------------|
| 1 Hosea Legwale   | 4 Frans Legwale  |
| 2 Ovid Legwale    | 5 Meshak Legwale |
| 3 Joel Dibetswane | 6 Šadrak Sekano. |

#### 11 S o c i a l :

383 The rank of a family is determined by the rank of its clan and by the degree of its relationship to the chief. The nobility exerts political influence through the secret family council. There is no influential educated party as such. There is no polygamy, partly owing to poverty and partly because nearly all marriages are Christian. The custom of giving bride-price (bogadi) is universal, and the cattle must be transferred when the marriage takes place. Illegitimate births are common as in the tribes already described and for the same reasons.

## 12 B e l i e f s :

384 The chief's ancestors are still prayed to under a sacred tree by the leading man of the tribe. The medicine man foretells the future or discloses hidden events, his fee being about 2/6 a sitting. Though witches (baloi) are still feared by many people, Christianity is an influential factor in tribal life.

## 13 C h u r c h e s a n d s c h o o l s :

385 The Hermannsburg Mission began work in this tribe in 1869. The station, called Sichar, was founded by Rev. Fuhls. Today, divine service is held by a Native minister. Since its foundation, 2,688 Christians have been registered. The Pentecostal Holiness Church, has had one evangelist (moruti) since 1920 and has about 60 converts.

386 The old church building of the Hermannsburg Mission is now a government school. Three Native teachers are paid by the province and one from tribal funds. About 180 children, about 70-75% of the children of school-going age, attend school. There is no youth organisation.

## 14 M o d e o f s e t t l e m e n t :

387 This small tribe lives in a singly fairly large village. The individual homesteads are closer together than in other villages in the district. As elsewhere, a homestead consists of two or three houses, grouped round a walled courtyard, usually situated behind the main dwelling. Nowadays nearly all buildings are rectangular, some having two or even three rooms. The roofs are thatched. The walls are mostly of clay, and some of bricks. I saw no round huts or granaries (sefala).

## 15 M a t e r i a l c u l t u r e :

388 Many houses have European furniture, such as tables, chairs, beds, and even cupboards. Other

European-made utensils such as three-legged iron pots, metal dishes, mugs, buckets are to be found in every house. Wooden mortars and pestles are rarely seen nowadays, but pottery, mats, baskets, wooden dishes, spoons and calabashes are still in universal use.

#### 16 Tribal marks and dress :

389 There are no tribal marks. Everybody wears European clothes and hats. Some men wear sandals. Women prefer clothes made of cotton print and head-cloths. Few traditional ornaments are worn.

#### 17 Cattle and pastoralism :

390 The cattle are a mixed breed of native and Afrikaner cattle and yield very little milk. Stock is still regarded chiefly as a symbol of wealth, as in the old days. The agricultural census of 1948 showed sixty-five families owning the following stock:

| No. of<br>animals | No. of families    |                   |                   |
|-------------------|--------------------|-------------------|-------------------|
|                   | (owning<br>cattle) | (owning<br>sheep) | (owning<br>goats) |
| nil               | 1                  | 44                | 38                |
| 1-10              | 38                 | 17                | 23                |
| 11-20             | 20                 | 2                 | 3                 |
| 21-30             | 4                  | 1                 | -                 |
| 31-40             | 2                  | 1                 | -                 |

The census of 1950 recorded the following totals:

852 head of cattle, 265 sheep, 757 goats, 5 horses, 106 donkeys, 109 pigs and poultry 6,333. Cf. also tables IV para. 64 and XIV para. 98. Some people keep donkeys but only one man has a few horses, as horse sickness is common.

391 Some cattle is kept for grazing on a neighbouring European farm. Informants say that the custom of lending cattle (go fisa) to other families has been abandoned. Women do not milk cows.

## 18 Agriculture :

392 The lands of one family are not purposely dispersed in other tribes. Nowadays, six to twelve acres are allotted by the councillors to each married man, provided there is land available for distribution. The men do the ploughing and use oxen. Hoes are used only for weeding, which is mainly done by women though some men help their womenfolk.

393 The main crop is sorghum (mabêlê), of which the following varieties are grown: Mantšakane, tshabatsiê, mosêtlhê and "rondekop". Other crops are: Beans (the usual varieties, cowpeas, small quantities of mung beans (ditlhodi), melons (magapu), small round yellow pumpkins (makgomani), sweet reed and, occasionally, sweet potatoes (preferred to ordinary potatoes for their drought-resisting properties). No jugo beans are grown. As in nearly every village, there are a few fruit trees of poor quality.

394 The prevailing type of soil is red soil. During the last few years, which were drou, the average yield of a 12-acre plot was between three and five bags, and few people were in a position to sell surplus grain. In good years, between 26 and 30 bags have been reaped from a plot.

395 The following table shows how the yields of crop are distributed over a sample of 50 families (agricultural census of 1948):

| No. of bags | No. of families |           |
|-------------|-----------------|-----------|
|             | (maize)         | (sorghum) |
| nil         | 22              | -         |
| 1-2         | 3               | 3         |
| 3-4         | 4               | 5         |
| 5-6         | 2               | 3         |
| 7-8         | -               | 4         |
| 9-10        | -               | 11        |
| 30          | -               | 1         |

The total harvest, as recorded by the census of 1950, was 88 bags of maize and 366 bags of sorghum.

## 19 Economics :

396 The tribe is not rich. Every man and most of the younger women have worked in town for some time, but few have ever worked on neighbouring farms. The money earned by young women is spent mostly on clothes and furniture. Cattle are sold only when money is badly needed on important occasion. Some people have Post Office savings accounts. There is one shop, run by a Native, on the land of the tribe.

## 20 Health :

397 The average diet is not balanced. There is no clinic in the village. For medical treatment the people go to Koster unless they prefer to consult the medicine-man in the village. Health conditions are the same as elsewhere in the district. There is no borehole and water is fetched from the little stream on the farm.

## 21 Sources :

398 Most of the foregoing information was obtained at the chief's place in February 1949 from the acting chief, some of his relatives, councillors and old men. Obuseng, an educated man and son of the acting chief, gave much assistance. A few facts were gleaned from office files and from the following literature:

N.J. van Warmelo "A preliminary survey of the Bantu tribes of South Africa", Pretoria 1935  
 Transvaal Native Affairs Department "Short history of the Native tribes of the Transvaal," Pretoria 1905.

## 1 District :

399 Rustenburg, Transvaal.

## 2 Name of tribe :

400 baTaung ba ga Selale (Mnatau of Moubana). Totem: tau (lion). No 33-3; in "A preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

## 3 Chief :

401 ELIAS MOTSEI SEFANYETSO, born in 1888, regiment: Matshwana. Assumed duty as chief in September 1923, after having acted for his father from November 1920 till September 1923. He has civil and criminal jurisdiction. Residence: Sefanya'skraal or Kafferskraal 905, P.O. Rhenosterdoorns.

402 Though recognized as chief he is of minor importance owing to the smallness of his tribe. He is a member of the Anglican Church, is educated and capable, and has the confidence of his people.

## 4 Language :

403 Setswana of the western Transvaal. No other Native language is used

## 5 Land and strength of population :

404 The tribe occupies two portions (IV and V) of the farm Kafferskraal or Sefanyaskraal 905 (672 morgen 407 sq.rds and 336 morgen 203 sq.rds), bought in the name of a chief and 7 and 14 Natives (83 morgen each) respectively, but nearly the whole tribe lives on the farm. The tribal land is a scheduled area. Around 1900 the tribe lived on the adjoining European-owned farm Brakfontein 898, where some still remain as squatters. A few other tribesmen live on the European portion of Kafferskraal 905, on Stroomrivier 265 and Tweefontein 894.

405 Kafferskraal is situated on the western slopes of the Magaliesberg. There are some dry courses running towards the Selons River. There are no wells. The north-eastern part of the farm is stony with indigenous thornscrub, the western and south-western portions are used for lands and grazing. The altitude is between 3,500 and 4,500 ft. The highest point, trig. beacon 57, is 4,936 ft. high. The average annual rainfall lies between 21 and 26 in. (in 1929-1940), but was probably less in the past 8 years, with rain on 40 to 60 days per year. There is no game of importance, only some springbuck. Baboons and jackals do damage to crops and domestic animals. Road conditions from Boshhoek in the north-east are very good even in the rainy season. To Rustenburg by the nearest road is 18 miles.

406 The tribe is the smallest in the district. The census of 1946 recorded 283 persons (115 males, 168 females) on the tribal land, and c.204 (107 males, 97 females) on European farms. I estimate the total population of the tribe at 600, including the natural increase up to 1950 and c.50-100 workers who are usually away in towns. In January 1951, there were 103 registered taxpayers. The density of population is 167 per sq. mile.

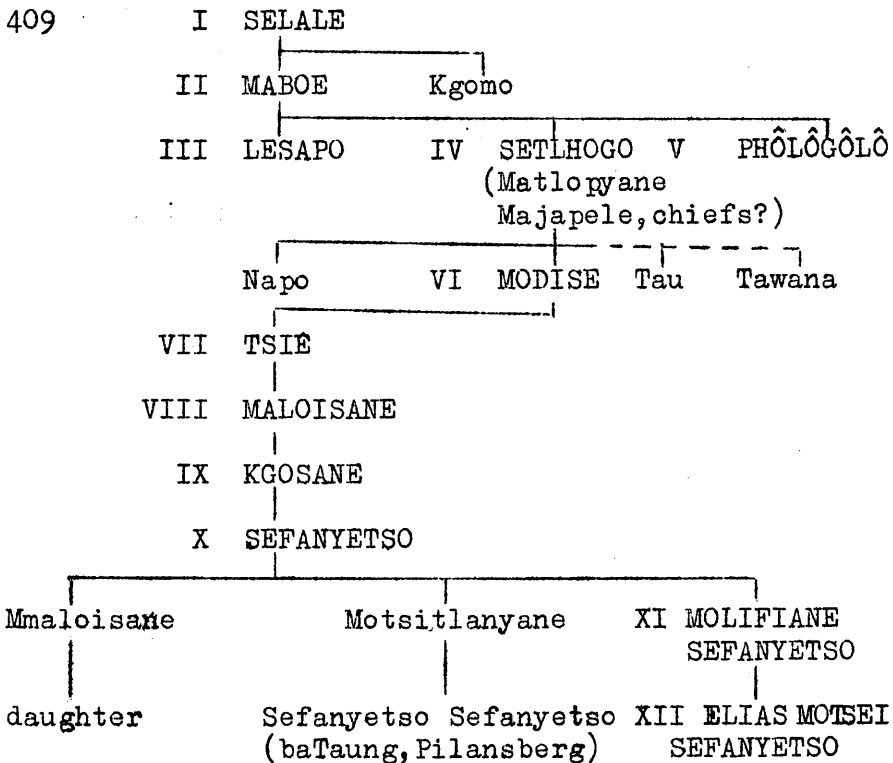
#### 6 M i g r a t i o n ' s and affinities of tribe :

407 The informants believe that the tribe came from Taungs. Their first settlement, between 1630 and 1730 (rough estim.), was Rakgotletse (Doornkom 896) 7 miles south-east from Zwartruggens. On account of great famine and drought they left this area in the middle of the eighteenth century and went to Khibitšwane (Boshhoek 268) east of the most northerly part of the Magaliesberg range. Other sources, T. Mogoliri (MS No.164 Native Affairs Department, Ethnological sect.) and the "History of the Native Tribes of the Transvaal" of 1905 say that their first place was called Lepôre. At the beginning of the 19th century they went to Mmamogôwê (Brakfontein 898). The tribe fled during Mzilikazi's invasion in c.1829-30. When

they returned after 1840, the tribe settled at Bothu-ba-nkgô (Kafferskraal 905), where the Boers found them on their arrival. After some trouble with the latter they fled across the Vaal River. The tribe subsequently again returned to Brakfontein 698. Today they are on Kafferskraal 905.

408 The baTaung in Rustenburg and those in Pilansberg district are related. Both tribes are independent. Being a small tribe they intermarried with the baFokeng and the three branches of baKwena ba Modimosana in the Rustenburg district.

7 Skeleton genealogy of chiefs :





## 8 History and genealogies of chiefs :

410 There are today 17 tribes of baTaung, 15 in the South-Sotho area and one each in the Rustenburg and Pilansberg districts. They are of mixed race, mainly of southern Tswana.

411 Ellenberger ("History of the Basuto", 1912 p. 54, 56, 367-8, 370) distinguishes 4 branches of the ba-Taung:

- 1) People of Hlalele in Basutoland, totem tau; oldest mentioned chief is Thuloana.
- 2) baTaung of Moletsane (Moditsane), totem: tau; their chief Matli was a second son of Thulwana; Matli's sons are Kgomo and Thulo, the latter branched off and had a son Mophethe whose younger son was Moletsane (born about 1788).
- 3) People of Tšhukudu, who is a younger brother to Thuloana, or people of Monne and Ramokhele, totem: kubu (hippopotamus).
- 4) People of Khuto, a younger son of Tšhukudu, totem: kubu.

412 Stow (The native races of South Africa, 1905 p. 378, 388, 409, 410, 416, 498, 501, 503, 511-16) distinguishes:

- 1) a baRolong clan of baTaung and
- 2) a Tswana tribe baTaung, where also chief Mlitsane is mentioned.

413 None of the Taung genealogies show any chiefs in common. In the praises of Kgomo, brother of chief II MABOE, we hear of the ancient chief Thulwana and Thulwa Mophethe, who are the links connecting the above-mentioned sources and the baTaung ba ga Selale. It is not possible to state where the latter branched off, seeing that this happened more than two hundred and fifty years ago.

414 The first chief of this branch of the baTaung was I SELALE who lived at Rakhotletse (Doornkom 896). His eldest son II MABOE quarrelled with his brother

Kgomo (Rakgomo) of the second house about some white-backed cattle. Consequently I SELALE approved of a separation and allowed II MABOE to have his own council and regiment, while Kgomo remained with his father and was a member of the latter's council.

415 II MABOE succeeded after the death of his father. The old quarrel about the cattle ended in Kgomo's leaving for Matlwangtlwang (western Orange Free State) with a section of the people.

416 II MABOE had the sons LESAPO, SETLHOGO and PHÔLÔGÔLÔ.

417 III LESAPO succeeded after the death of his father. The "Short history of the Native Tribes of the Transvaal" (1905) mentions the following names of chiefs: Napo, Tau and Taone (Tawana). It appears that those three have not been chiefs, but members of the royal family. The author of a manuscript history (T. Mogoliri MS No.166 "History of the Pilansberg baTaung", Native Affairs Dept., Ethnological Section) also says nothing about the three names mentioned, although he gives many particulars about a chief IV SETLHÔGÔ, a son of II MABOE. SETLHÔGÔ got into trouble with his paternal uncle Tsiê owing to a breach of a custom connected with hunting and the disposal of the game killed. The result was a battle in which SETLHÔGÔ was driven through the Madubu Pass over the Magaliesberg. The old Chief MABOE was still alive and returned to Taung. This battle is said to have caused the second division of these baTaung.

418 The baTaung of Pilansberg believe that LESAPO was succeeded by Matlopyane Majapele whose sons were Napo and MODISE, but Napo died before he could rule. They also say that Tau and Tawana did not rule, but were members of the royal family. When MODISE was still under age, his uncle V PHÔLÔGÔLÔ ruled for him.

419 Chief VI MODISE lived at Khibitšwane (Boshoek 268). During his reign there was a great famine, called Momakolometsi. Around 1800 or 1810 (approx.), a serious dispute arose between Tšhukudu (Tapaane) and

his father Pôwê, chief of the baKwena ba Modimosana ba Ramanamêla. Chief Pôwê was then at Mmamogôwê (Brakfontein 898) and his son Tšhukudu left and settled near a mountain called Kgatsêle (Selonskraal 145) where he called up his regiments in order to kill his father. Pôwê asked VI MODISE for help and the latter's son VII TSIE came up with an army. Many were killed in the ensuing battle in which the baTaung defeated Tšhukudu and his allies, the baKwena ba Modimosana ba Mmatau. They also captured Tšhukudu's two sons Kgang and Sekgile. Pôwê went to Khibitswane (Boshhoek 268) and offered his own country Mmamogôwê (Brakfontein 898) as a reward to MODISE and TSIE.

420 Nothing is known about VIII MALOISANE, the son of chief TSIE.

421 IX KGOSANE succeeded MALOISANE. In his time there was a raid (between 1818 and 1824) by a tribe called the Batlhakwana. They killed many baTaung, including their chief KGOSANE himself. They moved on and, passing through Mpane (Commando Nek), drove the baKwena and baPô to the north-west. Nothing is known about KGOSANE's children save that he had a son SEFANYETSO and a daughter Mmamosaila. Soon after came the Matebele under Mzilikazi who defeated the baTaung and put them to flight.

422 X SEFANYETSO became chief between 1818 and 1824. After the Boers had driven the Matebele out of the country, he settled at Bothubankgô (Sefanyeskraal or Kafferskraal 905), which adjoins their former country Mmamogôwê. The baTaung grew wealthy in cattle again. During this time the Voortrekkers occupied the country. Chief X SEFANYETSO got into trouble with them, especially with "Ma-Roboroso" (Daniel Robbertse) and fled across the Vaal with his people, leaving all their cattle behind and suffering severely from starvation on the wanderings. In the Orange Free State they lived at Kwakwati (near Renoster and Nta Rivers) and at Makoketsi, 10 miles east of Kwakwati. When SEFANYETSO found himself growing old he did not wish to die in the Free State and returned to Mmamogôwê (Brakfontein 898). As a certain Cronjé now claimed to own

land the tribesmen paid him £5 each for permission to reside on the farm. X SEFANYETSO died there on the 30th March 1889. He had the following wives and issue:

- 1 Mokopi
  - a Maloisane m
  - b Motsitlanyane m father of Sefanyetso-Sefanyetso of the baTaung of Pilansberg district
  - c Talane f md a commoner of the baP6 tribe
  - d Mabogwete f md a commoner of the baHurutshe tribe
  - e MOLIFIANE SEFANYETSO m
  
- 2 Makgwasane
  - a Morubisi m
  
- 3 Mabjalwa
  - a Molélékwa m
  
- 4 Masintso
  - a Mogotse m
  - b Sintso m
  - c Ramababja m died as youth
  - d Sephakwe f md a commoner of ba Modimosana at Pella
  - e Nthalengane m
  - f Ramaoto m died as youth
  - g Mamagwe f unmarried, still alive
  - h Matheku f md by a son of a chief of Maaka tribe
  
- 5 Digwai, no issue
  
- 6 Malagaba
  - a Lekgabe m died as youth
  - b Mokgatle m
  - c Pôwê m unmarried, left the tribe
  - d Nkeng f md by a commoner of Taung tribe, still alive
  - e Molotlegi m
  - f Lekoanyana m died as youth

423 When SEFANYETSO returned to Brakfontein<sup>898</sup> his eldest son, Maloisane who only had a daughter, did not

accompany him. His second son Motsitlanyane was drowned in the Orange River about 1840. He left a son Sefanyetso Sefanyetso, then still a suckling (present chief of the baTaung ba Mobana, Pilansberg district). But the mother soon afterwards went back to her own people where this son grew up; he never returned to his father's tribe.

424 . When the chief SEFANYETSO died in 1889, his third son XI MOLIFIANE SEFANYETSO was already acting for him. He was born in the year 1845. Whilst he was chief, the tribe had no lands of its own. The Republican Government regarded MOLIFIANE as a headman under Lekgatlé Hendrik Selon and Thêbê Hermann Selon of the baKwena ba Mmatau tribe, because in c.1895 XI MOLIFIANE was only allowed to have 25 families with him under the Plakkerswet. After 1902 MOLIFIANE SEFANYETSO separated from Herm. Selon. He later became a chief recognized by the Government. Sefanyetso Sefanyetso in c.1920 or 1925 formed a little tribe of his own in the Pilansberg district. In about 1911 chief XI MOKIFIANE and 7 tribesmen bought 673 morgen on Kafferskraal 905 and together with 14 tribesmen he bought another 336 morgen on the same farm. He died in September 1923. The wives and issue of chief MOLIFIANE were the following:

- 1 Makgodi
  - a Setlhetlhi f unmarried
  - b Matšwafi m died unmarried
  - c Mopane f md to a commoner of baPô tribe
  - d Tawane m died unmarried
  - e Motwemang f md a commoner of the baFokeng tribe
  - f Napô m
- 2 Makatane a member of the ba Mmatau
  - a ELIAS SEFANYETSO m.

425 MOLIFIANE SEFANYETSO was succeeded in 1923 by his son XII ELIAS MOTSEI SEFANYETSO who had been acting for him since 1920, and is the present chief. Particulars about the chief see para. 401. He is a Christian. After his first wife died he married a second wife.

His wives and issue are the following:

- 1 Dikeledi (born 1897, died 1944)
  - a Kagisô f died unmarried
  - b Gobakwang m born 1921, left the tribe and has not been heard of since
  - c Selale m died young
  - d Napô m born 1925, still unmarried
  - e Molifiane m died young
  - f Maboe m born 1930, still unmarried
  
- 2 Malegwale (born 1919)
  - a Letlamoreng Motsei Sefanyetso m born 1947.

### 9 R e g i m e n t s :

426 The regiments (mephatô) and their respective leaders are remembered as follows:

| Regiment: | Leader:             |   |
|-----------|---------------------|---|
| Mangana   | Maloisane           | after Mzilikazi came, but before the first Euro-peans settled in the district, during the reign of chief X SEFANYETSO |
| Madima    | Motsitlanyane       |   |
| Matswenyô | XI MOLIFIANE        |   |
| Matlakana | Ntswelengwe         |   |
| Matshêna  | Mokau               |   |
| Matsiê    | Majwafi             |   |
| Mantwa    | Nathaniel           |   |
| Matswara  | XII MOTSEI          | during the reign of chief XI MOLIFIANE,   |
| Matseoga  | Andreas Sefanyetso. |   |

427 Circumcision was abandoned under the influence of the mission. No more regiments were formed. The regimental names for women are the same as for men.

### 10 P o l i t i c a l o r g a n i s a t i o n s :

428 The clans (dikgôrô) and their respective heads (dikgosana) resident on Kafferskraal 905 are the following in order of rank:

- |   |          |                 |                      |
|---|----------|-----------------|----------------------|
| 1 | Kgosing  | chief himself   | on Native owned land |
| 2 | Mogodiri | Moses Mogodiri  | do.                  |
| 3 | Semenye  | Petrus Semenyé  | do.                  |
| 4 | baKgatla | Lazarus Motlabi | do.                  |

further clans resident on the neighbouring European-owned farms:

- |   |            |                |                     |
|---|------------|----------------|---------------------|
| 5 | Motswadirá | Jan Motswadira | on Kafferskraal 905 |
| 6 | baMalatsi  | Natan Malatsi  | do.                 |
| 7 | baKwena    | Petrus Lesomo  | do.                 |

429 Odd squatter families live on adjoining farms, but they also bring their cases to the chief's court.

430 Next in rank to the chief (monna o mogolo), and also his representative, is Moses Mogodiri. It is still the custom for the chief to have a messenger or attendant (motseta o mogolo or ntona), in this case Johannes Manyako, who is not related to him and is chosen by the chief. There still exists a privy family council (khuduthamaga) which considers important matters before they are discussed in the tribal council. At present this council is of no importance as the chief has few surviving relatives. A fee is payable to get one's case heard. The councillors who form the court (lekgotla la melao) are, in order of rank:

- |   |                   |
|---|-------------------|
| 1 | Hosia Mogodiri    |
| 2 | Johannes Manyako  |
| 3 | Isaak Balowe      |
| 4 | Piet Rangaka      |
| 5 | Asaph Sefanyetso. |

431 It is stated that the old tribal laws have not been changed to meet modern conditions. There is no system of allocating lands, as all available land is already in use.

#### 11 Social :

432 There is little or no sign of social stratification. The old nobility hardly exists any more. There is no distinct educated group.

433 Polygamy has died out, but the giving of cattle as bride-price (bogadi) for wives is still universal. Bogadi usually amounts from 2 to 5 head of cattle and must be given before marriage. Money may replace cattle on a basis of pre-war prices, i.e. £25 for 4-5 head of cattle. Living-together and illegitimacy are said to be discountenanced. The father of an illegitimate child, if known, is compelled to marry the mother failing which he is compelled to pay 3 head of cattle as compensation.

434 New ideas imported from urban locations and tending to incite young people against the chiefs, tribal order, Europeans, etc. are complained of, but are said to have had no effect upon tribal life yet.

## 12 B e l i e f s :

435 Rainprayers to the chief's ancestors (badimo) are performed under a large shady tree. Before the chief makes his prayer, all the men attending the ceremony have to wash their feet in a certain rain medicine. Fear of witchcraft still exists and the 2 or 3 local medicine-men (ngaka) are consulted to discover the culprits and to ascertain the future by means of their divining bones, for a fee of one to five shillings a time.

## 13 C h u r c h e s a n d s c h o o l s :

436 In the absence of a church building, several denominations hold their services in the school building. The oldest mission working here is the Hermannsburg Mission, which has had a mission station (14 miles away) at Phokeng since 1867. In 1912 there followed the African Methodist Episcopal Church, and later on the Wesleyan Methodist Church, which held periodical services. Most of the tribe are Christians and the last-named church seems to have the highest percentage of members.

437 There is one government-aided school, under su-



pervision of the Wesleyan Methodist Church, with 2 teachers and a little over 100 children at present which is c.50% of the children in schoolgoing age. No youth organisation exists.

#### 14 Mode of settlement :

438 There is only one fairly large village, situated on the stony part of the farm. It consists of scattered family homesteads. A homestead consists of a rectangular house and 1 or 2 store - or cooking huts grouped around the courtyard (lolwapa) which has a low wall. Such a homestead usually accommodates a married couple, their children and perhaps one old dependent. The walls of the houses are mostly of sun-dried brick and sometimes of burnt brick. The roofs are thatched in the old Native way or European-fashion. A house consists of 2 or 3 rooms, with European furniture, mostly chairs, tables and beds. In some courtyards there also are outdoor fireplaces. Thorn branches are used for fencing cattle kraals. No granaries were seen.

#### 15 Material culture :

439 Most of the household utensils by far are of European make, although wooden mortars and pestles, clay pots for beer and for water, winnowing baskets, grain baskets for carrying grain, small mats, beer strainers and calabashes are still in use. Most of the women own sewing machines and some men have ploughs or bicycles.

440 Handicrafts have died out except the making of pottery, mats and small baskets.

#### 16 Tribal marks and dress :

441 In olden days the women tattooed their faces with a line from ear to mouth. Today these marks are no longer seen. There is nothing left of the old

tribal dress except the skin in which mothers carry their babies. Everybody now wears ordinary, more or less threadbare, European clothing, hats, and shoes or selfmade sandals. Very young children often go naked to the waist. On rainy and cold days there seems to be nothing for the shivering children to wear save a thin piece of blanket.

#### 17 C a t t l e   a n d   p a s t o r a l i s m :

442     The tribe seems to be poor in livestock as there is little grazing left on the Native-owned portion of Kafferskraal 905. Some cattle graze on the neighbouring European farms. The custom of lending one or two head of cattle to another family (*go fisa*) is still in vogue. The cattle are cross-bred Native and Afrikander which yield only a little milk. The main cattle diseases are black quarter (*tsorotswana*) and anthrax (*lebêtê*).

443     According to the agricultural census of 1948 the tribe then owned the following stock:

|   |          |       |       |       |       |    |        |
|---|----------|-------|-------|-------|-------|----|--------|
| 9 | families | owned | under | 10    | head  | of | cattle |
| 9 | "        | "     |       | 11-28 | "     | "  | "      |
| 3 | "        | "     |       | 31-40 | "     | "  | "      |
| 8 | "        | "     |       | 2-16  | goats |    |        |
| 5 | "        | "     |       | 20-37 | "     |    |        |
| 9 | "        | "     |       | 2-11  | sheep |    |        |

The total amount of stock as recorded by the census of 1950 was 260 head of cattle, 34 sheep and 205 goats. Cf. also tables IV, para. 64 and XIV para. 98.

#### 18 A g r i c u l t u r e :

444     The lands belonging to individual households vary in size. People do not have lands in different parts. Ploughing is done with oxen or even donkeys. European-made hoes are used for weeding. The men

maintain that besides ploughing they also help the women in weeding and reaping. The lands are on fertile red soil, and the rain on this spot appears to be more than the average for the district. Maize, millet and beans are grown separately on the same land. Different kinds of sorghum (mabêlê) are grown namely: letêjane (red), mantšakane (dark red), segaolane (pale yellowish), sekamfokane (red). Besides Native beans or cowpeas (dinawa), European sugar beans (dinawa tsa sekgowa) and a few mung beans (ditlhodi) are grown, but no groundnuts or jugo beans (ditloo). Crops vary a good deal.

445 Each of 18 families counted, reaped the following number of bags according to the agricultural census of 1948:

|    | Maize | Sorghum |     | Maize | Sorghum |
|----|-------|---------|-----|-------|---------|
| 1) | 3     | 5       | 10) | 4     | 9       |
| 2) | 4     | 3       | 11) | 6     | 8       |
| 3) | 5     | 1       | 12) | 7     | 3       |
| 4) | 4     | 2       | 13) | 7     | 10      |
| 5) | 5     | 3       | 14) | 14    | 8       |
| 6) | -     | 6       | 15) | 9     | 16      |
| 7) | 3     | 5       | 16) | 19    | 9       |
| 8) | -     | 9       | 17) | 18    | 16      |
| 9) | 2     | -       | 18) | 24    | 53      |

Average per family: 7.5 bags of Maize, 9.2 bags of Sorghum. Total: 134 bags of Maize, 166 bags of Sorghum. The census of 1950 recorded a total of 116 bags of maize and 246 bags of Sorghum.

446 The grain is mainly stored in bags inside the houses. One to three bags of beans are produced per family. The young leaves of pumpkins and beans are used and preserved as vegetables, besides wild greens (morôgô) that grow everywhere. Near to the homesteads some fruit-trees such as peaches, oranges, and pomegranates are to be seen. The feast of the first fruits is still remembered though not celebrated any more. As this feast indicates the relative rank of a tribe, it is remarkable that some informants asserted that the baPô tribe "bit the pumpkin" (loma

thôtse) before the baTaung did.

#### 19 E c o n o m i c s :

447 Both the tribe and its livestock have decreased in historical times. This tribe is by no means wealthy. All young men go to the towns to work for wages, and some remain there permanently as no more arable land is available. A number of men content themselves with the wages earned on the adjoining farms. Many women also work on these farms during the reaping season. As the last successive seasons were dry, only small crops were reaped and little grain was sold. If money is needed for some purpose or other, cattle have to be sold. Few people keep money in a Post Office savings account. There is no store in the village.

#### 20 H e a l t h :

448 The average diet seems to lack vitamins, as scorbutic bleeding of the gums occurs. About the incidence of disease there is no information. There is no malaria. I noticed some blind people. The nearest district surgeon lives in Rustenburg. The nearest clinic is that of the baFokeng tribe, 9 miles away, which is visited once a week by the district surgeon.

#### 21 S o u r c e s :

449 The foregoing material was obtained at the chief's place in January 1949 from the chief Elias Sefanyetso himself, some councillors and some old men. The history was compared and correlated with the following sources:

- N.J. van Warmelo "A preliminary survey of the Bantu tribes of South Africa", Pretoria 1935
- D.F. Ellenberger "History of the Basuto", London 1912
- J. Mogoliri MS No.164 "History of the baTaung" property of N.A.D.

- G.W. Stow "The Native races of South Africa" London  
1905
- "The Native tribes of the Transvaal"(War Office)Lon-  
don 1905
- "Short history of the Native tribes of the Transvaal",  
Pretoria 1905
- "Rainfall normals" Dept. of Irrigation Meteorological  
Office, Pretoria 1939

## 1 District :

450 Rustenburg, Transvaal.

## 2 Name of tribe :

451 baPô ba Mogale. Totem: Tlou (elephant). The tribe is No.33-42 in The Preliminary Survey.

## 3 Chief :

452 FRED SEGOTLHANE MOGALE, born 15th August 1915, regiment: Mankwe II. The family name MOGALE will be changed into MARUATONA. He was appointed by government on 1st February 1952 with civil and criminal jurisdiction. Residence: Boschfontein 381, Mogale's Location. The chief attended the secundary school at Pietersburg. He understands English and is a member of the Hermannsburg Lutheran Mission Church.

## 4 Language :

453 Eastern Tswana. c.120 individuals speak Shangaan c.40 Zulu, c.20 South-Sotho and c.100 have Bantu languages other than the mentioned or Tswana as their mother tongue.

## 5 Land, and strength of population :

454 The tribe owns the farms:

|                   |                |             |   |
|-------------------|----------------|-------------|---|
| Boschfontein 381, | 678 morgen     | 452 sq.rds. | except a portion (180 morgen) which belongs to the Hermannsburg Mission |
| Kafferskraal      | 597 454 morgen |             |   |
| Karreepoort 623   | 196 "          | 196 sq.rds. | port. 2 of eastern part   |
| Modderspruit 697  | 598 "          | 466 " "     | except a portion of the Trust   |

Turffontein 310 3317 morgen 466 sq. rds.  
 Wonderkop 835 3429 " except the north-eastern  
 corner;  
 On Uitvalgrond 71 in Brits district a portion of 113 mor-  
 gen 456 sq. rds. is registered in the name of chief  
 Darius Mogale.

455 Mogale's Location lies on the eastern border of the Rustenburg district, north of the Pretoria-Rustenburg road, 30 miles east from the town of Rustenburg and 11 miles south-west of Brits. The railway line Pretoria-Rustenburg passes through the tribal farm Turffontein. The baPô ba Mogale seem to have better water supplies on their land than the other tribes of the district. The Karree River (Tolwane) has some small tributaries.

456 The tribe is the fourth largest in district. At the census of 1946 the resident population in Mogale's Location was 2,416 persons (1,084 males, 1,332 females). On European owned farms in the district there were 594 baPô (326 males, 268 females). By natural increase up to 1950 the population figures amount to 3,250, not including c.750 workers who are away from the district. I estimate the total population of the tribe at 4,000 to 4,300. In 1902-3 the tribe had a population of only 1,261 souls. In January 1951, the tribe had 905 registered taxpayers. The density of population in Mogale's Location is 103 persons per sq. mile. The census of 1946 showed 262 persons speaking a language other than Setswana as their mother tongue. These newcomers are mainly Shangaans (111), Zulu (36), South-Sotho (17), North-Sotho (12), Venda (8) and others.

#### 6 M i g r a t i o n s and affinities of tribe :

457 The baPô originally came from Zululand and later from Wonderboom near Pretoria where they branched off from the southern Transvaal Ndebele more than 250 years ago. Around 1700 the tribe lived somewhere on the banks of the Crocodile River (Odi) in the present district of Brits. Around 1750 they settled at Makolokwe (on Wolwekraal 512). Between 1770 and 1800

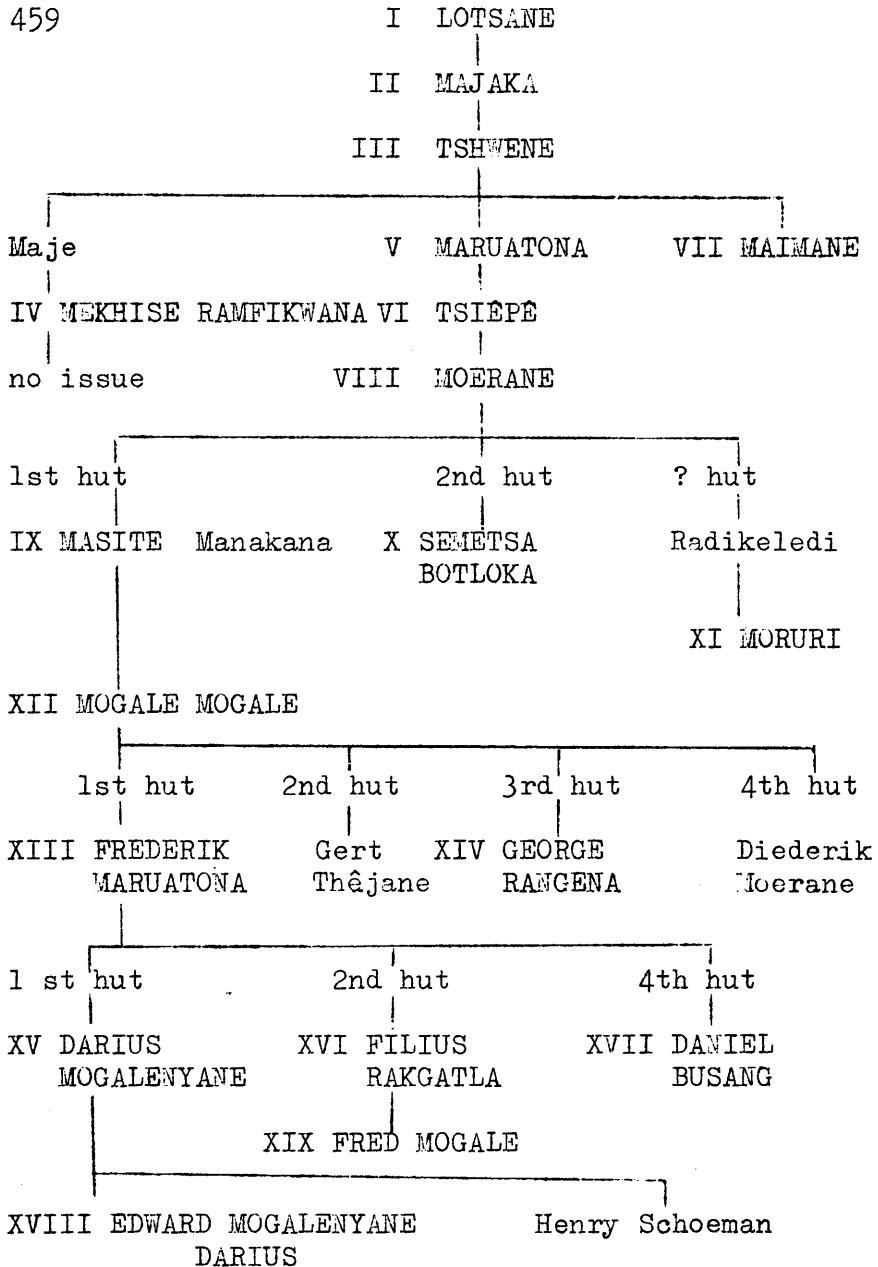
they moved five miles further south to Tobong (Boschfontein 381) at the northern foot of the Tlhôgôkgolo (Wolhuterskop). As a result of several wars, mainly that of Mzilikazi, c.1827 to 1830, the tribe was scattered. When the Matebele had retreated, the tribe lived near the land of its ancestors on Mogale's River (south of the Magaliesberg). After 1847, a large part of the tribe fled to Basutoland while other parts were scattered amongst the baFokeng, ba Mogôpa and baKgatlâ or went to live near Pretoria, Parys, Kroonstad, Lichtenburg, Heidelberg and Potchefstroom. They remained in Basutoland for 15 years as dependants of Moshweshwe. In 1862 they obtained the farm Boschfontein 381, the abode of their ancestors. Many years later they bought other adjoining farms.

458 Many baPô were scattered over the above-mentioned tribes and parts of the Union, where they live as sub-clans. The only branch of the tribe that formed a tribe of its own is the one living under Frank Mogale in the Pilansberg district on Bultfontein 714.



7 Skeleton genealogy of chiefs :

459



## 8 History and genealogies of chiefs :

460 The oldest traditions of the tribe point to Zululand. They were at one time part of the Southern Transvaal Ndebele and lived at Wonderboom, Pretoria. From here they branched off more than 250 years ago under their first chief I LOTSANE. The baTlhako of Mabeskraal separated from the Ndebele at Wonderboom about the same time. The baPô have become Tswana in language and customs. The name baPô is of course the Sotho equivalent of the Zulu-Xhosa form abaMbo or abaseMbo, the exact connotation of which remains very uncertain.

461 Their first chief was I LOTSANE who was succeeded by his son II MAJAKA. MAJAKA was succeeded by his son, III TSHWENE, who was born some time between 1665 and 1720. At that time the tribe probably lived somewhere on the Crocodile River in the present district of Brits. Three of TSHWENE's sons are known: Maje, the eldest, whose son IV MEKHISE RAMFIKWANA died after having ruled for only a short time, leaving no issue. TSHWENE's second son was V MARUATONA, who succeeded MEKHISE, and a third one was VII MAIMANE.

462 V MARUATONA's eldest son was VI TSIÊPÊ, but it is uncertain whether he became chief, for he died as a young man. His great wife, Mapulane, was married after his death and his uncle VII MAIMANE raised up seed for him. The son born from this union was VIII MOERANE. After VI TSIÊPÊ's death, VII MAIMANE acted for MOERANE. My informants said that at that time the tribe lived at Makolokwe (Wolwekraal 512), having come there from the east, but it is possible that the baPô actually resided at a place adjoining Makolokwe in the South.

463 On MOERANE's coming of age, the tribe requested MAIMANE to hand the chieftainship over to him but he refused, saying that MOERANE should succeed after his death. The quarrel which ensued led to fighting between c. 1750 and 1775. MOERANE defeated MAIMANE and offered him 100 cattle if he left the country. VIII MOERANE became chief and MAIMANE departed to join the

baKwena ba Mogôpa, whom he had given land to the north of the Crocodile River after their flight from the baKgatla ba Mosêtlha. However, the ba Mogôpa would not admit MAIMANE unless he gave his daughter Malijiyo to their chief More. MAIMANE refused, and the ba Mogôpa ordered him to leave. He then went to the baKgatla ba ga Kgafêla, at that time under chief Phetwe. Here, too, MAIMANE was asked to surrender Malijiyo, but he refused again and went to Phokeng where he remained for the rest of his life. Those of the baPô who had stuck to him were scattered among various tribes.

464 MOERANE moved a little further south to Tobong (on Boschfontein 381) at the northern foot of Tlhôgôkgolo (Wolhuterskop). To the present day one can see the remains of the stone walls that enclosed his cattle-kraal which measured about 150 yards in diameter. There is also a stone platform higher up on which he held his meetings. At that time the tribe must have been very wealthy, for it is said that the five sub-sections of this kraal were full of cattle and small stock.

465 MAIMANE's daughter Malijiyo became the great wife of MOERANE. Two of her sons were IX MASITE and Manakana. The eldest son of the second house X SEMETSA BOTLOKA and of one of the other houses, Radikeledi, whose eldest son again was XI MORURI.

466 In the time of VIII MOERANE (approx. between 1795-1815) a war broke out between the baPô and the baKwena ba Mogôpa over the possession of Mantabole (Bethanie), the present headquarters of the baMogôpa. The fighting went on for a long time, the ba Mogôpa crossed the Crocodile River, and the main battle was fought at Marulaneng (Zandfontein 54), four miles east of the baPô kraals. The baKwena were defeated and Sekane More was killed.

467 The baFokeng also fought the baPô and captured all their cattle. The baPô followed them, retok their cattle and killed four sons of the baFokeng chief VI Sekete, namely Nameng, Thageng, Sedietsa and Letlha-

kwane. The grave of Nameng is still known. The baFokeng were driven over the Gwatlhe (Sterkstroom) River. However, when the baPó pursued the baFokeng across the river, they were in turn defeated and driven back with a number of casualties. Hostilities against the baFokeng and the baKwena ba Mogôpa continued throughout the remainder of MOERANE'S reign.

468 Between 1817 and 1823 the baPedi made a raid under the leadership of Malekutu, the eldest brother of the Pedi chief Sekwati, whose aid had been invoked by the baFokeng chief Thêthê. This is the best known event in the whole history of the tribe. After Malekutu had captured the baPó cattle, MOERANE ambushed them on their way home. The baPó came upon the baPedi and their cattle at Mongana (Modderspruit 697) and fought them further south, on Groenkloof 418. After many had been killed on both sides the baPó succeeded in recapturing their cattle. Chief MOERANE was at that time hiding in a cave called Phato (on Kranskloof 81 on the Magaliesberg) situated south-east of the baPó villages. On his way back Malekutu passed the baPó kraals. He found only women and children there, and took many of them home with him as prisoners, though he refrained from burning their houses. MASITE and the other sons of MOERANE'S great wife perished on this occasion. IX MASITE therefore can only have acted during his father's lifetime. According to tradition however, he was a chief. MOERANE returned with his grandson MOGALE MOGALE and died a few years later in c.1821-2.

469 X SEMETSA BOTLOKA, MOERANE'S eldest son in the second house, then became regent for the minor MOGALE, (born around 1810). Two years later (c.1823-4) there was a war with the Batlhakwane commanded by Ramabusetša. The Batlhakwane are said to have been part of the Mantatees, but I believe that they also could have been baTaung. They came from the baRolong country. Ramabusetša intended passing through the land of the baPó and taking their cattle. SEMETSA offered him his daughter Matladi for the sake of peace, and Ramabusetša accepted. Matladi however did not remain with him but fled home. When the Batlhakwane

followed her, the baPō repulsed them and drove them to Morali (whereabouts unknown). One night the Batlhakwane then made a surprise attack on the baPō and took their wives, children and cattle with them to Lokwane (Leeukop 501) where another battle ensued. The baPō warriors were led by Manamaka, the chief's brother. A final battle took place in the deserted baPō kraals, and the Batlhakwane departed with the cattle they had captured. After the Batlhakwane it was Sebetwane who next arrived from Basutoland, and with him Ratsebe from Mokolamu (Kroonstad district). They made peace with SEMETSĀ, as they needed him as an ally against Mzilikazi. Afterwards Mzilikazi advanced through Mpanes Nek and attacked the baPō. X SEMETSĀ deserted his allies when he saw the strength of the Matebele and fled to Rantsekwane (unknown where it is). There he was killed by his own people who accused him of having put his brothers' death to clear the way for his own rule.

470 At that time (1827-30) MOGALE MOGALE was not yet old enough to succeed, so XI MORURI, who had brought up Mogale, became regent. The tribe was dispersed. The Matebele took MOGALE with them and pierced his ears according to Zulu custom. One night the baPō, after having killed some Matebele, rescued MOGALE, and took him to the hills. The Boers defeated the Matebele who, in 1837, retreated to the north, and XII MOGALE MOGALE now became chief, residing on Mogale's River (Ngakotse, tributary of the Crocodile River). MOGALE had 12 wives, three of whom he had married before he escaped from the Matebele. They were Mabau (great wife), Mmamoitume, Matswaile, Matalle, Makgarepi, Masetulwe, Mapuleng, Dimakatswa, Dikilane, Mmamitsabanyane, all of them wives with full status and not substitutes. MOGALE had four sons who later were men of importance in the tribe: XIII FREDERIK MARUATONA (in the first hut), Gert Thêjane (in the second hut), XIV GEORGE RANGENA (in the third hut), and Diederik Moirane (in the fourth hut).

471 In 1841 or later, some Matebele appeared, led by a headman Gozane. They were going back to Zululand. They fought the baPō but were beaten and had

to retreat. MOGALE, assisted by the Boers, pursued Gozane and found him tending his wounded. Gozane was slain and his men were taken prisoner. The Boers returned to the Vaal River, but visited MOGALE from time to time as they found him trustworthy. Then the Boers trekked into this district and took possession of farms on which they found water, especially along Mogale's River. The first was Hendrik Potgieter who settled at Magato Stad (Phokeng). The Boers ploughed on the land which had formerly been baPŏ territory and made the people work and dig irrigation canals.

472 A Native, Rautiegabo Moerane, told the Boers that MOGALE was keeping some guns hidden in a cave. By the time they arrived for them, MOGALE had sent them to Makapan. He denied having possessed any. Soon afterwards a Boer was shot in Makapan's country and MOGALE was ordered to appear before the veldkornets Gert Kruger and Hans van Aswegen for questioning. MOGALE, however, did not obey the summons but fled to the mountains with some of his councillors and his wives. His son MORUATONA FREDERIK had sided with the Boers in the campaign against Makapan. So MOGALE fled to Basutoland, leaving all his possessions behind, including 1,000 head of cattle. This happened around 1847.

473 Many baPŏ followed MOGALE and some of them went to work on farms in the Orange Free State. During this period many of the baPŏ dispersed amongst the baFokeng, baKgatla, and baMogŏpa section at Hebron, or settled on European farms near Pretoria, Parys, Kroonstad, Heidelberg, and Potchefstroom. After part of the tribe had arrived in Basutoland they sent messengers to fetch MORUATONA MOGALE and MOGALE's wives. As the veldkornets would not allow the latter to leave, messengers were sent to President Pretorius with a letter from chief Moshweshwe and then they obtained permission to go. So MORUATONA accompanied by a number of families went to Basutoland, but their cattle were confiscated by the Boers. MOGALE lived in Basutoland for about 15 years and fought in the two Basuto wars called "Senekal" and "Seqiti". In 1858, after the Senekal war, a pitsŏ was held at Thaba Bosiu

to discuss boundaries and also the matter of Mogale's cattle.

474 President Pretorius promised that if MOGALE returned home he would get all his possessions back. But when MOGALE received a letter to that effect, he could not read it, and so its contents remained unknown to him. Some time after, MOGALE wished to return home and sent four horses as a present to the veldkornet Gert Kruger who wanted to see him personally, MOGALE spent the night at the cattle kraal praying to his ancestors and went to see him. Then he returned to Basutoland for another three years. During this period, 1865-68, the "Seqiti" war took place. MOGALE tried to buy the farm Boschfontein on which the kraals of his ancestors had stood from a Mr. Orsmond. The president offered him land in the Heidelberg district and also at Olifants Nek, but he refused. Finally, around 1862, MOGALE bought Boschfontein from Orsmond for 499 head of cattle. He lived there for a number of years. Then, in 1869, XII MOGALE died at the age of c.70-80.

475 MOGALE was succeeded by his eldest son XIII FREDERIK MORUATONA MOGALE, who was born c.1840-44. MORUATONA quarrelled with Orsmond who claimed that his agreement with MOGALE was that he could use all irrigable land and trees until the transfer had been confirmed by the Government. The matter was referred to Rustenburg and later to Potchefstroom, and Orsmond was ordered to leave the farm. He then sold several portions to Europeans and to the baKwena ba Mogôpa. During FREDERIK's rule the Hermannsberg Lutheran Mission established the station Ebenezer in 1874. The Matlakana and Matsiê regiments rendered service for the Government in the Sekukuni war of 1876.

476 FREDERIK MARUATONA had the following wives and issue:

- 1 Maria Mollôwabadimo, great wife, da. of a Fokeng chief
  - a Madirô f md by a member of the tribe
  - b Mogale m died young

- c DARIUS MOGALENYANE m
  - d Radikobonyane Kobue Emmeas m
  - e Maiphiri f md by a commoner of the tribe
  - f Mojaki f md by a commoner of the tribe
  - g Maribana f died young
- 2 Sethano, a member of the tribe
- a Matshediso f died young
- 3 Mnamoitume Mapô, from the baKgatla ba Mosêtlha
- a Moithume f md by a member of the tribe
  - b FILIUS RAKGATLA m
  - c Medupe Ngaiza Lukas m
- 4 Jôgô Pêta Madikeleni, a member of the tribe
- a Matlhapane f md by a member of the baKgatla at Saulspoort
  - b DANIEL BUSANG m alive
- 5 Masepopi, a member of the tribe
- a Metseyabanyana f md a member of the tribe

XIII FREDIRIK MORUATONA died around 1880.

477 As his eldest son Mogale had predeceased him and as DARIUS MOGALENYANE, who was born in 1865, was not yet of age, his uncle XIV GEORGE RANGENA MOGALE acted as regent for DARIUS from c.1880 till 1893. George had two sons, Julius Mogale (of the first hut) and Finias Ramusi (of the second hut) who is still alive.

478 XV DARIUS MOGALENYANE MOGALE became chief in 1893 and married soon afterwards. Before long he got into trouble with his people and behaved in such a way that in December 1908 the Government had to depose him. He then went to live in Heidelberg district with some members of his family. DARIUS was married, by Christian rites, to Rosina a daughter of the baFokeng royal family. She had this issue:

- a EDWARD MOGALE m
- b Henry Mogale Nkwane Schoeman m born 1899, one of my informants



- c Mamakwa Anna f born 1901
- d Maki Semakaleng f md to the Hurutshe chief Manyane.

DARIUS and his wife are still alive. They were allowed to return to the tribe in c.1940.

479 In 1896, a dispute arose between DARIUS and his uncle Diederik Mogale, with the result that Diederik left with a large portion of the tribe and settled on Bokfontein 328 (Rüstenburg district) and subsequently on Bultfontein 714 in the Pilansberg district.

480 In 1908 XVI FILIUS RAKGATLA MOGALE, DARIUS's younger brother of the second hut, became regent for EDWARD, who was still a boy and was living in Heidelberg with his father. FILIUS was popular with the tribe. He married Amalia Metsefedile who had the following issue:

- a Anna f
- b FRED m
- c Dower m alive

FILIUS died in May 1936.

481 He was succeeded by his younger brother of the fourth hut, XVII DANIEL BUSANG MOGALE, who had already been acting since February 1936 when FILIUS fell ill.

482 The tribe then chose XVIII EDWARD DARIUS MOGALENYANE MOGALE (Bob) who was absent and not personally known in the tribe. EDWARD was born in 1896, regiment Matsetsele. He assumed duty as chief on 25th February 1937. He has been in ill health since 1940 and tribal affairs have been neglected. He married Maria Mantshipi, a member of the tribe. The chief has, by one Mamosa, two grown-up daughters, Masetusa Elizabeth and Motlalepule. Chief EDWARD was deposed on 23 November 1949.

483 XVII DANIEL BUSANG MOGALE, an uncle of EDWARD, was again in charge of the tribal affairs since 1949, and acted until, in 1951, the tribe nominated XIX

FRED SEGOTLHANE MOGALE, the son of XVI FILIUS MOGALE. Particulars about FRED see para.452. He married Jane Flaga according to civil rites(1947). Jan has the following issue:

|   |                     |   |            |
|---|---------------------|---|------------|
| a | Lucas Nkeishen      | m | born 1939  |
| b | Josephina           | f | born 1941  |
| c | Filius Rakgatla     | m | born 1944  |
| d | Johannes Mnamoitume | f | born 1946  |
| e | Eva Muthaga         | f | born 1948  |
| f | Sêla Magapê         | f | born 1950. |

### 9 R e g i m e n t s :

|             |   |   |   |
|-------------|---|---|---|
| 484         |   |   |   |
| Regiment    | Leader  |   | Initiated   |
| Magata I    | Moerane   |   | before 1790   |
| Mathamaga   | ?   |   |   |
| Manong I    | Dikole  |   | at Tobong(old stat)<br>fought against Mzi-<br>likazi                        |
| Madingwana  | Ntoikgabo   |   | at Tobong   |
| Malomakgomo | Ramfikwana  |   | c.1826-29 at Sejane<br>(Vaalkoppie near<br>Nooitgedacht 121<br>Krugersdorp) |
| Mesotwane   | Mekhise   |   | at Sejane 1848  |
| Mankwe I    | Maruatona Frederik  |   | in Basutoland,during<br>Seqiti war  |
| Matsiê      | (Matlhepi, Mogale's<br>son; was. deposed as<br>leader) Sekgonyane |   |   |
| Mafata      | (3rd house of Mo-<br>gale) for both<br>mephatô                    | in Basutoland   |   |
| Matlhakana  | Kêlô Michael Moga-<br>le (3rd hut of Mo-<br>gale)                 | 1st mophatô after<br>return from Basuto-<br>land 1869 at Tobong<br>(informant Pethelela's<br>mophatô) |   |
| Masodi      | Mapikitlhê (of 3rd<br>hut of Mogale)                              |   |   |

| Regiment      | Leader                                  | Initiated                                       |
|---------------|---|---|
| Madima        | Nataniel Monakane                       | at the time of chief Maruatona Frederik         |
| Manong II     | Mogale Darius                           |   |
| Magata II     | Radikowanyane                           | reign of regent George Rangena Mogale c.1880-88 |
| Matlhoiwa     | Ratloku Darius<br>Mogalenyane<br>Mogale | time of act. chief George Mogale 1895           |
| Mapitsô       | Filius Mogale                           | reign of chief Darius, after 1893               |
| Mantsakgosi   | Dikôwê                                  |   |
| Masweng       | Koweleng                                | when Filius Mogale was act. chief after 1908    |
| Matšetšele    | Joel Ditole Mogale                      | c.1913  |
| Mathêbêtswane | Komani                                  | c.1918  |
| Manaledi      | Ramapanta                               | c.1923  |
| Maratakgosi   | Gert Mogale                             | c.1928  |

485 The same mophatô name is used again as soon as all members of the first regiment have died. The names of the girl's regiments are the same as those of boys.

486 Circumcision was abandoned c.1927-30, under the influence of Christianity.

#### 10 P o l i t i c a l o r g a n i z a t i o n :

487 Chief EDWARD and his relatives used to form a distinct group with political influence in the tribe. Since about 1937 the traditional political system has become more authocratic, and the influence of the clans has diminished.

488 Listed in the order of rank, the clans (dikgôrô) and their respective heads (dikgosana) are:

| kgôrô                                 | kgôsana(head)                             | original residence<br>before the time of<br>Mzilikazi                         |
|---------------------------------------|---|---|
| 1 Bakgosing                           | chief                                     |   |
| a chief                               |   |   |
| b Matuma                              | (Thêjane)                                 | Tobong(on Boschfon-<br>tein 381)  |
| c Mokgato                             | (Ramotsebi)                               |   |
| d Kgarêpa                             |   |   |
| or Mosadi-mogolo                      |   |   |
| 2 Moerane                             | Philip Moerane                            | Tobong  |
| 3 Maimane                             | Elias Maimane                             | Tobong  |
| 4 Makgala                             | Mooketsi                                  | Mangaka(Karrieport<br>near railway line<br>south of Makolokwe                 |
| 5 Tlhabirwa a Solomon Masetlhe Masilo |   | Ramathibêla(Buffels-<br>fontein 205)  |
| 6 Magafêla                            | Frederik Petlhêle<br>(largest kgôrô)      | Ramathibêla(east of<br>Tolwane stream)  |
| 7 Batlhako                            | Matius Makwe                              | Rakgôrôtaba(west of<br>Brits)   |
| 8 Matsiê                              | Swai Modisakeng                           | Morulaneng(Zandfon-<br>tein 54, west of<br>Hartebeestpoort Dam)               |
| 9 Maupo                               | live scattered<br>throughout the<br>tribe | Mahibitswane(Bokfon-<br>tein 47, on road to<br>Pretoria at Magalies-<br>berg) |

Villages see para. 499 below.

489 Andrew Mogale deputizes for the chief when necessary (1949). There is no special tribal messenger or attendant (ntona) to assist the chief. A royal family council for the preliminary discussion of difficult matters still meets at times. During the rule of chief EDWARD the council (lekgotla) for the hearing of cases was composed of:

- 1 Andrew Mogale, chief councillor(monna lekgotla)
- 2 Segotlhane
- 3 Daniel Busang Mogale
- 4 Ambrosius Maimane
- 5 Bisônô Kgobane
- 6 Abel Mogale Mabale
- 7 David Madumo
- 8 Stephan Šongwane

9 David Sekgôpô Modisakeng

10 Jeremia Makwe.

490 In 1949, the council was not composed in accordance with tribal custom as was done before 1937. The clan second in rank, for example, which usually provides the deputy for the chief and the leader of the lekgotla, was not represented on the council at all.

491 Up to c.1947, there existed a commission of five members whose duty it was to allocate fields. After some of the older members had died, however, they were not replaced by others, and the two men who were left were no longer consulted. The chief took advantage of this position and, on his own responsibility and without consulting the tribe, gave lands to over a hundred families which came in from other tribes and settled on the baPô land.

#### 11 Social :

492 There are little signs of any social stratification. As the tribe has been christianised, there is no polygamy, although bride-price (bogadi) is still given for wives. Bogadi is now also called tebogô ("thanks") because at one time the mission would not countenance it and drove it under ground. The average bogadi consists of four head of cattle or £20, wealthier people give £30-35 and even up to £50. Bogadi is paid to the father of the bride; in some cases one beast is still given to the girl's maternal uncle (malome).

493 Illegitimate births are common, chiefly among girls who work in urban areas. As in other Tswana tribes, a woman frequently wants to have one child before marriage to prove her fertility. Very often a girl has several children before marriage, and gets more bogadi paid for her in consequence.

## 12 B e l i e f s :

494 Despite of Christianity the ancestor cult is not extinct. The chief's ancestors are occasionally offered prayers for rain. On the hill Tlhōgōkgolo (Wolhuterskop) there is a rock with a deep water hole in it which has to be replenished if the water should ever dry up. Another sacred hill, Gotšubê, which is of historical significance to the tribe, lies in the Swartkoppies north of Wolhuterskop.

495 A few years ago the rain ceremony nearly gave rise to a ritual murder. An old woman, who never took part in the rites, was indicated by the divining bones as having prevented the rain from falling. Her determined attitude, however, is said to have prevented her from being murdered as had been planned.

496 Charms (dipheku) such as sticks to protect houses and fields, and strips of skin worn to prevent diseases, are still in use. Medicine men, too, are still consulted.

## 13 C h u r c h e s and s c h o o l s :

497 Practically the whole tribe are Christians. In 1874 the Hermannsburg Mission established Ebenezer which today has the following outstations: Taung on Kafferskraal 597, Wonderkoppie (near Marikana), Schaunburg in the south of the tribal land, Maphate north of Morulakop on the border of the farm Leeukop, Brits, Bokfontein (Brits), and Kipton near trig.beacon No.33. 85% of the Christians of the tribe belong to the Hermannsburg Mission, about 8% to the African Methodist Episcopal Church, and about 5% to the Transvaal Basuto Lutheran Church.

498 There is a government-controlled school, originally established by the Hermannsburg Mission, with seven teachers and c.385 children. In 1950, c.200 children had to be turned away owing to the lack of class-rooms. There is another school (formerly a mission school) at Wonderkoppie with three teachers and about

106 pupils and a small private school with one teacher at Thabanantswana near Morulakop. About 60% of the children of school-age attend school. Many parents have little appreciation of the value of primary education, and the children, after their church confirmation think they are grown up and are mostly unwilling to continue through the higher standards.

#### 14 Mode of settlement :

499 The tribe lives in several villages, viz:

"New Town", the chief's village in the western part of the tribal area on Boschfontein 381;

Tobong or "Ou stad" in the eastern part of Boschfontein 831,

Paganêla or "Skoolplaas" near the mission station, Galeopeng west of the mission station,

Leopeng, still further west on Modderspruit 679,

Rantene on Turffontein 310, and

Taung on Kafferskraal 597

Maphate west north west of Taung,

the latter having a mixed population.

500 The homesteads of the individual families are not very close to one another. Save for a sprinkling of round storage huts, all houses are rectangular. They are built of sun dried or burnt brick. Most roofs are covered with corrugated iron sheets, the remainder are thatched. The huts are grouped round a courtyard. Many houses are built in completely European styles. No large grainbins were seen. In quite a number of courtyards there is a well for household use.

#### 15 Material culture :

501 Furniture and household utensils are of European origin, with the exception of pottery, calabashes, wooden dishes, spoons, different kinds of baskets, and mats. Wooden mortars and pestles can be seen in every courtyard. Only a few families do not possess sewing-machines.

## 16 Tribal marks and dress :

502 There are no tribal marks. Everybody wears European clothes and hats, the women have home-made dresses of printed calico and modern style, European dresses. Very few people wear ornaments. One man specializes in making strong armrings of very thick copper wire for men. Some women of over forty years of age still wear the traditional apron decorated with beads under their European clothes.

## 17 Cattle and pastoralism :

503 The wealth of the tribe is based less on cattle than on agriculture. They breed the usual Native cattle that have been crossed with Afrikaner cattle. More than 40% of the families own no cattle. At the agricultural census of 1948, 235 families yielded the following figures of stock ownership:

| No. of animals | No.<br>(owning<br>cattle) | of<br>(owning<br>sheep) | families<br>(owning<br>goats) |
|----------------|---------------------------|-------------------------|-------------------------------|
| nil            | 102                       | 211                     | 207                           |
| 1-10           | 68                        | 17                      | 21                            |
| 11-20          | 57                        | 2                       | 6                             |
| 21-30          | 7                         | 4                       | 1                             |
| 35             | 1                         | 1                       | -                             |

The census of 1950 recorded the following stock as owned by the tribe: 1,365 head of cattle, 179 sheep and 712 goats.

## 18 Agriculture :

504 The tribal land is situated in a fertile area with ample water and good soil. Nevertheless, the baPô ba Mogale produce no bigger crops than any other tribe in the district. Each family receives an initial allotment of about 16 acres. When this land is exhausted, a second and a third plot will be allotted.



Many people retain the fields of their deceased parents. Irrigation, which is possible, is not done. A dam for watering the cattle in the dry season is kept in but poor order.

505 According to the agricultural census of 1948, 235 families produced the following crops:

| No. of bags<br>(of 200 lbs each) | No. of<br>(maize) | families<br>(sorghum) |
|----------------------------------|-------------------|-----------------------|
| nil                              | 200               | 41                    |
| 1-2                              | 8                 | 10                    |
| 3-5                              | 14                | 18                    |
| 6-10                             | 4                 | 52                    |
| 11-15                            | 4                 | 38                    |
| 16-20                            | -                 | 24                    |
| 21-25                            | -                 | 13                    |
| 26-30                            | -                 | 5                     |
| 31-40                            | 1                 | 13                    |
| 41-50                            | -                 | 9                     |
| 51-60                            | -                 | 4                     |
| 61-70                            | -                 | 4                     |
| 73-90                            | -                 | 3                     |
| 126                              | -                 | 1                     |

The agricultural census of 1950 recorded a total for the tribe of 837 bags of maize and 1,798 bags of sorghum, cultivated on 121 morgen.

506 The same varieties of sorghum are grown as by the other tribes of the district. Grain is stored in bags. In most courtyards some grapes and peaches are grown, according to the agricultural census of 1950 there are 600-700 fruit trees.

## 19 E c o n o m i c s :

507 The baPŏ ba Mogale seem to be in a better economic position than many other tribes in the district. Poor people have a good chance of earning money on the neighbouring tobacco farms at the rate of 4/- to 4/6 per day; even school children earn 1/6 per afternoon. Many people do not like to work regularly as they can

earn all they need in a few days. As among other tribes, a high percentage of young men and women work in towns. Very few work in the gold mines. There are one Indian - and two Native-owned stores on Boschfontein. More people than in other tribes are in a position to sell grain. Some even have small saving accounts.

#### 20 Health :

508 Health conditions are similar to those prevailing in the other tribes of the district. The incidence of tuberculosis, however, seems to be higher than elsewhere. Thus of eighteen deaths reported to the mission during the first half of 1949, six were certainly due to tuberculosis. There is no clinic, but the mission renders as much medical help as possible.

#### 21 Sources :

509 The foregoing material was obtained in May 1949 at the chief's place and in neighbouring baPô villages, from chief EDWARD his relatives and councillors, and some old men and women. For the historical section I also used material from N.A.D. files.

## 1 District :

510 Rustenburg, Transvaal.

## 2 Name of tribe :

511 baTlôkwa ba ga Bogatsu. Totem: Thakadu (ant-bear).

## 3 Chief :

512 KGOSIBODIBA MOTSATSI COSTA TLÔLWE. Born in 1917. Regiment: Malwêlamotse. Assumed duty as independent chief in October 1944 with civil and criminal jurisdiction. Residence: Tlôlwe's Location on Grootwagendrift 301. Has attended school and can speak Afrikaans and English, but adheres to the religious beliefs of his forefathers.

## 4 Language :

513 Eastern Tswana dialect; there are slight differences in vocabulary as compared with the dialects spoken by neighbouring tribes.

## 5 Land and strength of population :

514 The tribe owns the following farms:

|                       |   |                          |
|-----------------------|---|--------------------------|
| Grootfontein 301      |   | 4156 morgen, 271 sq.rds. |
| Silverkrans 884       | a small portion adjoining Grootfontein in the north |                          |
| Leeuwkeul 250         |   | 1544 morgen, 95 sq.rds.  |
| Zwaartdoornlaagte 603 |   | 4140 morgen, 238 sq.rds. |
| Vrede 650             | western half  | 2653 morgen              |
| Vrischgewaagd 1050    | Ptn A   | 298 morgen               |

All farms of which the tribe owns a portion are trust farms.

515 Tlôlwe's Location lies on the Rustenburg-Boshoek-Marico road, 8 miles east of Pella and 51 miles from Rustenburg. There is a post office at Silverkrans and a Native bus route passes through the area. Geographically the reserve resembles the adjoining area of Pella, described in para.308-311. The village is called Kolontwane. On Grootfontein there are two small streams which, below their confluence, form a dry course called Mase which joins the Tholwane (Toelanie) River. Grootfontein slopes down from the south to the north. The altitude is nearly 4,000 ft except for the southern part which is about 4,200 ft. The rain station No.1316 at Lindleyspoort, two miles east of Grootfontein, recorded an average annual rainfall of 25.24 in. on 57 days during 1928-1935. However, during the last decade the rainfall appears to have been much lower than that.

516 Numerically, the tribe is the fifth largest in the district. At the census of 1946 the tribe numbered 2,064 persons (884 males, 1180 females) on the tribally owned land, c.383 on Native Trust farms, and c.825 (432 males, 393 females) on the neighbouring European farms. By natural increase up to 1950 the figures are 3,550, not including c.700 to 800 workers who are away from the district. I estimate the population of the tribe to be between 4,000 and 4,500. In January 1951, the tribe had 1085 registered taxpayers. The density of population on the tribal farm is 85 per sq. mile.

## 6 M i g r a t i o n s and affinities of tribe :

517 In the beginning of the 17th century, the tribe settled at Mudungwane (Rietfontein 927) in the Moretsetse mountains (Matlapynsberg). Later they lived at Mabodi Masweu (White Mountains) and at Tlôkwe (Mociriver in Potchefstroom district). From c.1700 to 1750 roughly they lived at Dite (Nare-Nageng) and at Mankwe (Zwaarverdiend 502, adjoining Selon's Location to the

east). Around 1770 or later the tribe moved to Ithôlanôga, a place nearby. Roughly between 1780-1820 the tribe again lived at Mankwe and then at Maruping at Pilwe Hill (Zwartkoppies 116). About c.1800 or 1820 they settled on Kolontwane i.e. Grootfontein 301, the present tribal land. At the time of Mzilikazi's invasions in c.1827-1830, the tribe fled to Thaba-Nchu in the Orange Free State but after 1837 returned to Grootfontein. i.e. Grootfontein 301, the present tribal land. At the time of Mzilikazi's invasions in c.1827-1830, the tribe fled to Thaba-Nchu in the Orange Free State but after 1837 returned to Grootfontein.

518 The batlôkwa are scattered over various parts of the Union. Five tribes live in the districts of Quthing, Witzieshoek and, mainly, Mt. Fletcher, but they differ from the tribes in the north. Seven others live among the northern Sotho group in the districts of Groot Spelonken, Pietersburg, Louis Trichardt and Blaauwberg, some of them as dependants of Venda chiefs. The tribes affiliated most closely with the batlôkwa ba ga Bogatsu live among the eastern Tswana and in the Bechuanaland Protectorate. First rank among them is held by the batlôkwa of Gaborone. Next come the batlôkwa of Sedumedi on Elandsdoorn 547 and the batlôkwa of Mphulwe on Nauwpoort 160 and finally the batlôkwa ba ga Bogatsu. Between 1860 and 1870, a group led by Samuel Nakedi Molatlegi went to work at Losberg in the Ventersdorp district and remained there.

519 Though intertribal marriages are rare, such intermarriage as does take place is mainly with the baMathaku at Pella. No strangers live among this tribe, except five Xhosas.

7 Skeleton genealogies of chiefs :

520

Modise

Tabane

I MORARE

II MOLEFE

|   |  |            |
|---|--|------------|
| Molefe<br>baMolefe<br>in Natal<br>are Zulu<br>today | Molatodi<br>baTlökwa<br>ba Mckgalong<br>in the<br>O.F.S. | III SEBELE |
|   |  | IV MOKORO  |

V TSWANE

Motonosi  
in O.F.S.

VI KGWADI

VII MOLEFE

|  |               |
|--|---------------|
| Tlökwa tribe in<br>Pietersburg and<br>other areas of<br>N.Tvl.: baRamokgopa,<br>baMmatshaka, Siyema,<br>Manthata, Raphatlhêlô,<br>Makgathô | VIII MARAKADU |
|  | IX MOSIME     |
|  | X TSELE       |
|  | XI MONAGENG   |
|  | XII MATLABANE |

XIII MOKWA

XIV TAU KOBONG

|  |                |  |
|--|----------------|--|
| Makabe<br>main line of the<br>baTlökwa of Gaberones<br>in Bech. Prot.,<br>Tlökwa ba Sedumedi,<br>Tlökwa ba Kgosi in<br>Pilansberg District | XV MOLEFE      | Mosemêlê<br>baTlökwa<br>of Odi in<br>Kgatla Res. |
|  | XVI KGASWANE   |  |
|  | XVII TLÖLWE    |  |
|  | XVIII BOGATSWE |  |

XIX MOPSATSI TLÖLWE

XX MOKALAKE TLÖLWE

XXI KGOSIBODIBA MATSATSI

## 8 History and genealogies of chiefs :

521 The baTlôkwa probably were not Tswana originally but, whatever they were, they in course of time became assimilated to the Tswana after settling amongst them over 250 years ago. V. Ellenberger (History of the Batlôkwa of Gaberones, Bantu Studies, 13, 3, 1939) quotes a line of chiefs going back to such names as Mokgatla-Tabane-Khoadi (Kgwadi)-Sekukuni I-Mohoeshe-Sekukuni II-Mokgalaka-Molefe-Sebili - Mokoro-Tshwane-Mrakadu-Mosime-Tsole-Mnagen. It is not known under which of these chiefs the baTlôkwa settled in the Tswana country.

522 K.P. Sedumedi, the father of the present chief Sedumedi of Elandsdoorns, says in a manuscript on Tlôkwa history ("Batlôkwa" Ms No. 168, N.A.D.) that they seceded from the baHurutshe at the time of chief Modisa, cf. section 8 of the baTlôkwa ba ga Sedumedi.

523 Nothing is known about the first chiefs IMO-RARE, II MOLEFE, III SEBELE, IV MOKORO and V TSWANE. After the death of MOLEFE a part of the Tlôkwa tribe separated. They are those who live now in the O.F.S. as baTlôkwa ba Mokgalong (their first chief being Molatodi) and ba Molefe near Pietermaritzburg in Natal. After the death of chief MOKORO another section broke away, led by Motonosi. They live in the O.F.S., district Vrede near Harrismith.

524 Tlôkwa tradition says that the first chiefs lived at Borwa, i.e. in the south. The first place of residence that is remembered is Botlôkwa at Matlala Hill near Pietersburg. Ellenberger says that between 1700-1725 the Tlôkwa migrated from the Magaliesberg via Wakkerstroom, Standerton, Harrismith and Ndhla (Zululand), Thaba Bosiu and Tlôkwe (Potchefstroom, Mooi River). He says that a cousin of chief V TSWANE broke away with his age group, called Mma-Tshakga. They are the baTlôkwa ba Mmudungwana who live four miles from Zoekmekeer. TSWANE died at Tlôkwe.

525 According to the above-mentioned MS.No. 168, the chiefs VI KGWADI and VII MOLEFE preceded VIII MARAKADU, who also lived there. When the later was born, the tribe changed its totem. It is said that until then it had been the leopard (nkwê) but on one occasion they had to kill a leopard and proved themselves the stronger, and therefore chose the antbear (thakadu) instead. Whilst at Tlôkwe, the tribe made friends with the Tlôkwa branch ba ga Ledingwana, a branch of Sekonyêla's people.

526 MARAKADU was succeeded by his son IX MOSIME (TSELE). About 1750 (very approx.) he led the tribe across the Magaliesberg by the Mogogomele pass to Bôtê, a place on Houwater 496 in Pilansberg. There is another place called Ditsôpôtla on the Mooi River, between Phokeng and Tlhakong, where the tribe is said to have taken the name of baTlôkwa (Ellenberger, V. History of the Batlôkwa of Gaberones, Bantu Studies 13, 3, 1939 p.169). My informants doubted whether X TSELE was a chief as is stated in the "Short history of the Native tribes of the Transvaal" (Tvl. Native Affairs Department, Pretoria 1905).

527 The next chief was XI MONAGENG who, in turn, was succeeded by XII (TSELE) MATLABANE. During his rule (c.1750-75) the baFokeng planned an attack on the baTlôkwa but the latter learnt of it and went to Bopitiko (Doornhoek 134) near the northern bank of the Elands River. This place is near or identical with Ithôlanôga, where they are said to have been living at this time. The "Short history of the Native tribes of the Transvaal" says that the baTlôkwa were defeated by the baFokeng.

528 MATLABANE was succeeded by XIII MOKWA, who lived at Ithôlanôga. Between 1750-75 MOKWA fought the baFokeng. Towards c.1790-1800, XIV TAU KOBONG became chief. The tribe then lived on the Mankwe, a tributary of the Elands River, on Zwaarverdiend 502, which adjoins Selon's Location in the east. Once the river came down in flood and caused serious damage, so the tribe moved a little further north to the place Maruping at Pilwe Mountain on the present farm Zwart-



koppies 116. TAU KOBONG had four sons: Makabe of the great house, MOLEFE of the second house, and Thekiso and Mokgatle by his junior wives. As the result of a quarrel between two of these sons, the tribe broke up into two branches: that of Makabe which today is in the Bechuanaland Protectorate and in the Transvaal, and that of MOLEFE, who are the baTlôkwa ba ga Bogatsu. TAU KOBONG lived to a very ripe old age so that his son, XV MOLEFE, was quite an old man by the time he succeeded.

529 According to Ellenberger, Makabe died before he could marry his great wife. So MOLEFE raised up seed for him and begat the sons Bogatsu, Phiri, and Semêla. When Bogatsu came of age he was installed as chief of the main branch of these baTlôkwa and the baTlôkwa ba ga Bogatsu became an independent tribe. Phiri tried to kill MOLEFE but failed and was shortly afterwards defeated in battle by the followers of the latter. MOLEFE then settled at Kolontwane (Grootfontein 301), and Phiri went back to Pilwe, according to Ellenberger p. 172. However, to my informants at Grootfontein, Mosemêlê was one of the younger sons of TAU KOBONG and the first chief of the baTlôkwa branch of Odi in the Kgatla Reserve.

530 MOLEFE was succeeded by XVI KGASWANE, who was already married when he became chief. By his great wife he had three sons: TLÔLWE, Tsose, and Menwê, and three daughters: Letebele, Matabanyane, and Makaje. The eldest son of his second wife was Mile and that of his third wife, Molokwane. KGASWANE was still young when he died between 1800-25.

531 XVII TLÔLWE succeeded his father KGASWANE. When Mzilikazi invaded the country in c.1828-30, the baTlôkwa fled to Thaba Nchu. TLÔLWE had two wives and the following issue:

- 1 Mputlhile, great wife
  - a BOGATSWE m
  - b Phiri m
  - c Kgoe m died young
  - d Makota f md. a member of the tribe

## 2 Makgaswana

Baloi f md a member of the tribe

XVII TLÔLWE died in the Orange Free State (between 1827 and 1832). His brother Menwê was still young and remained at Kolontwane where Mzilikazi took him prisoner, but let him go again when the Boers arrived in 1837. After Mzilikazi had gone, the main part of the tribe was still away in the Orange Free State and so Mosemêlê, then an old man, ruled over the remainder and collected those who had fled to the mountains.

532 XVIII BOGATSWE was still young when he returned from Orange Free State a few years later with the bulk of the tribe and settled again at Kolontwane (Grootfontein). It is possible that Mosemêlê acted for BOGATSWE for some years. BOGATSWE had the following wives and issue:

- 1 Mokawai, great wife, da. of a Matlhaku chief
  - a Marure f md by a member of the tribe
  - b MOTSATSI TLÔLWE m
  - c Kgaupe f md by a Hurutshe commoner
  - d Mpokwe m md a daughter of a Fokeng chief
  - e Manthêbê f md a member of the tribe
  
- 2 Mopuani da. of a Fokeng chief
  - a Meri m
  - b Maiphiri f md
  - c Mamokwani f md a member of the tribe
  - d Lesie m
  
- 3 Makgoši da. of the Tlôkwa chief Gaborone
  - a Nkae f md a member of the tribe
  - b Kgoši m
  - c Tlhaôle m
  - d Makweteng f md a member of the tribe
  
- 4 Sesanyane da. of a Hurutshe chief
  - a Semetse m
  - b Tale m
  - c Mpone m
  - d Motlhaputseng m
  - e Makangi m

Around 1872-4, XVIII BOGATSWE allowed the Hermannsburg Lutheran Mission to establish the station Mahanaim. He also sent the four regiments Mafithakgomo, Mafenya, Magoiwa, and Mapotokese, to serve in the Sekukuni war of 1879. BOGATSWE died in 1892.

533 He was succeeded by his son XIV MOTSATSI TLÖLWE, who was born after 1840. His wives and issue were:

- 1 Motswe, great wife, a women of the tribe
  - a Nyawêla m died young
  - b Makgekwane f md by a member of the tribe
  - c Bogatswe m died young
  - d Motsei f md by a member of the Matlhaku chiefs' family
  - e MOKALAKE m
  - f Mpôpô f md by a member of the tribe
  - g Moitsêko f md by a member of the tribe
  
- 2 Setlhômô, da. of a chief of Sedumedi's baTlökwa
  - a Letswênyo f md by a member of the tribe
  - b Kebotsalêtswe m
  - c Stompi f md by a member of the tribe
  - d Kupe f md by a member of the tribe
  
- 3 Mamorêla, da. of the royal family of the tribe
  - a Selathheng m
  - b Gaselathlwe m
  - c Gairutwe m
  - d Marure f died young.

Chief XIX MOTSATSI TLÖLWE was an old man when he died on 11th May, 1937.

534 XX MOKALAKE TLÖLWE acted from April 1933 during his father's illness and was appointed as chief on 12th May, 1937. MOKALAKE was born in 1886. He had only one wife, Setsego, a daughter of the Matlhaku royal family, who bore the following issue:

- a KGOSIBODIBA m
- b Kgosimang m born 1928
- c Diale m born 1931

- d Kgosana m born 1936
- e Manyawêla f born 1938.

MOKALAKE died in 1944.

535 He was succeeded by the present chief, XXI KGOSIBODIBA MOTSATSI (cf. para.512). The chief married Mojabeng, a daughter of a fellow clansman of the royal family. She bore the following issue:

- a Malope m born 1943, died in youth
- b Mokalake m born 1944
- c Gabonewe m born 1946
- d Lotlhôwe f born 1948.

#### 9 R e g i m e n t s :

536 The regiments are remembered no further back than the time after Mzilikazi had left the country, but older regiments dating as far back as 1810 are given by V. Ellenberger (p.191).

| Regiment   | Leader   | Initiated  |
|--|----------|--|
| Madima   | Kgotleng | during the reign of TAUKOBONG, at Mankwe, 1780?  |
| Mafatswana   | Makaba   | at Pilwe, 1785?                                  |
| Mafatla  | Molefe   | at Pilwe, 1790?                                  |
| Matlakana  | Bogatsu  | at Pilwe, 1795?                                  |
| ?  | Phiri    | at Pilwe, 1800?                                  |
| Magata   | Kgosi    | during the reign of TAUKOBONG, at Elwe, 1805?    |
| Mafiri I   | Mabotowe | during the rule of MOLEFE, at Kolontwane, 1810?  |
| The names of the four to six regiments which come in here cannot be given. |          |  |
| Makina I   | Tlôlwe   | about the time when Mzilikazi was defeated, 1837 |
| Matlholaphala  | Tsose    |  |
| Maganata   | Mênwê    |  |
| Magaikgomo   | Tlôlwe   |  |
| Majakgomo  | Molefe   |  |

| Regiment       | Leader        | Initiated                         |
|----------------|---------------|-----------------------------------|
| MaRooibaadjies | Bogatswe      |                                   |
| Mafitlhakgomo  | Phiri         | was still a fighting unit in 1877 |
| Mafenya        | Rathu         |                                   |
| Magoiwa        | Moilwe        |                                   |
| Mapotokese     | Kgowe         | 1876                              |
| Mafolose       | Motsatsi      |                                   |
| Malatlhakgomo  | Meri          |                                   |
| Mankwe         | Mpome         | c.1880                            |
| Mateani        | Mpokwe        | 1889                              |
| Maoketsa       | Jakob         | 1893, when MOTSATSI became chief  |
| Manêlwa        | Nyabêlê       | 1899                              |
| Mafiri II      | Mogasu        | 1904                              |
| Matlhaka       | Mokalake      | 1907                              |
| Makina II      | Kebotsaletswe | 1916                              |
| Mašwêlwa       | Selatlheng    | 1921                              |
| Mantshakgosi   | Gaselakwe     | 1925                              |
| Majapôô        | Gairutwe      | 1930                              |
| Malwêlamotse   | Kgosibodiba   | 1934                              |
| Marwalakgosi   | Kgosimang     | 1942 (268 boys)                   |
| Matlhômanotse  | Diale         | 1946                              |

537 Circumcision lodges are still held. Girls' age-groups have the same names as those of boys.

#### 10 P o l i t i c a l o r g a n i s a t i o n :

538 Traditional custom is maintained both by the community and by the chief himself, who seems to have considerable authority.

539 The tribe is composed of the following clans (dikgôrô) listed, with their heads (dikgosana) in order of rank:

|   | Kgôrô     | Kgosana           | Totem             |
|---|-----------|-------------------|-------------------|
| 1 | baKgosing | the chief himself | thakadu (antbear) |
| 2 | Mathunya  | Tlhôwê            | thakadu           |
| 3 | Menwê     | Koboyakgosi       | thakadu           |
| 4 | Mokwa     | Tlhobogang        | thakadu           |
| 5 | Maotse    | Taole             | thakadu           |
| 6 | Mokine    | Kodu              | kwena (crocodile) |

|    | Kgôrô      | Kgosana   | Totem            |
|----|------------|-----------|------------------|
| 7  | Rakuba     | Pudi      | kgabo (monkey)   |
| 8  | Lefurutshe | Amos      | tshwene (baboon) |
| 9  | Senêlô     | Monei     | kwena            |
| 10 | Siko       | Mosiane   | nôga (snake)     |
| 11 | Masiana    | Ramputlhe | tsiê (locust)    |
| 12 | Maloka     | Rakgosi   | kolobe (pig)     |
| 13 | Tijane     | Rankudu   | kgabo            |

540 Next in rank to the chief and, at the same time, his deputy is Tlhôwê. A personal attendant (motlhanka wa morêna) is chosen for the chief by the councillors. Difficult matters are still first discussed by the chief's private council (khuduthamaga) of his relatives. Law suits are brought first before the complainant's clan head who puts the matter up to the chief. The public council (lekgotla), which hears cases, consists of all the clan-heads (kgosana), besides others.

541 There are no factions in the tribe and my informants maintained that tribal law has not been modified to meet changed conditions.

542 Lands are allocated by a councillor appointed by the chief, and average about 13 acres per family.

#### 11 S o c i a l :

543 Apart from the nobility, consisting of the chief's relatives and clan heads, there is no distinct social stratification. The custom that a kgosana should, if possible, marry into the chief's family, is still observed. An individual's rank is determined primarily by the rank of the clan to which he belongs. The educated do not form a distinct social group.

544 As a result of modern economic conditions, there are few men with two wives and none with more. Bride price (bogadi) is given both by Christians and pagans and is handed over when the marriage takes place. The average bogadi given by a commoner is two to four beasts. Money is not accepted instead.

545 The proportion of illegitimate births is high, as is the case wherever many of the girls work in town. It is said that if the father of an illegitimate child is a local resident, he is compelled to marry the girl or pay five head of cattle in damages. The general opinion is that there is no remedy against the prevailing moral laxity.

546 As the old tribal discipline is still maintained to some extent, subversive elements, hooligans (tsotsi), and political agitators from the towns, are not yet in evidence.

## 12 B e l i e f s :

547 The ancestor cult still survives. The chief offers prayers for rain to his ancestor spirits under a certain large tree. Having done so, he and his followers climb to the top of a mountain to perform the rain ceremony. When they return, they all wash their feet with rain medicine. The rain medicine prepared by the medicine-man is sprinkled about the fields and paths by small boys, never by girls. The water used in preparing it is drawn from the river.

548 In the Zwartruggens Hills to the south a number of stone heaps can still be seen at dangerous and desolate spots. These have been piled up over the years by passers-by each of whom threw one stone to appease local spirits.

549 People complain that the medicine-men (ngaka) no longer possess the knowledge they had in the past. The belief in witches (baloi) still exists and the medicine-men still consult their divining bones (di-taola) to find out about them. Charms (dipheku) in the shape of sticks are used to protect houses, while doctored strips of skin are worn as wristlets by children and as legrings by adults as protection against diseases.

## 13 Churches and schools :

550 In 1883, the Hermannsburg Lutheran Mission established the station Mahanaim of which the out-stations are: Zwartruggens, Bulhoek, Schoongezig, Rietfontein (Matlapeng), Vlakplaats and Vrede.

551 There is a newly built government-aided school, formerly under the supervision of the Hermannsburg Mission, with five teachers and c.270 children. Between 30 and 40 per cent of the children of school-going age attend school. The majority of parents show little appreciation of the value of education and prefer to let their children herd cattle. There is no youth organisation.

## 14 Mode of settlement :

552 There are one fairly large and two smaller villages in the reserve. The individual homesteads are huddled much closer together than is the case in the other tribes of the district, though close relatives do not live in adjoining homesteads. Cattle kraals are built of poles. The court (lekgotla) sits in the kraal in front of the chief's house. The various traditional types of granaries (sefala) are still in use. Houses and material culture in general retain much more of the old tradition than is the case with any other tribe in the district except the neighbouring ba Modimosana ba Matlhaku. A homestead consists of two or three huts grouped round a courtyard (lolwapa) which is enclosed by a mud wall four or five feet high. Although rectangular houses predominate, there are many round storage and cooking huts. As building material one finds mostly sun-dried brick and, to a small extent, burnt brick. The roofs of most huts are thatched.

## 15 Material culture :

553 This resembles that of the ba Modimosana ba Matlhaku who live eight miles further west, see para. 344-346.



## 16 Tribal marks and dress :

554 Identical with what has been said about the ba Modimosana ba Matlhaku, see para. 347-348.

## 17 Cattle and pastoralism :

556 The tribal cattle are a mixed breed of brown Native and Afrikaner cattle. Black cattle are rarely seen. There are many donkeys and a few horses.

557 A cow gives one gallon of milk per day or less. Little milk is available for consumption in the villages as the grazing is far away. It is customary to lend (go fisa) one or two head of cattle to another family for greater security.

558 At the agricultural census of 1948, 102 families owned the following number of cattle, sheep and goats:

| No. of<br>beasts: | No. of families owning |       |       |
|-------------------|------------------------|-------|-------|
|                   | cattle                 | sheep | goats |
| nil               | 5                      | 73    | 66    |
| 1-10              | 13                     | 8     | 12    |
| 11-20             | 40                     | 10    | 21    |
| 21-30             | 32                     | 2     | 2     |
| 31-40             | 9                      | 4     | -     |
| 41-50             | 2                      | 3     | 1     |
| 60-75             | -                      | 2     | -     |
| 146               | 1                      | -     | -     |

The total stock of the tribe as recorded by the agricultural census of 1950 was: 493 head of cattle, 189 sheep and 319 goats on tribal land and 3,995 cattle units on Trust farms.

559 The principal cattle diseases that occur are: Black quarter or sponsiekte (tsorotswane) and anthrax or miltsiekte (lebêêtê). There is no cattle dip, but the people do not object to dipping. A dam for watering cattle is maintained by the tribe on the Trust farm Leeuwkuil 846.

## 18 Agriculture :

560 Many of the lands are a good distance away from the village. Most men have two or three lands each, in different parts of the reserve. An average of 13 acres are allotted to each married man. Though the men's share in agricultural work consists mainly in ploughing, many also help their womenfolk in weeding.

561 According to the agricultural census of 1948, 102 families had reaped the following crops:

| Bags (204 lbs) | No. of families<br>(maize) | (sorghum) |
|----------------|----------------------------|-----------|
| nil            | 72                         | 15        |
| 1-2            | 9                          | 21        |
| 3-4            | 2                          | 15        |
| 5-6            | 5                          | 19        |
| 7-8            | 5                          | 11        |
| 9-10           | 7                          | 9         |
| 11-20          | 2                          | 11        |
| 45             | -                          | 1         |

The harvest of the tribe in 1950, according to the agricultural census, was 38 bags of maize 190 bags of sorghum. I suppose that several hundred bags of sorghum have not been reported or were grown on Trust farms.

562 Grain is stored in granaries or in bags. As in the other tribes of the district, sorghum(mabêlê) is preferred to maize (mmopo) owing to its resistance to drought. The principal crops are:

Mabêlê (varieties: letêjane, dedutšewido(?), segaolane, kokolwane, mošibitswane);  
 beans (dinawa), varieties: senawane, legopo-la-nare, big Jugo beans(ditloo), and small green and black mungbeans (ditlhôdi);  
 pumpkins (lephutse) and melons(legapu), both the European and the Native variety;  
 potatoes (grown by a few people only);  
 fruit (peaches, oranges, pomegranates and grapes).

563 The first fruits rites are no longer performed. It is said that formerly, after the baHurutshe had performed the ceremony, any other tribe could follow suit regardless of the order of rank.

#### 19 Economics :

564 The tribe can neither be called rich nor poor. All young men and girls go to work in the towns for some months or even years. They do not accept labour contracts on the neighbouring European farms but, if at all, work there only for short periods. On the whole, not enough grain was grown in any year since 1940 to sell part of the crops. An average family is said to require between seven and nine bags of corn a year for consumption as food. If money is needed, stock must be sold. There are one European and one Indian store in the main village.

#### 20 Health :

565 Health conditions are similar to those prevailing in other tribes of the district. There is a clinic staffed with one Native nurse and visited once a month by a European doctor from Zwarttruggens. Informants say that many patients make use of clinic facilities rather than consult the medicine-man.

#### 21 Sources :

566 The above information was obtained at the chief's place in Tlôlwe's Location in May, 1949. The chief himself, most of his councillors and relatives, and a number of old men were present. Some official material and the following literature were also used:

N.J. van Warmelo, "A preliminary survey of the Bantu tribes of S.A.", Pretoria 1935  
 Transvaal Native Affairs Department, "Short history of the Native tribes of the Transvaal", Pretoria 1905

- V. Ellenberger, "History of the baTlökwa of Gaborones (Bechuanaland Protectorate)", Bantu Studies 1939 No.3.

## 1 D i s t r i c t :

567 Rustenburg, Transvaal.

## 2 N a m e o f t r i b e :

568 baPhiring, Totem: phiri (hyena). They belong to the western Tswana group.

## 3 C h i e f :

569 RICHARD STANLEY PUSO MABALANE, no regiment, born on 2nd June, 1910. Assumed duty as chief on 16th October 1942, with civil and criminal jurisdiction. He resides at Mabaalstad or Medirwe on Rietfontein 402 in Mabalane's Location, is a member of the Hermannsburg Lutheran Church, educated at Bethal Training Institution (1935-37) and was a teacher at Mabaalstad. He appears to have considerable influence with his people and exercises firm control.

## 4 L a n g u a g e :

570 Hurutshe dialect of Tswana. About 35 newcomers speak Sepedi.

## 5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

571 The tribe owns the following farms which are in the scheduled Location:

Rietfontein 402, 5,245 $\frac{1}{2}$  mgn. (6 $\frac{1}{2}$  mgn. belong to the mission),

Brakkuil 318 (Marico district) 3,582 mgn. 110 sq. rds.

Syferfontein 299 (Marico district) portion of 148 mgn. 570 sq. rds.

Total 8,976 mgn. 380 sq. rds.

572 The village is on Rietfontein. There are no Trust farms in the neighbourhood and no cattle are kept on the adjoining European farms.

573 Mabalane's Location lies in the south-eastern corner of the district, 55 miles by road south-east of Rustenburg, 18 miles from Zwartruggens, and 19 miles from Koster. There is a local post office and bus service from Zeerust to Koster. The area is on the so-called highveld. The altitude exceeds 5,000 feet but slopes gently downwards towards the north-west. The small perennial stream Medirwe, after which Mabaalstad is also named, flows through the reserve. The average annual rainfall is probably the same as that measured on some neighbouring farms during many years until 1936:

Rietspruit (Rain station 1307) 5 miles west: 23.21 in. on 46 days,  
Zuurfontein (Rain station 1318A) 2 miles north-east: 23.52 in. on 69 days.

574 The land is nearly bare of trees and shrubs, except along the Medirwe spruit, and the ground is very stony.

575 This tribe is the sixth largest in the district. At the census of 1946 it numbered 1,315 persons (593 males, 722 females) in Mabalane's Location and c.1,390 persons (771 males, 619 females) on the neighbouring European farms. By natural increase up to 1950 the figures amount to 2,950, not including 400 to 600 workers who are away in towns. I estimate the total population of the tribe at 3,400 to 3,700 persons. In January 1951 there were 800 registered taxpayers. In 1904 the tribe had a population of only 1,014 souls. The density of population in Mabalane's Location is 101 per sq. mile (cf. table XIV para 98).

6 M i g r a t i o n s and affinities of tribe :

576 In the 17th century the tribe resided at

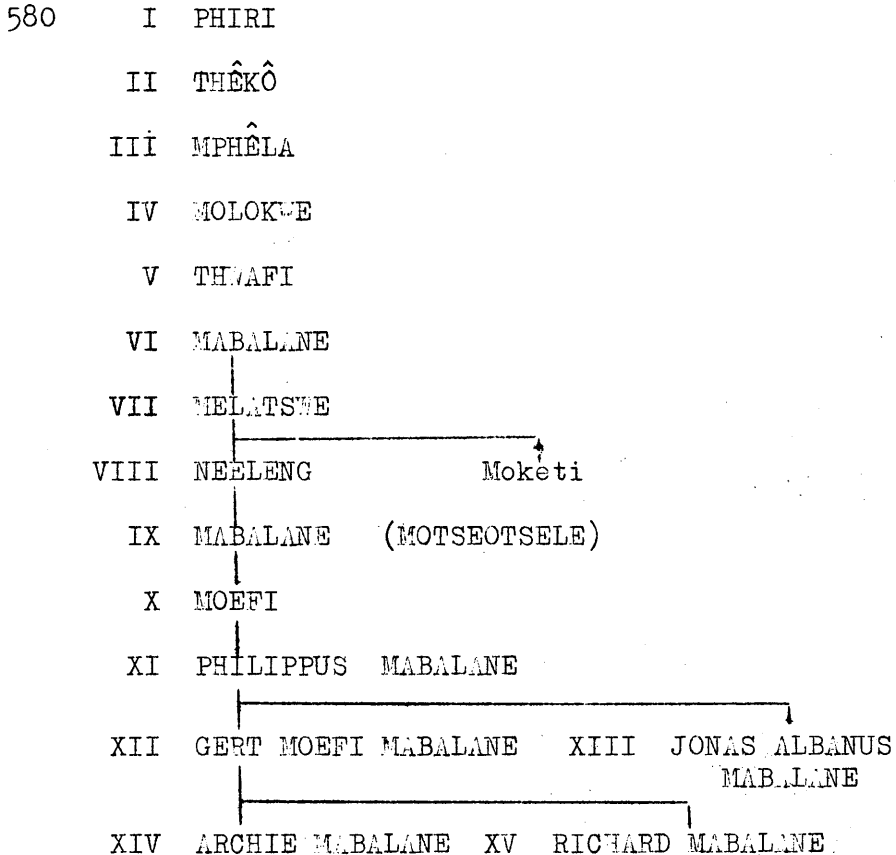
Motšokwe (Nooitgedact 405). Around 1780-1800 they moved to Bošabane (Lindleyspoort 102) and later to Phokobjweng (Grootfontein 301). In 1829-30 the baPhiring fled to Ditsōbōtla (Lichtenburg). Before 1836 they returned to Bitšwe (Zilkaatskop, Marico district). In 1837 they fled to Lepalong near Tlōkwe (Mooi River) and Gatsrand Hills. Then they settled in the Lomawe Hills (Potchefstroom district). Between 1860 and 1870 they trekked back to their old kraals of Mogolwagolone at Motšokwe (2-3 miles north of Zwartruggens), whence they crossed the Thing (Schoonspruit) and went in the direction of Boiibe (Rietpan), not far from their present abode. About 1870 the tribe bought the farm Rietfontein 402 in the name of the Hermannsburg Mission.

577 Twice small groups broke off from the baPhiring: Between c.1880 and 1900 the brother of VIII NEELENG, Moketi, went to the Orange Free State, and around 1868 a group of people led by one Lekgowe went to Lichtenburg. It is unknown where these two groups live to-day.

578 The baPhiring have always been independent, except in certain ritual matters in which they formally depended on the baHurutshe as did many other tribes at that time. They intermarried with many tribes of the district, including the baHurutshe.

579 The baPhiring originally were part of the Dihōja, which descended from the baRolong.

## 7 Skeleton genealogy of chiefs :



## 8 History and genealogies of chiefs :

581 The baPhiring are known to be offshoots of the baHurutshe, but this appears to be true only in the sense that the majority of the Tswana originally broke off from the baHurutshe. The baPhiring were always on friendly terms with the baHurutshe boe Manyane who lived 15 miles north-north-west in the Rustenburg district since about 1700. The baPhiring, as well as the baKubung and baMoloka, once formed part of the Digôja (Lihoya), a fact still well remembered by several baKubung and baPhôgôlê informants, who also said that some forty years ago, old men of the baPhiring confirmed this for their own tribe. Informants



in Ventersdorp district said that the Digôja descended from the baRolong and they believed that the baRolong originated from the baHurutshe.

582 The first baPhiring chief was I PHIRI and his first place of residence they remember was Motšokwe (Nooitgedacht 405) where they suffered a serious famine. Tradition says that when starving they found a buck that had been killed by a hyena (phiri). So they changed their totem thôlô (koodoc) and adopted the totem phiri. It is unknown whether the chief was called PHIRI because he had adopted the new totem phiri.

583 The "Short History of the Native tribes of the Transvaal" (1905 p.38) and a manuscript written in 1903-4 (in N.A.D. files) recorded the following chiefs who succeeded PHIRI: II THEKO, III MPHELA, IV MOLOKWE, V THWAFI. The informants know nothing about them, not even whether they were related to one another.

584 The first well known chief was VI MABALANE, who was succeeded by his son VII MELATSWÉ. MELATSWÉ lived to a great age and had two sons: NEELENG in the first hut and MOKETI in the second hut. MOKETI broke away with some families and moved to the Orange Free State. It is unknown whether they still live on European farms there. Until about 1800 and down to chief MELATSWÉ they all lived and died at Motšokwe.

585 Around 1800 the next chief, VIII NEELENG, who was born c.1750, moved from Motšokwe to Bošabane (Lindleyspoort 102) and later to Phokobjweng (Grootfontein 301), in the central west of Rustenburg district. About 1824 he was attacked here by Sebetwane, but drove him off to the east. Later Kgakgathibe (unknown who he was) attacked NEELENG and took some of his cattle. NEELENG's great wife Mamošage had two sons: MOTSEOTSELE MABALANE and Molokwane. In 1828-30 Mzilikazi came from the east and attacked the tribe. Many baPhiring and their chief NEELENG, by then a very old man, were killed in a cave at Bošabane (east of Elands River and Lindleyspoortdam in the Zwarttruggens).

586 NEELENG was succeeded by his son IX MABALANE, who was born about 1790. Mzilikazi continued to harass the baPhiring and drove them to Ditšopotla (Lichtenburg), but before 1836 MABALANE returned with his people and at Bitšwe (Zilkaatskop 122, Marico district) surrendered to Mzilikazi who accepted them as subjects and gave them cattle and sheep to guard. When Mzilikazi heard of the arrival of the first Boers on the Vaal River, he attacked them at Vegkop where he lost his best men. When thus weakened, Dingaan arrived to attack him. Later the Boers came on horseback and tried to recapture the cattle taken from them at Vegkop. A fight ensued after which Mzilikazi had to retreat. He took the baPhiring with him but they soon deserted again and went south. They came to a large cave called Lepalong near Tlôkwê (Mooi River) in the Gatsrand Mountains (Potchefstroom district), and found it occupied by the ba Mmatau under their head Kwakwê (unknown who it was; the chief was Maselwane). This cave could only be entered by means of ladders which were removed when an enemy appeared. MABALANE was allowed to live in the cave with his people, but as food was scarce he left again. He was provided with some food and seed by the ba Mmatau and crossed the Mooi River.

587 After this they went through a time of famine and subsisted on any game they could find and on locusts. They settled among the Lomawe Hills (Potchefstroom district, whereabouts unknown), which were uninhabited save for lion, rhinoceros and buffalo. A few years later the first European settlers arrived in these parts, viz. Andries Cronjé and Thomas Dyer. The baPhiring had trouble with the Boers who required farm labour. MABALANE applied to President Pretorius for permission for his tribe to go elsewhere. This was granted and they trekked back to the old kraals at Motšokwe (2-3 miles north of Zwartruggens). According to the above mentioned manuscript, from there they went on and crossed the Thing (Schoonspruit) and reached Bodibe (Rietpan, whereabouts unknown) where they had hardly any water. So they trekked on to Floe (whereabouts unknown), later to Mamitlwe (whereabouts unknown) but finally returned to Bodibe and settled there. In c.1870 MABALANE looked for a missionary and

found Wilhelm Rabe of the Hermannsburg Mission, who helped him to buy the farm Rietfontein 402 with cattle which the chief took from his people. These cattle were sold for £570. Some people refused to contribute and, under the leadership of a man with the name Lekgowe, broke away and went to Lichtenburg. This branch was then called ba ga Modisane, but it is unknown where they live now.

588 MABALANE had the following wives and issue:

- 1 Dinogane, a member of the tribe
  - a MOEFI m
  - b Monageng m
  - c Mapule f md by a moHurutshe
- 2 Masekano, da. of a Tlhako chief
 

no issue
- 3 Mamotei, substitute for Masekano
  - a Serêrô f md by a moHurutshe
  - b Totwane f md a commoner of the tribe
  - c Mamothêô f md a commoner of the Mmatau tribe
  - d Motei m
  - e Pulane f md a member of the tribe
  - f Tôtwane m
  - g Nyenye f md a commoner of the ba Matlhaku
  - h Dintwe m (informant)
  - i Nthogeng f died in youth
  - k Phiri m
  - l Makgota f died in youth
- 4 Makgaje, da. of a Tlôkwa chief
 

no issue
- 5 Mosedi, sister of 4 who was a substitute for Makgaje
  - a Mangope m
  - b Paul m
  - c Botse f md a commoner of the baNôga
  - d Kwalate m
  - e Matlhêwa f md to a member of the baMatlhaku chief's family

- 6 Matôlê a moTlôkwa from Silverkrans  
 a Tôlô m  
 b Mamosesewanku f md a Tlôkwa commoner  
 c Moloi f md a member of the tribe
- 7 Mathuthane, a moTloung  
 a Thuthane m  
 b Matai f md a member of the tribe  
 c Lefise Friedrich m
- 8 Motsadi, da. of a Hurutshe chief  
 a Gabonêô m died in youth  
 b Sani f md a member of the tribe  
 c Mamotladetsi f md a commoner of the baTlou  
 d Sankgotlhwane f md a commoner of the ba Mma-  
 tau  
 e Motseti f md a commoner of the ba Manamêla
- 9 Mmerong, da. of a Manamêla chief  
 a Ditegedi f md a Tlôkwa commoner  
 b Mogetswe f md a Nôga commoner  
 c Ramatue m died in youth  
 d Susana f md a member of the tribe
- 10 Matsiani da. of a Tlou chief  
 a Abel m  
 b Mampoelene f md a chief near Lichtenburg  
 c Motlhabane m died in youth  
 d Mamolete f md a member of the tribe  
 e Malešwane f md a subchief of the tribe  
 f Madira f md a headman of the tribe
- 11 Maletê, da. of a Tlôkwa chief from Silverkrans  
 a Sefithôlwe f md a member of the Tlôkwa  
 chief's family  
 b Sekgôbê f md a member of the Tlôkwa chief's  
 family  
 c Madinaô f md a member of the Tlôkwa chief's  
 family  
 d Lekalaguse f md a member of the tribe
- 12 Makgomane, a member of the royal clan  
 a Moji f md a member of the tribe  
 b Gôpane m
- MABALANE died in 1881.

589 He was succeeded by his son X MOEFI, born c.1820. Little is known about him. He bought the farm Brakkuil 318 and a portion of Syferfontein 299, both in the Marico district. MOEFI died in 1894.

590 He was succeeded by XI PHILIPPUS MABALANE, born in 1852. During his time the majority of the people became Christians. PHILIPPUS MABALANE married Katharina, a member of the tribe, by Christian rites. She had the following issue:

- a Moletlasi f md to a commoner of the tribe
- b Maiphepi f md to a member of the royal clan
- c Mapula f md to a commoner of the tribe
- d Mamoketi f md to chief Mamogale of the ba Mogôpa
- e Mosidi f md
- f GERT MOEFI MABALANE m
- g Sofia f alive
- h Emma f md to a commoner of the tribe
- i JONAS ALBANUS TSHOLOFELÔ m

PHILIPPUS MABALANE died on 6th May 1912.

591 XII GERT MOEFI MABALANE (also called ALBERTHOSEA in official papers), born on 26th March 1882, succeeded his father and assumed duty on 28th Oct. 1912. He married Maiphepi, a member of the royal clan, by Christian rites. She had this issue:

- a ARCHIEBALD MABALANE m
- b RICHARD MABALANE m
- c Admond Mabalane m born 1912
- d Olivier Mabalane born 1915
- e Maleboga f died in childhood
- f Elizabeth f md to a commoner of the baTaung
- g Aron Mabalane m born 1926
- h Katharina f born 1926

Chief GERT MABALANE died on 12th July 1918.

592 As his heir ARCHIE MABALANE was only 10 years old, the late chief's brother XIII JONAS ALBANUS TSHOLOFELÔ MABALANE, born in 1893, was appointed acting chief in 1919. JONAS died in 1936.

593 XIV ARCHIEBALD G. MABALANE was then appointed chief on 19th March 1930. He died, still unmarried, on 14th October, 1942.

594 ARCHIEBALD MABALANE was succeeded by his brother XV RICHARD STANLEY PUSÔ MABALANE, the present chief, on 16th October 1942. For particulars about him see para.569. RICHARD MABALANE is married by Christian rites to Galerekwe, a daughter of a Hurutshe chief. She has this issue:

- a Moeffi m born 1945
- b Makato f died in infancy
- c Manyane m born 1948.

#### 9 R e g i m e n t s :

|               |           |                                  |
|---------------|-----------|----------------------------------|
| 595 Regiment  | Leader    | Initiated                        |
| Matlakana     | Molefi    | 1860-70?                         |
| Mafenya       | Setšhele  |                                  |
| Mafitlhakgomo | Itshekeng | when MOEFI was chief<br>1881-94? |
| Mapulana      | Bašiamang | 1881-94?                         |
| Makapula      | Phiri     | ?                                |

596 Under the influence of Christianity circumcision was abandoned probably before the beginning of this century. The girls' regiments bear the same names as those of the men.

#### 10 P o l i t i c a l o r g a n i s a t i o n s :

597 Much of the traditional life of the tribe was destroyed by Christianity long ago. The chief nevertheless still has considerable authority. The deputy of the present chief is his uncle Gerson. There still is a secret family council (khuduthamaga) for the preliminary discussion of difficult and important matters.

598 Listed in the order of their rank, the clans are:

|   | Clan(kgôrô)                | Clan heads<br>(kgosana) | Totem             |
|---|----------------------------|-------------------------|-------------------|
| 1 | Melato                     | Rankwe                  | phiri (hyena)     |
| 2 | Molatši                    | Molatši                 | "                 |
| 3 | Najwani                    | Serame                  | "                 |
| 4 | Tsco                       | Nwagi                   | "                 |
| 5 | Modisane                   | Modisane                | tlou (elephant)   |
| 6 | baKwena from<br>Basutoland | Tamporo                 | kwena (crocodile) |
| 7 | baKwena ba ga<br>Motswana  | Ratsaiyane              | kwena             |

A few families that previously lived on European farms have joined the tribe but do not belong to any of the above clans.

599 The council (lekgotla) is composed of the heads of the clans, its leader being the chief's uncle Gerson. No fee is payable to institute an action. Lands (nowadays about 7 acres per family) are allocated by the councillors. Beer parties are not allowed on Sundays. Drumming is not allowed in more than one family at a time. There is also a strict law which aims at keeping the water clean.

#### 11 S o c i a l :

600 The rank of an individual is determined by that of his clan. There are practically no distinct social groups. Polygamy has been abandoned. Bride price cattle (bogadi), which are handed over before marriage, range from an average of 2-6 head of cattle up to 10. Money may be substituted at the pre-war equivalent of £5 per beast. As in all other tribes of the district, illegitimate births are frequent. Men help their womenfolk not only with ploughing but also with weeding and other agricultural tasks. Hooligans (tsotsis) and people influenced by subversive propaganda in the towns dare not disseminate their "modern" ideas in the tribe.

#### 12 B e l i e f s :

601 Few of the old beliefs have survived as the

TABLE IV. RUSTENBURG. SYNOPTICAL TABLE OF POPULATION IN RELATION TO LAND AND STOCK.

|   | Estimate of population present in district Based on 1946 census | In 1950 with increase | Tax-payers 1950 | Estimated total strength of tribe in 1950 | Area in morgen | Area in sq.miles | Cattle units  | Population p. sq.mile | Cattle units per 100 persons (incl. Trust) | Cattle units per sq. mile | Over stocked (at 8mgn. p. C.U.) |
|---|---|-----------------------|-----------------|---|----------------|------------------|---------------|-----------------------|--|---------------------------|---------------------------------|
| baFokeng (baKwena)  | 14,000  | 15,200                | 4,930           | 19,000 - 21,000                           | Trust 79,095   | 261 (12,867)     | Trust (2,314) | 58                    | 76   | 47                        | 24%                             |
| baKwena ba Mogôpa   | 4,360   | 4,800                 | 1,720           | 6,000 - 7,000                             | Trust 29,231   | 96.8 (4,287)     | Trust (6,341) | 50                    | 115  | 65                        | 71%                             |
| baKwena ba Modimosana ba (Mmatau.   | 1,790   | 2,000                 | 345             | 2,700 - 3,200                             | Trust 3,103    | 10.3             | Trust (954)   | 97                    | 68   | 93                        | 145%                            |
| baKwena ba Modimosana ba (Maaka.  | 1,670   | 1,800                 | 220             | c.2,000                                   | 4,945          | 16.4             | 873           | 110                   | 44   | 54                        | 42%                             |
| baKwena ba Modimosana ba (Matlhaku.   | 3,860   | 4,300                 | 1,380           | 5,300 - 5,800                             | Trust 25,532   | 84.5 (12,424)    | Trust (2,464) | 51                    | 95   | 29                        | -14% under                      |
| baTaung ba ga Selale  | 490   | 550                   | 115             | c. 600                                    | 1,009          | 3.3              | 403           | 167                   | 67   | 122                       | 255%                            |
| baPô "No.1"   | 3,000   | 3,300                 | 1,050           | 4,000 - 4,300                             | Trust 9,675    | 32 (299)         | Trust (1,752) | 103                   | 45   | 55                        | 45%                             |
| baTlôkwa ba ga Bogatsu  | 3,270   | 3,600                 | 1,150           | 4,000 - 4,500                             | Trust 12,786   | 42.3 (21,269)    | Trust (680)   | 85                    | 117  | (16)                      | -58% (-46%) under               |
| baPhiring   | 2,700   | 3,000                 | 800             | 3,400 - 3,700                             | (Marico: 5,239 | 17.3 (3,731)     | 2,397         | 101                   | 71   | 81                        | 113%                            |
| baHurutshe ba Mokgatla  | 1,510   | 1,700                 | 320             | 2,000 - 2,200                             | 4,300          | 14.2             | 1,728         | 120                   | 86   | 123                       | 225%                            |
| baPhalane   | 1,570   | 1,700                 |                 | c.2,100                                   | c.3,000        | 9.9              | c. 1,100      | 63                    | 64   | 110                       | 189%                            |
| baKgatla  | 770   | 780                   |                 | c. 800                                    | Nil            | Nil              | Trust(c. 250) | -                     | ?  | -                         | -                               |
| baKwena ba Modimosana ba (Ramanamêla.   | 1,000   | 1,000                 |                 | c.1,200                                   | Nil            | Nil              | ?             | -                     | ?  | -                         | -                               |
| Totals for the tribes   | 39,990  | 43,730                | 12,030          | 53,100 or more                            | 158,876        | 526.1            | } 31,006      | 91                    |  | 53                        | 39%                             |
| Native privately-owned land (as far as not incl. in tribes above)             |   |                       |                 |   | 17,628         | 58.4             |               | 57                    |  | 77                        |                                 |
| Trust farms   | 1,530   | c. 500                | 194             | c. 500                                    | 58,080         | 192.6            | 10,026        |                       |  | 52                        | 37%                             |
| In mines, industries, town locations of the distr., on Europ.farms and others | 26,480  |                       | 5,776           | c.26,500                                  | -              | -                | -             | -                     | -  | -                         | -                               |
| Totals: Rustenburg district   | 68,000  | 81,000                | 18,000          | -   | 234,853        | 764.4            | 41,032        | 57                    | 77   | 54                        | 40%                             |
| Totals: Pilansberg district   | 41,000  | 44,500                | 12,973          | -   | 442,339        | 1464.7           | 41,404        | 67                    | 114  | 28                        | -25% under                      |
| Totals: mag.distr.Rustenburg  | 109,000   | 126,000               | 30,973          | -   | 677,192        | 2229.1           | 82,436        | -                     | -  | -                         | -                               |



tribe and, above all, its chiefs came under Christian influence at a very early date. Prayers for rain are still offered to the chief's ancestors under a certain large tree, but rain medicine is no longer scattered on the lands. Formerly the beast that was sacrificed in connection with the rain ceremonies, had to be slaughtered by the leading Hurutshe chiefs. I was told that there were no medicine-men (dingaka) left, but that one old man had good remedies for diseases.

### 13 Churches and schools :

602 In 1863 Wilhelm Rabe, the first missionary of the Hermannsburg Mission, was invited to start work in this tribe, and in 1872 the station Emmaus was established. Since then 7,000 tribesmen and others living on the adjoining farms have been baptised. The outstations of Emmaus are: Mazista, Syferfontein, Vlakfontein, Koster urban location, Grootpan (Lichtenburg district) and Tafelkop (Ventersdorp district).

603 A minister of the Wesleyan Methodist Church (about 20 members) comes from Vendersdorp to conduct services. Virtually the whole tribe is Christian.

604 There is one government-aided school in the reserve, with 6 teachers and about 330 pupils. A school in the Koster urban location with 7 teachers is attended mainly by Phiring children. The government-aided mission schools at Mazista, Syferfontein and Vlakfontein also have some Phiring pupils. I estimate that 75% of the children of school-going age attend school. There is no youth organisation.

### 14 Mode of settlement :

605 The village, Medirwe, is spread over two hills. The individual homesteads stand fairly far apart. The average homestead consists of a rectangular living hut and two huts for cooking and storing grouped round a courtyard. The whole is enclosed by a wall of large, upright slabs of slate. This material as

well as other stone is used to make the walls of cattle kraals. Walls of buildings are built of burnt brick made by the people themselves. The furniture is commonly of European make.

#### 15 Material culture :

607 Only a few granaries (sefalana) are still in use. Pottery is made locally, but also imported from the bushveld. Mats (losêmê), baskets to carry grain (tlatlana), ordinary baskets (seroto), different shapes of calabashes and riems are still used and manufactured. As there are no trees, wooden dishes and mortars are bought from people in the bushveld.

608 Everyday European household utensils as well as sewing machines are to be found in most houses. Many men have bicycles.

#### 16 Tribal marks and dress :

609 As in the other tribes of the district, everybody wears European clothes.

#### 17 Cattle and pastoralism :

610 The cattle are of Afrikaner and Native type. According to the agricultural census the tribe owned the following stock:

|         |      |       |       |
|---------|------|-------|-------|
|         | 1905 | 1948  | 1950  |
| Cattle  | 339  | 1,694 | 1,882 |
| Goats   | 711  | 529   | 633   |
| Sheep   |      | 945   | 1,312 |
| Horses  |      |       | 63    |
| Donkeys |      |       | 184   |
| Pigs    | 155  |       | 195   |

The following table shows how the ownership of livestock is distributed over a sample (1948) of 113 families:

| No. of animals | Number (Cattle) | of families (Sheep) | (Goats) |
|----------------|-----------------|---------------------|---------|
| nil            | 3               | 53                  | 71      |
| 1-10           | 37              | 25                  | 19      |
| 11-20          | 47              | 20                  | 18      |
| 21-30          | 16              | 9                   | 1       |
| 31-40          | 5               | 3                   | 2       |
| 41-50          | 2               | -                   | 1       |
| 51-62          | 1               | 2                   | 1       |

Besides, two families own 79 and 144 head of cattle respectively and one family, 103 sheep.

611 This tribe owns more horses than does any of the tribes in the district. The usual cattle diseases occur. There is some overstocking (113%) as there are no Trust farms in the neighbourhood.

#### 18 Agriculture :

612 The average family has 2-4 lands in different parts of the reserve. Nowadays only 7 acres can be allotted to a man who has his own homestead. According to the agricultural census the tribe had the following agricultural production:

|               | 1905 | 1949 | 1950  |
|---------------|------|------|-------|
| Bags of Wheat | -    | -    | 16    |
| Maize         | 40   | 148  | 436   |
| Sorghum       | 324  | 291  | 1,039 |
| Beans         | 10   | ?    | 65    |
| Potatoes      | 36   | ?    | ?     |

613 In 1950, 433 mgn. had been under cultivation. The varieties of sorghum grown are: mantšakane (red, tall), tshabatsiê (red, short), mamafosa (white, tall), lesêtlhê (white, short). Other crops are: beans (mostly European), sugar cane, melons, pumpkins, sweet potatoes, and wheat (only at the chief's place). There is irrigation water for lands, most of them belonging to the chief. No manure is used. Peaches, figs, and apricots are grown but no citrus. Grain is stored in bags. During the last 7 years there was no surplus grain for sale.

## BAPHIRING

### 19 Economics :

614 This tribe is neither poor nor rich. Nearly every man and many women work in town for many years, but few men go to the mines. In the olden days they used to go to the Kimberley diamond mines. A man who returns home from work in town gives a present of about 2/6 to the chief. At harvest time women and children work on nearby European farms for 1 to 2 shillings per day. Few of the men work on farms. Cattle are sold to obtain cash to pay taxes and buy furniture, clothing, household utensils and necessities. There is one European store.

### 20 Health :

615 Health conditions are similar to those encountered in the other tribes of the district. There is one clinic with one Native nurse. A European doctor comes from Koster once a week. There is no borehole. Drinking water is fetched from the little stream that runs through the reserve.

### 21 Sources :

616 The foregoing material was obtained at the chief's place in February 1949 from the chief, his councillors, and some old men.

1 D i s t r i c t :

617 Rustenburg, Transvaal.

2 N a m e o f t r i b e :

618 baHurutshe ba Mogatla. Totem: Tshwene(baboon). They belong to the western Tswana group.

3 C h i e f :

619 NOGÊ MOOKETSI, born in 1904, regiment: Magakgosi. Assumed duty on 21st December 1933, with civil and criminal jurisdiction. Residence: Koffykraal 619 in Thêbê's Location, P.O. Straatsdrift. He is a member of the Pentecostal Holiness Church and understands Afrikaans, but is not educated.

4 L a n g u a g e :

620 Western Tswana, a dialect that differs slightly from that of the Kwena and the Kgatla.

5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

621 The tribe owns the farms Koffykraal 619 (2699 mgn 452 sq.rds.) and Zanddrift 308 (1600 mgn); total 4300 mgn.

622 Thêbê's Location lies in the north-eastern corner of the district, 85 miles from Rustenburg via Marico dam and 30 miles from Groot Marico. The baHurutshe also call it "Madikwe" and "Mokgatlestad". There is a bus service to Groot Marico.

623 The altitude is between 3100 and 3400 ft. The rain station No.1297 on Schuinsdrift 283, 5 miles further south, recorded an average annual rainfall of 22.77 in. on 53 days for 1926-1935. The Toelanie

(Tholwane) River passes through Zanddrift while the Marico River forms the western border of the reserve. Towards the Marico River the land is more densely covered with trees and thorn scrub vegetation.

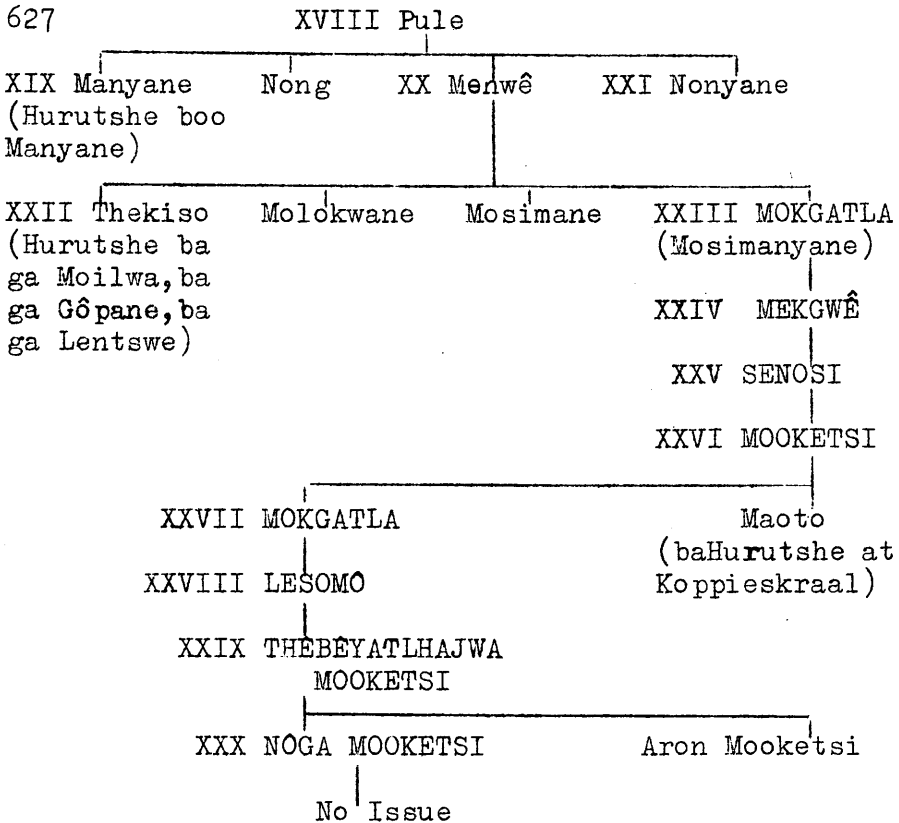
624 The tribe is the second smallest in the district. At the census of 1946 there were 1,011 members of the tribe (426 males, 585 females) on the tribal land and 503 (253 males, 250 females) on European owned farms. By natural increase up to 1950 the population of the tribe will amount to 1,650, not including 350 to 450 workers who are temporarily away from the district. I estimate the total population of the tribe at 2,000 to 2,200. In January 1951 there were 320 taxpayers registered. The density of the population on the tribal land is 120 persons per sq. miles.

#### 6 M i g r a t i o n s and affinities of tribe :

625 This Hurutshe branch originated at Kaditshwene on Bloemfontein 223, Marico district). Between 1823-4 and c.1832 they settled at Mosega (Zendelingspost 268, near Jacobsdal, Marico district) together with all the other Hurutshe. From there the tribe went southwards and settled at Kolosi (Bokkraal, in Ventersdorp district) and later (c.1845) at Malêjane (Ventersdorp district, whereabouts unknown) south of Kolosi. In the course of the years between 1840 and 1874 the Hurutshe boo Mokgatla lived at the following places: Bošabane (Lindleyspoort 102, near Tlôlwe's Location), Nkuthamane (on the Tholwane of "Toelanie" River near Silverkrans post office), Marapalalwe (Roodewal 263) south of Nkuthamane. In 1874 they settled on Koffykraal 619 and bought the farm.

626 The baHurutshe boo Mokgatla are related to the other Hurutshe tribes described in "The tribes of Marico district" Ethnological publications, Native Affairs Department. The Hurutshe boo Mokgatla on Koppieskraal 272, Marico district, under headman Saul Mooketsi are a branch of the tribe under discussion, but are also independent. There has been little intermarriage with the neighbouring tribes.

7 Skeleton genealogy of chiefs :



8 History and genealogies of chiefs :

628 My informants knew very little about the history of the tribe prior to 1830. The earlier history of the Hurutshe is described in "The tribes of Marico district" Ethnological publications, Native Affairs Department. The centre of the baHurutshe is Marico district where we find two main groups: 1) baHurutshe boo Manyane at Motswedi in the Moilwa Reserve, those at Dimawe on Kolobeng River in the Bechuanaland Protectorate, and baHurutshe ba ga Suping; 2) baHurutshe ba ga Gôpane, ba ga Lentswe and ba ga Moilwa. The tribe under discussion is a junior branch of the latter group.

629 Around c.1700, the first head of this tribe was XXIII MOKGATLA, also called MOSIMANYANE, who was a younger brother (unknown of which hut) of the Hurutshe chief XXII Thekiso. The Hurutshe dual capital between c.1500 and 1823-4 was Tshwenyane (Mezeg 139, near the post office Enzelsberg, Marico district) and Kaditshwene (Bloemfontein 223). The heads of the tribe under discussion were sub-chiefs in charge of Kaditshwene. They became more and more independent, because - as it appears to me - Thekiso and later his sons did not always live at Tshwenyane while Tshwenyane was still the Hurutshe centre.

630 Of their first four chiefs my informants only remembered the names: XXIII MOKGATLE, XXIV MEKGWE (also called MENWE after his grandfather XX Menwê), XXV SENOSI and XXVI MOOKETSI.

631 Reverend John Campbell ("Travels in South Africa" second Journey, London 1822, p.227, 224) who visited the Hurutshe at their principal town, "Kurrechane" (Kaditshwene on Bloemfontein 223) in May 1820, became acquainted with the old chief "Sinosse" (XXV SENOSI) and his adult son "Moketsi" (MOOKETSI). He described the interesting pictures painted on the walls of SENOSI's huts and said of him that he was in charge of a ward at "Kurreechane", which was as large as that of the Hurutshe regent "Linqueling" (Diutlwileng) who invited him to an official beer party. SENOSI was married to Moketwane and had the following sons: "Moketz" (MOOKETSI), "Paiwhai" (Phešwe or Pego), "Habbooneywey" (Gaboneu), "Mohamme" (Mogame), "Lekooroo" (Dikhudu) and "Mahakabbai".

632 XXVI MOOKETSI, who succeeded his father SENOSI, had two sons in the first house, MOKGATLA and Mokgatlanganyane, and two sons in the second house, Maoto and Tsotse. Tshwenyane and Kaditshwene were destroyed partly by fire caused by the baKgatla ba Mmanaana and completely a few years later (in 1823-4) by Sebetwane and his followers. All Hurutshe now trekked to Mosega (Zendelingspost 268, near Jacobsdal, Marico district) where they lived until they fled from Mzilikazi in c.1831-2 and went to Kolosi (Bokkraal, Ventersdorp district).



633 After Mzilikazi had left Transvaal in 1837, they went further south to Malêjane (Ventersdorp district), where they lived on farms. The chief at Malêjane was XXVII MOKGATLA. Some families are said to have remained at Malêjane as squatters.

634 A few years after, the Hurutshe boo Mokgatla settled at the following places: Bošabane (in the Zwarttruggens Hills, east of the Elands River and (Lindleyspoortdam), Nkuthamane (on the Toelanie River near Silverkrans), Marapalalwe (Roodewal 263) on the Toelanie River south of Nkuthamane, where the Hurutshe had lived long before. In 1874 they bought the farm Koffykraal 619. The tribe then had three villages: 1) Madikwe or Mokgatlestad on Koffykraal, 2) Sasape on Haakdoornlaagte 162, of which the sub-chief was Phuti, and 3) Ga-Rammu or Matwane, on the western part of Pagskraal 67, under the sub-chief Olekeng.

635 During the last years of his life XXVII MOKGATLA seems to have assisted his father MOOKETSI. My informants say the MOOKETSI died at Koffykraal, after 1874. If this is correct, he must have reached an age of 100 years or more.

636 During the Sekukuni war of 1879, the regiments Malokwani and Majapôô were sent by chief XXVII MOKGATLA to help the Boers. XXVII MOKGATLA had the following wives and issue:

- 1 Petsane, great wife, from Maletete tribe, died young  
a LESOMÔ m
- 2 Moethi, a sister of, and substitute for Petsane  
a Jeremia Sekhutho m
- 3 Matsibe a member of the tribe of the Mathunyane  
clan  
a Seakeng f md Levi, son of her paternal uncle  
Maotwe  
b Phuti m
- 4 Nthote, the baHurutshe of Dinokana  
a Serake m

- b Monametsa f md to a member of the Hurutshe  
at Kolobeng (Bech. Prot.)
- c Matsono f md to a member of the baKgatla  
ba ga Kgafêla

XXVII MOKGATLA died in c.1889.

637 MOKGATLA was succeeded by his eldest son, XXVIII LESOMÔ, who was born c.1830. He was already an old man when he became chief, and only ruled 3-4 years until his death in 1892. LESOMÔ had the following wives and issue:

- 1 Mamokgoši, of the Moneng clan of the tribe
  - a THEBÊYATLHAJWA MOOKETSI m
  - b Mokgatle m
  - c Mokgatlenyane m
  - d Nkedi f md to a member of the tribe
- 2 Mangaka, a member of the tribe of the Phefô clan
  - a Moromongwe m died in youth
  - b Mokupi f md by a member of the tribe
  - c Kefilwe f md by a member of the tribe
  - d Mokoteng f md by a member of the tribe
  - e Seole f md by a member of the tribe

The above mentioned ( ) Mokgatlenyane, the present chief's uncle, has the sons: Matiki of the first hut and Mogamme of the second hut.

638 LESOMÔ was succeeded by his eldest son, XXIX THEBÊYATLHAJWA MOOKETSI, who was born in c.1851, and ruled for over 40 years. THEBÊYATLHAJWA had the following wives and issue:

- 1 Sekgabo a member of the royal clan
  - a Moloi m died in youth
  - b NÔGÊ MOOKETSI m
  - c Maphudufudu f md by a member of the tribe
  - d Puani f md by a member of the tribe
  - e Ketlhogetse f md by a member of the chief's  
family
- 2 Monye of Moneng clan, of the tribe
  - a Aron m not yet married.

THEBĒYATLHAJWA MOOKETSI died on 24th Aug. 1933.

639 During the rule of THEBĒYATLHAJWA in 1898, a proclamation was issued defining the rights of squatters and settlers, after which the European farmers caused the tribe to leave the two villages on Pagskraal and on Haakdoornlaagte. While part of those inhabitants settled at Koffykraal, others left the district.

640 In the same year and prior to the proclamation two sons of Maoto, Ratlala Joseph and Mokgautse Samson, and their followers left and settled on the European-owned portion of the farm Koppieskraal 272 (Marico district). In 1912 they bought the southern portion of the farm. Maoto, a younger brother of XXVII MOKGATLA, had the following wives and issue:

- 1 Makolobe, great wife, a moHurutshe from Dinokana
  - a Metswi Lazarus m (settled on the highveld)
  - b Segolabeng Levi m (remained at Koffykraal)
  - c Kolobe f
  - d Kolojwang f
  - e Mamonang f
  
- 2 Nkatsane, a member of the tribe
  - a Dikeledi f (mother of Herman Thêbê)
  - b Moagi m (remained at Koffykraal)
  - c Kalabatani Aron m (remained at Koffykraal)
  - d Tlhaneke f
  - e Ratlala Joseph m (went to Koppieskraal)
  - f Mokgautse Samson m (went to Koppieskraal)
  - g Matsêwê f

641 THEBĒYATLHAJWA was succeeded by his son XXX NŌGE MOOKETSI, the present chief (see para.619). He married Maotšhaka according to Native custom. Their only daughter Matlhôla died in youth. In 1949 the chief lost his eye-sight.

## 9 Regiments :

642

| Regiment        | Leader   |   |
|-----------------|--|---|
| Maolokwana      | Nkwakwe  | regiment took part in the Sekukuni war in 1879 under the rule of chief V MOKGATLA |
| Majapôô         | Lesomô   | do.   |
| Matlhwane       | Jeremia Sekutlu  |   |
| Majakgomo       | Phefwe   |   |
| Matlakana I     | Seraki   |   |
| Matlakamokgwa   | Thêbêvatlhajwa   | initiated at Koffy-kraal after 1874   |
| Maganêlwa       | Mokgatle   | 1882  |
| Mafitlhakgosi   | Mokgatlanyane  | 1889-90   |
| Matsenêlwa      | Serêtsê  |   |
| Mafitlhakgomo   | Jeremia Ketlhapi-  | Rinderpest 1896   |
|                 | le (father of head teacher at Koffy-kraal, Ramokgadi Haccius Mooketsi) |   |
| Matsayakgang I  | Mothowagae   | 1904  |
| Matladi         | Mmutlanyane  | 1907  |
| Mateani         | Gabonewe   | 1911  |
| Mafolosa        | Wilhelm  | 1916  |
| Maakakgosi      | Nôgê Mooketsi  | 1921  |
| Majakgomo       | Aron   | 1925  |
| Matsayakgang II | Ramokgadi  | 1929  |
| Mafenya         | Monagane   | 1934  |
| Malau           | Selêkê   | 1937  |
| Matlakana II    | Raboane  | 1942  |
| Matlhare        | Metseyabangwe  | 1947  |
| ?               | ?  | 1951  |

643 The girls' regiments have the same names, but female leaders. Initiation ceremonies are still held.

## 10 Political organisation :

644 The tribe is composed of the following clans ("makgotlana") listed in order of rank:

|    | Clan                                 | Head     | Totem        |
|----|--------------------------------------|----------|--------------|
| 1  | baKgosing<br>sub-clan: Mokgatlanyane | Mooketse | tshwene      |
| 2  | Boramaoto                            | Simon    | tshwene      |
| 3  | Pitswe Phefô                         | Maletšwe | tshwene      |
| 4  | Mathunyana                           | Moruti   | tshwene      |
| 5  | Boramagang                           | Gasebone | phofu        |
| 6  | Boramathlapi Modisana                | Mmapuru  | thaga (bird) |
| 7  | Boramatlala                          | Motlale  | thaga        |
| 8  | Thêbê                                | Wesi     | thaga        |
| 9  | Molefe                               | Makgetle | thaga        |
| 10 | Mokalake                             | Nonyane  | thaga        |

645 There are some sub clans, like Moneng, Ramadisane and others, the relationship of which to the Kgosing clan is no longer exactly known.

646 There still exists a private family council for the preliminary discussion of difficult matters. The chief's uncles serve as messengers. There is no longer a personal servant of the chief. The council (lekgotla) is composed of the heads of the clans. Jeremia Mooketse of the Kgosing clan is the next in rank to the chief. Lands are allotted by the chief's councillors.

#### 11 S o c i a l :

647 Generally speaking, the rank of an individual is determined by that of his clan. Most marriages are monogamous but there are a few old men left who have two wives. Whereas in the past bride price (bogadi) was given after the first child was born. The cattle must nowadays be handed over before marriage, both among Christians and pagans. Sororate is no longer practised. As a large proportion of the girls work in towns there are many illegitimate births. Men help their wives in their agricultural work apart from doing the ploughing. A few young men of the tribe have got new and subversive ideas from the towns, but as yet carry little weight in the tribe.

## 12 B e l i e f s :

648 The ancestor cult still exists, but actual rites seem confined to prayers for rain which are made under a sacred tree. Christians apparently do not participate. In the olden days the water used for rain medicine was taken from the Marico River, but this medicine is no longer made. The people complain that the medicine-men (dingaka) of to-day are quacks, who charge exorbitant fees (up to £5) without really helping their clients. Many people are still afraid of witchcraft and turn to the medicine-men for protective magic against witchcraft. Charms (dipheku) are used also to protect newly built houses and fields under cultivation.

## 13 C h u r c h e s a n d s c h o o l s :

649 Since c.1870-2 the Hermannsburg Lutheran Mission has an outstation in this tribe with one evangelist and a church building. The mission has c.500 members here. The Pentecostal Holiness Church (c.100 members) has worked in the tribe since 1920. A Catholic "African Church" (c.50 members) was established between 1926 and 1928.

650 The Hermannsburg Mission runs a school which is now receiving government aid. One of the rooms was placed at the disposal of the Pentecostal Holiness Church for school purposes. The school has 3 teachers and c.170 pupils, who form 30-40% of the children of schoolgoing age. Many parents are lukewarm or hostile towards education and prefer to use their children for domestic work and the herding of cattle.

## 14 M o d e o f s e t t l e m e n t :

651 The whole tribe lives in one fairly large village. As elsewhere in this district, 2-3 huts forming a homestead are arranged around a courtyard (lolwapa). The percentage of round huts is higher

than in any other tribe of the district. The larger dwelling huts, sometimes even the rectangular ones - still have the old Tswana centre-pole to support the roof. The huts are well built and some walls are ornamented. In the yards small and large granaries are to be seen.

652 Even the outward appearance of the village shows that this tribe, like the other two in the north-western part of the district, the ba Matlhaku and baTlôkwa, adheres strongly to the old traditions. On the whole the people seem to possess only the most necessary European furniture, such as chairs, tables and beds, but a few have houses furnished in European style.

#### 15 Material culture :

653 With the exception of clothes and metal objects, the old material culture is still intact, clay-pots, calabashes, mortars, wooden dishes, spoons, mats, baskets, beerstrainers etc. being in general use. Pottery, wood carving, basket and mat-making are still practised. Campbell ("Travels in South Africa", second journey, London 1822 p.228) wrote the following on what he saw in 1820 when he visited SENOSI:..."In some houses there were figures, pillars, &c. carved or moulded in hard clay, and painted with different colours, that would not have disgraced European workmen. They are indeed an ingenious people. We saw among them various vessels, formed of clay, painted of different colours, and glazed, for holding water, milk, food, and a kind of beer, made from corn. They had also pots of clay, of all sizes, and very strong. Every part of their houses and yards is kept very clean. They smelt both iron and copper. The rainmaker took us to see one furnace, in which they smelted the iron. It was built of clay, almost equal in hardness to stone. A round opening was left at the top for receiving the ore, and an excavation underneath for holding the fire, which was open behind and before, not only for admitting the fuel, but also the wind from the bellows."

## 16 Tribal marks and dress :

654 There are no tribal marks. Clothes, hats and footwear are completely European, except for sandals made of motor tyres, old Tswana sandals, aprons for boys (tsêga), string aprons (makgabe) still worn by some girls and babyslings (thari).

## 17 Cattle and pastoralism :

655 The stock consists of Native and Afrikaner cattle. Some cattle are kept on Zanddrift 308 and on the Trust farms Haakdoornlaagte 162 and Brakkuil 118 in Pilansberg district. At present grazing facilities are adequate. At the agricultural census of 1948 the tribe then owned livestock on the following basis:

| No. of<br>beasts | Number<br>(cattle) | of<br>(sheep) | families<br>(goats) |
|------------------|--------------------|---------------|---------------------|
| nil              | 2                  | 48            | 42                  |
| 1-10             | 9                  | 7             | 6                   |
| 11-20            | 18                 | 6             | 14                  |
| 21-30            | 22                 | 1             | 1                   |
| 31-40            | 9                  | 1             | -                   |
| 41-50            | 1                  | -             | -                   |
| 51-60            | 1                  | -             | -                   |
| 146              | 1                  | -             | -                   |

Total stock 1948: 1,362 head of cattle, 158 sheep, 222 goats; and 1950: 1,745 head of cattle, 312 sheep, 473 goats.

657 There are no woolled sheep and only a few horses, mules and donkeys. Among friends it is still customary to lend out cattle (go fisa). The cattle diseases that occur are the same as those prevalent in the other tribes of the district.

## 18 Agriculture :

658 The lands are on Koffykraal 619. Only the older



people have lands in different parts of the reserve. A newly married couple therefore only gets c.8 acres. Ploughing is done with oxen or donkeys, hoes being used for weeding only. There is no irrigation or manuring.

659 The agricultural census of 1948 returned the following number of bags reaped per family, in a sample of 63 families:

| Bags: | No. of<br>(maize) | families<br>(sorghum) |
|-------|-------------------|-----------------------|
| nil   | 52                | 5                     |
| 1-2   | 7                 | 19                    |
| 3-4   | 1                 | 14                    |
| 5-6   | 1                 | 13                    |
| 7-8   | 2                 | 6                     |
| 9-10  | -                 | 2                     |
| 11-15 | -                 | 3                     |
| 45    | -                 | 1                     |

The total production of 1948: 36 bags of maize and 298 bags of sorghum; and of 1950: 15 bags of maize and 258 bags of sorghum.

660 The following crops are grown:

Sorghum (mabêlê): mantšakane (red), letêjane (red and white), tshabatsiê (red and white, short), segaolane (yellowish), rondekop. No lebêlêbêlê (bulrush millet). Beans (dinawa): gopolanare (yellowish), senawana (round with red or black spots), tshilwane (black and white spotted), dithodi (mung beans) up to 1 bag per family, and ditloo (jugo beans); pumpkins and European melons; Sugar-cane; a few European vegetables such as sweet potatoes. Only pure stands are sown, except pumpkins which are interplanted with maize. There are two kinds of calabashes: makgomani (can be cooked and eaten while green), and matlhofa (used for making large containers and ladles). Every family has some fruit trees or plants in the courtyard, the principal ones being oranges, peaches, figs, grapes pomegranates.

661 In normal years yield of 1.25 bags per acre is considered normal. Grain is stored both in granaries and in bags. The first fruit ceremony was last performed during the rule of chief XXVIII LESOMÓ (cf. para.637).

#### 19 Economics :

662 The tribe cannot be said to be rich. Everybody has at one time or another worked in town or in mines on the Witwatersrand, mainly in Krugersdorp and Johannesburg. It is estimated that about 70% work in the mines and 30% in urban industries and as domestic servants. Women do seasonal work on the neighbouring farms (tobacco), but the men avoid farms on account of wages. To meet their expenses most people sell cattle, as there rarely is a surplus of grain that could be sold. There is no store in the reserve, the nearest one is on Straatsdrift.

#### 20 Health :

663 No observations on health conditions could be made in the time at my disposal but there is no ground for assuming them to be different from those generally prevailing in these parts. During the rainy season malaria occurs. A clinic was built in 1951. People have little confidence in European medicine and doctors and say "the pills are all the same for the different diseases". The medicine of their medicine men (dingaka) heals wounds and kills pain. "They do not cut and they do not touch with water!"

#### 21 Sources :

664 The above material was obtained at the chief's place in February and October 1949 from the chief, his councillors, his brother, Ramokgadi Mooketsi, and some old men. The following literature was consulted as check on the data on tribal history obtained in the field.

- van Warmelo, N.J. "A preliminary survey of the Bantu Tribes of South Africa" Department of Native Affairs, Ethnological Publications Vol. V Pretoria 1935
- Transvaal Native Affairs Department "Short History of the Native Tribes of the Transvaal" Pretoria 1905
- Jensen, F.H.W. "Note on the Bahurutshe" Af. St.VI 4 1947 p.176-80
- Campbell, John "Travels in South Africa," second journey, London 1822.

## 1 D i s t r i c t :

665 Pilansberg, Transvaal.

## 2 N a m e o f t r i b e :

666 baKgatla ba ga Kgafêla, totem: kgabo (blue monkey) and kgabo ya mollo (flame) when the men are out on warlike expedition. This tribe is No.33-74 in "A preliminary Survey of the Bantu tribes of S.A."

## 3 C h i e f :

667 TIDIMANE SAMUEL RAMONO PILANE, born 9th June 1907, regiment: Matsama. He assumed duty on 15th October 1949 with civil and criminal jurisdiction after having been installed by the tribe on 14th October, 1949. Residence: Moruleng, Saulspoort Location P.O. Saulspoort. He is a member of the Dutch Reformed Church and was educated at Tigerkloof (1920-27) and Lovedale (1927-32).

## 4 L a n g u a g e :

668 Eastern Tswana, Kgatla dialect.

## 5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

669 The tribe owns the following farms:

| Farm & No.         | mgn  | sq.rds. |                               |
|--------------------|------|---------|-------------------------------|
| Application 984    | 1820 | 281     |                               |
| Blinkklippen 638   | 403  | 374     | (portion A)                   |
| Cyferkuil 372      | 3670 | 289     | ("Matsenyane")                |
| Holfontein 593     | 3460 | 297     |                               |
| Klipfontein 410    | 5    |         | (portion for school purposes) |
| Koedoesfontein 818 | 1371 | 343     | half share of the farm        |
| Kraalhoek 516      | 2927 | 294     |                               |
| Kruidfontein 649   | 3746 | 575     |                               |
| Legkraal 725       | 2094 | 580     |                               |
| Middelkuil 564     | 2179 | 523     | (portion)                     |

| Farm & No.         | mgn    | sq.rds. |   |
|--------------------|--------|---------|---|
| Modderkuil 565     | 3750   | 365     |   |
| Rhenosterkop 1048  | 2579   | 556     |   |
| Rhenosterkraal 653 | 3569   |         |   |
| Rooderand 399      | 657    | 524     | (portion)   |
| Saulspoort 269     | 3925   | 247     | (except a portion of 600 mgn belonging to the mission)  |
| Spitskop 298       | 857    |         | (portion)   |
| Syferkuil 533      | 408    | 193     | (portion A)   |
| Vogelstruisnek 602 | 590    | 546     | (portion D)   |
| Welgeval 749       | 2408   | 98      |   |
| Welgewaagd 535     | 2370   | 503     | (portion)   |
| Wildebeestkuil 733 | 2775   | 142     |   |
| Wilgespruit 631    | 3467   | 63      |   |
| Zandfontein 729    | 2505   | 290     | (except a small Government portion of 4 mgn 39 sq.rds.) |
| total              | 51,547 |         |   |

The following farms are privately owned by members of the tribe:

|                               |        |     |                        |
|-------------------------------|--------|-----|------------------------|
| Doornpoort 251                | 500    |     | (portion)              |
| Koedoesfontein 818            | 1371   | 343 | half share of the farm |
| Spitskop 168                  | 3172   |     |                        |
| Varkvlei 903                  | 779    |     | (portion B)            |
| Vogelstruisdraai 132          | 2488   | 493 |                        |
| Vogelstruiskraal 679          | 2887   |     |                        |
| Welgewaagd 535                | 503    | 421 | (portion B)            |
| Witfontein 215                | 2810   | 95  |                        |
| total of Native private owned | 14,512 | 152 |                        |

670 Saulspoort Location adjoins the Pilansberg in the centre of the district west of the Rustenburg-Thabazimbi railway line. The chief's residence (Saulspoort 269) is about 43 miles north of Rustenburg town, with which it is linked by main roads and bus lines. The location is watered by the river system of the Bier River (Kolobeng), the main tributary of which is the Letlhakole (Brakspruit). The Saulspoort Mission is situated on a little dry course called Moruleng.

The chief's place and main tribal village at Saulspoort is called Moruleng and is situated on the slopes and at the base of a mountain of the same name and the mountain Makakwe. Game is still abundant in the mountains; there are rooibok, wild boars, leopards, baboons, blue monkeys and the usual small game. The scenery of the tribal area can be described as semi-bushveld with thorn scrub and thorn tree vegetation interspersed with patches of more or less poor grass. The tribal land consists of several detached blocks of territory separated by Trust farms; one block is around Saulspoort, another one, the Holfontein section of the tribe, lies in the northern most part of the Native area of the district, and a third one in between these two blocks. The farms Welgeval and Vogelstruisnek lie on the road from Saulspoort to Mabieskraal while Blinkklippen is on the southern border of the district.

671 The altitude of Saulspoort Location is below 3500 ft. in the northern part, but rises to over 3500 ft. in the south-eastern and south-western parts with a maximum height of 5000 ft. near the southern border. The northern block, formerly under the late subchief Dikeme Pilane is 3500-4000 ft., the central block is less than 3500 ft., Welgeval is from over 4000 to over 4500 ft., and Blinkklippen 3700 ft.

672 The annual rainfall in the Kgatla area is as follows:

| Sub-area       | No. of Station | Farm or Place            | No. of years | Inches | Days of rain-fall |
|----------------|----------------|--------------------------|--------------|--------|-------------------|
| southern block | 1363           | Pilansberg<br>Saulspoort | 25-27        | 25.48  | 54                |
| central block  | 1360           | Elandsfontein<br>815     | 3-4          | 18     | 42                |
| central block  | 2841           | Vogelstruiskraal<br>679  | 7-9          | 23.34  | 53                |
| northern block | 1359           | Middelkop 839            | 11-12        | 23.06  | 58                |
| northern block | 2835           | Groeneboom 444           | 5-6          | 22.65  | 63                |

673 The baKgatla are the largest tribe in Pilansberg

district. In January 1950, 5,164 tax payers of the tribe were registered at the Native Commissioner's office. According to the census of 1946, 8,954 persons (3,961 males, 4,993 females) lived on the tribal farms. If the persons on European farms, herds on Trust farms and others are added, the figure amounts to 10,764 (4,906 males, 5,858 females). Up to 1950, the last mentioned population figure increased and can be assumed to be c.12,000. This therefore does not include those who were away in town at the time. About 50 per cent of the working population appear to live in towns for periods. The chief and his councillors assess the total population of the tribe at 28,000 to 30,000 souls. On a more conservative estimate I would put the number of baKgatla in the district at between 18,000 and 25,000. The density of population on the tribally-owned land (51,547 mgn or 170.7 sq. miles) is 70 persons per sq. mile.

674 In the Kgatla Reserve in the Bechuanaland Protectorate there were 13,866 souls (6,236 males, 7,630 females; or 977 unweaned babies, 5,601 under 16 years old, 2,935 over 16, 4,353 old people) according to the census of 1936 of the Bechuanaland Protectorate. If we apply the natural increase of the Native population in the Union of South Africa (1.73% per annum) the present population in the Kgatla Reserve might have grown to about 17,500 persons.

#### 6 M i g r a t i o n s and affinities of tribe :

675 After the baKgatla ba ga Kgafêla had broken away from the baKgatla ba Mosêtlha at Momusweng (near Makapans Location) in the Hamanskraal district probably during the first half of the 17th century, they settled for a short time at different places which they passed on their way towards the north-west and the Crocodile River (Odi). The places known are Ntwane (towards north-west of Makapans Location and near the Moretele, Pienaars River), Momoseu (near Ntwane) and Tsekane (near Leeuwpoot 1336 in Waterberg district, south of the Rooiberg tin mine). Tsekane proving to be unhealthy, they dwelt at Matome (on Tussenkomst 188)

for a while and then settled at Molokwane ("Wliegpoort") at the junction of the Pienaars and Crocodile Rivers, near Ramakok's Location. In the beginning of the 18th century, they lived at Mabule, a hill on Kruidfontein 649 near Saulspoort. During the first half of the 18th century, V KGWEFANE lived at Saulspoort in the Dithubaruba section of Moruleng. VI MOLEFÊ was at Maramapong (at Saulspoort 269). Towards the end of the 18th century, VIII PHETO lived at Sefikile (Spitskop 298, 5 miles west of Northam). X LETSÊBÊ ruled at Mabule (on Kruidfontein 649 at the junction of Modderkuil 565 and Middelkuil 564). When IX SENWÊLO was installed as chief, he moved from Mabule to Tlôkwane (Rhenosterkop 1048). XI MOTLOTLE ruled at Magakwe or Dithubaruba (Kruidfontein 649). XII PILANE built his village at Monamaneng (on Kafferskraal 890). Later he moved to Bogopana (on Witfonteinsrand north-east of Witfontein 215) and from there to Mnamodimokwana (Schilpadnest 233) near the Crocodile River. After the Matebele invasion, PILANE went to live at Motsitle (Mabeskraal). After 1837 PILANE dwelt on the Elands River at Mmasebudule (Rhenosterfontein 887). XV KGAMANYANE lived at Moruleng (the present village of the tribe at Saulspoort). In 1869 KGAMANYANE and many tribesmen left their country and settled at Motshodi (Mochudi) on the banks of Ngotwane River in the present Kgatla Reserve in Bechuanaland Protectorate, after having camped for one year at Tshwene-Tshwene (near Vleeschfontein 207). In the Bechuanaland Protectorate the boundaries of his reserve were defined by Proclamation No. 9 of 1899. The other half of the tribe remained at Saulspoort and acquired the farms mentioned under para. 669.

676 Today there are the following Kgatla tribes:

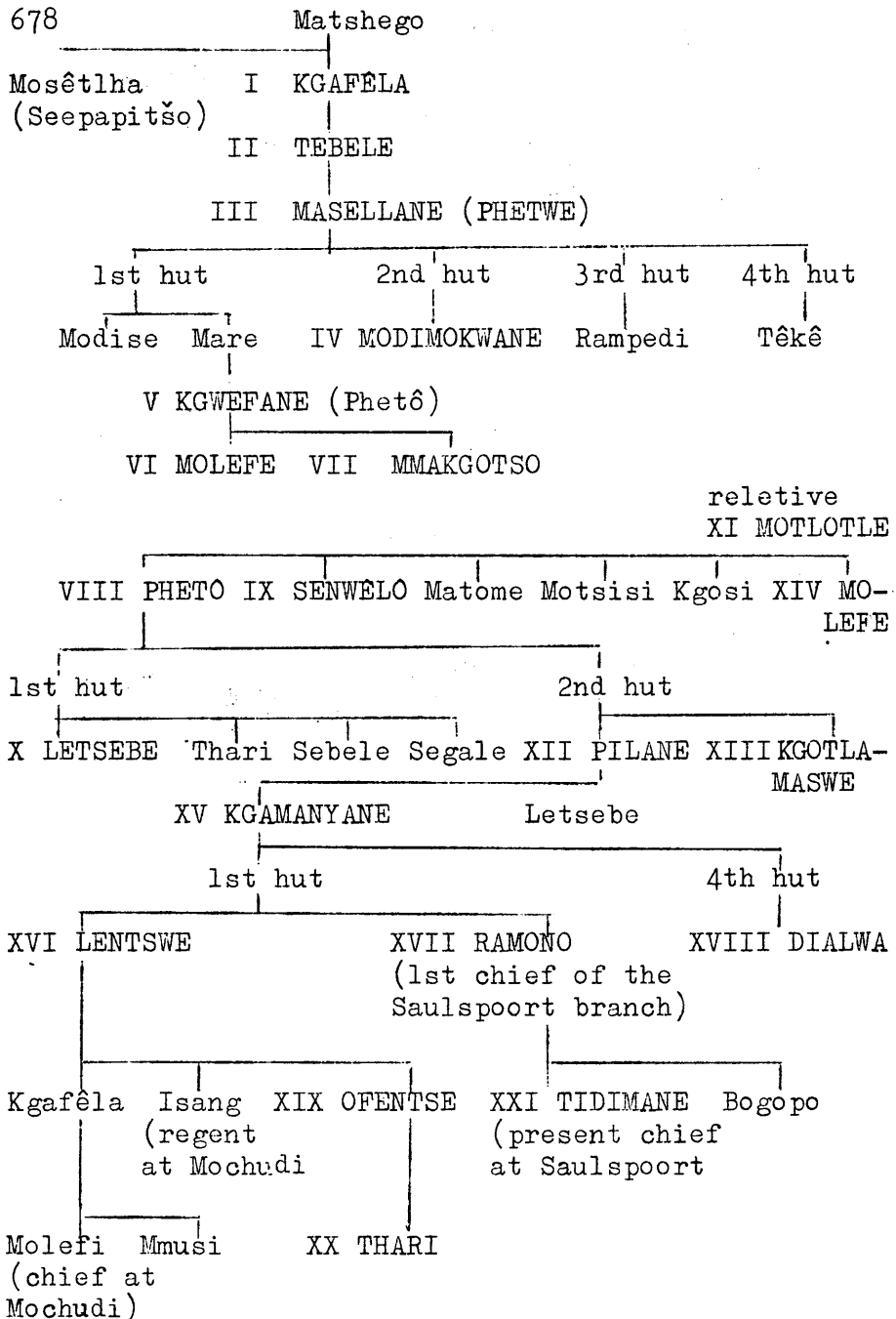
| baKgatla        | District   | Chief           |
|-----------------|--|-----------------|
| 1 ba Mosêtlha   | Hammanskraal<br>Nylstroom<br>Pretoria                | Makôpane        |
| 2 ba ga Kgafêla | a in the Kgatla Reserve in Bechuanaland Protectorate | Molefi Pilane   |
|                 | b Pilansberg,<br>Nylstroom                           | Tidimane Pilane |



| baKgatla         | District   | Chief            |
|------------------|--|------------------|
| 3 ba ga Mmanaana | in the Ngwaketse and Kwena Reserves in the Bechuanaland Protectorate | Gobuamang        |
| 4 ba Mmakau      | Pretoria, Hammanskraal and Nylstroom                                 | Motsepe          |
| 5 ba Motšha      | a Hammanskraal, Pretoria   | Moepi            |
|                  | b Hammanskraal   | Maubane          |
|                  | c Hammanskraal   | Lehau Maloka (f) |
|                  | d Hammanskraal   | Phôpôlô Maloka   |
|                  | e Hammanskraal   | Moêma            |
|                  | f Hammanskraal Nylstroom   | Tšhane           |

677 Some Matebele still live under the Kgatla chief Tidimane on the farms Kraalhoek No. 516 and Rhenosterkraal No. 563; for particulars see para.1309-19.

## 7 Skeleton genealogy of chiefs:



## 8 H i s t o r y and genealogies of chiefs :

679 A full history of the baKgatla ba ga Kgafêlahas been written by I. Schapera. For particulars see his "Short history of the baKgatla ba ga Kgafêla of Bechuanaland Protectorate" University of Cape Town, 1942. It is not likely that further research would reveal much more. I checked his data on the Bechuanaland section with my informants at Saulspoort and found that they did not know more. The following, therefore, is only a short summary of the history of the Kgatla ba ga Kgafêla.

680 Chief Malope, the common ancestor of many Tswana tribes, is also known in Kgatla tradition as an important chief who ruled about the time of the great splitting up of the Tswana tribes. The oldest chief of the parent tribe of the Kgatla is said to have been Mokgatle (Kgabo). The following are the names of the early Kgatla chiefs mentioned by Schapera in his "Handbook of Tswana law and custom" (1938, p. 306).

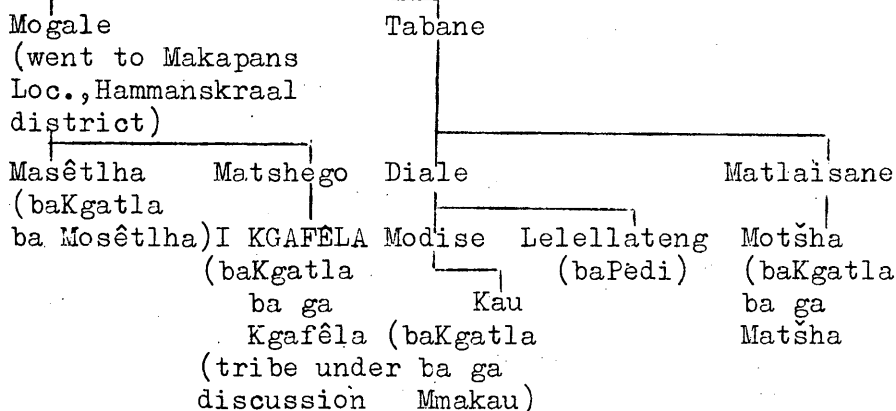
Malekeleke (is said to have been one of the Hurutshe chiefs)

Masilo

Legabo

Pogopi

Botlolo



Chief Mogale lived at Direleng; later his people moved to "Makapan's Location" in Hammanskraal district. It was here that the baKgatla ba ga Kgafêla broke away, probably some time around the end of the 17th century.

681 "The traditions of the baKgatla ba ga Kgafêla relate that Mogale's son Matshêgô had in the great house a daughter only, named Mosêtlha (Seepapitšo) and in his second house a son named Kgafêla. On the death of Matshêgô there was a dispute about the succession to the chieftainship. Some of the people wanted Mosêtlha to succeed, since she was the child of the great wife. The others refused to be ruled by a woman, and said that Kgafêla should become chief, for he was the senior son. The tribe split on the issue, and Kgafêla with his adherents broke away from the rest". (I. Schapera, "Short history of the baKgatla ba ga Kgafêla", p.2). It is said that they first settled at Tsekane, east of the Crocodile River while the Mosêtlha section, or people of Mokopu, remained behind.

682 I KGAFÊLA was succeeded by his son II TEBELE who, in turn was succeeded by his son III MASELLANE (PETHWE). According to A. Sephoti (MS No. 36) some people believe that III MASELLANE was a son of I KGAFÊLA. The latter and II TEBELE died before the tribe crossed the Odi (Crocodile River). Tsekane proved to be a very unhealthy place, so they crossed the Crocodile River, resided at Matome (on Tussenkomst 188) for a while and finally settled at Molokwane ("Vliegpoort"), at the junction of the Pienaars and Crocodile Rivers, near Ramakok's Location. As the country between the Crocodile River and Pilansberg was at that time, under the control of the baTlhako, the baKgatla had to pay tribute to them for being allowed to settle there. At first the baKgatla also had to ask the baTlhako for permission to hold initiation schools. When they first attempted to become independent from the baTlhako, a period of warfare ensued, from which the baKgatla ultimately emerged victorious.

683 III MASELLANE then settled at Mabule (on Kruidfontein 649) a hill to the north of Saulspoort, where he died of extreme old age (according to Schapera).

My own informants said that he also ruled at Sebilong (Swartkop 355 on Kolobeng, i.e. Bierspruit). According to his praise song he was a famous warrior (MS No. 36). He called himself Phetwe, "the deserted one", because his sons had left him, and he foretold that none of his successors would become as old as he himself. His sons, as far as remembered, were: Modise and Mare (of the 1st hut), MODIMOKWANA (2nd hut), Rampedi (3rd hut), and Têkê (4th hut).

684 Modise was killed in a raid on the baRokologadi before he could become chief, and the next eldest son, Mare, died before he could marry his great wife, who had already been chosen for him.

685 Thus MASELLANE was succeeded by IV MODIMOKWANA who, however, refused to beget an heir in the great house. Rampedi and Têkê therefore agreed privately that the latter should take over the girl to bear the legal successor. She bore KGWEFANE, who was brought up secretly. After KGWEFANE had been initiated, they claimed that he was Mare's legal heir. Under the pressure both of KGWEFANE's supporters and the Mabodisa tribe, MODIMOKWANA had to flee the country and V KGWEFANE became chief. My informants believe that MODIMOKWANA moved to Tsekane, but later returned to Mpyane, a spruit at Lesêthla (Kruidfontein 649), where he died.

686 V KGWEFANE lived at Saulspoort among the Ditu-baruba section of Moruleng. During his rule the baRokologadi were finally conquered and now form part of the tribe. The baRokologadi are said to be "people of Sekukuni". The main part of the baRokologadi left the tribe about 1870 and settled at Melorane (Marico district). According to Schapera a section of them in 1890 came back from Melorane and joined the tribe settling at Malolwane (whereabouts unknown). Two of KGWEFANE's sons are known: MOLEFE and MMAKGOTSO. V KGWEFANE died about the middle of the 18th century.

687 VI MOLEFE succeeded his father and lived at Maramapong (E.N.E. of the chief's office on Saulspoort 269). During his time two offshoots of the baKgatla ba Mosêthla, the ba Mabodisa and the ba Madibana, lived

in the neighbourhood and increased the tribe considerably. It is said that MOLEFÊ broke the power of the stronger ba Mabodisa by ordering his men to catch tse-tse flies and infest the cattle posts of the ba Mabodisa with them. The ensuing epidemic deprived the latter of all their wealth and compelled them to join the tribe. The ba Madibana, who probably joined the ba ga Kgafêla voluntarily, had under them the ba Manamakgôtê (ba Tlhalerwa, but not those of Tweelaagte who lived under them about a 100 years later and who came from Nylstroom. They threw off the paramountcy of the ba Madibana and formed a clan of their own under the ba ga Kgafêla (according to Schapera); but no corresponding clan name could be given to me at Saulspoort. MOLEFÊ married a daughter of the Madibana chief who had joined the tribe and the following of his sons are known: PHE-TO, SENWELO, Matome, Dikobe, (?) Motsisi, MOLEFÊ. VI MOLEFÊ probably died about 1780 or later.

688 As the heir was still under age, MOLEFÊ's younger brother VII MMAGOTSO took over as regent. Schapera estimates that he ruled from 1780-1790, but it is more likely he did so 10 or 20 years later. During that time there was a war which is remembered by many tribes. The ba Fokeng, supported by other tribes, attacked the ba Tlôkwa who had the support of the ba ga Kgafêla. The ba Fokeng were conquered and their chief Moseletsane (Sekete) was taken prisoner and killed. This war is described in para. 160 under history of the ba Fokeng, para. 275 ba Mmatau and para. 991 ba Tlôkwa.

689 VIII PHETO (in praise songs also called Ramphojane) was installed as chief after he had become of age. He lived at Sefikile (Spitzkop 298, 5 miles west of Northam). He soon quarrelled with VII MMAGOTSO about the distribution of cattle looted from other tribes. MMAGOTSO left the tribe, lived for some time with the ba Tlôkwa and then went to the Kwena chief, Legwale. He persuaded Legwale to support him in a raid against the ba ga Kgafêla, but they were defeated. Legwale and MMAGOTSO were taken prisoners, but were sent back after a year. PHETO is said to have undertaken several successful cattle raids against neighbouring tribes. During his rule the tribe was increased by the incor-

poration of sections of other tribes, so that PHETO became one of the most powerful chiefs in the area. The following sons of PHETO are known: LETSÉBÉ and Thari (1st hut), PILANE (2nd hut), KGOTLAMASWÊ (3rd hut), Segale (4th hut), Sebele (5th hut). According to Schaper, VIII PHETO died c.1805.

690 When he died his heir LETSÉBÉ was still a minor. So during the first decade of the 19th century, PHETO's younger brother IX SENWÉLO ruled as regent. Trouble arose between him and the heir, because the latter was attracted by a wife of SENWÉLO's, Nketso, the daughter of a local headman. It was common knowledge that he was her lover. When LETSÉBÉ's mother thought that her son's life was threatened, she and her followers decided to kill SENWÉLO first. Hearing of the conspiracy, the latter fled, at the same time sending his regiment to raid cattle from the chief's kraal and bring them to the Mabodisa village. Two regiments were dispatched from the chief's place to recover the cattle. The ba Mabodisa were defeated, both the looted and their own cattle were taken, SENWÉLO himself escaping to his mother's people at Madibana village.

691. Now X LETSÉBÉ was installed as chief (about 1810). He lived at Tlhaka le Moêtse (Middelkuil 564). During his rule the baKwena (now in Bechuanaland Prot.) under chief Motswaselê were defeated by the baNgwaketse and most of their cattle were captured. Being related to the chief's family they asked the baKgatla ba ga Kgafêla for help. LETSÉBÉ sent an army led by his half-brother PILANE and they recovered the cattle and handed them back to the baKwena. It is said that in appreciation of this service Motswaselê offered the land stretching from Mmopane to Ramaselwa to the baKgatla if ever they wanted it.

692 SENWÉLO persuaded some men to kill the chief. He went to LETSÉBÉ's home and stabbed him to death as he came out of his hut. LETSÉBÉ's adherents, including his brother Thari, thereupon fled to the baFokeng at at Mmakogongwane (whereabouts unknown).

693 IX SENWÉLO moved from Mabule to Tlokwane (Rhe-

nosterkop 1048), where he was installed as chief. Before long, however, LETSEBÊ's brothers tried to kill him. They sent some men, who put his hut on fire while he was asleep. SENWÊLO escaped but was severely wounded when he climbed over the fence of his kraal. It was thought that his death, after he had reached Mabodisa village, was due to poisoning.

694 Thàri was still a minor and so his grandmother MmaPheto proposed that one of the relatives of an inferior house should act as regent. The choice fell on XI MOTLOTLE because he seemed to be a man who would not make trouble. He ruled at Magakwe or Dithubaruba (Kruidfontein 649). But he proved worse than his reputation, for he killed nearly all the close male relatives of the chief, except Kgosi, Molefi, PILANE, Kgotlamswe and Segale. Kgosi and Molefi escaped to the baTlhako. MOTLOTLE tried to put PILANE out of the way, too, and sent a man to kill him, but he and Kgotlamswe both escaped to the baTlhako from whom they heard what had happened at home. Thari was stabbed to death while attempting to flee, but Segale and some other men succeeded in hiding themselves. MOTLOTLE's cruel rule was more and more resented by the tribesmen, and they began to leave him. When Sebetwane and his followers, called Malegogwana, were fighting their way to the north after 1824-5, they encountered hardly any resistance in the country of the baKgatla ba ga Kgafêla because of these domestic troubles. MOTLOTLE took to flight. When he came to a Kgalagadi village near Tshwene-Tshwene in the northern part of Marico district, some baKgatla beat him to death with sticks. He was buried under a mounô tree and it is said that the stones heaped on his grave can still be seen. Some baKgatla had taken refuge among the baKwena. The Kwena chief Moruakgomo, after a secret session of his council in the royal cattle kraal, tried to kill them, but a few of them, including Molefi and Segale, two members of the royal family, succeeded in escaping. Near Modipe in the present Kgatla Reserve they found PILANE hunting game in the area between Sekwane on the Marico River and the Sediba-sa-ditlou Pan near Modipe.

695 Later XII PILANE followed the scattered groups



of the ba ga Kgafêla and joined them. Being a senior surviving son of PHETÔ's second hut, XII PILANE became chief of the ba ga Kgafêla and built his village at Monamaneng (on Kafferskraal 890 east of Saulspoort). Later he moved his village to Bogopana (Maroelasfontein 837 on Witfonteinrand) and from there to Mmamodimokwana (Schilpadnest 233) near the Crocodile River. For some time they lived by hunting and used to sell ivory to the Griquas who came from the Vaal River.

696 When Mzilikazi invaded the country around 1828-1830 (according to Schapera in 1825), the baKgatla were too weak to defend themselves and so decided to pay tribute to Mzilikazi in the form of skins, corn and ivory. However, as the baKgatla had conspired with the Hottentots of Barend Barend, Mzilikazi's regiments destroyed the Kgatla villages, took all their cattle away and incorporated the young men into their forces. PILANE fled towards the north to the ba ga Laka of chief Mapela. The author Mogorosi (MS No.412 N.A.D. "baKgatla") describes Mapela as being in the Pedi country. PILANE's halfbrother, MOLEFI, remained behind with a few baKgatla and collected the scattered tribesmen. MOLEFI was on very friendly terms with the Matebele and they trusted him. After some time MOLEFI went to PILANE and asked him to come back to the tribe. Upon their return they found that XIII KGOTLAMAŠWE, one of PILANE's brothers of the third hut, had usurped the chieftainship and refused to pay tribute to PILANE. However, they succeeded in driving KGOTLAMAŠWE away. He went to live at Motsitle, the present main village at Mabeskraal. After some time PILANE again thought he was in danger of being killed by the Matebele and once more fled to the ba ga Laka (c.1835). So XIV MOLEFI was left in charge of the tribe.

697 When towards the end of 1837 the Matebele had gone to the north, XII PILANE returned and built his village on the Elands River at Mmasebudule (on Rhenosterfontein 887). MOLEFI remained with PILANE to assist him, being the only surviving male relative of the chief's family. In 1842 Matebele raiders came from the north and attacked the baKgatla again. Some of PILANE's sons, viz. KGAMANYANE, Mantirisi and Moselekatse, were

taken prisoners. As MOLEFI was on good terms with the Matebele he succeeded in getting these three released. PILANE was helpful to neighbouring chiefs of the baFokeng, the baTlhako and the baRolong-booRatshidi.

698 The names of PILANE's wives and sons, as far as known, are (according to Schapera):

- 1 Mankube, ranked as his great wife, daughter of the Tlôkwa chief Bogatswe
  - a KGAMANYANE m
  - b Bogatswe m
- 2 Morelle, was betrothed to him to become his great wife, but was killed by the Matebele
- 3 Mantshelana was a substitute wife for Morelle
  - a Tau m
  - b Komane m
  - c Mainole m
- 4 Mmadipitse
  - a Tshomankane m
  - b Twenyane m
- 5 Mmakgabo
  - a Mantirisi m (Dikême Pilane who was headman of the northern block and died in December, 1949, was his son)
- 6 Modise
  - a Letsêbé m
  - b Kgabotshwane m
  - c Bothoke m
  - d Diphôtwê m
- 7 Basetsana
  - a Kgari m
  - b Molemi m
- 8 Ntikwe
  - a Rankowa m

- 9 Kenntse  
a Bafšwe m
- 10 Mmakgomo  
a Moselekatse m
- 11 Mmalebonye  
a Kautlwale m
- 12 Sebolêlô  
a Monamo m
- 13 Sakalengwe  
a Kobedi m  
b Pilane m  
c Sekumane m
- 14 Mmati  
a Dikope m

XII PILANE died in 1850 or 1851.

699 XV KGAMANYANE succeeded his father PILANE. Being bad-tempered, he had many disputes with his brothers. Prior to 1861 his half-brother of the fourth hut, Tsho-mankane, left the tribe with many followers and settled at Bopitiko (a hill on Ledig 744, still known by the large Morula tree standing on the cross roads Pilansberg-Mabieskraal and Rustenburg). In 1888, Tsho-mankane's brother Tshwenyane led this section, when they moved back to the tribe and settled at Lesetlheng (Kruidfontein 649). His brother of the fifth hut Letsêbê left the tribe with a large following and joined the baKwena of Setšhele. "Besides these, some Petty chiefs are said to have left the Rustenburg district in 1864, and to have settled on farms in the Heidelberg district" (History of Native tribes of the Transvaal p.28).

700 XV KGAMANYANE lived at Moruleng (the present tribal village at Saulspoort). Since the Matebele had left and the tribes were scattered and weakened, the Boers occupied the country and cut it up into large farms after the British, by the Sand River Convention of 1852 had recognized the independence of the Boers beyond the Vaal River. They regarded the Natives of Transvaal as their subjects and liable to render labour. As among the other tribes of the district, this

led to trouble. Around 1864 when Paul Kruger was field cornet of the Rustenburg district, the baKgatla bought their land for cattle. In 1869, Paul Kruger had KGAMANYANE flogged in public because he had not sent enough men to work on the farms. For this as well as for other reasons KGAMANYANE and many of his followers went to the baKwena at Tshwene-Tshwene and asked for permission to live in their country in consideration of the assistance they had once rendered in recovering the Kwena cattle raided by the Ngwaketse. For one year the Kgatla emigrants camped at Tshwene-Tshwene (near Vleeschfontein or Kalkfontein 207). Early in 1871 they settled on the banks of the Ngôtwane River at Motshodi (Mochudi), 50 miles from Molepolole. Tshomankane and his followers then remained behind at Bopitiko. To support the S.A. Republic against Sekhukhune in 1879 the tribe sent the regiments Matukwe, Mafatla and Matlakana.

701 XV KGAMANYANE had about 48 wives and by some 30 of them he had sons. As far as remembered by my informants he had the following wives and issue:

- 1 Nkomeng, a member of the tribe
  - a Maganêlô m
  - b Senêo<sup>^</sup> f
  - c ? f
  - d Segale m
  - e Modise m
  - f Mapidio f
  - g Motšhele m
  
- 2 Dikolo, great wife, da. of a Tlhako chief at Maleskraal
  - a LENTSWE m
  - b Ntsadi f
  - c Tsinangwe f
  - d RAMONO m
  
- 3 unknown
  
- 4 Mmalešage (@ Nthebeng), a member of the baTlôkwa at Gaberones
  - a Lesăge m
  - b Matlapeng m

- d DIALWA m
- 5 Mmamokôkê (Mpafi)  
 a Mokôkê m  
 b Sebêwane f  
 c Mpolêla m
- 6 Lepono a daughter of a baPô chief  
 a Totwe m
- 7 Mmalenare, a member of the tribe  
 a Poni m  
 b Setlonyane f
- 8 Mmapoulwe @ Mosotho, a member of the tribe  
 a Poulwe (Paul) m  
 b Mothibe m  
 c Sekgoma m  
 d Mokgadinyane m
- 9 Selolwang, a member of the baKgatla ba Mosêtlha  
 a Motshwane m
- 10 Mmantshesane, a member of the baTlôkwa of Gabe-  
 rones  
 a Masebane m  
 b Mmabisi f  
 c Pete m ?
- 11 Mmamogau, a member of the tribe  
 a Kupakang m  
 b Ntuka f  
 c Maponyane m
- 12 Mokgethi, a member of the tribe  
 a Ramorojana m
- 13 Mosêtlhê, a member of the baPô  
 a Mogale m
- 14 Keiseng, a member of the tribe  
 a Botôkwe f  
 b Ramfolo m  
 c Lesenyo f  
 d Diphôtwê m

- 15 Nkomeng, a member of the tribe  
 a Rammenane m  
 b Jautse m  
 c Setsêbê m  
 d Maganêlô m
- 16 Letlhobokwe, a member of the tribe  
 a Ntita m
- 17 Pêête, who came from Basutoland  
 a Nkatlhe f  
 b Letsêbê m  
 c Kgabotshwene m  
 d Mošwêšwê m
- 18 Bagomi, a member of the tribe  
 a Rampedi m  
 b Bagomi f
- 19 Mantlha, a member of the tribe  
 a Rakanyane m  
 b ? f  
 c Moji m  
 d Mokotedi m  
 e Loube m  
 f ? f
- 20 Mmadikeledi, a member of the tribe  
 a Mathudi f  
 b Kgari m  
 c Molemi m
- 21 Mapule, a member of the tribe  
 a Molomowatau m  
 b Makgotso m  
 c Maantlo f  
 d Matobani f
- 22 Mmokotse, a member of the tribe  
 a Mokgalagadi m  
 b ? f  
 c Phetô m  
 d Masuge m

- 23 Mosaye, a member of the tribe  
 a Modiane f  
 b Ramokokole m  
 c Matshadi f
- 24 Mmaserufe, a member of the tribe  
 a Serufe f  
 b Ramona m  
 c Motswere f  
 d Semani f
- 25 Tselane, a member of the tribe  
 a Thakeng f  
 b Ramatlhari m

XV KGAMANYANE died in 1874. They brought the corpse from Motshodi (Mochudi) to his old village Mmasebudule (Rhenosterfontein 887) and buried it there, because they were afraid that the baKwena might invade their country, capture Motshodi and use KGAMANYANE's remains to bewitch the baKgatla.

702 XVI LENTSWE succeeded his father. There were some people who did not regard LENTSWE's and RAMONO's mother as the legal great wife because Nkomeng had been married first. In 1875 the Kwena invasion which they had feared took place. The Kwena force, led by Sebele, Setšhele's son, succeeded in entering Mochudi, but the baKgatla had received timely warning and had planned their strategy. The Kwena were repelled and had to flee, leaving about a hundred casualties behind. After that the Kwena began making cattle raids on the Kgatla and killing people who worked alone in the fields. In June 1876 LENTSWE sent five regiments, supported by the baTlôkwa of Matlapeng, to raid the cattle of the Kwena. However, when they were passing near Molepolole they had to flee and leave the cattle behind. This continual raiding and the consequent neglect of agricultural pursuits led to economic distress among both tribes. Hostilities continued until 1880, and KGAMANYANE's eldest son, Maganelo, had been killed in a fight. Finally a British Commission was appointed. LENTSWE however, did not agree to the proposals made by this commission as he

refused to regard himself as a subject of Setšhele. So the strife between the two tribes went on for some years more until, in 1883, the Rolong chief of the time made an attempt to unite the tribes of the north in a common front against the Boers. It was only then that the quarrel between Kwena and the Kgatla came to an end.

703 In 1885 Sir Charles Warren was sent out from England with a strong expeditionary force and the country became a British Protectorate. For a long time both Setšhele and the Europeans regarded the baKgatla as being under the paramountcy of Setšhele, also as far as the granting of concessions to Europeans was concerned. LENTSWE was suspected of being more sympathetic towards the Dutch in the Transvaal than towards the British authorities in Bechuanaland. In 1884-5 the Austrian traveller Emil Holub visited the baKgatla of chief Lentswe. The remarks about the tribe in his book "Von der Capstadt in das Land der Maschukulumbwe" (Vol. I. p.136-8) read as follows:

704 "Zwei weitere Tageszüge nach Norden brachten uns zur Transvaalgrenze, brachten uns an Tschuni-Tschuni vorüber nach einem am Marico jüngst erbauten Bakhatladorfe, wo ich mich zu einem zweitägigen Aufenthalte entschloss, um die Ufer des Flusses zu untersuchen. ....Es waren Lyntsches Bakgatla, welche mir das Thier verkauften, ein Betschuanastamm, der in seiner Cultur und seinen Bedürfnissen in Folge eines intensiven Verkehres mit Transvaal höher steht als seine Nachbarn, allein durch seinen diebischen Charakter allgemein verrufen ist. Schoschonger Kaufleuten, welche diesen Weg zogen, wurden oft schon bei Nacht die Wagenwand und die das Gepäck festhaltenden Riemen durchschnitten und Waaren gestohlen. Im Winter, wo sich das Gras im Maricothale länger hält und der Notuany, bis auf geringe Lachen austrocknend, nicht hinreichendes und nur schlechtes Trinkwasser für Mensch und Vieh bietet, zieht der Bakhatla mit seinen Rindern, seinen grossen Ziegenheerden und den Fettschwanzschafen nach dem Marico. Was wir also am linken Ufer des Marico, dem wir auf unserem Zuge nach Norden, nach Schoschong und dem Zambesi zwei Tagreisen lang folgen, an Gebäuden antreffen



sind eben die periodisch bewohnten Hütten und Gehöfte der Viehhüter und ihrer Familien".

705 In 1887 some small villages scattered about the district Pilansberg were removed to the centre of the tribal area around Saulspoor.

706 When in 1890 the Republican Government asked for the Kgatla country to be incorporated into the Transvaal so that the baKgatla might be administered under one Government, a pretext was found for keeping LENTSWE and his people under British Protection. In 1894 a conflict over the boundary arose with the baMaNgwato under chief Khama. The Bechuanaland Administration, assisted by members of three tribes, decided that the territory under dispute was part of Khama's country, and LENTSWE protested in vain. In 1895 the Imperial Government planned to hand the administration over to the British South Africa Company, but the baKgatla as well as all the other Tswana chiefs protested and wanted to remain under the rule of Queen Victoria. Their wish was respected but at the same time a hut-tax was introduced and some of their land required for the construction of the railway was alienated to the Crown.

707 While Setšhele was in England (in 1895-6) the boundary between the territories of the Kwena and Kgatla was demarcated. Setšhele protested against the recognition of Kgatla independence by this act. LENTSWE on the other hand, claimed that he had not been given all the land to which he was entitled, but that he would content himself for the sake of peace. Lord Milner, the High Commissioner, who visited Mochudi in 1897 to open the railway line, described LENTSWE as a man of vigour and superior intelligence as compared with some neighbouring chiefs. He had opposed the introduction of liquor among his people. He was extremely jealous of any interference with his authority over his own tribe. Proclamation No.9 of 1899, finally confirmed the ownership of the land occupied by the Kgatla. By Proclamation No.10 of 1899, an annual hut tax of 10/- was imposed on every adult Native in the Protectorate.

708 In the last decade of the 19th century European influence was strong among the baKgatla. LENTSWE became a Christian in 1892, by which time Christianity had become a dominant force in tribal life. The chief had been persuaded by the mission to abolish such customs as the old initiation ceremonies, the transfer of marriage cattle, polygamous marriage, etc. Moreover, he did not allow any other mission society to establish a station in his country.

709 More and more members of the tribe joined LENTSWE. Most of them came from the Transvaal, especially after the Squatter's law No.21 of 1895 had been passed there. This measure alone increased the number of his subjects by 2,000 tribesmen. Small groups belonging to other tribes also came to live under LENTSWE: in 1884 some baTlôkwa under Ramonnye, in 1892 some ba ga Malete under Mokalake who settled at Modipane, and in 1893 a large body of baKaa who had seceded from the Kwena and now made their homes at Tlhagakgama (Bokaa).

710 When the South African war broke out, LENTSWE tried his best to remain neutral, but later had to support an attack against a Boer camp at Derdepoort. By way of retaliation the Boers set some Kgatla villages on fire and destroyed their crops. After that Kgatla regiments raided farm after farm across the border and pillaged Boer supply waggons on the route to the camp at Derdepoort and Sekwane. Lentswe also sent a regiment to defend Saulspoort if necessary; but in the main his men took the opportunity of looting cattle more or less indiscriminately both from European farms and from various local Native tribes. This they probably continued until the end of the war, thus making good the losses in cattle which they had sustained during the Rinderpest epidemic of 1896.

711 XVI LENTSWE had the following wives and issue:

- 1 Motlapele great wife, a member of the tribe
  - a Kgafêla, m died in 1914
  - b Isang m
  - c OFENTSE m

- d Kgabiana f md by a member of the tribe  
 e Kgamanyane m died young  
 f Bogatswe m  
 g Radikolo m  
 h Bana m died young
- 2 Mogaritse, a member of the tribe  
 a Mosadiathêbe, @ Dipapa f md a member of the  
 tribe
- 3 Lokwalo, e member of the tribe  
 a Bakgatla m

712 After XV KGAMANYANE had left Saulspoor, he nominated Mokae to be a Kgosana (sub-chief) at Moruleng (Saulspoor). During Mokae's time the Malebôgô war in 1894 took place and the regiments Matlakana, Mako-ba and Matsanko were sent to support the government troops. Mokae was in charge of tribal affairs until 1903. In 1895 headman Mokae and some of his followers tried to make the Kgatla section at Saulspoor independent from the Bechuanaland section. LENTSWE and Dikême Pilane (my informant), the headman of the northern block at Saulspoor who died in 1949, went to see President Paul Kruger about it. Kruger decided that in view of the separate administration in two countries there should be two separate tribes at Saulspoor and at Mochudi. But the section living at Saulspoor did not take his advice and regarded themselves as being under the paramountcy of chief at Mochudi.

713 In 1902-3 LENTSWE asked to be recognized as chief of the baKgatla in the Transvaal. He was informed that he had no authority in the Transvaal but was allowed to nominate a deputy to act for him at Saulspoor. This deputy was to be officially recognized as a chief by the Transvaal Government. LENTSWE nominated his brother of the same hut, XVII RAMONO KGAMANYANE PILANE, as the first chief of the Saulspoor section. The people of that section regarded themselves as subjects of LENTSWE and paid tribute to the "paramount chief" in Bechuanaland Protectorate. XVI LENTSWE died on 25th October 1924.

714 XVII RAMONO who was born between 1854 and 1859 was the first chief nominated for Saulspoort. He accompanied the chief to Bechuanaland in 1869. RAMONO had the following wives and issue:

- 1 Mantlo, a member of the tribe, married according to Christian rites; died at an early age at Mochudi.
  - a Matlhodi f md to Isang at Mochudi in Bech. Prot.
  - b Kayekwa (Kalkon Ntshabele) f md to a member of the tribe
  - c Kgapane f died in youth
  
- 2 Bogadi, daughter of the chief's family of Mole-tši md according to Christian rites.
  - a Tsinangwe f born 1905 md by a member of the tribe
  - b TIDIMANE m (present chief)
  - c Bogope m born 25/12/1910

XVII RAMONO died on 23rd January 1917.

715 RAMONO's eldest son, the present chief, was only 9 years old when his father died. So RAMONO's brother of the fourth hut, XVIII DIALWA, was appointed regent. He ruled for nearly five years until he resigned owing to ill-health.

716 XIX OFENTSE was appointed acting chief in 1922, Isang being then regent at Mochudi. He was LENTSWE's third son of the first hut and was born around 1882. OFFENTSE married Malebotsa, a member of the tribe, according to Christian rites. Her issue was:

- a THARI m
- b Dikeledi f
- c Manto f
- d Manêkê f
- e Makgosi f
- f Setobane f
- g Maben f

OFFENTSE died on 12th January, 1942. He was still chief when the heir, TIDIMANE, became of age.

717 During OFENTSE's illness his son, XX THARI, acted for him. After his death he was appointed acting chief on 25th January 1943. It is said that TIDIMANE was not appointed because Molefi, the paramount chief at Mochudi, was absent on active service during the war years, but the real reasons are unknown. THARI was born on 26th September, 1916. He married Dikeledi, a member of the baRolong and has this issue:

- a Pulane m
- b Sepatu f
- c Pôwê m
- d Letsele m
- f Ketse f

It is said that THARI resigned from office because of a heart complaint and that in 1949 Molefi (at Mochudi) proposed the heir TIDIMANE, who was then 42 years of age, as successor.

718 The present chief is XXI TIDIMANE SAMUEL RAMONO PILANE (cf. para.667). He was born on the farm Koedoesfontein 818 in the tribal area where his mother is still living. He was educated at Tigerkloof (1920-27) and Lovedale (1928-32), and was then employed as a teacher at Saulspoot in 1933 and later (1934-35) in the tribal office at Mochudi. From 1936-49 he served as a clerk with the Imperial Civil Service in Bechuanaland. TIDIMANE married Motlapele, a member of the tribe, according to Christian rites. He has no issue.

719 The northern part of the Kgatla area, comprising Holfontein 593, Rhenosterkop 1048, and Cyferkuil 372 (whereas Witfontein 215 is a private Native-owned farm), is known as a separate tribal section under the late sub-chief Dikême Pilane, but in reality this section is dependent on the chief at Saulspoot. The rights and duties of the head of this section are the same as those of other petty chiefs. Dikême Pilane played an important part in the tribe in the days of President Paul Kruger who received him personally to hear a tribal affair. As a special case Dikême was granted a subsidy and appointed headman on 1 August 1936 because he had loyally served the European authorities for over 30 years. He died at a great age on 6th December, 1949.

720 At the census of 1946 there were 684 persons (306 males, 378 females) living in this area. Succession to the headmanship is hereditary. Dikême's son Segale, predeceased him, but Segale's son Molefê, who is still a minor, is to become subchief of this section of the Kgatla. At present Modise is acting for the heir.

### 9 R e g i m e n t s :

721 The 8 oldest regiments, listed in Schapera's "Handbook of Tswana Law and Custom" (p.315), are only partly remembered at Saulspoort.

I obtained the following list of regiments:

| Regiment                       | Leader                                    | Initiated  |
|--------------------------------|---|--|
| maTšhetšhele I                 | Mmakgotso Kgwefane                        |  |
| maFatshwana I                  | Pheto                                     |  |
| maDima I                       | Senwêlô Molefê                            |  |
| maGata I                       | Dikême Molefê                             |  |
| maTshama I                     | ?   |  |
| maFiri I                       | Letsêbê Phetô;<br>Pilane Phetô            | ?1805  |
| maThulwa                       | Thari Phetô                               | ?1813  |
| maNgôpê                        | Molefi Molefê                             | ?1820  |
| maLomakgomo                    | Kgotlamašwê Phetô                         | ?1826  |
| maDingwana                     | Sebele Phetô                              | after 1837   |
| maNôga                         | Letsêbê                                   | ?1842  |
| maSoswe                        | Kgamanyane                                | took part in Siqiti war 1859-62  |
| maNgana                        | Tshomankane Pilane<br>(son of Kgamanyane) | at Tlhakalemoêtse near Saulspoort<br>?1856 when XIII Kgotlamašwê was chief |
| maTuku                         | Bogatswe Pilane                           | 1863 when XIV Molefi was chief   |
| maNtshakgosi<br>(women's reg.) | ?   |  |
| maFatla                        | Maganêlwa Kgamanya-<br>ne                 | 1868 when XV KGA-MANYANE was chief   |
| maTlakana                      | Lentswe Kgamanyane                        | 1874   |

The last three regiments took part in the Sekhukhune war

| Regiments                    | Leader   | Initiated                                    |
|------------------------------|--|--|
| maIsakoma<br>(women's reg.)  | ?  | 1879   |
| maKoba                       | Ramono Kgamanyane                                | 1880   |
| maJankô                      | Modise Kgamanyane                                | 1884   |
| maJikiri<br>(women's reg.)   | Nkatle<br>(dg. of Kgamanyane)                    | 1890   |
| maNtwane                     | Motshela Kgamanyane                              | 1891 or later                                |
| maBusapala<br>(women's reg.) | ?  | 1895-6                                       |
| maKuka                       | Kgafêla Lentswe                                  | initiated at Mochudi and at Saulspoor 1901-2 |
| maTšhetšhele II              | Isang Lentswe                                    | dito 1910-1                                  |
| maFatshwana II               | Ofentse Lentswe<br>Pilane                        | dito 1914-5                                  |
| maTlamêtlo<br>(women's reg.) | Maramane<br>da. of chief's uncle<br>Mokgadinyane | 1921   |
| maDima II                    | Radikolo Lentswe                                 | 1922   |
| maTšhama II                  | Molefi Kgafêla<br>Lentswe                        | initiated at Mochudi 1928                    |
| maTshêgô<br>(women's reg.)   | Mamorêma   | 1938   |
| maGata II                    | Musi Kgafêla<br>Lentswe                          | 1938   |
| maFiri II                    | Ramong Victor<br>(son of Isang)                  | initiated at Saulspoor 1947                  |

722 maKuka was the last regiment formed according to Native custom, after chief LENTSWÉ, under influence of the Dutch Reformed Mission, had abolished the initiation schools. The regiments formed after 1910 were called confirmation regiments. The regiments at Mochudi have the same names as those at Saulspoor. Among the Sotho-Tswana, children of the one mother may not take part in the same initiation ceremonies together. My informants say that daughters of the same mother are allowed to join the same regiment which, of course, is not the original Tswana custom.

## 10 Political organisation:

723 The chieftainship is hereditary but the installation of the chief must be proposed by the Kgatla chief at Mochudi to whom the chief at Saulspoort reports matters of importance from time to time. To give presents to the chief as a greeting is optional nowadays, but in accordance with old custom the tribe still ploughs for him, in return for which he must occasionally feed the poor and those who have no relatives. The chief still gives permission to begin ploughing and reaping.

724 The chief's official deputy is his younger brother Bogope, though in fact a more important part in tribal affairs is played by one of the chief's uncles. A secretary and some messengers are employed at the chief's office and these are paid out of tribal funds.

725 There still exists a secret council, khuduthamaga, composed of the chief's male relatives, the heads of the wards (dikgosana or matona), and the "speakers" of the lekgotla (ntona). Some old men with special knowledge of the matter to be discussed may be asked to attend. The convening of this council and its agenda are kept strictly secret. The same councillors also meet in public as a court (lekgotla), which is appointed by a new chief after his installation. Four out of the six members of the previous council have died, the two surviving ones being David Phiri and Matlapane Phiri. The "speaker" of the lekgotla, the ntona, is elected and must be a man of some intelligence. There are two further councils comprising all the male members of the tribe, a secret one which meets outside the village in the early morning (letsholo) and the public meeting of all men (pitsô).

726 Ploughing lands are allotted by the sub-chiefs of the wards who send one or two men to point them out. My informants say however, that there is no more land available for distribution.

727 Some new laws to meet changed conditions have been enacted, for example, the prohibition of drinking



in the stat while tribal meetings take place and at late hours. It is not allowed to inspan on Sundays.

728 The tribe is composed of the following clans (dikgôrô) which are subdivided into sub clans(makgotla):

| Clan (Kgôrô) | Sub clan                                | Sub-chief                     | Totem          |
|--------------|---|-------------------------------|----------------|
| A            | Kgosing                                 | Bogope (brother of chief)     | kgabo (monkey) |
| 1            | Sebeso:                                 |                               |                |
|              | a Rakgamanyane                          |                               |                |
|              | b Rapolane                              |                               |                |
|              | c Monneng                               |                               |                |
|              | d Madibana a Raletsêbê                  |                               |                |
| 2            | Ramolefe:                               |                               |                |
|              | a Mpedi                                 |                               |                |
|              | b Madi                                  |                               |                |
|              | c Kgalegi                               |                               |                |
|              | d Madibana a Motloba                    |                               |                |
|              | e Modimakwane                           |                               |                |
| 3            | Magwadi:                                |                               |                |
|              | a Serema                                |                               |                |
|              | b Batlhako ba Moleêmane                 |                               |                |
|              | c Ramanala                              |                               |                |
| 4            | Matshego:                               |                               |                |
|              | a Ramotshegwa                           |                               |                |
|              | b Rasegale                              |                               |                |
|              | c Tsheole                               |                               |                |
|              | d Tsiditsane (ba ga Modikele, Matebele) |                               |                |
|              | e Batshweneng                           |                               |                |
| 5            | Tlagadi:                                |                               |                |
|              | a Masiane                               |                               |                |
|              | b Mogorosi                              |                               |                |
| B            | Morêma:                                 | Mosakge (Maganong at Mochudi) | kgabo          |
|              | a Huma                                  |                               |                |
|              | b Tshweneng                             |                               |                |
|              | c Baphalane                             |                               |                |

| Clan (Kgôrô) | Sub clan                     | Sub-chief                               | Totem |
|--------------|------------------------------|---|-------|
| C            | Mabodisa:                    | Ramošabele(Kgosing kgabo<br>at Mochudi) |       |
|              | a Mapotsane                  |   |       |
|              | b Madibana a Modise          |   |       |
|              | c Batlôkwa                   |   |       |
|              | d Malebje                    |   |       |
|              | e Phuting                    |   |       |
|              | f Batshweneng ba<br>Rantsipe |   |       |
|              | g Mositwana                  |   |       |
|              | h Rampipi                    |   |       |
| D            | Tshukudu:                    | Kgaruru (Ramaduwe kgabo<br>at Mochudi)  |       |
|              | a Moganetsi                  |   |       |
|              | b Modisane                   |   |       |
|              | c Mososo                     |   |       |
|              | d Barokologadi               |   |       |
|              | e Modisagae (Ramogagere)     |   |       |
|              | f Kgara (Basegwana)          |   |       |
| E            | Matwana:                     | Maoto (Morake<br>at Mochudi)            | kwena |
|              | a Madibana a Mogobye         |   |       |
|              | b Ramadiakobong              |   |       |
|              | c Rakhudu                    |   |       |
|              | d Mogwerane                  |   |       |
|              | e Makalaka                   |   |       |
|              | f Mositwane                  |   |       |

### 11 S o c i a l :

729 There are no distinct social strata, but the beginnings of a social differentiation due to differences in education and individual wealth can be noticed.

730 Polygamy has fallen into desuetude and so has the custom of having a substitute wife (seantlo) but levirate still occurs though without any ceremonial and apparently rather in the form of taking care of an elder brother's widow. The custom of giving marriage cattle (bogadi) is still universally observed. On agreement, money may be given instead at the pre-war rate of £5 for one beast. As a rule bogadi must

be handed over when the marriage is contracted, but respite payment for a part may be granted. Sheep are no longer accepted as bogadi. Goats have never been used for this purpose by the Tswana. The marriage feast is held when the bride is taken home. For seduction of an unmarried woman leading to the birth of an illegitimate child the women's parents can claim 4 head of cattle provided the father of the chief is a member of the tribe. A further animal is payable to the lekgotla if they have to try the case.

731 The work of men is to plough, remove stumps, make fences, and help the women in weeding, reaping and threshing. They say that nowadays there is more work to be done than in the old days because the fields are larger. As the children go to school and start earning money at the age of 16, they help their parents only for a short while.

## 12 B e l i e f s :

732 Prayers for rain are offered on a flat rock near Saulspoort, called Borite or letlapa la Kgamanyane. Nowadays the Christians also meet there. There is also a sacred spring on top of the hill called Makakwe, at Saulspoort near the mission and hospital. The nature of the rites performed at this spring has been kept a secret by the chiefs since the time of Phetô. The water of the first rain of the year was kept as rain medicine.

733 To the north-east of Saulspoort there is a large Morula tree (wa Mososo) where important meetings are held. Some Europeans believe that the baKgatla, and especially chief Molefi, regard all Morula trees as sacred and that they ascribe protective virtues to them. My informants however, deny that this is so, but say that Morula trees, as well as Mosêtlha and Mokgalo trees, must not be cut during the ploughing season, lest the crops be devastated by hailstorms. This taboo does not apply to other trees.

- 12 On Heystekrand 410 where 5 morgen  
belong to the tribe 2 teachers
- 13 On Vogelstruisnek up to standard VI 2 teachers
- 14 " Trust portion of Vlakplaats

14 Mode of settlement:

740 In the tribal area there are the following Kga-  
tla villages:

| Name                         | On farm  |
|------------------------------|--|
| Moruleng                     | Saulspoort 269   |
| Manamakgôte                  | Modderkuil 565   |
| Lesêtlha                     | Kruidfontein 649   |
| Mabule<br>(Madibana village) | Kruidfontein 649 where Modder-<br>kuil and Middelkuil adjoin |
| Lengwana                     | Koedoesfontein 818   |
| Ramatshabalemang             | Legkraal 725   |
| Motlhabe                     | Welgewaagd 749   |
| Magong                       | Rhenosterkraal 563   |
| Tsiditsane                   | Kraalhoek 516  |
| Sefikile                     | Spitskop 298   |
| Mokgalwana                   | Holfontein 593   |
| Matsinyane                   | Cyferkuil 372  |
| Tlôkwane                     | Rhenosterkop 1048  |
| Modimong                     | Witfontein 215   |
| Mogwase                      | Zandfontein 729  |
| Lerone                       | Doornpoort 251   |
| Maologane                    | Vogelstruisnek 602   |
| on Trust Farms:              |  |
| Mopyane                      | Elandsfontein 815  |
| Mapaputle                    | Schoongezicht 416/Vlakplaats 412                             |
| Dinokana                     | Witfontein 306 (Dwarsberg)                                   |
| Ramošibitswane               | Doornlaagte 161  |
| Motlhabe                     | Bierkraal 545  |
| Mabêlapodi                   | the south on Rhenosterspruit<br>609                          |
| Marapallô                    | Saulspoort, in the SSE                                       |
| Maramapong                   | Saulspoort, in the ESE                                       |
| Madutle                      | Welgeval 133   |
| Ramalebjwa                   | on the southern part of Blink-<br>klippen 638.               |

741 The mode of settlement is similar to that described for the larger tribes of the Rustenburg district. Most dwelling-huts are rectangular and have thatched roofs, the few round huts to be seen serving mainly as outbuildings. The huts are grouped around a back yard provided with an open fireplace. Ornamentation on the walls of the enclosure are only rarely seen nowadays.

#### 15 M a t e r i a l c u l t u r e :

742 All common European household utensils and furniture are bought in the shops as is the case among most of the larger tribes of the western Transvaal. The baKgatla are known for their good clay pots which they sell also to neighbouring tribes. They make their own mortars (kika) and pestles, wooden porridge dishes (mogope) and spoons (maswana). No grinding stones are in use. Other articles still manufactured are shallow conical grain-baskets (tlatlana), winnowing baskets (lesêlô), moretlwa baskets, beer strainers (motlhôtlhô), grass mats (mOsême and legogô), skin mats (phate), and snuffboxes made of horn (thekgwana) or out of small calabashes.

743 For storing grain they still make large baskets (sesigo) and clay vessels (sefala and sefalana) though most people nowadays use bags.

#### 16 T r i b a l m a r k s a n d d r e s s :

744 There are no tribal marks, and it is believed that even in the olden days there were none.

745 Both adults and school-children all wear more or less shabby European clothes, hats, caps, and foot-gear. Old men occasionally go about in home-made leather sandals made of discarded motor tyres. A number of children under school-going age wear the old tribal dress, a fringe of strings (makgabe) for girls and a cloth or leather apron (tsêga) for boys. A few men wear selfmade straw hats (segofani). Babies are carried in slings (thari).

## 17 C a t t l e a n d p a s t o r a l i s m :

746 The large stock is a mixed breed between Afrikaner and Native cattle. Pure-bred bulls from the experimental Trust farm Klipkuil are also used. The agricultural census of 1949 returned the following stock figures for this tribe:

| Farms              | Stock at end<br>of 1949 |       |       | Losses during<br>the year |       |       |
|--------------------|-------------------------|-------|-------|---------------------------|-------|-------|
|                    | Cattle                  | Sheep | Goats | Cattle                    | Sheep | Goats |
| Application 984    | 350                     | 20    | 15    | 13                        | -     | -     |
| Welgwaagd 735      | 358                     | 67    | 412   | 9                         | 1     | 16    |
| Rhenosterkop 1048  | 212                     | -     | -     | 10                        | -     | -     |
| Rooderand 299      | 229                     | -     | 166   | 25                        | -     | 33    |
| Legkraal 725       | 647                     | 33    | 503   | 75                        | 8     | 128   |
| Cyferkuil 372      | 116                     | 6     | 24    | 37                        | 2     | 20    |
| Saulspoort 269     | 1,300                   | 200   | 370   | 66                        | -     | 20    |
| Wildebeestkuil 733 | 700                     | 300   | 210   | 10                        | 20    | 7     |
| Welgeval 749       | 487                     | 141   | 128   | 9                         | 3     | 5     |
| Blinkklippen 638   | 138                     | 30    | 20    | -                         | -     | -     |
| Zandfontein 729    | 126                     | 24    | 72    | 4                         | -     | -     |
| Welgespruit 631    | 484                     | 62    | 104   | 15                        | -     | -     |
| Kruidfontein 649   | 244                     | -     | 200   | 50                        | -     | 100   |
| Koedoesfontein 818 | 213                     | 31    | 413   | 9                         | 3     | 40    |
| Holfontein 593     | 788                     | 47    | 705   | 185                       | 17    | 60    |
| Middelkuil 564     | 50                      | 16    | 106   | -                         | -     | 2     |
| Modderkuil 565     | 1,248                   | 55    | 570   | 67                        | 27    | 115   |
| Rhenosterkraal 563 | 891                     | 67    | 447   | 39                        | 10    | 44    |
| Doornpoort 251     | 498                     | 39    | 48    | 86                        | 13    | 78    |
| totals             | 9,079                   | 1,138 | 4,513 | 709                       | 104   | 668   |

747 The agricultural census for the year 1950, which gives more particulars, but no figures for the farms, recorded the following stock:

|                         |        |
|-------------------------|--------|
| Cows and Heifers        | 4,028  |
| Calves (under one year) | 1,318  |
| Bulls                   | 123    |
| Oxen                    | 4,676  |
| Total cattle            | 10,145 |
| Mules                   | 14     |
| Horses                  | 34     |
| Donkeys                 | 1,501  |

|                 |                              |
|-----------------|------------------------------|
| Pigs            | 1,503                        |
| Poultry         | 7,576                        |
| Sheep and lambs | 1,185                        |
| Goats and kids  | 6,825                        |
| Cattle lost     | 664 (mainly be diseases)     |
| Sheep lost      | 155                          |
| Goats lost      | 521 (mainly by wild animals) |

The tribesmen sold 501 hides of the large stock and 241 of the small stock. Apart from the cattle kept on Trust farms, the tribe has 11,978 cattle units (5 sheep or goats are one C.U.; one donkey, horse or mule is one C.U.). As the baKgatla live on 51,547 mgn, or 170.7 sq. miles, they have 70 cattle units on a sq. mile. The tribally owned farms therefore are 86 per cent overstocked (for a C.U. capacity of 8 morgen per C.U.).

748 The cattle diseases that occur are black quarter (serotswana), anthrax (lebête), bile (sebêtê i.e. liver) among calves, a gall disease (sabotlhoko), only on a few farms -, an internal disease (ntshothwane) which breaks out during the dry season and is caused by bad water, and foot and mouth disease (tlhakwane) which afflicts only goats and only during the wet season.

#### 18 Agriculture :

749 A man has two to four fields, which formerly used to be allotted by the sub-chief. A field thus allotted measured 144 by 300 steps or, according to other informants, 200 by 250 steps, a difference of 16%.

750 Four varieties of maize (mmopo) are grown: white maize with (a) a red and (b) a white-shelled cop, Botman, and yellow maize. Maize is preferred to sorghum.

751 The following varieties of sorghum (mabêlê) are grown: lebêlêbêlê or manna, mabêlê a masweu, mantšakane, mohibitswana, masêtlha, segaolane, -all of them favoured; furthermore ramarungana, a drought and frost

resisting variety from the experimental farm Klipkuil, rondekop, kokolwane, lesethê, mamafosa, tshabatsiê and, more rarely, sekamfokane. The people also grow different kinds of sweet reed (ntšwe), viz. mongatane (favoured), ngetsane, and boane. The above-mentioned crops do well throughout the tribal area irrespective of altitude.

752 According to the agricultural census of 1949 the yield for the two principal crops was:

| Farm               | Crops             |                     |
|--------------------|-------------------|---------------------|
|                    | Sorghum<br>(bags) | Maize<br>(bags)     |
| Application 984    | 8                 | -                   |
| Welgewaagd 735     | 14                | 96                  |
| Rhenosterkop 1048  | -                 | -                   |
| Rooderand 299      | 3                 | 3                   |
| Legkraal 725       | 7                 | 41                  |
| Cyferkuil 372      | -                 | 2                   |
| Saulspoort 269     | -                 | -                   |
| Wildebeestkuil 733 | 40                | 76                  |
| Welgeval 749       | 58                | 48                  |
| Blinkklippen 638   | 13                | 83                  |
| Zandfontein 729    | 3                 | $\frac{1}{2}$       |
| Welgespruit 631    | 221               | 485                 |
| Kruidfontein 649   | 200               | 745                 |
| Koedoesfontein 818 | 6                 | 95                  |
| Holfontein 593     | 5                 | 95                  |
| Middelkuil 564     | 7                 | 9                   |
| Modderkuil 565     | 32                | 94                  |
| Doornpoort 251     | 30                | 12                  |
| Rhenosterkraal 563 | 71                | 5                   |
| Total              | 718               | 1,889 $\frac{1}{2}$ |

753 The agricultural census of 1950 recorded the following figures:

|              | bags  | fields in morgen |
|--------------|-------|------------------|
| Maize        | 1,513 | 791              |
| Kaffircorn   | 6,236 | 2,257            |
| Beans        | 68    | 23               |
| Orange trees |       | 79               |
| Fruit trees  |       | 285              |



In 1950 the production for c.12,000 persons therefore only is 7,817 bags of staple crops, if the census figures are correct. The tribe owns:

1,249 ploughs(774 one-furrow, 475 two-furrows)  
 265 harrows  
 7 cultivators  
 358 waggons  
 209 carts  
 434 sledges  
 27 planters.

There are different varieties of beans (dinawa), amongst others European beans(dinawa tsa sekgowa), mae-atsilwane, moraratshane (same as ditlhodi?), porogwane which are favoured but scarce on account of drought, and ditlhodi (mung beans).

754 The melons and pumpkins grown are: legapu (melon) la makgowa and legapu a masweu, lowane makatane (when it grows wild it is only eaten by pigs), lephutse, makgomane and maraka. Makatane are usually dried and kept for the winter. There are besides, sweet potatoes various wild vegetables (morôgô), one of which (lerotwe) is sown when it gets scarce while the other kinds, according to my informants, are disseminated by cattle dung. Wild vegetables as well as the leaves of pumpkins and beans are cooked, salted and then dried to serve as food during the winter. In nearly every courtyard there are one or two fruit trees (oranges, peaches, pomegranates, figs, grapes, and at Legkraal papaws).

755 The first fruit ceremonies are abandoned in the latter part of the 19th century during the time of chief Lentšwe. Rain medicine is no longer scattered (go upa) over the fields but a certain medicine is used (go taa) to protect the ripening crops against theft. Sticks (dimêpe) are buried in the field to act as charms against birds, locusts, and hail.

## 19 E c o n o m i c s :

756 The tribe appears to be one of the richest in the district. The soil of the tribal area is mineralised, fluorspar e.g. being found on Welgeval.

757 Labour migration seems to take place on a smaller scale than among other tribes. While work in towns is preferred, a few men work on the Thabazimbi mine and on the Witwatersrand, and very few on farms in the Brits district. A number of people produce enough to have a surplus of maize and sorghum for sale, while others obtain the cash they need by selling cattle.

758 There are four European owned and six Native owned stores in the tribal area, two Indian stores on the Trust farms, two bakeries, and at Saulspoort, a European butchery, one Native-owned eating house, one European smithy, and a Native repair shop for cycles, gramophones etc. Some people have post office savings or bank accounts.

759 Water is supplied by one well and four boreholes (one motor-driven, two operated by windmills and one by animal power).

## 20 H e a l t h :

760 There is a mission hospital at Saulspoort, staffed with two European doctors, one European nurse, one European administrator and bookkeeper, one Native staff nurse and seven Native nurse-apprentices. Holfontein and Kraalhoek have clinics with one Native nurse each.

761 Outposts receiving European medical attention are the mines on Ruighoek, Volstruisnek, Palmietfontein, Vlaktefontein, and the clinics at Kayakulu, Northam, Holfontein, Kraalhoek, and Mabieskraal. Here and there people have already got pit latrines.

## 21 Sources :

762 Most of the above material was obtained at Saulspoor in October, 1949 and in February, 1950 from the chief himself, his uncle David Tsumankane Pilane, and some old men. The information was checked up against the following literature:

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- Masiangwako, J.S.R. "Kinship (of the Author), Etiquette" MS 241 NAD. Ethnological section.
- Masiangwako, J.S.R. "Methods of warfare of Kgatla and other Tswana" MS 292 NAD Ethnological section.

## 1 D i s t r i c t :

762 Pilansberg, Transvaal.

## 2 N a m e o f t r i b e :

763 baTlhako, totem: tlou (elephant). The tribe is No.33-38 in "A preliminary Survey of the Bantu tribes of South Africa". by N.J. van Warmelo.

## 3 C h i e f :

764 JEREMIAH MOLOPYANE RAKOKO MABE, born 1918, regiment: manênnê. He was appointed acting chief from 9th February 1945 to July 1947, and was re-appointed on 20th August 1951 with civil and criminal jurisdiction. He acts for Ramokata Moganetse Mabe. Residence: Mabe's Location at Mabeskraal.

## 4 L a n g u a g e :

765 Eastern Tswana.

## 5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

766 The tribe owns the following farms:

|               |     |       |      |                               |                          |
|---------------|-----|-------|------|-------------------------------|--------------------------|
| Mabieskraal   | 620 | 3,911 | mgn. | 580                           | sq.rds.                  |
| Turflaagte    | 272 | 2,093 | "    | 313                           | " "                      |
| Vlakfontein   | 305 | 3,424 | "    | 418                           | " "                      |
| Putsfontein   | 559 | 1,968 | "    | 280                           | " "                      |
|               |     |       |      | (portion)                     |                          |
| Putsfontein   | 559 | 3,058 | "    | 540                           | " "                      |
|               |     |       |      | portion A, Native priv. owned |                          |
| Leeuwkop      | 26  | 3,000 | mgn. | 77                            | sq.rds.                  |
|               |     |       |      | portion rem. Ext.             |                          |
| Tambotiesrand | 186 | 3,829 | mgn. | 68                            | sq. rds.                 |
| Klippan       | 311 | 3,391 | "    | 285                           | " "                      |
|               |     |       |      | total:                        | 24,678 mgn. 161 sq. rds. |

767 About ten families live on Groenfontein 302. Some live together with the baRamanamêla on Vlakplaats 412 and with others on Davidskuil 142.

768 Mabe's Location is about 45-50 miles by road northwest of Rustenburg. On the farm Mabieskraal the main village (Motsitle) is situated on the slopes of two groups of hills, the south-eastern half of which is called Dithaba tsa Motsitle and the north-western half Dithaba tsa Sediba, the pass in between the two, where the main road goes through, being called phata ya Masekgoko. In the northern part of Mabieskraal and through the middle of Mabe's Location there is a stream called Kolobeng (Bierrivier). Another stream in the south, flowing westwards along the border of the tribal area is called Ramfate and embouches into the Masekulane (Groot Brak).

769 The altitude is below 4,000 ft., whilst the hilly part is above 4,000 ft. The average annual rainfall on two rain stations nearby is as follows: Uitlanderskraal (Station No. 1330) altitude 3600 ft., which adjoins Mabe's Location in the north, measured 20.98 in. on 59 days during 10 years prior to 1935 and Syferfontein (Station No. 1331) altitude 4450 ft., adjoining in the south, prior to 1935 had 24.61 in. on 45 days during 16-17 years.

770 In 1904, the census showed 1946 souls (494 men, 539 women, 913 children) as strength of the tribe. The census of 1946 returned 3,376 persons (1,358 males, 2,018 females), including c.275 baTaung of chief Sefanyetso. The strength of the baTaung is about the same as the number of Tlhako herds on the Trust land and of Tlhako workers on European farms in the district. For the year 1950, I assume the census figure to be c.4,000. As this does not include c.1,000 workers outside the district and others not covered by the census. I estimate the total number of all baTlhako at 5,000 - 7,000. The density of population is 49 persons per sq.mile.

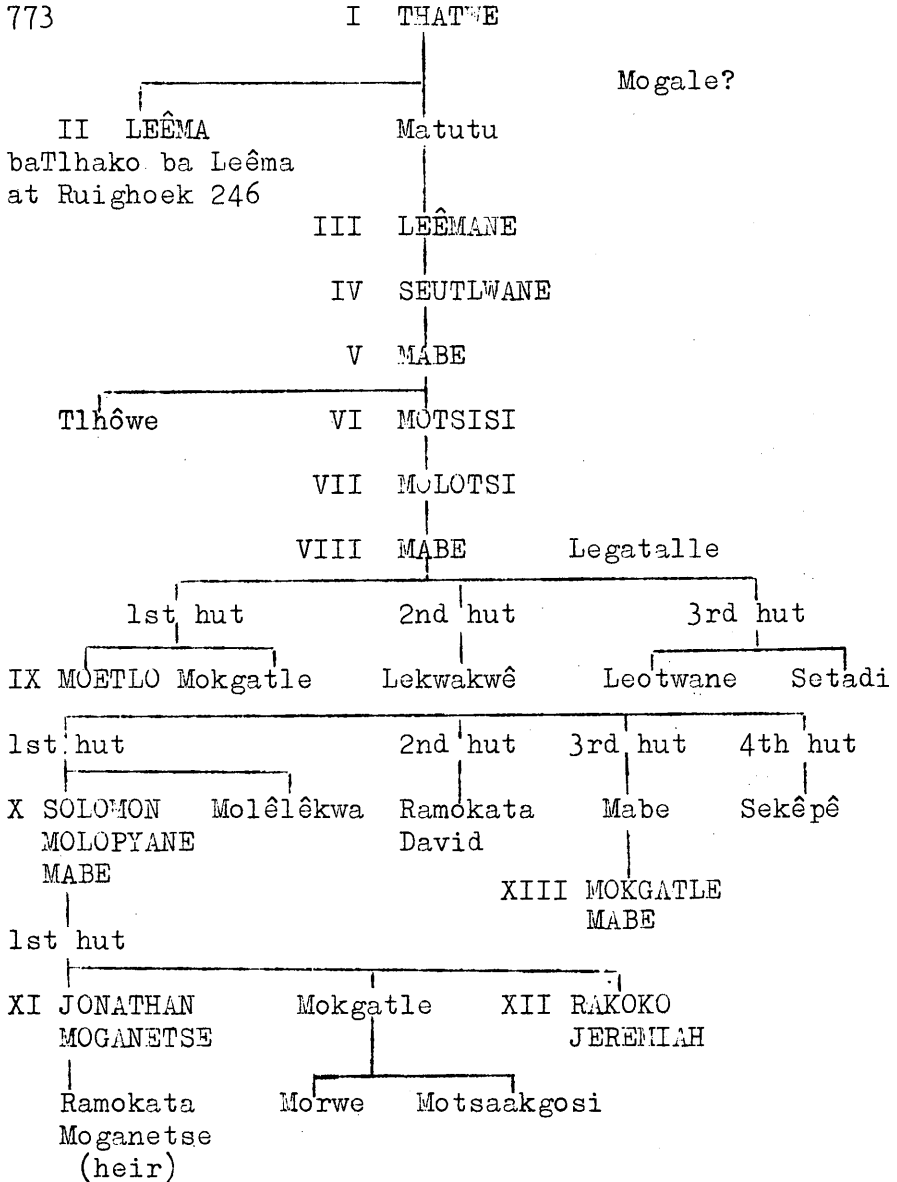
## 6 M i g r a t i o n s and affinities of tribe :

771 Before this tribe branched off from the Ndundza Ndebele, they lived near the Premier Mine (Mangolwana) and Wonderboom near Pretoria. For a time they dwelt at Pharami (Boshoek 268) and then settled on the Toelanie River near Pella towards the end of the 17th century. Chief IV SEUTLWANE trekked to Maseletsane on the northern slope of Pilwe Hill, north of Selon's Location. In the middle of the 18th century V MABE moved 3-5 miles north to Mothoutlung, on the eastern part of Palmietfontein 567. VI MOTSISI went to Legatalle (north-east of Ruighoek 426), where his son VII MOLOTSI also died in c.1820. Chief VIII MABE settled at Motsitle, the present site of Mabieskraal 620. A part of the tribe followed Mzilikazi to Zilkaatskop 122 (not certain) in the Marico district, but returned after 1837. Around 1850 they fled to Molepolole and settled at Magagarape, where MABE died. Chief IX MO-ETLO returned to Mabieskraal.

772 The tribe is related to the baTlhako ba Leêma, a small tribe living on Ruighoek 246 in the same district. Only a few small groups have in course of time left the tribe. These are e.g. Lekwakwê's people, today living under chief Mošome at Pella, and some baTlhako now among the baKgatla ba ga Kgafêla on Legkraal 725.

7 Skeleton genealogy of chiefs :

773



## 8 History and genealogies of chiefs :

774 The tribe is of the same origin as the baPô, and first came from Zululand and later lived as Ndzu-ndza (Matsutsa) Ndebele at Mangolwana near the Premier Mine. Concerning that period (16th and early 17th century) they still remember the following chiefs' names: Marumo - Phajane - Tlhankana - Tshipe - Kgo-ngwe - Magale Kgomo and I THATWE. This differs from the tradition of the baTlhako ba Leêma, see para.

775 I THATWE who lived towards the end of the 17th century had an elder son II LEÊMA and a younger Matutu. While they were still amaNdundza, a regiment was sent to discover new grazing grounds and when they found some unoccupied land they said "You stand here", i.e. Leêma. LEÊMA lived on the (Toelanie River) in Rustenburg district, probably in the middle or second half of the 17th century. So also did his brother Matutu, who had come from Mangolwana (Premier Mine) to Wonderboom near Pretoria, had stayed for some time at Pharami (Boshoek) and reached the Toelanie River near Pella. Here the tribe split into the group of LEÊMA, which is today the baTlhako ba Leêma at Ruighoek and the tribe here under discussion, which is said to have been of Matutu, who had a son III LEÊMANA (the small Leêma). The latter left for Mabyanatsiri, a place somewhere along the Elands River near Selon's Location. He later went to Moreteletsi (Rietfontein 927) at the foot of the Matlapengsberg.

776 LEÊMANA was succeeded by his son IV SEUTLWANE who trekked to Maseletsane on the northern slope of Pilwe Hill. His successor V MABE, who lived about the middle of the 18th century, moved 3-5 miles northwards to Mothoutlung (on the eastern part of Palmietfontein 567). Of V MABE two sons are known: Tlhôwe, who left the tribe, and the younger son VI MOTSISI, who succeeded his father. When he became chief the baKgatla entered into a struggle with him which lasted for a long time. He went to Legatalle, a pass on the north-eastern part of Ruighoek 426, where he died. Two of his wives are still known: viz. Morongwana and Mabêlaneng. He does not seem to have



ruled for a long time. MOTSISI was succeeded by his son VII MOLOTSI, who also lived and died at Legatalle around 1820-30. MOLOTSI had an elder son MABE who was born between 1780-90 and a younger son Legatalle, who was a well known rainmaker.

777 VIII MABE became chief round about 1820. He settled at Motsitle, the present site of Mabieskraal 620. When Mzilikazi invaded the country from the south in 1827-30 they did not leave their village, but became more or less subject to Mzilikazi. Many batlhako appear to have accompanied him when he crossed the Marico River and established his headquarters at Silkaats Kop No.122 in Marico district. After Mzilikazi had been defeated by the Boers in 1837 the batlhako returned to their old home at Motsitle. Round about 1860 chief MABE got into trouble with the Boers who gave him a flogging. He then left with his tribe for Molepolole and settled at Magagarape. He died there in 1869.

778 His eldest son in the 2nd hut was Lekwakwê, the sons in the 1st hut were MOETLO and Mokgatle and those in the 3rd hut Leotwane and Setadi. After the death of MABE they returned to Mabeskraal. MOETLO and Lekwakwê quarrelled and as Lekwakwê for fear of MOETLO first lived at Sedutlane and then at Pella. Later, when on his way back to rejoin his brother's tribe, he was killed in an accident when he fell from a waggon. His people returned to Pella. It is said that MOETLO had sent a man with medicine to bewitch the waggon of Lekwakwê. Leotwane and Setadi also fell out with MOETLO and were expelled from the village; they went to Mochudi and died there. The tribe was called "Magegeru" by others because "they did not understand one another".

779 IX MOETLO MABE was born between 1830-40 and became chief in c.1870. Chief MOETLO sent a regiment to raid cattle from the Kwena chief Setšhele at Molepolole and succeeded in capturing a number. MOETLO came to an agreement to supply the farmers with labourers for periods of 6-12 months. They were paid in cattle which the chief allowed them to keep, but

the first calf of each cow earned had to be reported and belonged to the chief. Other workers who returned from the European settlements had to pay £1 "to greet the chief". Whoever failed to bring his gift early on the morning after his return was fined. MO-ETLO's control of his brothers and relations was also very strict, especially in connection with external affairs. He knew every member of his tribe and controlled the work of the tribesmen by riding on horseback to the lands. During his rule the Tlhako country was surrounded by farms of the Boers and was bounded by Sediane on the south, Kolobeng on the east, Letlhaka on the west and Maubana on the north. With the Boers they lived on good terms. The foregoing details about chief MABE are taken from MS. No.188 by J.S.R. Masiangwako.

780 IX MOETLO had the following wives and issue:

- 1 Mmangwaga, great wife, da. of Legatalle
  - a SOLOMON MOLOPYANE MABE m
  - b Ditlhong f
  - c Mataba f md by a member of the tribe
  - d Molêlêkwa m (c.70 years old)
  - e Boetekae f
- 2 Mmathuba a member of the tribe
  - a Tselaakwenia f md by a member of the tribe
  - b Madikeledi f md by a member of the tribe
  - c Mmathôlwa f md by a member of the tribe
  - d Mmampa f md by a member of the tribe
  - e Mmakgôtha f md by a member of the tribe
  - f Mmadiphuti f md by a member of the tribe

After Mmathuba died without having a son, Nkidi was married to bear a son for the second hut

- g Mmakgabetlwane f
  - h Mmakgabele f
  - i Gopolang f
  - j Ramokata David m (born c.1909)  
(i and j are twins)
- 3 Sefepi a member of the baTlôkwa tribe
    - a Tshebueng f md by a member of the tribe
    - b Mmakgosi f md to a chief of the baTlôkwa at Naauwpoort 150

- c Mmasara f md to a relative of the Tlôkwa chief Sedumedi
  - d Maphokwane Kgapu f md by a member of the tribe
  - e Mabe m (father of XIII MOKGATLE MABE)
- 4 Tshwene a member of the tribe
- a Ntoko f md by a member of the tribe
  - b Moseme f md by a member of the tribe
  - c Aita Mmannyakala f md by a member of the tribe
  - d Sekêpê n alive

IX MOETLO died on the 15th May 1908.

781 MOETLO was succeeded in 1909 by his eldest son X SOLOMON MOLOPYANE MABE, who was born in 1872-3. One of my Ms. sources gives the following particulars about this chief. He inherited much wealth in the form of cattle, donkeys, horses, waggons, goats, sheep and money which his father had accumulated. At first he tried to follow his father's methods, but did not understand these methods properly. He made the wrong sort of friends. He spends the property inherited from his father. He made friends with Europeans and Native chiefs but they left him again. Then he imposed a tax of 5/- p.a., but only few paid it and they also stopped paying after a time, when the chief began to receive £10 a month rent from the trader in the village. It is said that he spent so much that he had neither cow nor goat left at the end of his life. He lost all authority in the tribe and order was maintained by the councillors.

782 SOLOMON had the following wives and issue:

- 1 Nkgong great wife, a member of the tribe, Mainyana clan
  - a Keikelame f died young
  - b Molotsi m died
  - c MOGANETSI JONATHAN m
  - d Ramilo Makwele m (twin) died in infancy
  - e Seame m (twin) died in youth
  - f Mokgatle m died (has two sons, Morwe and Moutsaakgosi)
  - g Motswane f died in youth
  - h Supane f died in youth
  - i Mogatsamathakgale f died in youth

j RAKOKO JEREMAIA m (regent 1945-47)

2 Boteka a member of the Leêma clan of the tribe  
a Nthana f md by a member of the tribe

3 Mathuba a member of the tribe, Masogana clan  
a Ledi f md by a member of the tribe

X SOLOMON MOLOPYANE died on the 28th December, 1939.

783 It is alleged that his second wife Boteka bewitched her husband and that afterwards she fell ill herself and died in January 1941. Several members of the royal family were involved in these accusations of witchcraft. No diviner was consulted as to the cause of her death because it was thought that a medicineman had killed her. All of SOLOMON's children except MOGANETSI, RAKOKO and Nthana are believed to have been bewitched and killed by their paternal uncle Tumagole. He is said to have bewitched the house of his elder brother by means of a lightning bird and burnt it, because he had been excluded from the lekgotla by his brother the chief, and because subsequently he had not been allowed to become a councillor. He was believed to have buried medicines in the lekgotla, the meeting place of the councillors at night.

784 XI JONATHAN MOGANETSI, who was born in 1900, was appointed acting chief with civil and criminal jurisdiction in May 1938, during the lifetime of his father. In August 1941 criminal jurisdiction was revoked owing to his weakness of character. He was never appointed as chief. MOGANETSI married Mogolane, a member of the royal clan (baKgosing). They had the following issue:

- a Malekwara f
- b Malebélebéle f
- c Mokgalagadi f
- d Ramokata m born 1938, the heir to the chieftainship
- e Serokolo f

XI MOGANETSI died 15th July 1944, when his son Ramokata the heir to the chieftainship, was only 6 years of age.

785 XII JEREMIAH MOLOPYANE RAKOKO MABE, the chief's younger brother, who was born about 1918, was appointed acting chief by the Government on 9th February 1945. He owed his appointment to the fact that he was the last surviving male member of the chief's great hut, but only a small percentage of the tribesmen attended the meeting at which the question of his succession was discussed. He had served in the S.A. Police, up to 1943. A year after his appointment as acting chief several complaints were raised about his conduct. He also allowed foreigners to settle on tribal territory, where arable land has become very scarce. The appointment of JEREMIAH RAKOKO was withdrawn by Government in 1947.

786 XIII MOKGATLE MABE, a son of a brother of the 3rd hut of chief SOLOMON was appointed on 5th August 1947 with civil and criminal jurisdiction to act for Ramokata Moganetse Mabe. MOKGATLE was born 4th December 1911, regiment: Masitaphêfo. He is a member of the Methodist Church of South Africa, studied at Kilnerton Institution and was a teacher at Mabeskraal for some time. MOKGATLE is married to a daughter of Isang Pilane the late regent of the baKgatla of Mochudi. After MOKGATLE's appointment, his predecessor JEREMIAH RAKOKO is alleged to have still taken a hand in tribal affairs, with the support of the young men of his regiment of which he is the leader. It is also alleged that with a number of headmen he heard cases and ignored the present acting chief. This led to a split in the tribe. An important factor seems to be traditional attachment to the custom of circumcision. RAKOKO is in favour of circumcision whilst MOKGATLE as a Christian is opposed to it and also fears that young men might die in the lodge. The majority of the tribe, however, is in favour of holding lodges. For this and other reasons RAKOKO succeeded in collecting a large number of allegedly genuine signatures for asking for his reinstatement.

787 The Native Affairs Department terminated the duties of MOKGATLE MABE as from 20th August 1951. XII JEREMIAH MOLOPYANE RAKOKO MABE was reappointed as acting chief on probation for 12 months. For par-

particulars about him see paras. 764 and

9 R e g i m e n t s :

788

| Regiment                      | Leader   | Initiated                                    |
|-------------------------------|--|--|
| Mafata I<br>(matshwara kgomo) | Mositisi   | in the second<br>half of the<br>18th century |
| Mats̃êma I                    | Molotsi  | before 1800                                  |
| Madima I                      | Mabe   | before 1820                                  |
| ?                             | ?  | fought the ba-<br>Tlôkwa                     |
| Makonopya                     | Moganetsi Ramabe<br>(elder brother of<br>Moetlo) |  |
| Matlatsa                      | Moetlo   | at Magagarape                                |
| Mapotokese                    | Mokgatle<br>(brother of Moetlo)                  | between 1870<br>and 1877                     |
| Makantwa                      | Keakile<br>(Mabe's son of 3rd hut)               | 1878-9                                       |

(the last three regiments took part in the Sekukuni war)

|             |                                      |                              |
|-------------|--------------------------------------|------------------------------|
| Matladi     | Sefathlwe                            | during the rule<br>of MOETLO |
| Mafatshwana | Makwêlê                              |                              |
| Malosa      | Solomon Molopyane                    | before Anglo-<br>Boer war    |
| Mafata II   | Tumagole                             | 1899                         |
| Matshuba    | Mokôkê                               | 1902                         |
| Mats̃êma II | Mabe<br>(father of<br>MOKGATLE MABE) | 1905                         |
| Maganêlwa   | Motseakgosi                          | 1910                         |
| Madima II   | Moganetsi<br>(son of Solomon)        | 1914                         |
| Mafiri      | Seame<br>(son of Solomon)            | 1921                         |
| Masitaphêfu | Mokgatle<br>(son of Solomon)         | 1930                         |
| Manênnê     | Rakoko                               | 1946 at Nauw-<br>poort       |

789 The women's regiments have the same names as those of the men. It is still an undecided question whether the initiation school is to be abolished or not. The majority of the tribe is strongly in favour of retaining the custom of holding initiation lodges cf. para. 785.

10 Political organisation:

790 The tribe consists of the following 19 clans (dikgôrô) listed in the order of their respective rank. The numbers indicate their approximate order as to size.

| Clan (Kgôrô)           | Head (Kgosana)   | Totem              |
|------------------------|--|--------------------|
| 2 baKgosing            | Tumagole Mabe<br>(uncle of the chief)  | tlou<br>(elephant) |
| 3 sub clans: Masogana  | Keabetswe Molotsi  | "                  |
| 7 Mainyana             | Lot Motsisi  | "                  |
| 12 Monneng             | Ben Ramokgadi Motone   | "                  |
| 1 sub clans: Mangwato  | Rankgate Moalefi<br>Came under the rule<br>of chief MOETLO more<br>than 60-65 years ago. | phuti<br>(duiker)  |
| 10 Rathari             | Michael Nkotswe  | tlou               |
| 11 Gôpanyane           | Amos Setshogwe   | "                  |
| 16 sub clans: Pôwê     | Moatlanegi Pôwê  | "                  |
| 18 Masiana             | Sidupe Modise  | "                  |
| 19 Mogale              | Zubilon Kgaswe   | "                  |
| 4 Masudubêle           | Mishack Modisane   | "                  |
| 9 sub clans: Tshwana   | Rakgeteng Modisane   | "                  |
| 15 Khunong             | Petrus Madikêlê  | "                  |
| 13 Malete              | Fanteng Mokgosi  | nare<br>(buffalo)  |
| 6 Leêma I              | Josua Maganetsi  | tlou               |
| 14 sub clan: Leêma II  | Dikgosi Mabe   | "                  |
| 17 Magasa              | Lekgêthô Mwatlhodi   | "                  |
| 8 sub clan: Makotswane | Tôllo Morobati   | "                  |
| 5 Magodiêlô            | Mokgosi Magodiêlwa   | tau (lion)         |

791 The chieftainship is hereditary. The man directly under the chief (MOKGATLE MABE) and acting as his deputy is Tumagole Mabe, his eldest close rela-

tive. It is still the custom for the chief to have a trusted servant (ntona), though so far no one has as yet been elected. Although the chief has only very few near relatives, they still have a private family council (khuduthamaga) in which at present some old men take part. The tribunal (lekgotla) is elected jointly by the chief (MOKGATLE MABE) and the tribal community. The councillors are:

|   | Name                                   | Clan      |
|---|--|-----------|
| 1 | Johannes Mabe<br>(head of the council) | Leêma II  |
| 2 | Jafta Magasa                           | Magasa    |
| 3 | Ernest Setsogwe                        | Gôpanyane |
| 4 | Orbert Mooketsi                        | Leêma I   |

792 A secretary is employed at the chief's office. For the discussion of public affairs the council (lekgotla) is composed of the above-mentioned councillors and the head or representative of each clan (dikgosana). Lands were allocated by the councillors, but because of certain malpractices in the past on the part of a certain personage, the acting chief MOKGATHE MABE wanted to set up a special land committee to ensure a better distribution of lands.

#### 11 S o c i a l :

793 There are no distinct social strata, and it is maintained that the educated people as a group have no particular influence on tribal affairs, although it does seem that the educated men supported the acting chief MOKGATLE MABE. The educated people are said to have lost interest in the discussion of tribal matters at public meetings.

794 Marriage cattle (bogadi) should be handed over both by Christians and non-Christians, before the wedding, but sometimes part of it is payable later. To pay money instead of bogadi is considered undesirable. The bridegroom's mother's eldest brother (malome) should always contribute one animal to the bogadi save where he is the recipient; conversely he is entitled to one animal out of his niece's bogadi, for he is the man



who arranges the agreement about the bogadi. As among the other tribes of the district, there is much complaint about the increase of illegitimate births due to the influence of town life. If it is possible to discover the father of an illegitimate child, he is fined two to four head of cattle.

## 12 B e l i e f s :

795 The prayers for rain are made both at the grave of chief MOETLO and under a large shady tree on Mabiskraal 620 at a place called Mokgalong. There is no mountain regarded as a sacred place. In the caves of the Ratumuga Mountain to the south of the Rakatane Hills where game abounds, are the sacred places of the spirits of the ancestors of long ago (R.G. Kgaswe Ms No. 372 N.A.D.).

796 People are afraid of and complain about witchcraft. The history of the last few generations of chiefs contains many cases of witchcraft. People also complain about the poor knowledge of the medicine-men (dingaka) of to-day, who, they say, are only out to make money by practising as magicians.

## 13 C h u r c h e s and s c h o o l s :

797 Among the batlhako the following denominations are represented:

- 1 The Dutch Reformed Church since c.1880-90, numbering about 300 members;
- 2 the Methodist Church of South Africa since 1903, with c.600 members and a church and mission house for a Native minister;
- 3 the Lutheran Bapedi Church with over 300 members and a mission house with a Native minister;
- 4 the Pentecostal Holiness Church with less than 300 members;
- 5 the Methodist Bantu Church, called "Donkey Church", with more than 300 members and a Native minister, and, finally,
- 6 the Bethel Church with 100-200 members.

The great majority of the tribe is Christian.

798 There is a primary school with a staff of 15 teachers for 725 children, but every year about 100 children are turned away for lack of accommodation. There is also a secondary school with 6 teachers for 87 pupils. It is said that there is no opposition to education in the tribe.

14 Mode of settlement :

799 There are the following villages in the tribe:

|                         |  |
|-------------------------|--|
| Motsitle (main village) | on Mabieskraal 620                                   |
| Seolong                 | on Leeukop 26  |
| Makweleng               | on Tambotiesrand 186<br>to the border of Rutsfontein |
| Kolobeng                | on Vlakfontein 305                                   |
| Mamakau                 | on Mabieskraal 620 towards Davidskuil.               |

800 In 1936 there were 440 houses in the main village. As in the eastern half of the district, rectangular houses prevail, and as among the larger tribes there are many spacious and very well built modern houses. The roofs are mostly thatched and only occasionally roofed with corrugated iron.

801 An idea of how a village was started in olden times, can be obtained from a manuscript (No. 372, property of N.A.D.) by P.G. Kgaswe who writes:

"Before a village was built, the site was examined by medicine-men by means of their divining bones. They had to see whether it was suitable for the establishment of a village or whether other people had buried harmful medicine there. The divining bones were quite capable of telling whether there was anything harmful, and if there was, they would indicate it. If the site was suitable, the chief's medicine-man would go and first mark the spot for the chief's kraal. It was he who would bury the pegs marking the chief's kraal. He would go and dig in the chopping block, treating it medicinally with an uncastrated young beast, be-

cause in fact the chief is the bull of the village. When the women go to pitch the poles, the medicine-man goes to see that everything is all right. He comes for an inspection. The village is built in the order of seniority of the sections, so that the junior ones cannot pitch the chopping block before their seniors do so. Should a junior one fix the chopping block first, the older one cannot build there; he might die, the chopping block would cause his death. So as to stay in good health, he must go and build elsewhere. ....When a village is established and the means of protection are being effected, the kraals of the calves, sheep and goats are built first; the cattle kraal is made afterwards. This is done for fear of their being attacked by beasts of prey such as jackals and hyenas. That is what is done first, as also the roughly built temporary huts to sleep in. The medicine-man goes round the place doctoring it with his medicines so that everything will be all right. .... In the kraals of cattle goats and sheep, pegs are buried. A grindstone is fastened on a bull's horns so that it can not leave the cattle to go to strange ones. The men do the fastening. When the medicine-man gets to the cattle kraals, he rubs a stick with the medicine of the bulls and goes into the cattle kraal and beats the bull with it. Others just fix the stick in the branches of the cattle kraal. Others stuck it at the entrance. This stick was the guard of the bull so that it might not leave the cattle and go wherever it pleased. There is also medicine for protection in the grindstone. The witchdoctor's fee is a beast, a beast is also paid for the medicine in the grindstone."

#### 15 M a t e r i a l c u l t u r e :

802 Being a large tribe, the baTlhako have more European household utensils and in greater variety than the smaller tribes. Most of the houses contain all the utensils to be found in a small European farm house. The baTlhako still use, besides all the Native household utensils mentioned in the survey of the other Tswana tribes, such as mat (mosême, legogo), basket for carrying grain (tlatlana), winnowing basket (lo-sêlô), beerstrainer (motlhôtlô), large made of the

laths cut from the moretla tree, calabashes (phafana, mořutlwana, kōroani, segō, legapa, lekuka and thōse a phafa), mortar (kika) and pestle (motshe), and (only rarely) wooden dish (mogōpo). They say that they themselves do not make any clay pots but buy them from the baKgatla and baTlhako ba Leēma. Instead of the old stone mortar (lehudu) they use the grinding stone (lo-wala).

803 European furniture, bicycles and sewing machines are very common. The furniture made by the village cabinetmaker is of such good workmanship that it cannot be distinguished from European-made furniture.

#### 16 Tribal marks and dress :

804 There are no tribal marks nowadays, but in olden times the baTlhako were distinguished by facial scars (letsikwane) produced by rubbing gunpowder mixed with fat into cuts made from the temples to the chin and from the forehead down along the ridge of the nose.

805 Today they all wear European clothes, hats, caps, and footgear save for a few Native sandals, straw hats and babyslings (thari).

#### 17 Cattle and pastoralism :

805 The prevalent type of cattle is a mixed breed of Afrikander and Native stock; but there also still are Native cattle. A few well bred bulls were obtained from the experimental Trust farm Klipkuil. The cattle diseases which occur are the same as mentioned for the baKgatla (para.748). It is still customary to exchange cattle between friends or relatives or to lend (go fisa) animals (mafisa) to people who have none of their own.

807 The agricultural censuses of 1948 and 1949 produced the following figures:

|                    | Cattle |       | Sheep |      | Goats |      |
|--------------------|--------|-------|-------|------|-------|------|
|                    | 1948   | 1949  | 1948  | 1949 | 1948  | 1949 |
| Vlakfontein 305    | 474    | 484   | 184   | 118  | 84    | 75   |
| Tambootiesrand 186 | 262    | 294   | 84    | 102  | 98    | 99   |
| Turflaagte 272     | 206    | 206   | 86    | 85   | 96    | 90   |
| Mabieskraal 620    | 2,000  | 2,940 | 476   | 480  | 646   | 640  |
| Leeuwkop 26        | 600    | 590   | 84    | 80   | 44    | 44   |
| Putsfontein 559    | 650    | 650   | 46    | 55   | 65    | 65   |

The census figures for 1950 do not show the individual farms but therefore the kind of stock in details (excluded cattle on Trust):

|                          | 1948  | 1949  | 1950  |
|--------------------------|-------|-------|-------|
| Cows (over one year old) |       |       | 1,949 |
| Calves (under one year)  |       |       | 540   |
| Bulls (over one year)    |       |       | 53    |
| Oxen                     |       |       | 1,968 |
| Total cattle             | 4,192 | 5,164 | 4,510 |
| Mules                    |       |       | 18    |
| Horses                   |       |       | 10    |
| Donkeys                  |       |       | 422   |
| Sheep and lambs          | 960   | 920   | 412   |
| Goats and kids           | 1,033 | 1,013 | 1,720 |
| C.U. (cattle units)      | 4,591 | 5,551 | 4,846 |

In 1950, on the tribally owned land were 59 C.U. per sq. mile which is an overstock of 55 per 100. According to these figures they own 97 C.U. per 100 population; as the stock on Trust farms is not recorded according to the individual tribes, it cannot be said how much they really own.






808 If possible the cattle kraal and the enclosure for small stock are built close together; in olden times this facilitated the defence of the stock against wild animals. As a rule, married or pregnant women are even nowadays not allowed to enter the cattle kraal to fetch dung, to milk cows, or to step over the thongs used for tying the cows for milking because in the olden days these thongs were doctored by a medicine-man. Nor are strangers allowed to enter the kraal unless accompanied by the owner. Except when sucking,


calves are kept separate from their mothers.

809 The batlhako herdsmen know how to heal the broken leg of a goat by setting it in splints of bark held tight with cord made of mounô bark.

810 Great importance is attached to the colour of cattle and goats; over ten different colours and patterns are distinguished. How highly an animal is valued by its owner depends, in fact, largely on its colour and pattern. Sheep are not in great demand; only fat-tailed sheep are kept. Medicine-men however are said to be fond of sheep.

811 Every family group of the tribe has its special earmark for its livestock, viz:

lephaga  lengêna  motlhalaakgama   
 lesibe  letseketla  monwana 

and a mark adopted from Europeans, "sekei"   
 When buying an animal that has already been marked, the mark is not changed.

812 A married woman may keep goats, but her husband has control over them and can do with them what he likes. Pigs have been taken over from Europeans but are disliked by many Natives because they eat filth.

813 For hunting the batlhako like to keep dogs of which they have long had different breeds, viz.: (1) matesi, a slender breed, somewhat like a greyhound and kept for its speed; (2) mabente (derived from the Afrikaans word windhond), which are also fast and kill duikers and hares but are afraid of jackals; (3) mapaku, pointers without much speed but otherwise useful for hunting and capable of killing jackals; (4) maporaka (derived from the Afrikaans word brak), a small European dog that can pursue some animals into their holes, and (5) the European bulldog called raphorukwana, which however, is not very popular with the Natives. (Masiangwako J.S.R. "Domestic animals: goats and sheep" Ms No. 342 N.A.D.).

18 Agriculture :

814 Up to the present there has not been a system of allocating lands, with the result that some people have much land and others very little or none at all. The fact that strangers have been allowed to settle on tribal ground has reduced the land available for allocation to younger men. Formerly, every family was, if possible, given a portion of land on each of the four tribal farms. It is said that during the time of chief MOETLO people tilled only one field not far from their homesteads. MOKGATLE MABE wants to establish a land commission to regulate the allocation of land.

815 According to the agricultural census for 1948 and 1949 the following quantities (in bags of 200 lbs) were reaped:

|                    | Maize |      | Kaffircorn |      |
|--------------------|-------|------|------------|------|
|                    | 1948  | 1949 | 1948       | 1949 |
| Vlakfontein 305    | 400   | 65   | 800        | 295  |
| Tambootiesrand 186 | 464   | 104  | 904        | 400  |
| Turflaagte 272     | 600   | 114  | 1,220      | 248  |
| Mabieskraal 620    | 464   | 102  | 984        | 380  |
| Leeuwkop 26        | 224   | 90   | 626        | 300  |
| Putsfontein 559    | 546   | 78   | 1,020      | 88   |

The agricultural census of 1950 only recorded the totals for the tribe:

|                          | 1948  | 1949  | 1950  |
|--------------------------|-------|-------|-------|
| Maize (bags)             | 2,698 | 553   | 1,555 |
| Kaffircorn (bags)        | 5,554 | 1,711 | 3,055 |
| Morgen under cultivation |       |       | 1,576 |
| Beans (bags)             |       |       | 6     |
| Citrus trees             |       |       | 375   |
| Fruit trees              |       |       | 21    |

According to the agricultural census of 1950 the tribe had the following agricultural implements:

|                      |     |         |     |
|----------------------|-----|---------|-----|
| Ploughs, one furrow  | 289 | Waggons | 100 |
| Ploughs, two furrows | 201 | Carts   | 68  |
| Harrows              | 117 | Sledges | 146 |
| Planters             | 1   |         |     |

816 The varieties of maize grown are: white maize, little "Botman" and mmidiborotho; yellow maize is no longer grown. As regards kaffircorn (mabêlê), the variety chiefly grown by the Tlhako is lethêjane, but they also grow mantšakane, segoalane, sekamfokane, mabêlê a masweu, mohibitwane, tshabatsiê, mosêtlha kolkolwane as well as very little lebêlêbêlê, Rondekop, and frost and drought resisting strains from the experimental farm Klipkuil. The varieties of beans grown here include: European sugar beans, porogwane, senawane, mae a tshilwane, mararatshane, tseremane, ditlhodi (mung beans) and ditloo (jugo beans). They also plant sweet potatoes and several varieties of sugarcane and pumpkin. The wild-growing vegetables collected by them include phare, thêpê, and lerotwe.

817 The ceremony of the first fruits (go loma thôtsê) was performed up to the time of chief MOETLO. Under chief MOIOPYANE the custom of ploughing several fields for the chief was abandoned and only one field was thereafter worked by the tribe. During the reign of chief MOETLO the rules pertaining to the tillage of the fields were still very strict. When the time for ploughing had come, the regiments of unmarried men and girls were sent to the fields with charms to protect them against enemies. They dared not speak until they had returned home. Once the ploughing season had begun, no woman was allowed to carry a load of earth during the daytime save at sunrise or sunset; there was, however, no similar restriction upon the mixing of earth with water. In the same way men were not allowed to drag cut thorn-bush home during the day. The fine for breaking these rules was one beast. During the early phase of the ploughing season people were also forbidden to cut down certain trees, e.g. wild plum and wag'nbietje thorn trees, lest a hailstorm follow.

818 The chief used to announce the day upon which the people could start ploughing and pull up roots with their hands. Prior to that, no one was allowed to go to his land, under penalty of a fine of one beast. Before they ploughed the chief's land the people used to plough a strip of their own.



819 . Protective medicines were put on the lands of the families by the medicine-man who also made known other rules to be obeyed by those who work on the lands, e.g. when eating sweetreed in the lands they had to sit down. Between the times of weeding and crop-watching the women had to observe a few days of rest even if they had not yet finished weeding. During this period of rest they smeared the threshing floor with a mixture of cow dung and clay.

820 As is still the custom at Pella (baKwena ba Modimosana ba Matlhaku), the chief announced on which day reaping could begin. After the corn had been taken home it had to be doctored so that nobody could bewitch it. To keep out weevils the corn was mixed with ashes, mainly of goat dung, before being stored in the granaries. The corn is threshed when still somewhat damp, but care is taken to let it dry completely before storing it. Nowadays people store grain mainly in bags. (Masiangwako, J.S.R. "Agriculture" Ms No. 189).

#### 19 E c o n o m i c s :

821 This tribe appears to be fairly wealthy. In 1935 a 20 years concession of mineral rights on Vlakfontein 305 was granted by the tribe to the South African Minerals Ltd. Labour migration to towns is in accordance with the general South African pattern, but the Tlhako do not work on the Rand gold mines. Many are employed on the chrome mines which are not far from their homes. Very few members of the tribe work on European farms. At Mabeskraal there are two European stores, whilst Natives run a bakery, two butcheries, a tea room and a cabinetmaker's workshop.

#### 20 H e a l t h :

822 Good water is provided by three boreholes. There is a clinic in charge of a Native nurse and visited regularly by the European doctor from Saulspoort. In 1949, Mabeskraal had a typhoid epidemic.

Out of a total of 209 cases, 45 were fatal (39 children and 6 adults). The infection is thought to have resulted from drinking contaminated water from open wells. For further data on general health conditions see para. 110-114.

## 21 Sources :

823 The above material was obtained at the chief's place in July and October 1949 from the present chief, his councillors, some old men, and the chief's secretary. The following literature has been used and correlated with the material obtained in the field:

- van Warmelo, N.J. "A Preliminary Survey of the Bantu Tribes of South Africa" Dept. of Nat. Affairs Ethn. Publ. Vol.V, Pretoria 1935.  
 Transvaal Native Affairs Dept. "Short History of the Native Tribes of the Transvaal", Pretoria 1905  
 Kgaswe, P.G. "About geography, settlement, Building" Ms No.372 (1) N.A.D. Ethnological section  
 Kgaswe, P.G. "Setswana Tradition (batlhako) Ms No. 252 N.A.D. Ethnological section  
 Masiangwako, J.S.R. "History of the Batlhako" Ms No. 188 N.A.D. Ethnological section  
 Masiangwako, J.S.R. "Agriculture" Ms No. 189 N.A.D. Ethnological section  
 Masiangwako, J.S.R. "Domestic animals: goats and sheep" Ms No.342 N.A.D. Ethnological section  
 Masiangwako, J.S.R. "Batlhako" Ms No.489 N.A.D. Ethnological section

## 1 D i s t r i c t :

824 Pilansberg, Transvaal.

## 2 N a m e o f t r i b e :

825 baTlhako ba Leêma. Totem: tlou (elephant).

## 3 C h i e f s :

826 SEBE NTWANE, born 1919, no regiment. Appointed as chief with civil jurisdiction on 12th August 1952. Residence: Ruighoek 426, Tlhatlaganyane. The chief is a member of the Church of England, attended a primary school in Johannesburg and can speak English.

## 4 L a n g u a g e :

827 Eastern Tswana.

## 5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

828 The tribe owns the portions B,G, a part of F and of "De Uitspan" (1,119 mgn. 102 sq.rds.) of Ruighoek 426. Other small portions of the farm are Trust land or are privately-owned by members of the tribe and baPhalane, and the western half of the farm is likewise Native privately-owned land.

829 The tribal village, situated in the south-east corner of the farm, is called Tlhatlaganyane after a mountain nearby. Ruighoek lies at the foot of the Pilansberg Mountains. Through the southern part of the tribal land there flows a stream, called Mothulwe after the mountain from which it originates. The nearest mountain to the south of the latter is called Marotsaneng; that to the east of Mothulwe and Tlhatlaganyane is Sethaba-sa-Moku. To the north of Tlhatla-

ganyane there are three further mountains called Makakadiana, Kgojane and Molatswane.

830 The tribal land which has a mean altitude of c.4,000 feet slopes down to the east and north east. No local annual rainfall figures can be given as the nearest rain stations in the north and in the south of Mableskraal which are 15 miles away have an average of 20.98 and 24.61 in. Pilansberg rain station (1363) is equally far away and had 25.48 in. on 54 days (average of 25 years up to 1935). The station (1351) Mahobieskraal, which is 20 miles away to the south measured 23.42 in. on 60 days (average of 11-15 years up to 1935).

831 The land is rather open and stony with but sparse vegetation except in the mountainous parts. In the latter game is still to be found.

832 This tribe, which is the third smallest in the district, I estimate to number 550-700 souls. At the census 1946 its strength was 401 persons (177 males, 224 females). The number of the workers of the tribe who stay outside the district is between 110 and 180.

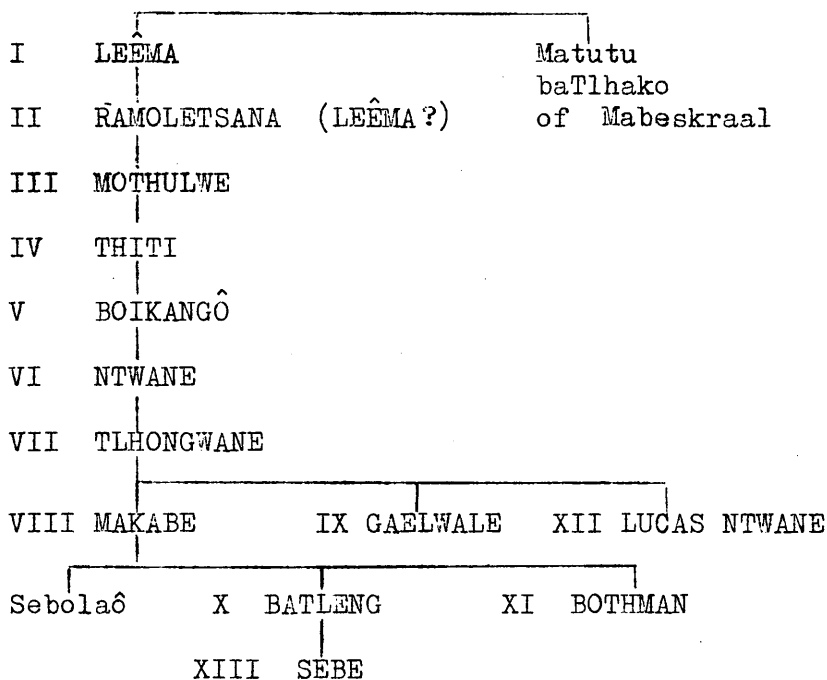
#### 6 M i g r a t i o n s and affinities of tribe :

833 When the tribe still formed part of the Ndzu-ndza Ndebele (up to the beginning of the 17th century) it lived at Nzungolwana near the Premier Mine in the District of Pretoria. During the second half of the 18th century headquarters were at Bothule (Rooderand 399), 10 miles north of the present village. Thereafter they lived at Manese (Zwartboois kraal 890) and Tlhatlaganyane (on Ruighoek 426) between 1830 and 1836.

834 Though they are related to the batlhako at Mableskraal, the batlhako ba Leêma have since the beginning of the 17th century formed a distinct tribe of their own.

7 Skeleton genealogy of chiefs :

835 Magonanwa  
 Mmatona  
 Tone (Dane)  
 Thatwe  
 Mogale?



8 History and genealogies of chiefs :

836 Like the baTlhako at Mabeskraal, this tribe is derived from the same stock as the baPô, for they originally came from Zululand and, early in the 17th century, lived as Ndzundza (Matsutsa) at Mangolwana near the Premier Mine, east of Pretoria. The oldest chiefs known are Magonanwa - Mmatona - Tone (Dane) - Thatwe (?) - Mogale - I LEÊMA. These names differ from those of the oldest chiefs of the baTlhako at

Mabeskraal although both tribes are related and the one under discussion is regarded as senior in rank. Thawetwe is remembered as an important chief at Mabeskraal, but scarcely known to the batlhako ba Leêma. The relationship between I LEEMA and Leêmana is not clear. An explanation is offered by the informants, for the last mentioned names: it is said that whilst they were still amaNdundza, a regiment was sent to discover new grazing grounds and when they found some unoccupied land they said "Leêma" (you stand here). This seems far-fetched, of course.

837 Nothing is known about the first four chiefs and where they lived. They were I LEEMA, II RAMOLE-TSANA, III MOTHULE and IV THITI. According to one informant RAMOLETSANA and LEÊMA are one and the same person.

838 The next chief was V BOIKANGÔ who became very old and lived at Bothule (Rooderand 399), 10 miles north of the present village where he died at the end of the 18th century.

839 BOIKANGÔ was succeeded by his son VI NTWANE, who lived at Manese (Zwartboois kraal 890). When he was very old he conferred the chieftainship on his son TLHOGWANE, went on a visit to Bechuanaland Protectorate and died there about 1830.

840 VII TLHOGWANE, who was born about 1780-90, in 1830-35 moved from Manese to Tlhatlaganyane (on Ruighoek 426). It is not remembered in how far Mzilikazi's rule affected the tribe. TLHOGWANE had the following wives and issue:

- 1 Mmaphage, great wife, member of the tribe
  - a MAKABE m
  - b Lesege m
  - c Mangope m
  - d Boikangô m
  - e GAELWALE m
  - f Mmakgotha f md by a member of the tribe
  - g Mokgatitswe f md by a member of the tribe
  - h Lucas Ntwane m (informant)

- 2 Mmamatswane, a member of the tribe  
 a Mmanti f md by a member of the tribe  
 b Mmajabe f md by a member of the tribe  
 c Mmabotshetsa f md by a member of the tribe  
 d Matshware m

- 3 Mmampotsang a member of the tribe  
 a Mpotsang f md by a member of the tribe

VII TLHOGWANE died in 1895.

841 VIII MAKABE, who was born about 1810-20, succeeded when his father was already an old man; he had, accordingly, ruled only for a short time when he died in 1901-2. MAKABE married Seleba, a member of the Ngwaketse tribe. They had the following issue:

- a Sebolaô m died in youth  
 b BATLENG m  
 c Pogiso f died in youth  
 d BOTHMAN m  
 e Modieng f died in youth  
 f Bogatsu m (informant)

842 IX GAELWALE, MAKABE's younger brother, became acting chief in 1902 because Sebolaô who had suffered from a mental disease for more than 13 years, had died as a young man.

843 X BATLENG, a younger brother to Sebolaô and born c.1865, was appointed petty chief by the government on 25th July, 1916. BATLENG married Mmadinêge, a member of the tribe, by Christian rites. They had only one son, SEBE. When he died in 1920, X BATLENG had ruled for only a short time.

844 XI BOTHMAN NTWANE, born in 1871, regiment: Madima, Roman Catholic by religion, became regent for SEBE in 1921. In June 1933, something happened which made it impossible for him to function as chief for nine months. During that period his uncle, XII LUCAS NTWANE, acted as chief. During the last 10 years BOTHMAN was not well so that affairs were almost entirely in the hands of LUCAS NTWANE.

845 XIII SEBE NTWANE became chief on 12th August

1952. For particulars see para. 826.

9 R e g i m e n t s :

846

| Regiment  | Leader  | Initiated  |
|---|---|--|
| Mafiri  | Boikangô  | at Bothule, second half of 18th century  |
| ?   | ?   |  |
| Madingwana  | Ntwane  | at Bothule   |
| ?   | ?   |  |
| Masoswe   | Tlhôgwane   | at Manese, 1830  |
| Maakathata<br>(contemporary of<br>Mafatlha at<br>Saulspoort)  | Molatlhegi and<br>Moropole (who<br>were twins,<br>younger brothers<br>of Tlhôgwane) | shortly before the<br>Boers first settled<br>in this part of the<br>country, c.1840-50 |
| Madima I<br>(contemporary of<br>Matlakana at<br>Saulspoort)   | Thupêlô (younger<br>brother of<br>Tlhôgwane)  | after the first<br>Boers had settled<br>and before Mapoch-<br>war (1868)               |
| Maakantwa<br>(contemporary<br>of Makoba at<br>Saulspoort)     | Makabe (son of<br>Tlhôgwane)  | at Tlhatlaganyane<br>(Ruighoek 426)  |
| Malatlhakgomo   | Lesege (younger<br>brother of Makabe)   | at Tlhatlaganyane<br>(Ruighoek 426)  |
| Mafatshwana<br>(contemporary<br>of Matsanko at<br>Saulspoort) | Mangope   | at Tlhatlaganyane<br>(Ruighoek 426)  |
| Mantsakgosi   | Boikanyô (son<br>of Tlhôgwane)  | at Tlhatlaganyane<br>(Ruighoek 426)  |
| Mautlana<br>(contemporary<br>of Mantwane at<br>Saulspoort)    | Gaelwale (son<br>of Tlhôgwane)  | 1888? at Tlhatla-<br>ganyane when Tlhô-<br>gwane was still<br>chief.                   |
| Mafata  | Tabaile<br>(younger brother<br>of Tlhôgwane)  | 1896 at Tlhatla-<br>ganyane when Ma-<br>kabe had become chief                          |



| Regiment  | Leader                  | Initiated                                       |
|-----------|-------------------------|---|
| Mathulwa  | Sebolaô (son of Makabe) | 1903 at Tlhatlaganyane when Gaelwale was regent |
| Magoiwa   | Batleng (son of Makebe) | at Tlhatlaganyane                               |
| Madima II | Bothman (son of Makabe) | 1917 at Tlhatlaganyane                          |

847 This was the last regiment initiated according to tribal custom. Circumcision was abandoned under the influence of the Christian Mission. There followed two church confirmation regiments which are more school leaving regiments.

|            |                                 |      |
|------------|---------------------------------|------|
| Maratakosi | Bogatsu (younger son of Makabe) | 1923 |
| Mangana    | Ramokgobjane (son of Gaelwale)  | 1938 |

The women's regiments have the same names as those of the men.

#### 10 Political organisation :

848 The tribe is composed of the following eight clans (dikgôrô):

| Clan (kgôrô) | Head (kgosana)       | Totem               |
|--------------|----------------------|---------------------|
| 1 baKgosing  | Mmatona              | tlou (elephant)     |
| 2 Ramoupi    | Konupi               | "                   |
| 3 Tabane     | Raselobai            | "                   |
| 4 Mmamoeng   | Mothulwe             | "                   |
| 5 Molwêla    | Finias Makôte Ntsime | "                   |
| 6 Lelaka     | Seremane Lelaka      | nkwê (leopard)      |
| 7 Malebe     | Luther Moeng         | kgabo (blue monkey) |
| 8 Mazulu     | Samuel Zulu          | ndlovu              |

849 The relative rank of the clans is still observed at feasts when food is distributed and so on.

850 The chieftainship is hereditary. There still is a secret family council (khuduthamaga). The man next to the chief, and his deputy, is Bogatsu, the youngest

son of MAKABE. The chief still has a personal servant (ntona) according to old custom. The council (lekgotla) which administers law and public affairs consists of the heads of the above-mentioned clans and a few close relatives of the chief. Land is allotted by a land committee of three members. The chief still has his official lands (phatše), eight in number, which are worked by the tribal community. In return the chief is obliged to help the poor who approach him for relief.

### 11 S o c i a l :

851 Polygamous marriages no longer occur. The bride price is paid in cattle and only in rare cases in money by special agreement. As in other tribes the elders complain about the growing frequency of illegal births which they attribute to the influence of town life. The fine imposed on the father of an illegitimate child is four head of cattle. Should he refuse to pay he is fined a fifth animal which goes to the councilors.

### 12 B e l i e f s :

852 The rain ceremonies are performed on the mountain Kgojane, north-east of Ruighoek 426, which has been regarded as a sacred place since ancient times. The prayers for rain are offered under a large morula tree. The sacrificial animal slaughtered on this occasion must be a black ox from the chief's herd or from the clan (kgôrô) that has asked for the rain prayers to be offered.

853 General complaint is made about the prevalence of witchcraft, against which it is the function of the medicine-men to protect the people.

### 13 C h u r c h e s and s c h o o l s :

854 Only the minority of the tribe is Christian. Mission work is carried on by

- 1) the Church of England, which possesses a church building and has about 80 members,
- 2) The Methodist Church of South Africa, with about 70 members, and
- 3) the Hermannsburg Lutheran Mission, with about 50 members. These figures may, however, be on the low side. All three missions have only local church leaders but no ministers residing in the tribal area.

855 Probably less than half of the children of school age receive any education. There is one government-aided school with 3 teachers and 175 children. The majority of the children come from outside the tribe, from the chromium mines, Voëlstruisnek and Zandspruit.

#### 14 Mode of settlement :

856 The tribal village very much resembles those of the smaller tribes of the districts except those of the tribes living near the Marico River.

#### 15 Material culture :

857 Everyday European household utensils and simple European furniture are used by the majority of the tribesmen. They make clay pots and a few wooden dishes (mogopo) and spoons which they sell to other tribes. For their own use they make mortars (kika) and pestles, the various types of Tswana baskets, mats, and different kinds of calabashes and snuff-boxes. There is a carpenter who makes European furniture and, as in most tribes, several men are skilled in European methods of building.

#### 16 Tribal marks and dress :

858 The tribal marks used in the past were the same as those described for the batlhako of Mabeskraal. Today all batlhako ba Leêma dress in the European way like the other tribes.

## 17 C a t t l e a n d p a s t o r a l i s m :

859 The types of cattle bred by the batlhako ba Leêma are (a) Native cattle and (b) a cross-breed of Native and Afrikander cattle. The Natives say they also have well-bred bulls from the experimental Trust farm Klipkuil.

860 The agricultural census of 1949 and 1950 returned the following figures about the stock owned by the tribe, but not included stock kept on Trust farms:

|                            | 1949 | 1950 |
|----------------------------|------|------|
| Cows (over one year old)   |      | 170  |
| Calves (under one year)    |      | 36   |
| Bulls (over one year)      |      | 7    |
| Oxen                       |      | 157  |
| Total cattle               | 188  | 370  |
| Mules                      |      | 2    |
| Horses                     |      | 4    |
| Donkeys                    |      | 55   |
| Sheep and lambs            | 20   | 4    |
| Goats and kids             | 217  | 129  |
| C.U. (cattle units), total | 235  | 422  |
| Pigs                       |      | 42   |
| Poultry                    |      | 194  |

On the tribal land there are 114 C.U. per sq. mile, which is an overstock of 202 per 100. Not included stock on Trust farms, they own 77 C.U. per 100 of the population.

861 The cattle diseases which occur are the common ones such as black quarter (tsorotswane), anthrax (le-bêtê), and the liver disease (sebêtê) of calves. Foot and mouth disease (tlakwane) and bile (gala) occur only rarely. Even to-day women are not allowed to milk cattle or to enter the cattle kraal.

## 18 Agriculture :

862 I was told that wherever possible 8 acres were allotted to every family. Much of the soil is black turf.

863 The agricultural production of the tribe, according to the agricultural census of 1949 and 1950, is as follows:

|                          | 1949 | 1950 |
|--------------------------|------|------|
| Maize (bags)             | 130  | 84   |
| Sorghum (bags)           | 146  | 146  |
| Morgen under cultivation |      | 156  |
| Citrus trees             |      | 23   |

The tribe has the following agricultural implements:

|                      |    |
|----------------------|----|
| Ploughs, one furrow  | 23 |
| Ploughs, two furrows | 8  |
| Horrows              | 6  |
| Cultivators          | 1  |
| Waggons              | 6  |
| Carts                | 1  |
| Sledges              | 13 |

864 The main crops are maize, sorghums and beans. White maize is grown for food and yellow maize as chicken feed, but very little Botman maize. The sorghums (mabêlê) include: lethêjane, mantšakane, segaolane, sekamfokane, tshabatsiê, mosêtlha, kokolwane and Rondekop, as well as very small quantities of lebêlêbêlê and mamafosa. The chief varieties of beans (dinawa) grown are: senawana, porogwane, sehumagadi, moraratshane but also mung beans (ditlhodi) and jugo beans (ditloo). Besides sweet potatoes and different kinds of sweet reed, pumpkins, and melons are raised. There are also a few fruit trees and plants, such as peaches, pomegranates, papaws, figs, oranges, mulberries, grapes and lemons, but owing to lack of water the fruit is sour. Wild vegetables are collected as among other tribes.

## 19 E c o n o m i c s :

865 The majority of men work in towns. There is a general disinclination to work on farms, for reasons connected with wages, and on mines because of the nature of the work. There is one Native-owned shop in the tribal village. Water is supplied from one bore hole and three small dams.

## 20 H e a l t h :

866 There is no clinic in the tribal area and people seem little inclined to make use of the clinic at Mabeskraal. They complain that they have no clinic of their own and go to Rustenburg for medical treatment. General health conditions are discussed in para.109-114. The drinking water, fetched from the dams, is rather dirty and polluted.

## 21 S o u r c e s :

867 The above information was obtained at the chief's place from some relatives of the chief, chief Sebe himself, and some other men. More could probably have been obtained if the old men who know most about tribal history had attended, but they had apparently been dissuaded from coming by their wives.

## 1 D i s t r i c t :

868 Pilansberg, Transvaal.

## 2 N a m e o f t r i b e :

869 baKwena baPhalane. Totem: kwena (crocodile). Other tribes, e.g. those living in Bechuanaland Protectorate, call them baTlase. This tribe is No. 33-24 in "A preliminary Survey of the Bantu tribes of S.A."

## 3 C h i e f :

870 GAOTINGWE BETHUEL RAMOKÔKA, regiment: lentsho, born 13th September 1907. Appointed chief on 25th August 1927 with civil and criminal jurisdiction. Residence: Ramakok's Location. The chief is a member of the Hermannsburg Lutheran Mission, he attended a local school and understands Afrikaans and English.

## 4 L a n g u a g e :

871 Eastern Tswana.

## 5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

872 Ramakok's Location is situated in the eastern half of the Pilansberg district, 38 miles north of Rustenburg.

873 The tribe owns the following farms:

| Farm              | Mgn.  | Sq. rds. | Portion    | Tswana name |
|-------------------|-------|----------|------------|-------------|
| Elandsfontein 510 | 2,629 | --       |            | Bojating    |
| Geluk 279         | 2,123 | --       | 23 mgn be- |             |
|                   |       |          | long to    |             |
|                   |       |          | the Herm.  |             |
|                   |       |          | Mission    |             |
| Gevonden 925      | 80    |          |            |             |
| Ramakokskraal 307 | 2,945 | 479      |            | Phalane     |

322

## BAPHALANE

| Farm  | Mgn.  | Sq.rds. | Portion   | Tswana name    |
|---|-------|---------|-----------|----------------|
| Schilpadnest 233<br>(Thabazimbi sub-district) | 2,200 | --      |           | Mmamodimokwana |
| Tweelaagte 180                                | 630   | 549     | rem. ext. | Ratumuga       |
| Vogelstruisnek 602                            | 230   |         | D.1       | Module         |
| Total in Pilansberg 10,838 428                |       |         |           |                |

874 Some Native privately-owned land is on the following farms:

| Farm   | Mgn. | Sq.rds. | Portion      | Tswana name    |
|--|------|---------|--------------|----------------|
| Haakdoornbult 734<br>(Thabazimbi sub-district)               | 742  |         |              | kwa Phadi      |
| Rhenosterspruit 700<br>Native private owned                  | 531  | 199     | two portions | Makgopang      |
| Ruighoek 426<br>Native private owned<br>in Pilansberg distr. | 421  |         | portion      | Tlhatlaganyane |
| Total in Pilansberg district 12,201 27 or 40.4 square miles  |      |         |              |                |

875 In Rustenburg N.A. district the baPhalane own the following farms:

| Farm                                     | Mgn. | Sq.rds. | Portion    | Tswana name   |
|--|------|---------|------------|---|
| Boschpoort 16 (part of)                  | 2165 | 205)    |            | privately owned by 200 Natives mainly baKwena ba Mogôpa, but also by baPhalane. |
| Nooitgedacht 908                         | 1111 | 166     | portion B, | Rankeleenyane   |
| Roodekraalspruit 592                     | 996  |         | portion B, | Maile wa Phalane  |
| Total in Rustenburg N.A. district c.3000 |      |         |            |   |

876 The northern part of Ramakok's Location is hilly, and it is the valleys of this part which are



under cultivation, whilst the southern part of the location consists of flat grazing land. The chief's place is called Phalane. A dry stream, Zandsloot, a tributary of the Crocodile River, passes through the location from west to east. To the north of the chief's place is a mountain called Ngaowane. From there to the west there extends a row of hills called: Marapalong (twin hills), Ramoloreng, Tshipi (closely adjoining each other), a more distant one whose name is unknown, Ntshusu (twin hills), and Mogadibê.

877 The altitude of Ramakok's Location is 3500 ft. on Elandsfontein and in the north, the central part being somewhat lower. The annual rainfall recorded for about ten years prior to 1935 on Vaalkop 87 (Station No. 1442), five miles to the east of Elandsfontein, was 18.81 in. on 39 days. Schilpadnest 233, which is 25 miles NNW from Ramakok's Location, has an altitude of less than 3500 ft., and the nearest rain station, Maroelasfontein, 5 miles to the west of Schilpadnest, recorded (prior to 1935) an annual rainfall of 19.46 in. on 53 days. Nooitgedacht 908, 28 miles due south of Ramakok's Location, has an altitude of 3300 ft. and the nearest rain station (No. 1421), Kafferskraal 352 recorded prior to 1935 an annual rainfall of 22.68 in. on 64 days. On Nooitgedacht there is good black soil, and the farm is partly surrounded by hills.

878 As part of the tribe lives scattered on private farms where the people are intermixed with members of other tribes, it is difficult to state what the total strength of the tribe is. The census of 1946 gives the following figures:

| In Pilansberg district: persons               |        | males | females |
|---|--------|-------|---------|
| Ramakok's Location                            | 1072   | ( 474 | 598 )   |
| Vogelstruisnek 602                            | c. 200 | ( 80  | 120 )   |
| Tweelaagte 180                                | c. 200 | ( 80  | 120 )   |
| Ruighoek 426                                  | c. 46  | ( 20  | 26 )    |
| On Trust farms                                | c. 88  | ( 47  | 41 )    |
| Schilpadnest 233<br>(Thabazimbi sub-district) | 778    | ( 333 | 445 )   |

|  |         |        |         |
|--|---------|--------|---------|
| Haakdoornbult 734<br>(Thabazimbi sub-<br>district) | 145     | ( 75   | 70 )    |
| On European farms                                  | c. 80   | ( 50   | 30 )    |
| 1946   | 2,609   | (1,159 | 1,450 ) |
| 1950   | c.3,000 |        |         |
| In Rustenburg N.A. district:                       |         |        |         |
| Nooitgedacht 908                                   | c. 155  | ( 79   | 76 )    |
| Roodekraalspruit 592                               | c. 230  | ( 100  | 130 )   |
| On Trust farms                                     | c. 194  | ( 96   | 98 )    |
| On European farms                                  | c. 987  | ( 540  | 447 )   |
| 1946   | c.1,566 | ( 815  | 751 )   |
| 1950   | c.2,050 |        |         |

If the workers of the tribe who live outside the district, and those who have not been counted, are added to the census results, I estimate the total population of the tribe at 4,000 to 4,400 persons in the Pilansberg district, and 1,800 persons in the Rustenburg N.A. district. 3,000 persons on 12,201 morgen or 40.4 square miles of tribal land form a density of population of 74 persons per sq. mile. In January 1950, 1,243 taxpayers were registered under chief Ramokôka. at the Pilansberg N.C. office.

879 In the beginning of the 18th century, they first sought refuge on the eastern banks of the Crocodile River (Odi) at Tlhapelabjale at the confluence of Odi and Thokwe (Sand River). They passed Botlhapatshwene (Makips Nek of the farm McKip zyn rand 954) and trekked to Krantzberg. Between c.1790 and 1820 they lived at Mmapela in the baLaka country (Ndebele). About 1820 they moved from Mmapela to Thokwe (Sand River) on the western bank of Odi (Crocodile River) where Thokwe joins the Odi (probably on Buffelshoek 151 or Haakdoornndrift 165). Between c.1830 and 1840 baPhalane sought refuge at a hill called Modise wa Mogôpa, to the northwest of the present Location. In c.1870 they lived at Phalane in the present Location. At the time the tribe was largely mixed with the baBididi.

880 The baPhalane who live in Rustenburg and Pilansberg districts all belong to one tribe except for an off-shoot, called baPhalane ba Sesobe, who formerly were at Vleeschfontein, Marico district and in 1951 settled on Ongegund 270 in Pilansberg district.

881 The headquarters of the baPhalane are in Ramakok's Location and smaller sections of the tribe live at the following places under the following heads:

On Schilpadnest 233 under Ramokôka Ramokôka,

On Tweelaagte 180 under Ramodibedi Letlhape.

On Vogelstruisnek 602 under Phudihudu Mpodi.

On Haakdoornbult 734 under Phadi.

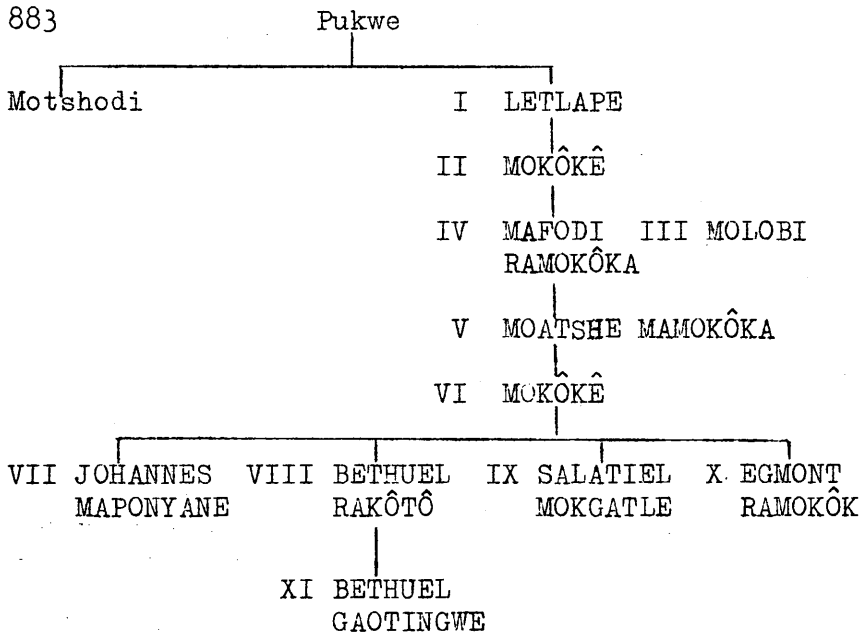
On Ruighoek 426 and on Rhenosterspruit 700 live small groups on Native privately-owned land who have no head of administrative importance.

The baPhalane of Rustenburg district live on Nooitgedacht 908 under Wilhelm Letlapeng who became their head after Nataniel Letlapeng's death in 1948, and

on Roodekraalspruit 592 where they are mixed with baFokeng on Native privately-owned land, under Piet Mosito.

882 Isolated families live scattered on European farms in the Hamanskraal district.

## 7 Skeleton genealogy of chiefs :



## 8 History and genealogies of chiefs :

884 The baPhalane broke off from the baKwena living in Bechuanaland Protectorate after Chief Malope's reign. They are of the same stock as the baKwena ba Mogôpa and the baKwena ba Modimosana. The first chief remembered by them is Pukwe, who probably lived during the first half of the 18th century. He had two sons, Motshodi and LETLAPE.

885 After Pukwe's death a serious conflict arose between these two brothers, and this led to the schism through which the present tribe came into being. The dispute arose over a beast which had only one horn whilst on the other side of its head there grew a horn-shaped tuft of hair. The beast belonged to LETLAPE's son MOKOKÊ, but the chief and his followers coveted it. A war broke out and the chief's younger brother I LETLAPE fled with his followers and crossed the Odi (Crocodile River). Pursuing them the Kwena chief found the river in flood and was unable to cross it.

Catholic Mission Church and married Anna Pilaeng according to Christian rites. She was a daughter of the Phalane royal family and was recognised as great wife by the tribe. She had the following children:

- a` Senkgobeng f md by a member of the tribe
- b Magarethe Mokolwane f md by a member of the tribe
- c Frans m died in youth
- d - died before named
- e - died before named
- f Sarafina Makgosi f md by a member of the tribe
- g Gregore Pitsô m alive, head of the Moatshe clan
- h Denies Ntšesa m alive
- i Albert m died
- j Antonia f died in youth

It is not known when STEVEN died.

943 STEVEN was succeeded by his younger brother VIII MICHAEL MOATSHE, who was born c.1852-4 and whose regiment was Makoba. The informants say that he was a chief and not acting for his brother's son Gregore Pitsô who is still alive. The reason for this, they explained, was that the chiefs were nominated by the Catholic Mission.

944 MICHAEL married Dorothea by Native custom. She was a member of the tribe and had the following children:

- a Benjamin Tsêbê Moatshe m
- b Birijida Mamakoê f md by a member of the tribe
- c Tekla Pôô f md by a member of the tribe
- d Remi Molefe m alive
- e Leopold Pule m informant
- f Angelina Matlodi m md at Johannesburg
- g Josephine Segawêlê f Catholic sister
- h Athanasius Rramante a alive
- i Michael Molapi Motšhe m alive

VIII MICHAEL MOATSHE died 2nd June 1945.

945 The eldest son Benjamin died in 1931. He was married to Marietta Moatshe and had the following issue:

889 As MOKÔKÊ's son MAFODI, born towards the end of the 18th century, was not yet of age when his father died, his uncle, III MOLOBI, assumed the regency. MAFODI was taken to the baMokôpane (unknown who they were). The commander of the army, Kobêtê, supported MOLOBI against the heir. MAFODI grew up among the baMokôpane. At that time game was still abundant. The baPhalane collected and prepared the hoofs and certain bones of game, especially of giraffe, and took them to the baPedi. Malekutú, a son of the Pedi chief Thulare, invited other tribes to attack MOLOBI and installed IV MAFODI as chief of the baPhalane. Kobêtê fled to Mmaleoko where the people of Laka originally lived.

890 IV MAFODI was still "a young man" when he became chief. He moved from Mmapela to the Thokwe (Sand River) where he stayed to the end of his life. The Thokwe being an eastern tributary of the Odi (Crocodile River), this would mean that the baPhalane lived on the eastern banks of the Odi, but they claim to have lived on the western banks of the Odi on Buffelshoek 151 or Haakdoordrift 165. MAFODI was a man in his thirties when Mzilikazi established his camp at Mosega. The Matebele killed a few baPhalane, but made no lasting impression otherwise.

891 Between c.1830 and 1840 there was a war with the baMmapela (Ndebele) and many people were killed. Soon afterwards, when the first Boers had already settled in that part of the country, there followed another war with the baKgatla ba ga Kgafêla. A man by the name of Ralekgalabole, a moPedi, raided Kgatla cattle and on his way home passed the Phalane country. The baKgatla thought he was at Phalane and attacked the tribe. In these fights the Phalane regiments Mangana, Magasa, Mantsho took part. The remainder of the tribe fled to a hill, called Modise wa Mogôpa, which lies north-north-west of the present Ramakok's Location.

892 MAFODI was still alive when the German traveller Carl Mauch passed through the country in 1865. In the account of his travels ("Carl Mauch's Reisen im Inneren von Süd-Afrika, 1865-72" in Permanns Mit-

teilungen Ergänzungsheft no. 37, Gotha, 1874) he gives a description of his visit to Ramokok's village and of the chief himself:

893 "Bald langten wir durch einen lieblichen Buschwald mit stattlichen Tambooti-Bäumen, deren Holz zur Theerfabrikation verwendet werden kann, und durch dichtes niedriges Buschwerk an den Fuss einer 5 bis 600 Fuss hohen Bergkette, wo der Betschuanen-Häuptling Ramakoko mit seinen Leuten wohnte. Hier sollte einiges 'Korn' (Sorghum) und Mais gegen Messingringe eingetauscht und einige Leute zur Dienstleistung bei der Jagd gemiethet werden. Man liess Ramakoko herbeirufen, der denn auch ohne vieles Zögern erschien, begleitet von einem Schwarm Neugieriger, die jedoch bald wieder Reissaus nahmen, nachdem sie in Erfahrung gebracht hatten, worum es sich handle. Der Tausch ging zwar leicht von Statten, mehrere Weiber und Mädchen brachten kleine Körbe voll der verlangten Waare. Wenn sie nun auch über die angebotene geringe Bezahlung klagten, so entfernten sie sich doch damit und kicherten, als ob sie in der That den weissen Mann überlistet hätten. Schwieriger fiel das Miethen von Leuten. Ramakoko war überaus erfinderisch in den absurdesten Ausflüchten, liess sogar deutlich durchblicken, dass er unserem Verlangen sehr ungern entspreche; doch half ihm dies Nichts den erfahrenen, land- und menschenkundigen Jägerbauern gegenüber und er musste sich bequemen, Einigen den Befehl zur Dienstleistung zu ertheilen.

894 Hier war mir zum ersten Male die Gelegenheit gegeben, einen etwas mächtigeren Häuptling zu sehen und zu hören, und ich gestehe, dass dessen Anblick und Gebahren meine philanthropischen Gefühle für die armen, geplagten Schwarzen dämpften. Schon sein Äusseres war abstossend genug, um jede Regung von Freundschaft im Keime zu ersticken. Wie er so dasass, seine hageren Arme mit den knöchernen Fingern über die zerkratzten und schmierigen Beine affenartig herabhängend lassend, bedeckt mit serfetzter, theilweise verbrannter Decke voll Schmutz und Ungeziefer, einen an vielen Stellen durchlöchernten oder sonst schadhaften Filzhut auf dem Kopfe, der ihn durchaus beschattete und dadurch sein ohnehin schon hässliches Gesicht mit den

roth unterlaufenen, entzündeten, eiterigen Augen, der missgestalteten, breitflügeligen Nase und dem fast zahnlosen Munde dem Beobachter nahezu entzog, seine heisere Stimme, Alles zusammen formte ein Bild des Abscheues, von dem man sich gern abwenden würde, wenn man seiner nicht bedürftig wäre, denn ohne diese Eingeborenen wäre eine Ansiedelung weisser Menschen kaum denkbar.

895 Ich empfand für diesmal keine besondere Lust, mich im Inneren des grossen Dorfes umzusehen, einen Gang durch die labyrinthartigen Wege zwischen den eingezäunten Hütten zu thun, eine Promenade durch allerlei Schmutz und Unrath zu wagen."

896 MAFODI was succeeded by his son V MOATSHE RAMOKOKA who was already married at that time. MOATSHE moved to Phalane, the present land of the tribe. The regiments Matladi and Maditshe took part in the Sekukuni war in 1879. MOATSHE had the following wives and issue:

- 1 Mmakgase, a member of the tribe of the Molwana clan
  - a Rammôpo m
  - b Nakedi f
  - c Mpediane m
  
- 2 Mmamatlhodi, member of the Kgatla ba Mmakau tribe
  - a Mmankgathi f
  - b Malefyane f
  - c Subjane m
  
- 3 Mmamokôkê, great wife, a member of the chief's family of the tribe
  - a MOKÔKÊ m
  - b Maiphepi f
  - c Mpeo f
  - d Nkgoni f

Mafodi m was headman at Schilpadnest
  
- 4 Mmamolobi, a member of the tribe of the Kobuwa clan
  - a Mmantwa f
  - b Dikeledi f
  - c Mmotše m
  - d Rrantsho m



- 5 Mmaradifele, a member of the Masisi clan of the  
tribe  
a Motato f  
b Letlape m  
c Ntshiwang f
- 6 Mmamokalake, younger sister of 4  
a Ketlhoilwe f  
b Sekedi f  
c Mokalake m
- 7 Mmasebeso, a member of an unknown tribe, Holotsana  
clan  
a Mokae f  
b Mamparafara m  
c Kau m
- 8 Thabalaka, a member of the Letlape clan of the  
tribe  
a Mmabogosi f  
b Kobêté m  
c Sebegi m  
d Segeti f  
e Molebatsi m  
f Mabedika m
- 9 Mapilane, daughter of a Kgatla chief  
a Pilane m  
b Molobane f  
c Ramagatisa m  
d Mmantsofso f  
e Mošidi f  
f Matlakala f

V MOATSHE was an old man when he died in 1897.

897 VI MOKÔKÊ, who was probably born between c.1835 and 1840, became a headman under his father and in tribal tradition ranks as a chief. He left with part of the tribe for Kroonendal 177 where he and his retainers settled to the north of the present European village Kroondal. Later he became ill and returned to Phalane where he died some time between 1889 and 1891, and some years before his father. About 1870-5 many baPhalane left their chief because he had treated

them badly. Some of them (baPhalane ba Sesobe) settled at Vleeschfontein, Marico district. Around 1900 their headman was Stephen Moatshe.

898 MOKÔKÊ had the following wives and issue:

- 1 Nma-Johannes, great wife, a member of the Moatshe clan of the tribe
  - a JOHANNES m
  - b Maria f
  - c Podile m
  - d Nthopeng f
  - e Sebolaô m
  - f Sara f
  - g Moepeng f
  - h Dorothea f
  
- 2 Seeletso, a member of the chief's family of the baFokeng
  - a RAKÔTO BETHUEL m
  - b MOKGATLE SALATIEL m
  
- 3 Bogadi, a member of the Mogadiba tribe, Mathibestad
  - a Mokae f
  - b RAMAKÔKA EGMONT m
  
- 4 Mmamoatshe, a member of the Modisane clan of the tribe
  - a Modilati f
  - b Mmantsho f
  - c Mmamonyaka f
  - d Mabifi f
  
- 5 Dorothea, a member of the Mothokwa clan of the tribe
  - a Karolina f
  - b ? m died in youth

899 VII JOHANNES MAPONYANE, born between 1860 and 1870 succeeded his grandfather MOATSHE in 1897, but can have ruled only for a short time. He was married to Masekere, a member of the Matsaba clan of the tribe, according to Christian rites. He had no sons but only

three daughters:

- a Moepeng
- b Dithlwaneeng
- c Mafyiapere

900 JOAHANNES was succeeded by his brother VIII BETHUEL RAKÔTÔ, who was married according to Christian rites to Mmamaponyane, a daughter of the royal family of the tribe. They had the following issue:

- a Letlape m
- b ? m died in youth
- c BETHUEL GAOTINGWE m
- d Mmalerotho f
- e Mafodi m still alive

BETHUEL died in 1906.

901 IX SALATIEL MOKGATLE succeeded, as regent for the present chief. He was born in 1878 and had the following wives and issue:

- 1 Seganêlê, da. of a baFokeng chief
  - a Mokôkê m
  - b Mafodi Rrammalana m
  - c Dikeledi m
- 2 Mmakgapa, a member of the tribe of the Legobje clan,
  - md after the death of the 1st wife
  - a Mmapôô f
  - b Mmamosudisi f

SALATIEL died in 1922.

902 X EGMONT RAMOKÔK, (the younger brother to JOHANNES, BETHUEL and SALATIEL) who was born 1882, then became acting chief from 1922-27. He married Damaría Makaau, a member of the Moatshe clan of the tribe, and had the following issue:

- a Mmasogo f
- b Mmadikomang f
- c Ramphelane m

He died in 1946.

903 XI BETHUEL GAOTINGWE, the present chief, when he assumed the chieftainship became of age in 1927. For particulars about him see para. 870. He is not yet married. In 1934 he had some trouble and in his absence, Hoffen Ramalane Ramokôka acted for him.

### 9 R e g i m e n t s :

904

| Regiment                        | Leader                               | Initiated                                      |
|---------------------------------|--------------------------------------|--|
| Mathamaga I                     | ?                                    | at Mathebeleng<br>when Mokôkê was chief        |
| Moreleba I                      | Moatshe                              | at Mathebeleng when<br>Mokôkê was chief        |
| Madingwana I                    | ?                                    | at Mathebeleng when<br>Mokôkê was chief        |
| Matlhwana I                     | ?                                    | at Mathebeleng                                 |
| Mangana I                       | ?                                    | at Mathebeleng c.1828<br>when Mafodi was chief |
| Magasa I                        | Mokôkê II                            | at Phalane when Moa-<br>tshe was chief         |
| Mantsho I                       | Letlape                              | at Phalane                                     |
| Matlakana<br>(women's regiment) | Nkgoni                               | at Phalane                                     |
| Matladi I                       | Mafodi                               | at Phalane                                     |
| Maditshe                        | Wessel Let-<br>tshalo Mo-<br>tlhamme | at Phalane                                     |
| Matlakana                       | Kau                                  | 1879-80  |
| Matšhetšhele                    | Johannes<br>Maponyane                | c.1894-6                                       |
| Manaledi                        | Bothane                              | c.1894-6                                       |

905 It is said that under influence of Christianity the holding of initiation lodges has fallen into desuetude at an early date. The following regiments are merely Church "Confirmation Regiments", whose leaders were sometimes named much later.

|               |                   |             |
|---------------|-------------------|-------------|
| Marutla       | Egmont Ramakôk    |             |
| Mabusa        | Facius Tshubisi   | before 1898 |
| Mathamaga II  | Mpaku (informant) |             |
| Mareleba II   | Rabotilo          |             |
| Madingwana II | Sellô             |             |

|              |                   |
|--------------|-------------------|
| Matlhwana II | Ramôpô            |
| Mangana II   | Ramathukge        |
| Magasa II    | Ramalana          |
| Mantsho II   | Gaotingwe Bethuel |
| Matladi II   | Bosêtlha          |
| Mapetlwane   | Ramakhutle        |
| Matshela     | Mafodi            |
| Magama       | Letlapa           |
| Mantwa       | Ramponyeng        |

### 10 P o l i t i c a l o r g a n i z a t i o n :

906 The tribe is made up of the following clans listed in the order of their rank:

| Clan(kgôrô)                                    | Head of clan            | Totem<br>(kgosana) |
|--|-------------------------|--------------------|
| 1 wa Mošate                                    | chief                   | kwena (crocodile)  |
| 2 Mokôka                                       | Raditladi               | kwena              |
| (Some are on Tweelaagte, some on Schilpadnest) |                         |                    |
| 3 Botsi  | Sesenye Paul            | kwena              |
| 4 Moatshe                                      | Mmamothobi<br>Petrus    | kwena              |
| 5 Masisi                                       | Rabutana<br>Michael     | phiri (hyena)      |
| 6 Mfulwane                                     | Mphêrêtlhane<br>Lazarus | kwena              |
| 7 Mpodi  | Ramotsho<br>Nason       | tlou (elephant)    |

907 The chieftainship is hereditary. The deputy of the chief and next in rank to him is Nketsing Sadrak Ramokôka. The custom of holding a secret or private chief's council (khuduthamaga) is still observed. It is composed of the chief's close relatives and some headmen. The council still appoints a personal servant (ntona) for the chief. This man in former times had to be of the same regiment as the chief and, if possible, a son of the old ntona. The council administering law and public affairs is composed of the above mentioned headmen (dikgosana). After public affairs have been discussed by the council, all the tribesmen may be summoned for a tribal meeting (pitsô) to give

their opinion as well. There is no tribal secretary.

908 No tribute is received from the branch of the tribe formerly living in Marico district but well by the sections of the tribe who live in Pilansberg and Rustenburg districts. It is customary for the workers who return from a prolonged period of work in town to "greet" the chief with a gift of 10/-. Fields are allocated by a land committee of three men.

#### 11 S o c i a l :

909 Bride wealth (bogadi) is still given in the form of cattle both by Christians and non-Christians. As a rule, the full amount must be transferred before marriage. The average amount of bogadi is 4-5 head of cattle. The bridegroom's father offers a certain number of beasts and his mother's brother (malome) may contribute one animal. Correspondingly, the bride's mother's brother receives one animal out of the bogadi. Cross cousin marriage is still preferential. If the marriage remains without issue, this no longer entitles the husband to a substitute wife (seantlo). But it is customary to support a brother's widow (motlhôlagadi) and her children. General complaint was made about the increase in illegitimate births. If the child's father is a member of the tribe he is fined a cow by the chief. Polygamy was said no longer to occur.

#### 12 B e l i e f s :

910 The grave of the old chief Moatshe being located near or on the mountain Ramoloreng, this mountain is regarded as a sacred place and the prayers for rain are made there. Sacred trees are apparently not known. There is still a widespread fear of witchcraft and many people consult diviners in connection with it. A number of these diviners seem to roam about the Tswana area and the towns. The people complain that modern medicine-men have little knowledge but they believe in the efficacy of some of their medicines.

## 13 Churches and schools :

911 The large majority (c.90%) of the tribe are said to be Christians. Most of them are members of the Hermannsburg Lutheran Mission. This Mission maintains a church building and a Native minister at Phalane. The African Methodist Episcopal Church and the Pentecostal Holiness Church have a few members and a Native minister each. Phalane is also an outstation of the Methodist Church of South Africa.

912 There is one government-aided school with classes up to standard VI and a staff of 5 teachers for 370 children. An additional, sixth teacher is paid by the tribe. Other schools are at Tweelaagte (3 teachers, c.170 children) and on Nooitgedacht with 5 teachers and classes up to standard VI. I estimate that about three quarters of the children of school-going age actually attend. There is no youth organisation.

## 14 Mode of settlement :

913 The tribal villages are:

Phalane on Ramakokskraal,  
 Bojating on Elandsfontein,  
 Mmamodimokwana on Schilpadnest,  
 Module on Vogelstruisnek,  
 Ratumuga on Tweelaagte,  
 Tlhatlaganyane on Ruighoek,  
 kwa Padi on Haakdoornbult,  
 Makgopaneng on Rhenosterspruit,  
 Rankelenyane on Nooitgedacht.

Maile wa Phalane is the Phalane settlement on Roodekraalspruit.

914 The individual homesteads lie fairly close together. Rectangular huts preponderate. As a rule, the roofs are thatched, but corrugated iron roofs are occasionally seen. The cattle kraals are usually on the outskirts of the village.

## 15 Material culture :

915 Besides everyday European household utensils and simple furniture, locally made Tswana utensils are still to be found in most homesteads. These include pots, although some are bought from other tribes, numerous mortars (kika) and pestles, sitting, sleeping and eating mats (legogo, mosêmê), beer-strainers, baskets (tlatlana), winnowing baskets (lesêlô), and wooden spoons (maf yana). No wooden dishes (mogopo) are now used nor does one see any granaries made of grass (sesigo).

## 16 Tribal marks and dress :

916 Tribal marks are no longer to be seen. All the people wear European clothes, shoes, hats and caps. The only items of their traditional attire that are left are: sandals (worn by old men), baby slings (thari) of a goat-skin and a few small karosses and fur caps.

## 17 Cattle and pastoralism :

917 The type of cattle kept by the baPhalane is a cross between Afrikaner and Native cattle. Some families which have no cattle of their own are lent a few animals (go fisa).

918 According to the agricultural census for 1949 the number of cattle, sheep and goats owned by the tribe was then:

| Farm   | Cattle | Sheep | Goats |
|--|--------|-------|-------|
| Ramakokskraal 307                                  | 800    | -     | 150   |
| Geluk 279  | 500    | -     | 70    |
| Elandsfontein 510                                  | 200    | 40    | 75    |
| Schilpadnest 233                                   | 400    | -     | 600   |
| Haakdoornbult 734<br>(Native privately-owned farm) | 300    | 75    | 96    |
| Rhenosterspruit 700                                | 170    | 30    | 35    |

The agricultural census of 1950 comprises more items,



but only shows the totals for the above mentioned farms (Rustenburg not included):

|                            | 1949  | 1950  |
|----------------------------|-------|-------|
| Cows (over one year old)   |       | 1,352 |
| Calves (under one year)    |       | 488   |
| Bulls (over one year)      |       | 28    |
| Oxen                       |       | 1,090 |
| Total cattle               | 2,370 | 2,958 |
| Mules                      |       | 7     |
| Horses                     |       | 6     |
| Donkeys                    |       | 436   |
| Sheep and lambs            | 145   | 292   |
| Goats and kids             | 1,026 | 1,957 |
| C.U.(cattle units), total: | 2,604 | 3,369 |
| Pigs                       |       | 669   |
| Poultry                    |       | 2,386 |

919 On the tribal land there are 84 C.U. per sq. mile (census of 1950) which is an overstock of 121 per 100 (8 mgn for one C.U.). It can not be said how many C.U. there are per 100 population because the cattle of various tribes are not kept separated on Trust farms, on the tribal land the tribe has 84 C.U. per 100 of the population.

920 The major cattle diseases that occur are black quarter, anthrax (rare), a liver disease affecting calves (sebêtê), and bile (sabotlokwe). A disease called tlhakwana which is said to affect goats could not be identified; while another one, an internal disease called ntsothane occurs only occasionally.

## 18 Agriculture :

921 The lands are clearly demarcated. A young man gets his first land from his father. When he marries is given more. A man often has 2-3 fields in different parts of the tribal area. The soil seems to be fertile, and all valleys in the tribal area are ploughed.

922 The main crops are: maize, sorghums and beans,

the following varieties being grown:

Maize (mmopo): Hickory King, (a white maize), red-cobbed maize with white seeds, much Botman and little yellow maize.

Sorghum or Kaffircorn (mabêlê), varieties: Mokgatla wa kubu, mantšakane (grown preferably when the rains come late), segaolane, sekamfokane (only rarely grown), mabêlê a masweu (a favoured variety), mohibitswane, mapêpê, mosêtlha (related to mantšakane and one of the favourite varieties), mamafosa, and nailane (nowadays grown less frequently). The varieties called lethêjane and lebêlêbêlê or kokolwane are not grown. There are three sorts of sweet cane (ntswê): mongatane (grown three months), nketsane (ears are bent down, grows 2-3 months), and another slow-growing variety, no name. The frost and drought resisting Klipkuil strains and Rondekop are disliked.

Beans (dinawa): Moraratshane (identical with nyola), nokgalo, ground nuts, mung beans (ditlhodi), some families growing as many as 5 to 6 bags per year, and jugo beans (ditloo) of which 4-5 bags per year are grown by many families.

Various sorts of pumpkins and melons are interplanted with maize.

923 The agricultural census for 1949 shows the following crop figures:-

| Farm                | Bags  |         |
|---------------------|-------|---------|
|                     | Maize | Sorghum |
| Ramakokskraal 307   | 60    | 100     |
| Geluk 279           | 30    | 80      |
| Elandsfontein 510   | 30    | 60      |
| Schilpadnest 233    | 58    | 129     |
| Hâakdoornbult 734   | 20    | 50      |
| Rhenosterspruit 700 | 10    | 20      |
| totals:             | 208   | 439     |

The total production yielded in 1949 and 1950 (agricultural census) is:

|                          | 1949 | 1950  |
|--------------------------|------|-------|
| Maize (bags)             | 208  | 763   |
| Sorghum (bags)           | 439  | 2,044 |
| Beans (bags)             |      | 44    |
| Morgen under cultivation |      | 676   |
| Citrus trees             |      | 30    |

The tribe has the following agricultural implements (census 1950):

|                        |     |
|------------------------|-----|
| Ploughs, single furrow | 223 |
| Ploughs, double furrow | 124 |
| Harrows                | 75  |
| Cultivators            | 1   |
| Planters               | 2   |
| Waggon                 | 83  |
| Carts                  | 67  |
| Sledges                | 128 |

#### 19 Economics :

924 Compared with the other tribes of this and the neighbouring district, this tribe does not seem to be badly off and the Phalane sections in Rustenburg district may even be said to be fairly wealthy. Some people work on European farms, especially the women during the weeding and reaping seasons. Labour migration occurs on about the same scale as among other tribes nearby. Only very few families are in a position to sell a surplus of sorghum. There is one shop run by a Native.

#### 20 Health :

925 Although there is a clinic in the location, there is no nurse. The nearest hospital is at Saulspoort. Drinking-water is drawn from a borehole (a second one being under construction) and from wells. Health conditions are described in para. 110-114.

## 21 S o u r c e s :

926 The above material was obtained at the chief's place in October 1949 from the chief, some of his councillors, old relatives and some old men. The following literature has been used:

van Warmelo, N.J. "A Preliminary Survey of the Bantu tribes of S.A." Dept. of Native Affairs, Ethn. Publ. Vol.V Pretoria. 1935.

Transvaal Native Affairs Dept. "Short History of the Native Tribes of the Transvaal" Pretoria.1905.

Sepeng, G.P. "History of the Bakwena ba Mogôpa and the baPhalane" Ms. no.385 N.A.D.Ethnological Section.

## 1 D i s t r i c t :

927 Pilansberg, Transvaal. (Before 1951 Marico district).

## 2 N a m e o f t r i b e :

928 baKwena baPhalane (ba Sesobe), totem: kwena (crocodile). This tribe is No.33-26 in "A Preliminary Survey of the Bantu tribes of South Africa "by N.J. van Warmelo.

## 3 C h i e f :

929 DANIEL LESEGO MOKÔKA, born 1903, regiment: Madima. The chief is independent but not recognised by the Government. He was elected by the local mission at Vleeschfontein and the tribe in 1945. Residence before December 1950 in Sesobe, Vleeschfontein (Marico district) now on the Trust farm Ongegund 270 (Pilansberg district). The chief is a member of the Roman Catholic Church. He understand a little Afrikaans.

## 4 L a n g u a g e :

930 Kwena dialect of Tswana.

## 5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

931 The tribe owns no land. Towards the end of 1950 they lived at Sesobe or Vleeschfontein on the farm Kalkfontein 115, which belongs to the Catholic Mission, from whom the tribe hired the land. Since December 1950, the tribe settled on the Trust farm Ongegund 270, where plots of arable land have been demarcated. Ongegund 270 lies on the western border of the district Pilansberg and in about 29 miles west of Mabieskraal and 60 miles from the Native Affairs office at Pilansberg.

932 The scenery is a typical bushveld landscape with thornscrub, thorn-trees and good grass. The junction of the Groot Marico and Groot Brak(Letlhakeng) Rivers is on the farm.

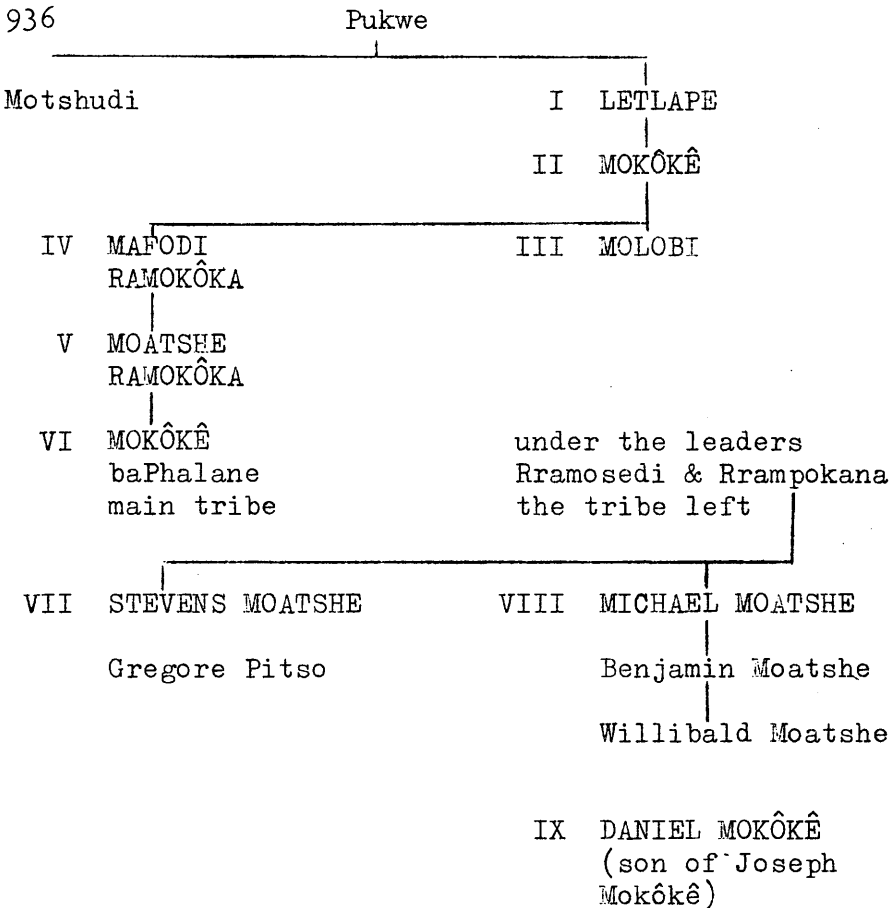
933 The altitude is between 3,000 and 3,500 ft. On Avondale 37 (rain station No.1291) 5 miles further west, the average annual rainfall measured over a long period before 1935 was 18.72 in. on 42 days. Ten miles towards the south-west on Olifantsvlei 171 (rain station No.1286) an average of 20.99 in. on 44 days were measured over a long period.

934 According to the census of 1946, (sub-enumerator's area No. 852, Marico district) there were 653 persons (296 males, 357 females) living on Mission ground. The Catholic Mission estimated there were about 170 families averaging 6 persons per family. In 1950, 177 taxpayers were registered for this tribe. The total number of the tribal population therefore would seem to lie at 750-1,000 persons. No figures are available after they settled on Ongegund 270.

#### 6 M i g r a t i o n s and affinities of chiefs :

935 The tribe is a recent offshoot from the ba-Phalane in Ramakok's Location, Pilansberg district. A few years after 1870 they moved from Phalane to Tshwene-Tshwene in the north of Marico district where they must have lived for several years because three regiments were circumcised there. In 1884 they were allowed to settle as tenants on the farm Kalkfontein 115 which belonged to the Catholic Mission at Vleeschfontein. Another part of the tribe, the Mokôka clan, joined the tribe later. Towards the end of the year 1950 the tribe was moved to the Trust farm Ongegund 270 in the Pilansberg district.

7 Skeleton genealogy of chiefs:



8 History and genealogies of chiefs :

937 The old history of the tribe is the same as that of the baPhalane (see para.884-896).

938 A quarrel started in the Phalane tribe between the chief IV MAFODI RAMOKÔKA and the head of the Moatshe clan. This was at the time when the immigrant Boers were intending to depose RAMOKÔKA. After the Mantsho regiment had been circumcised in c.1870, a large section of the tribe wanted Moatshe to become chief. They said that RAMOKÔKA had few followers, and

two of the clans made this a reason for their leaving the tribe some time after 1870.

939 One of these was the Moatshe clan, led by Rramotsedi Podile (son of MmaJohannes). They settled for several years at Tshwene-Tshwene. But there was not much unoccupied land because some baKgatla (baMmaniana?) were already living there. So they left Tshwene-Tshwene again and in 1884 settled as tenants on the farm Vleeschfontein.

940 The other clan, called the Mokôkê clan, is of higher rank than the Moatshe clan. They were led by Rrampokana and went as far as Gaberones, where they stayed for some time. Some years later they came to Vleeschfontein and joined the Moatshe clan. Although they were of higher rank, their leader recognised the chieftainship of the head of the Moatshe clan. Rrampokana died before 1883.

941 The first chief at Sesobe on Vleeschfontein was VII STEVENS MOATSHE, after the tribe arrived at Sesobe in 1884, and before the other clan joined it. In 1903 the Assistant Native Commissioner of Marico district appointed STEVENS MOATSHE as headman for administrative purposes. STEVEN's father, Rramotsedi(?), had the following wives and issue:

- 1 Motshwanetse, a member of the tribe
  - a STEVENS MOATSHE m
  - b MICHAEL MOATSHE m
  - c Lorenz m
  - d Maletupu f
  - e Modie f md by a member of the tribe, alive
  - f David Rratsuba m living
  
- 2 Mmeki who came from the Bechuanaland Protectorate
  - a Joseph Motsêgwe m left the tribe
  - b Victoria Letsae f md by a member of the tribe
  - c Clementina Semamatsana f left the tribe
  - d Lucas m left the tribe
  - e Thomas m

942 VII STEVEN MOATSHE was born c.1850 or earlier, his regiment was Matladi. He was a member of the



Catholic Mission Church and married Anna Pilaeng according to Christian rites. She was a daughter of the Phalane royal family and was recognised as great wife by the tribe. She had the following children:

- a` Senkgobeng f md by a member of the tribe
- b Magarethe Mokolwane f md by a member of the tribe
- c Frans m died in youth
- d - died before named
- e - died before named
- f Sarafina Makgosi f md by a member of the tribe
- g Gregore Pitsô m alive, head of the Moatshe clan
- h Denies Ntšesa m alive
- i Albert m died
- j Antonia f died in youth

It is not known when STEVEN died.

943 STEVEN was succeeded by his younger brother VIII MICHAEL MOATSHE, who was born c.1852-4 and whose regiment was Makoba. The informants say that he was a chief and not acting for his brother's son Gregore Pitsô who is still alive. The reason for this, they explained, was that the chiefs were nominated by the Catholic Mission.

944 MICHAEL married Dorothea by Native custom. She was a member of the tribe and had the following children:

- a Benjamin Tsêbê Moatshe m
- b Birijida Mamakoê f md by a member of the tribe
- c Tekla Pôô f md by a member of the tribe
- d Remi Molefe m alive
- e Leopold Pule m informant
- f Angelina Matlodi m md at Johannesburg
- g Josephine Segawêlê f Catholic sister
- h Athanasius Rramante a alive
- i Michael Molapi Motšhe m alive

VIII MICHAEL MOATSHE died 2nd June 1945.

945 The eldest son Benjamin died in 1931. He was married to Marietta Moatshe and had the following issue:

- a Willibald Rramosêki Moatshe m born 1917, alive
- b Sulpise Moatshe m
- c Eugenie f
- d Joseph Moatshe m

946 MICHAEL was not succeeded by Gregore nor was his grandson Willibald Moatshe proposed as his heir. The Mission, according to the informants, nominated IX DANIEL MOKÔKÊ who was not a member of the chief's clan, and the tribe approved. Now at Ongegund there is only the Mokôkê clan of which he is the natural head.

947 DANIEL descended as follows: The old leader of the Mokôkê clan was Rramosedi, who had the younger brothers Joseph and Johannes. Joseph married Magdalena Masekuku according to Christian rites and had the following issue:

- a Anton m dd
- b Clement m alive
- c Victoria f dd in youth
- d Patricia f md Dimpani, a member of the tribe
- e DANIEL m present head of the tribe
- f Jokiem m dd
- g Elizabeth f unmarried

948 Particulars about the present head of the tribe see para. 929. DANIEL married Ambrosia who is a member of the tribe. They have the following issue:

- a Lobisa f md a member of the tribe
- b Sarafina Mamatsoma f md a member of the tribe
- c Christina Malapile f
- d Êfos m died in youth
- e Antonio Mmpiniki m born 1936
- f Bruno Bolele f
- g Clement Letuba m born 1940
- h Wilfred Nkôkê Maetsu m born 1943
- i Baska m died in youth

949 After the death of MICHAEL MOATSHE, between c. 1945 and 1949, a group in the tribe, influenced by Europeans in Johannesburg, maintained that their having paid rent for many years meant that they had paid for

the land they lived on. So they stopped paying rent and claimed to own the land. This led to a court action and they were given notice to quit. The Mission allowed most of the members of the tribe to stay until their crops had been harvested. In December 1950 the tribe left Vleeschfontein and settled on Ongegund 270 in the Pilansberg district. Only members of the Mokôkê clan and of one other family settled at Ongegund. The members of the Moatshe clan parted. Gregore and his followers went back to the parent tribe at Schilpadnest 233 (Thabazimbi sub-district), and others, with them Willibald, went to the baHurutshe at Supingstat (Marico district) with the intension of joining the baKwena at Molepolole (Bechuanaland Protectorate).

#### 9 R e g i m e n t s :

950

| Regiments    | Leaders   | Initiated      |
|--------------|-----------|----------------|
| Mathamaga I  | ?         | at Mathebeleng |
| Moreleba I   | Moatshe   | " "            |
| Madingwana I | ?         | " "            |
| Matlhwana I  | ?         | " "            |
| Mangana I    | ?         | " "            |
| Magasa I     | Mokôkê II | " Phalane      |
| Mantsho I    | Lethlape  | " "            |

at this time the tribe branched off at Phalane.

|          |                 |                       |
|----------|-----------------|-----------------------|
| Makoba   | Kutwane Solomon | at Tshwene-Tshwene    |
|          | Mokôkê          | c.1870 or earlier     |
| Majanko  | Rrakuku         | at Tshwene-Tshwene    |
| Mantwane | Albert Rratšele | " " "                 |
|          |                 | after 1879 when first |
|          |                 | locusts came          |
| Makuka   | Marius          | 1897-8                |
|          | Rramoisiti      |                       |

951 Makuka was the last regiment according to Native custom. Following the example of the baKgatla at Mochudi and Sauispoort, regiments were established, after 1910, in the form of the school leaving groups, called confirmation regiments, and bearing the same

names as the Kgatla regiments.

|            |           |                             |
|------------|-----------|-----------------------------|
| Matšetšele | Rramopipi | initiated at Mochudi 1910-1 |
| Mafatswane | ?         | 1916 (at Mochudi 1914-15)   |
| Madima     | ?         | 1921 (" " 1922)             |
| Matšama    | ?         | 1928 (" " 1928)             |
| Magata     | ?         | 1939 (" " 1938)             |
| Mafiri     | ?         | 1948 (" " 1947)             |

#### 10 Political organisation :

952 The tribe is composed of 2 clans. The first is the chief's clan, but the second is of higher rank than the first. The clans (kgôrô) consist of makgotla, the smallest political units:

|    | Dikgôrô & Makgotla   | Kgosana(head) | Totem                |
|----|--|---------------|----------------------|
| I  | Bakgosing, Moatshe   | Gregore       | kwena<br>(crocodile) |
|    | 1 Makinita   |               | nkwê (leopard)       |
|    | 2 Matlatsi   |               | nkwê                 |
|    | 3 Kari   |               | kwena                |
| II | Mokôkê   | Leo           | kwena                |
|    | 1 Mfuluana   |               | kwena                |
|    | 2 Malatsi  |               | tlou(elephant)       |
|    | 3 Mfathla  |               | phuthi(duiker)       |
|    | 4 Phêlêlô  |               | tlou                 |
|    | 5 Dimphane   |               | phuthi               |
|    | 6 Bathobakae(Tlôkwa of Gaborane) joined the clan 1885 or later |               | thakadu<br>(antbear) |
|    | 7 Mokalane   |               | tau (lion)           |

953 The old political system is known and still favoured by the tribe but it has been changed by local circumstances. Since 1945 the chieftainship has not been hereditary although the tribe is in favour of it. The informants say that a verdict of the chief's court would be taken to the owner of Vleeschfontein, the Catholic Mission, by complainants who are not satisfied. There is nothing definite yet about the juridical arrangements on Ongegund 270. The mission had

a great say in the choice of the chief. As a result there is no real chief's council, neither khuduthamaga nor lekgotla. People do not plough the chief's fields and do no collective work, such as maintaining the wells for the stock. The Marico district the arable lands were allotted by the mission. On the Trust farm Ongegund 270, plots are allotted by the Native Commissioner, Pilansberg.

#### 11 S o c i a l :

954 The procedure of betrothal (go batla) and marriage is the same as in the parent tribe. The bride price, a few head of cattle, has to be delivered two days before the marriage takes place.

#### 12 B e l i e f s :

955 The informants say that there is little belief in witchcraft. No further inquiries were made.

#### 13 C h u r c h e s and s c h o o l s :

956 Tribal life was closely connected with the Catholic Mission station on whose ground the tribe lived until 1950. The Jesuit Fathers established the mission station on Vleeschfontein in 1884 in order to have a halfway house to their stations in Rhodesia. When the Rhodesian mission stations became independent, the only outpost that was left, was Stryfontein 124, Marico district. The majority of the tribe is Christian. At Ongegund are 450 converts.

957 At Vleeschfontein there was one government-aided mission school with a staff of 4-5 teachers and classes up to standard VI. The school is known for its good results. The school was transferred to Ongegund in 1951, and has 5 teachers there.

## 14 Mode of settlement :

958 The village called Sesobe differs from an average Tswana village. In Marico district European influence has produced a preponderance of rectangular dwellings with thatched roofs. The outbuildings which are grouped around a court yard, are both round or square. On Ongegund 233 the habitations are far apart.

## 15 Material culture :

959 The material culture is similar to that of the other tribes in the Marico and Pilansberg districts. European-made household utensils are bought at the local store and the Native-made ones are mostly manufactured within the family.

## 16 Tribal marks and dress :

960 There are no tribal marks. All people are dressed in the European way as among other Tswana tribes.

## 17 Cattle and pastoralism :

961 The agricultural census of 1950 for the district Marico showed 1,703 head of cattle, 67 sheep and 193 goats on Vleeschfontein, which is 1,755 cattle units. No figures are available after a part of the tribe settled on Ongegund 270.

## 18 Agriculture :

962 The tribesmen grow more sorghum than maize. The seeds of the different kinds of sorghum (mabêlê) are kept apart. No special inquiries were made for this paragraph, because the tribe was about leaving its land in the Marico district some months after the time of my visit. On Vleeschfontein c.1200 morgen were under cultivation. It is remarkable that the yields

were large, considering that the land had been used without the addition of fertilizer for more than 60 years.

#### 19 E c o n o m i c s :

963 This tribe is fairly wealthy, judging by its stock. It seems here is less labour migration to the towns and mines than from other tribes. A few men work in mines; the informants say they are afraid of the diseases they might contract there. Very few do seasonal work on farms. They complain that they cannot find enough work in towns because of competition with other Native races. At Vleeschfontein there is one Indian store. The farm has one borehole, but drinking water for men and animals is drawn from a well.

#### 20 H e a l t h :

964 Health condition see para. 110-114. In 1923 it was stated that a large proportion of the members of the tribe had venereal diseases.

965 The mission clinic at Vleeschfontein has been visited once a month by the district surgeon from Zee-rust.

#### 21 S o u r c e s :

966 The above mentioned material was obtained at Sesobe, Vleeschfontein in February, 1950. The chief was present and although he called many men, few facts were remembered. Some information was supplied by the Catholic Mission.

## 1 District :

967 Pilansberg, Transvaal.

## 2 Name of tribe :

968 baTlôkwa ba ga Sedumedi. Totem: Thakadu (ant-bear). They are eastern Tswana. This tribe is No. 33-48 in "A preliminary Survey of the Bantu tribes of S.A." by N.J. van Warmelo.

## 3 Chief :

969 HUNT JOSEPH MONTLAFI KALAFI SEDUMEDI, born 28th December, 1906. Regiment: not yet named. He assumed duty as chief on 1st March, 1948 with civil and criminal jurisdiction. Residence: Letlhakeng on Elandsdoorns 547. The chief is a member of the Anglican Church. He is educated, studied at Gracedieu College, Pietersburg, at Amanzimtoti Institute 1923 to 1928, and was employed with the Native Recruiting Corporation at Rustenburg and Zwarttruggens from 1933 to 1947.

## 4 Language :

970 Eastern Tswana.

## 5 Land and strength of population :

971 The tribe owns the farm Elandsdoorns 547, 3568 morgen in extent. About 40 families own privately the eastern portion of Brakkuil 893, 1909 morgen in extent. A few members of the tribe live on the farm Voordenker 633, of which they own the portions 1 of B and "remaining extent" of the farm, measuring 1101 morgen

972 Elandsdoorns adjoins Mabeskraal to the north-west. It lies about 55 miles from Rustenburg in a north-westerly direction. The Tswana name for the



tribal village is Letlhakeng, so called after a small stream, Letlhaka. The farm and its surroundings are very hilly. The names of the hills along the southern border are from west to east: Madikhudu, Mothudi, and Tlhoi; in the central part: Tlhaole and Motibatibe, and in the north: Dikhutswane and Saila. In the hills some rooibok are still to be found. The farm is fairly densely covered with thorn scrub and part of it is much eroded.

973 The altitude is a little below 4000 ft., the hills rising above 4000 ft. Prior to 1935 the annual rainfall recorded at Uitlanderskraal (Station No. 1330), the adjoining farm to the north-east, was 20.98 in. on 59 days.

974 The baTlôkwa ba ga Sedumedi are one of the medium sized tribes in the district and are estimated to number about 1850 to 2000 persons. The census of 1946 gave 699 souls (321 males, 378 females) on Elandsdoorns. About 540 persons (275 males, 265 females) were living partly on Native privately-owned land (Brakkuil and Voordenker) and on Trust farms. Up to 1950, this population increased to c. 1500 persons. About 350-500 members of the tribe are working outside the district. The density of the population on Elandsdoorns is 83 persons per square mile, if the Native privately-owned land is included, 69 persons. In 1950, 362 taxpayers were registered, as belonging to the tribe.

#### 6 M i g r a t i o n s and affinities of tribe :

975 After breaking off from the baHurutshe, in the beginning of the 17th century, the tribe settled at Mudungwane (Rietfontein 927) in the Moreteletse Mountains (Matlapynsberg). Later they lived at Mabodi Masweu (White Mountains) and at Tlôkwe (Mooi River in Potchefstroom district). In the first half of the 18th century they lived at Dite (Nare-Nageng), and at Mankwe (Zwaarverdiend 502, adjoining Selon's Location to the east). In the last third of the 18th century they moved to Ithhlanôga a place nearby. Roughly be-

tween 1770-1820 the tribe again lived at Mankwe and then at Maruping at Pilwe Hill (Zwartkoppies 116). During the second decade of the 19th century, they were settled at Marothodi (Bultfontein 712). In about 1828, they returned to Marothodi and then settled at Letlhakeng (Elandsdoorns 547). During the time of the Matebele invasion (1828-30) the tribe moved to Rietfontein 927. About 1840 it went to the Kwena country of Setšhele and lived at Dithêjwane (8 miles from Molepolole), later moving to Tshwene-Tshwene near Vleeschfontein. Between 1872 and 1878 the tribe went to the "Crocodile Pools" of the Ngotwane River (north-west corner of the Marico district). In the sixties they were living at Letlhakeng (Elandsdoorns 547), the site of the present location. Then they moved to Rungwana (farm Stellenbos near Smaldier, Pilansberg district), Mthari (Volstruisdraai 132) and Mokgoro (near Rampapanespoort 710, Pilansberg) and in the eighties returned to Letlhakeng on Elandsdoorns 547.

976 The tribe is independent and maintains few relations with the other Tlôkwa tribes. The nature of its original relationship with the Tlôkwa tribes in the Quthing and Mt. Fletcher districts and at Witziëshoek is not clear. The various Tlôkwa tribes branched off more or less in the following order:

- 1) baTlôkwa at Sehonghong Basutoland of Mosue Molefe.
- 2) baTlôkwa ba Mokgalong in the O.F.S.
- 3) baTlôkwa of Motonosi in the O.F.S.
- 4) baMolefe in Natal, now partly Zulu-ised
- 5) Seven tribes among the North Sotho in the districts Groot Spelonken, Louis Trichardt, Pietersburg and Blaauwberg: Ramokgopa, Siyema, Mmatšhaka, Manthata, Raphathêlô, Ratsaka, Makgatho and several small groups under other chiefs.
- 6) baTlôkwa of Mosemêle at Odi Hill in the Kgatla Reserve, Bechuanaland Protectorate.
- 7) Tlôkwa clans living among the Makololo in Barotseland.
- 8) baTlôkwa of Gaborone in the Bechuanaland Protectorate (the senior line),
- 9) baTlôkwa ba ga Sedumedi, (the tribe under discussion here).

- 10) baTlôkwa ba Kgosi at Naauwpoort
- 11) baTlôkwa of Ramonye at Mochudi
- 12) baTlôkwa ba ga Bogatswe, Rustenburg district.



## 8 History and genealogies of chiefs :

978 It is not certain whether the baTlôkwa are really of Tswana origin. The following data on their history are taken from a manuscript written by chief K.P. Sedumedi (No.168 N.A.D., Ethnological section). According to this manuscript the baTlôkwa originated from the baHurutshe approximately in the 16th century, in the times of their chief Modisa. Modisa was at the same time the paramount chief of all the Tswana. The Hurutshe left Mašolong (whereabouts unknown) and went towards the west, crossing the Crocodile and the Marico Rivers and going over the Rathata pass till they arrived at the Ramoriana (Waterval 1411) or Nkgagolwe (Dwarsberg) Mountains. They came to a country where they lived on wild pigs, the meat of which saved them from starvation. Hence Modisa later adopted the wild pig as a tribal totem; this was when they stayed at Ramoriana on the Marico River. Many are said to have broken away during the reign of chief Modisa, including the baTlôkwa, whose first chief was MORARE.

979 I MORARE and his followers crossed the Marico River and settled at Mudungwane (Rietfontein 927) at the foot of Moreteletse Mountain (Matlapynsberg). There they found a small tribe of Korana Hottentots (baKgothu) whom they fought and drove from their home. I MORARE had a son II MOLEFE.

980 Under II MOLEFE the baTlôkwa left the Moreteletse Mountain and went via Elephants Nek to the Mabodi Masweu (White Mountains). They left Moreteletse because the Korana, who then lived in caves nearby, used to throw and roll stones from the mountain side down into their kraals. MOLEFE stayed only for a short time at the Mabodi Masweu Mountains because there was no soil suited for cultivation; so he and his people moved to Tlôkwa (Mooi River in Potchefstroom district), where MOLEFE died. According to the manuscript, MOLEFE's son was KGWADI, but apparently some chiefs came in between of whom little is known.

981 During the reign of II MOLEFE's eldest son the present-day ba Molefe broke off. These are now in

Natal. He had another son, Molatodi, in whose day there originated the baTlôkwa ba Mokgalong now in the Orange Free State. A third son, III SEBELE, became chief of Tlôkwa branch under discussion here. His successor was IV MOKORO, who had two sons, V TSWANE and Motonosi. The latter seceded from the tribe and moved to the Orange Free State. He was succeeded by Montwedi--Mokotjo--Sekonyêla--Mafatise.

982 V TSWANE who reigned during the first quarter of the 17th century, lived at Tlôkwe. A cousin of his, together with a regiment called Mmatshakga, broke away from the tribe and moved to a place 4 miles from Soekmekaar in Transvaal. This section then became known as the baTlôkwa of Mmudungwana.

983 The successor to V TSWANE was VI KGWADI, who had sons named VII MOLEFE and Molefane. These two sons were sent to live at the cattle post called Dite, a place in the "buffalo country" (whereabouts unknown). They were said to be Baila-dikgomo (those who abstain from eating cattle). Several times they went home, singing "Let us go to Mmundungwane", but their father stopped them and sent them back to the cattle post. They much resented this and so during the life-time of KGWADI, VII MOLEFE and Molefane quarrelled with the result that Molefane departed with some followers, crossed the Vaal River (Lekwa) and settled at Thaba Nchu.

984 VII MOLEFE died at Dite in Nare-nageng (whereabouts unknown) where his son VIII MARAKADU became chief. During his time they changed their totem nkwe (leopard) to thakadu (antbear). MARAKADU had a son, IX MOSIMA, whose name means "antbear hole".

985 IX MOSIMA also became chief at Dite, but he moved away and went through Elephants Nek (S. of Rustenburg) to Mankwe (Zwaarverdiend 502, adjoining Selon's Location to the east). On the way his eldest son was born and they called him TSELE (path). X TSELE became chief at Mankwe.

986 TSELE was succeeded by his son XI MONAGENG, and

he in turn by his son XII MATLABANE, who was chief at Mankwe after the middle of the 18th century. During his rule, according to the traditions of the baTlôkwa ba ga Bogatsu (para.527), the tribe was defeated by the baFokeng. In the third quarter of the 18th century, MATLABANE's son and successor, XIII MOKGWA, also fought against the baFokeng.

987 XIII MOKGWA moved to Ithôlanôga. The tribe had lands on the opposite side of the Elands River. In time of flood the women working on these lands could not return home.

988 In the last quarter of the 18th century XIV TAU KOBONG became chief at Mankwe. He moved the tribe a little further north to Maruping at Pilwe Hill (Zwartkoppies 116). TAU KOBONG sent his men against the baTlhako of Leêma, and defeated them near Pilwe Mountain. TAU KOBONG had the following sons: Makabe in the great house, MOLEFE in the second house, and Thekisô and Mokgatle by junior wives. In the beginning of the 19th century two of these sons quarrelled and the tribe broke up into a number of sections viz. that of

- 1) Makabe, now comprising the baTlôkwa
  - a) at Gaberones,
  - b) of Sedumedi,
  - c) of Matlapeng at Naauwpôort,
  - d) of Ramonnye at Mochudi in the Kgatla Reserve P.B.,
- 2) into the branch of XV MOLEFE, i.e. the baTlôkwa ba ga Bogatswe in Rustenburg district,
- 3) the baTlôkwa of Moseméla of Odi a hill in the Kgatla Reserve not far from Gaberones.
- 4) Thekisô became the head of the Mafatswa clan and Mokgatle that of the Thete clan (according to V. Ellenberger, Bantu Studies 1939 No. 3).

989 According to this same source, XIV TAU KOBONG reached a very old age. As TAU KOBONG's eldest son Makabe died before he could marry his prospective great wife Nkae from the Hurutshe tribe, his brother Mo-

lefe took her in levirate and raised up seed for him. Makabe's posthumous sons were BOGATSU, Phiri and Mosemêla.

990 XV MOLEFE, who founded a tribe of his own after the Tlôkwa split at Pilwe, acted for XVI BOGATSU until he came of age. Phiri tried to kill MOLEFE but failed and was defeated. MOLEFE left and settled at Kolontwane also called Lontwaneng (Grootfontein 301, Rustenburg district) and Phiri stayed behind at Pilwe. The younger brother Mosemêla became the first chief of the baTlôkwa branch of Odi in the Kgatla reserve near Gaberones B.P. (according to informants at Grootfontein).

991 XVI BOGATSU lived at Marothodi about the end of the 18th century. His wife Tsemane had no children; she lived for a time with the baFokeng chief Moseletsana alias Sekete. This led to a war between the baFokeng and the baTlôkwa and Moseletsana was killed. For another version of Sekete's death cf. the baMmatu history, para. 275.

992 The baKgatla ba ga Kgafêla helped the baTlôkwa. Another version of this war is given by Schapera in "A short history of the baKgatla ba ga Kgafêla of Bechuanaland Protectorate", 1942 which reads: "The cattle of the baFokeng had been destroying the crops of the baTlôkwa, who, unable to secure direct redress, appealed to the baKgatla for help. Makgotso asked Moseletsana (i.e. Sekete) to stop troubling the baTlôkwa, and to keep his cattle from crossing the boundary (the Eland's River). Moseletsane ignored the message, and, with the aid of the baMatlhako, baKubung, BaPô, and several other small tribes, set out to attack the baTlôkwa and the baKgatla. A battle was fought near Pilwe (the home of the baTlôkwa), in which the baKgatla first defeated the Moseletsane's allies and then helped the baTlôkwa to defeat the baFokeng also. Moseletsane was captured and so were his allied chiefs. The latter were set free. Makgotso wished to release Moseletsane also, but BOGATSWE insisted on having him killed. Makgotso protested that it was not the custom of the baKgatla to kill chiefs cap-



tured in war. The baTlôkwa replied that Moseletsane had given them too much trouble to be allowed to live any longer. They appeased Makgotso by giving him BOGATSWE's daughter Nkae as wife, and all the cattle looted from the baFokeng; they then killed Moseletsane in the shade of a very tall tree, which is said to be still standing at Seloane's kraal (Rustenburg district).

993 BOGATSU then married Ma-Dipsêga, and later on Nti, whom he intended to make his great wife, against the opinion of the tribe. His sons were: KGOSI, Mabotwe (Rakola), Mfolowe, Nywe and Segokgo. Mfolowe and Nywe became the heads of the Monneng' clan and Segokgo, the son of Ma-Dipsêga, became the head of the Dipsêga clan (V. Ellenberger Ba.St. 1939 No.3). BOGATSU died at Pilwe.

994 About 1820 BOGATSU was succeeded by XVII KGOSI who ruled for a few years only. KGOSI moved to Marotodi (Bultfontein 712). He is said to have been fond of dogs and women but to have disliked men. He had four sons: MATLAPENG of the first house, Lesage of the second house, Baše and Tutwane. During the rule of KGOSI a war was fought between Sebego, a son of Makaba, the chief of the Ngwaketse, and Motswasele of the baKwena of Legwale. Sebego asked the baTlôkwa of KGOSI for help on the grounds that their relations had always been very friendly, and KGOSI supported him with his warriors. However, Motswasele defeated the Ngwaketse and the baTlôkwa. He captured chief KGOSI and killed him on the hills called today Bošwela-Kgosi (place where the chief died). It is said that his own people shouted "Kill him, he is not governing us well" and "He is a chief of dogs and women". According to V. Ellenberger (Bantu Studies 1939 No.3), who gives further particulars about the chiefs and their praise songs, this happened in 1823. According to D.F. Ellenberger (History of the Basuto, p.308) it appears that KGOSI XVII was killed in 1826, and the mentioned hill is also called Tswete (near the Manokwe River, nine miles east of Molepolole).

995 XVIII LESAGE became regent for his younger bro-

ther MATLAPENG. He was a very cruel ruler. LEŠAGE joined Sebetwane and travelled north with him with a number of followers. The attacks launched by Sebetwane and his allies, chiefs Ramabusetsa and Lekapetsa, on several tribes in the Rustenburg district seem to be identical with the "baTlhakwane war", (a name used by the Rustenburg baKwena), because Ramabusetsa is known as the leader of the baTlhakwane. After they had fought the baMangwato in the northern part of Bechuanaland Protectorate, Baše, a son of XVII KGOSI, secretly went off together with MATLAPENG and his mother, and returned to the old home at Marotodi (Bultfontein 712). But LEŠAGE and his followers went on to Lake Ngami and along its southern edge of the lake, where they attacked the baTawana under Moremī. They trekked still further to the north-east and reached the Zambezi River, where LEŠAGE died in 1851. (For particulars about Sebetwane consult V. Ellenberger, *Bantu Studies* 1939, No. 3 p.175-177).

996 The old chief Sedumedi relates in his manuscript (No. 168 N.A.D.) on Tlôkwa history that LEŠAGE attacked and defeated the first Matebele, called Mathejana. After that he fought a second war against the baKwena ba Modimosana ba Matlhaku ("of the bird which supplied milk") and their chief Madintsi. In the course of this battle, which took place near the Elands River, Madintsi was captured but his life was spared. Then they fought the baKgatla of chief Pilane at Mogotlwe's Nek and the river Magata and took some land from the baKgatla. After that, according to this version, XVIII LEŠAGE migrated to the north with Sebetwane.

997 XIX BAŠE then acted as chief until he was killed by Mzilikazi's men in 1835.

998 XX MATLAPENG RAMOSWANA now became chief and remained at the Moreteletse Mountains (Matlapengsberg) at Letlhakeng (Elandsdoorns 547 and Putfontein 559). When the Matebele passed there again, he moved to another part of the mountains (now Rietfontein 927). The Matebele attacks were less violent in this district than in the Rustenburg district. MATLAPENG had

9 wives and his most important sons were: in the first house: GABORONE and SEDUMEDI; in the second house: Ramonye and Moilwe; in the third house: Kgosi, Mokwena and Sebolaô; in the fourth house: Malebetse (the names of all wives and issue are given by V. Ellenberger in Bantu Studies 1939 No. 3).

999 GABORONE later became chief of the baTlôkwa in the Bechuanaland Protectorate. SEDUMEDI became the head of the tribe under discussion here. Ramonye and his people moved to Mochudi where they lived under Tolo and are today under the acting chief Bogatsu. Kgosi, who was born about 1833, became the head of the Tlôkwa tribe at Naauwpoort, and Sebolaô, who stayed at Tshwene-Tshwene and later at ga Molatedi (Naauwpoort), was acting chief for the son of Kgosi, Moilwe. For this tribe see the description of the baTlôkwa ba Kgosi under Tlhageng Matlapeng.

1000 The first Boers came into the country during MATLAPENG's time and he moved to Moumoomabêlê on the banks of the Mudungwane River near Matlapengsberg in c.1840. Owing to trouble with the Boers or because of the general unrest in the country caused by the Matebele, MATLAPENG moved to the country of the Kwena chief Setšhele, son of Motswasele II, and settled at Dithêjwane, 8 miles from Molepolole. He also met Dr. Livingstone when the latter was on his way to the Zambezi (1852-3?). Between c.1868 and 1870 (Sedumedi Ms. No.168) when the baKwena attacked the baMangwato, MATLAPENG left Chief Setšhele and settled at Tshwene-Tshwene near Vleeschfontein in the Marico district (according to Ellenberger in 1874). There XX MATLAPENG ruled as chief for 12 years (according to Ellenberger, 5 years) and this was also where he died (between 1866 and 1872) when he supported the baKgatla in their fight against the baKwena of Setšhele.

1001 XXI GABORONE, who was born in 1825, succeeded at Tshwene-Tshwene in c.1880. Six years later he moved his abode, went to the Ngotwane River (Crocodile Pools, near the north-western point of Marico district) in the Kwena country in Bechuanaland Protectorate and separated from his younger brother SEDUMEDI. It is re-

ported that SEDUMEDI as a young man was fond of hunting and stayed away for long periods with his regiment, until his absence became habitual and led to this separation. He married his first wife about a year before the Seqiti war took place in Basutoland (i.e. 1859-62). He died at a great age on 13th November, 1931, and Ellenberger (Bantu Studies 1939, p.188) remarks "that in 1890 his long hair and very fine beard were already streaked with grey" and gives a vivid description of this chief who seems to have been a fine character.

1002 XXII SEDUMEDI settled at Letlhakeng, where the tribe had dwelt long ago, and became the first chief of this tribe. He was born about 1833. His regiment, to which his brother of the 3rd hut Kgosi also belonged, was Matsayakgang. SEDUMEDI had the following wives and issue:

- 1 Mampheleng, a member of the tribe
  - a Mpheleng f md a member of the baTlôkwa ba ga Bogatsu
  - b Kentshitswe m
  - c KALAFI m
  - d NKUTLWENG EHRENS m living
  - e Setswano f md a member of the tribe (mother of Leseyane school principal, at Mabeskraal)
  - f Mporeng Matsêbê f md a member of the Tlôkwa tribe of Naauwpoort
- 2 Kupe, a daughter of a Tlhako chief (Mabieskraal)
  - a Pokwane f md by a member of the tribe
  - b Keutlwang m
  - c Bangwe m living
  - d Setlhômo f md to chief Kgosi of the baTlôkwa ba ga Bogatsu
  - e Keemisang f md by a member of the tribe, living
  - f Keobeile m living
  - g Senketeng f md by a member of the baTlhako
- 3 Mamogau Manthiba a member of the Kgatla ba ga Kga-fêla tribe
  - a Ntshwantsheng f md by a member of the tribe, living

- b Ntshese f md by a member of the tribe, still living
  - c Kgosikwena m, living
  - d Rabogôbê m, living
  - e Ledingwana m, living
  - f Sempe f md by a member of the tribe
  - g Tlôkweng m living
- 4 Lekwape came from Bechuanaland
- a Setu m
  - b Nkamogeng f md by a member of the tribe
  - c Dimpi f md by a member of the tribe
  - d Konkwe m
  - e Motlhoki f md by a member of the tribe
  - f Dita m
  - g Baikabi m

1003 GABORONE and SEDUMEDI were on good terms and in their old age tried to bring the Tlôkwa tribes together which had separated in c.1886. However, GABORONE's son Molefe opposed the plan (in 1910) and preferred to let SEDUMEDI's son KALAFI rule independently over his part of the tribe. This was also what KALAFI himself wished to do. XXII SEDUMEDI died on the 12th November, 1923.

1004 SEDUMEDI was succeeded by his son XXIII KALAFI POLYCARP SEDUMEDI MATLAPENG, who was born in 1867. He assumed the chieftainship on 22nd January, 1924. He had the following wives and issue:

- 1 Mamui Plantina a member of the baTlôkwa ba ga Bogatsu
  - a Kebeng Maria f
  - b Kebakae Monika f md by a member of the ba-Tlhako
  - c Kebeile Evelyn f
  - d HUNT JOSEPH MONTLAFI m
  - e Itumeleng Mariam f md by a member of the ba-Fokeng
  - f Keitumetse David m died
  - g Regina f died in youth

After first wife had died, the 2nd wife was married according to Christian rites . She was

2 Eva Mapula a member of the ba Maletete  
no issue

KALAFI lived at Elandsdoorn 547 and died there on 7th August 1947.

1005 XXIV EHRENS NKUTLWENG, the younger brother of KALAFI, was born about 1870 and acted as chief for six months. He is still living.

1006 The present chief is KALAFI's son XXV HUNT JOSEPH MONTLAFI KALAFI SEDUMEDI. For particulars see para. 968. He is married to Evelyn Mainwane, a member of the baHurutshe of Motswedi. Their children are:

- a Mamui Plantina f born 1939 died 1949.
- b Mapula Cynthia f born 1941
- c Marure Hilda f born 1943
- d Sedumedi Kenneth m born 1945
- e Kalafi Polycarp m born 1947

## 9 R e g i m e n t s :

1007

| Regiment    | Leader                            | Initiated                                      |
|-------------|-----------------------------------|--|
| Madima      | Kgotleng                          | 1780? at Mankwe during the rule of TAU KOBONG  |
| Mafatshwana | Makaba (son of TAU KOBONG)        | 1785? at Pilwe                                 |
| Mafatle     | Molefe (son of TAU KOBONG)        | 1790? at Pilwe                                 |
| Matlakana   | BOGATSU (son of Makaba by Molefe) | 1795? at Pilwe                                 |
| ?           | Phiri                             | 1800? at Pilwe                                 |
| Magata      | Kgosi (son of Bogatsu)            | 1805? at Pilwe                                 |
| Mafiri      | Mabotowe (son of Bogatsu)         | 1810? at Kolontwane during the reign of Molefe |
| Matšema     | LEŠAGE (son of Kgosi)             | 1815? at Marothodi during the reign of BOGATSU |
| Maoketsa    | BAŠE (son of Kgosi)               | 1820? do.                                      |

| Regiment  | Leader  | Initiated   |
|---|---|---|
| Malomakgomo or Diphakana ?  | Matlapeng (son of Kgosi) Tutwane (son of Kgosi) | 1826? at Letlhakeng when Baše was regent 1830? do.    |
| Marema  | Molefe  | 1835? Motlhatseng during the reign of MATLAPENG       |
| Malatsi   | ?   | 1840? at Moumoomabêlê during the reign of Matlapeng   |
| Maganêlwa   | Gaborone (son of Matlapeng)                     | 1845? at do.  |
| (The above mentioned regiments were taken from V. Ellenberger, Bantu Studies 1939, p.191-3, but some of them were still known to my informants) |   |   |
| Matsayakgang or Masokaphala   | Sedumedi  | 1853-6 at Dithêjwane during the rule of Matlapeng     |
| Magwasa   | Sebolaô   | 1860? at Dithêjwane, in Bechuanaland                  |
| Magwailwa   | Moilwe  | 1865? at Molepolole                                   |
| Mapotokese  | Balebetse                                       | 1870? at Molepolole                                   |
| Mayakathata   | Molefe (son of Gaborone)                        | 1875? at Tshwene-Tshwene during the rule of Matlapeng |
| Malatlhakgomo   | Kintshitswe                                     | 1882? at Tshwene-Tshwene during the rule of Gaborone  |
| Maratakgomo   | Kalafi  | 1886-9 do.  |
| Matsiê  | Nkutlweng                                       | about 1890 at Gaborones before they left from there   |
| Maganatsatsi  | Bangwe  | before Rinderpest(1896)                               |
| Mankwe  | Rabatleng                                       | 1900-1at Elandsdoorns                                 |
| Malathêlwa  | Koebeile  | ? " "   |
| Mangonapelo   | Kgosikwena                                      | 1915 " "  |

1008 The following are Christian confirmation regiments:

Maganetsa Seth Kgosinkwe after 1930 at Elandsdoorns

(The following regiments have not yet received a name)

| Regiment | Leader          |
|----------|-----------------|
| ?        | JOSEPH MONTLAFI |
| ?        | Kgosieyang      |
| ?        | Leso            |
| ?        | Saame           |
| ?        | Sedumedi        |
| ?        | Gaborone        |

1009 The women's regiments have the same names but their leaders are females. Circumcision has been abandoned under mission influence.

#### 10 Political organization:

1010 Listed in order of rank, the various clans (dikgôrô) of the tribe are:

| Clan                               | Head              | Totem                 |
|------------------------------------|-------------------|-----------------------|
| 1 baKgasing                        | chief             | thakadu (antbear)     |
| 2 Monneng<br>(sub-clan to Kgosing) | Michael Kgotlhang | "                     |
| 3 Dipshêga                         | Michael Bogatsu   | "                     |
| 4 Mampòtlô                         | Ramatlapeng       | "                     |
| 5 Rataukobong                      | Jacob Sabêlô      | "                     |
| 6 Kgatleng                         | Bokgême           | kgabo ya mollô(flame) |
| 7 baPhuthing                       | Nthute            | phuti (duiker)        |
| 8 baTaung                          | Rasiêpa           | tau (lion)            |
| 9 Rankwe                           | Diphathe          | kgabo ya mollô        |

1011 Complicated matters are first discussed by the family council (khuduthamaga). Legal disputes are settled and land is allotted by the chief's councillors. The chief's councillors are:

- 1 Galebutsu (clan: Kgosing)
- 2 Samuel Bogatsu (clan: Monneng)
- 3 Jeremaya Molatlhegi (clan: Dipshêga)

If the chief is absent, the lekgotla is presided over by his uncle and deputy, Seth Kgosinkwe Sedumedi. In the discussion of political or public matters, representatives of all the clans are expected to take part



as councillors. No fee is payable to start an action in the lekgotla. Workers still "greet" their chief with presents when they return home after having served a labour contract.

## 11 S o c i a l :

1012 There are no distinct social strata, factions or influential social groups, apart from the nobility. The people complain about the evil influence of town life on the girls' morals, as nearly every girl who goes to town has a child. Other undesirable features of town life, such as stealing or subversive propaganda, are said to be confined to the towns. It is complained further that hooligans and bad characters coming into the tribal community are more difficult to get out again than in olden times.

1013 Polygamous marriages no longer occur. Marriage cattle (bogadi) are still given both by Christians and non-Christians. The bridegroom's maternal uncle (malome) arranges the whole transaction and contributes one or more animals to the bogadi. Conversely, the bride's malome receives one animal out of the bogadi. If a man has begotten an illegitimate child, he is liable to be fined more than bogadi would have been, so at least it is said.

## 12 B e l i e f s :

1014 Many people still fear witchcraft and evil spirits. They complain about modern medicine-men who lack the knowledge of the old ones. The rain prayers are performed under a large Morula tree outside the village.

## 13 C h u r c h e s a n d s c h o o l s :

1015 The great majority of the tribesmen (probably 90%) is Christian. About 50% or more are members of the Anglican Church. A new church is being built.

About 25% are members of the Methodist Church of South Africa, which has a small church building. The Hermannsburg Lutheran Mission has been working for only a comparatively short time among this tribe and its members probably number about 15% of the converts.

1016 There is one school with classes up to standard VI, a staff of 5 teachers, and about 275 children. There is also a Pathfinder and Wayfarer youth organization. About 70-80% of the children of school age attend school.

#### 14 Mode of settlement :

1017 The individual homesteads stand fairly far apart from one another. With a few exceptions the houses are rectangular under thatch. A few have corrugated iron roofs. The village does not differ much from other settlements in the district.

#### 15 Material culture :

1018 As with the other tribes of the district, both everyday European-made household utensils and the usual Native utensils are commonly used. Various baskets, woodwork, riempie-chairs, and calabashes are all made locally but pottery is bought from other tribes. Sewing machines are to be found in many households.

#### 16 Tribal marks and dress :

1019 There are no tribal marks. Clothes, hats, footwear (except for sandals made from motor tyres and other materials) are exclusively of European manufacture. Hardly any cheap jewellery of European origin is worn.

#### 17 Cattle and pastoralism :

1020 The type of cattle bred is Afrikaner and Native

cattle only. There are no good bulls. The cattle are mainly kept on Trust farms 20-30 miles away.

1021 The agricultural census of September 1949 and September 1950 recorded the following figures for stock on Native owned land, i.e. excluded stock on Trust farms:

|                          | 1949 | 1950 |
|--------------------------|------|------|
| Cows (over one year old) |      | 438  |
| Calves (under one year)  |      | 139  |
| Bulls (over one year)    |      | 12   |
| Oxen                     |      | 288  |
| Total cattle             | 408  | 877  |
| Horses                   |      | 2    |
| Donkeys                  |      | 24   |
| Sheep and lambs          | 121  | 200  |
| Goats and kids           | 774  | 736  |
| Cattle units             | 587  | 951  |
| Pigs                     |      | 75   |
| Poultry                  |      | 945  |
| Losses of cattle         | 21   | nil  |
| Losses of sheep          | 82   | 1    |
| Losses of goats          | 53   | nil  |

It appears that the stock figures for 1948 include cattle kept on Trust farms. As the total of all stock on tribally owned (3,568 mgn. or 11.8 sq.miles) and Native privately-owned (3,010 mgn. or 10 sq. miles) land is 951 C.U. (cattle units), there are 43 C.U. per sq. mile, which means an overstock of 13 per 100 (based on 8 morgen per C.U.). As it is not recorded how much cattle the tribe has on Trust farms, no ratio of C.U. per population can be given.

#### 18 Agriculture :

1022 A family is allotted about 12 acres. According to the agricultural census, which is usually taken in August, the tribe produced the following crops:

|                          | 1948  | 1949 | 1950 |
|--------------------------|-------|------|------|
| Bags of maize            | 20-30 | 5    | 77   |
| Bags of sorghum          | 688   | 37   | 225  |
| Bags of beans            |       |      | 1    |
| Morgen under cultivation |       |      | 153  |

1948 was a normal year as far as rainfall was concerned, in 1949 there was very little rain.

1023 Crops are mainly stored in bags, for nowadays only few people have granaries (sefala). The types of sorghum (mabêlê) grown are: Lethêjane, tshabatsiê, mantšakane, mabêlê a masweu, segaolane, a little seka-mfokane, a little lebêlêbêlê (millet), and rondkop (preferred here). They grow white maize, yellow maize (as chicken feed) and Botman-maize. Seed is stored separately. Various types of beans (dinawa) as well as Chinese or Mung beans (ditlhodi) and sweet-reeds are grown. I was told that lerôtwe (gynandropsis pentaphylla), a wild herb eaten as vegetable, is sown occasionally.

1024 According to the agricultural census of 1950 the tribe had the following implements:

|                        |     |
|------------------------|-----|
| Ploughs, single furrow | 50  |
| Ploughs, double furrow | 22  |
| Harrows                | 20  |
| Cultivators            | nil |
| Waggons                | 7   |
| Carts                  | 8   |
| Sledges                | 25  |
| Planters               | 1   |

#### 19 Economics :

1025 A large proportion of men and women work in the towns. Farms labour is avoided. To meet expenses in excess of wage earnings the people sell cattle, as they are seldom in a position to sell grain. There are no boreholes on the tribal farm.

## 20 H e a l t h :

1026 Health conditions are the same as described for the district in general, cf. para.110-114. There is no clinic. The nearest hospital facilities are at Mabeskraal. Drinking water is drawn from deep wells of which there are about ten in the location.

## 21 S o u r c e s :

1027 The tribe was visited in July and October 1949 and the above material was obtained in sessions with the chief himself, his councillors and some other old men.

1028 The following literature was also used:

van Warmelo N.J. "A preliminary Survey of the Bantu Tribes of South Africa" Department of Native Affairs, Ethnological Publication Vol.V, Pretoria 1935.

Transvaal Native Affairs Department "Short History of the Native Tribes of the Transvaal" Pretoria 1905.

Sedumedi, K.P. "Batlôkwa" Ms No. 168 N.A.D. Ethnological Section.

Ellenberger, V. "History of the Batlôkwa of Gaborones (Bech. Prot.)" Bantu Studies XIII 1939, 3 p.165-198.

## 1 District :

1029 Pilansberg, Transvaal.

## 2 Name of tribe :

1030 baTlôkwa ba Kgosi. Totem: Thakadu (antbear). This tribe is No.33-50 in "A preliminary survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

## 3 Chief :

1031 TLHAGENG MICHAËL MATLAPENG, born c. 1900 during the Anglo-Boer war, regiment: Matshwenyo. The government had no objection to his recognition as headman for purely administrative purposes when his father died in 1933 after having held the same office. Residence: Naauwpoort 150, P.O. Dwarsberg. This chief adheres to the religious beliefs of his forefathers, but has attended a local school and understands Afrikaans.

## 4 Language :

1032 Dialect of eastern Tswana.

## 5 Land and strength of population :

1033 The tribe owns a portion of 1,338 morgen on the farm Naauwpoort 150. Some families of the tribe bought Koedoesfontein 385, also called Middelkraal, 2833 morgen in extent, and others bought Watervall 411, 2421 morgen in extent. A few families live on the Trust farm Cronjesboomen 976 and mixed with another tribe on privately-owned land on Voordenker 633. The tribesmen also ploughed for about 60 years up to 1949 on the Trust farms Olifantshoek 122, Tambootieshoek 408 and Elandshoek 921.

1034 Naauwpoort 150, called Molatedi, lies on the

eastern banks of the Marico River and north of the Dwarsberg Mountains in the north-western corner of the Native area of the district. The Dwarsberg is called Magagasolo, the Rampapaans River south of the mountain is known as Lebatse, and the spruit north of Naauwpoort, is Rankojane. To the south-east of the Rankojane are the Marapallô Hills and the hill Tlhapetsane. On Naauwpoort there is a small stream, Rabitsile, flowing towards the Marico River.

1035 South of Naauwpoort towards the mountains, the growth of thorn and other trees is very dense and sometimes impenetrable but the remainder of the farm is also covered with scrub and trees. Game and even leopards are still to be found in the mountains.

1036 The altitude is between 3,000 and 3,500 ft. and averages 3,400 ft. The average annual rainfall for the years 1928 to 1935 on Stellenbosch 469 (Rain station 1313), 5 miles to the north-east, was 20.45 in. on 51 days.

1037 The tribe is a middle size tribe in the district. The census of 1946 returned only 171 persons (79 males, 92 females) on Naauwpoort, but therefore 400 persons (180 males, 220 females) who worked on Trust farms when the census was taken, and 403 persons (224 males, 179 females) on Native privately-owned land. Up to 1950, the total of the figures has increased and is probably 1100 persons. About 200 workers of the tribe who live outside the district, have to be added to receive a total of all tribesmen. I estimate the total strength of the tribe to be 1,200 to 1,350 persons. The average density of population for the tribe is 50 persons per square mile (6,592 mgn or 21.8 sq. miles including Native privately-owned farms), while on the tribally owned land (1,338 mgn or 4.4 sq. miles) only the density is 136 persons per square mile. In 1950, 203 taxpayers were registered under the headman of the tribe at the Native Commissioner's office.

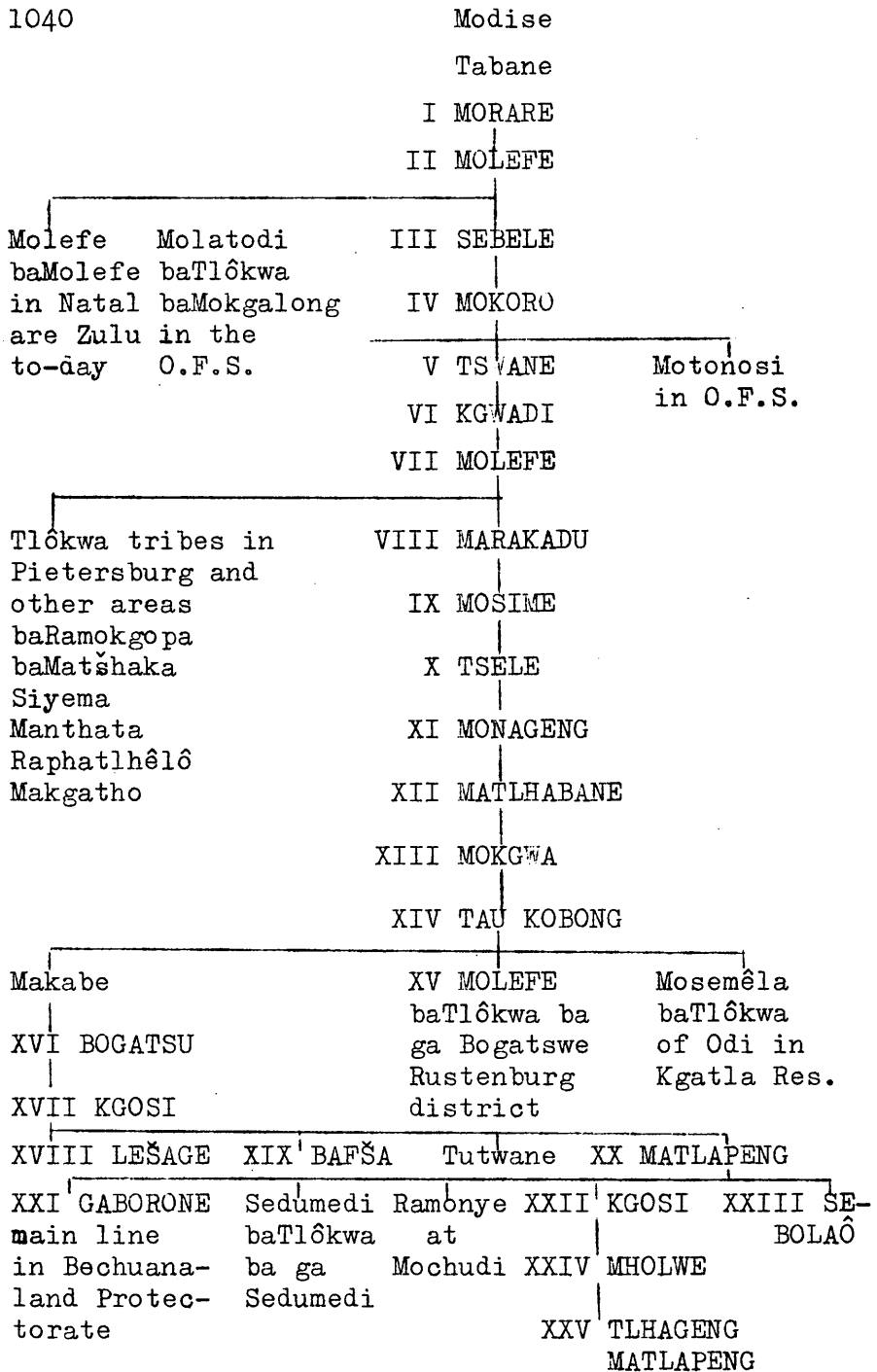
## 6 M i g r a t i o n s and affinities of tribe :

1038 The tribe first settled at Mudungwane (Rietfontein 927) in the Moreteletse Mountains (Matlapynsberg). Later they lived at Mabodi Masweu (White Mountains) and at Tlôkwe (Mooi River in Potchefstroom district). In the first half of the 18th century they lived at Dite in Nare-Nageng (whereabouts unknown), and at Mankwe (Zwaarverdiend 502, adjoining Selon's Location to the east). In the last third of the 18th century they moved to Ithôlanôga, a place nearby. Roughly between 1770 and 1820 the tribe again lived at Mankwe and then at Maruping at Pilwe Hill (Zwartkoppes 116). Between 1820 and 1830 they were settled at Marothodi (Bultfontein 712). In about 1828, they returned to Marothodi and then settled at Letlhakeng (Elandsdoorns 547). During the time of the Matebele invasion (1828-30) the tribe moved to Rietfontein 927. About 1840 they went to the Kwena country of Setshele and lived at Dithôiwane (8 miles from Molepolole), later moving to Tshwene-Tshwene near Vleeschfontein (Zuni-Zuni 290, Marico district). Between 1872 and 1878 the tribe went to the "Crocodile Pools" of the Ngotwane River (near to the north-west corner of the Marico district) in the Bechuanaland Protectorate. Around 1880 the tribe settled at Molatedi (on Naauwpoort 150).

1039 The tribe is closely related both to the baTlôkwa of Gaborone and the baTlôkwa of Sedumedi. A more distant relationship exists with the baTlôkwa ba ga Bogatsu in Rustenburg district and other Tlôkwa tribes as shown below in the skeleton genealogy of chiefs.



7 Skeleton genealogies of chiefs :



## 8 History and genealogies of chiefs :

1041 For the earlier history see that of the baTlôkwa ba ga Sedumedi, para. 978-1003.

1042 XX MATLAPENG RAMOSWANA, the great-grandfather of the present chief, became chief around 1835 after Mzilikazi's men had killed the regent, XIX BAŠE. MATLAPENG first lived at Letlhakeng (Elandsdoorns 547 or Bultfontein 559) and subsequently on the southern part of the Moreteletse Mountains (Matlapynsberg on Rietfontein 927). MATLAPENG had 9 wives and his most important sons were: GABORONE and Sedumedi (in the first house), Ramonye and Moilwe (in the second house), KGOSI, Mokwena and SEBOLAÔ (in the third house), and Balebetse (in the fourth house). The names of all wives and their issue are quoted by V. Ellenberger: Bantu Studies 1939, No.3.

1043 After the Boers had arrived in these parts of the country, the tribe migrated to Bechuanaland and sought refuge with the Kwena chief Setšhele and settled at Dithêjwane, 8 miles from Molepolole. Sixteen years later in c.1868-70 they settled at Tshwene-Tshwene near Vleeschfontein in the Transvaal. XX MATLAPENG died there between 1866 and 1872 or even later, when the baKwena of Setšhele fought the baKgatla with whom he had sided.

1044 His son XXI GABORONE, born c.1825 at Lotlhakeng, succeeded him at Tšhwene-Tšhwene but left again in the seventies to settle on the Ngotwane River at the "Crocodile Pools" in the Kwena country, Bechuanaland Protectorate. He died in 1931. At the time when GABORONE succeeded, the tribe split up into several sections, although it is said that there was no good reason for this. Sedumedi, GABORONE's brother in the same hut, broke away with a section of the tribe (see baTlôkwa ba ga Sedumedi) and so did KGOSI, a brother in the third hut. He became the first chief of the tribe under discussion here.

1045 XXII KGOSI who was born around 1833, is believed to have settled at Mudungwane (Rietfontein 927)

at the foot of the Moreteletse Mountains (Matlapynsberg). KGOSI's wife was Monwakong, a member of the tribe, and she had the following issue:

- a Sehume f md to a commoner of the tribe
- b Dikeledi f md to a commoner of the tribe
- c MHOLWE m
- d Dikeletsani f died in youth
- e Baswe m twins
- f Titwane m
- g Lesage m still living (informant)

1046 KGOSI did not live long. He died in c. 1872 while on a visit to Tšhwene-Tšhwene and to Dithêjane near Molepolole in Bechuanaland Protectorate, probably about the time the regiment Maratakomo had been formed.

1047 XXIV MHOLWE (MPHULWE) was still a young boy when his father died, so that KGOSI's younger brother of the same hut, XXIII SEBOLAÔ, acted for him. Some informants mentioned that SEBOLAÔ had founded the tribe under discussion here. He moved to Molatedi (Naauwpoort 150), the present site. SEBOLAÔ died on 5th September, 1911.

1048 XXIV MHOLWE MATLAPENG took over the chieftainship in 1910 or earlier. His regiment was Matsiê. His wife was Makgosi, a daughter of the royal family of the Tlôkwa ba ga Sedumedi and she had the following issue:

- a Kgosi m died young
- b Modiku f md to a member of the tribe
- c TLHAGENG m
- d Sefepi f md to a member of the tribe
- e Sebolaô m
- f Golekwang m
- g Malebetse m
- h Lekakaye f md to a member of the baTlôkwa ba ga Sedumedi

1049 MHOLWE was recognized by Government as a headman for administrative purposes only. He died on 30th March, 1933.

1050 XXV TLHAGENG MATLAPENG is the present chief. For particulars about him see para.1031. His wife is Goalengwe, a member of the royal family, and she has this issue:

- a Akangang f born 1931
- b Mokgatle m born 1934
- c Lesêrwa m born 1938
- d Sebalatlheng f born 1941
- e Kesentseng f born 1944
- f Mholwe m born 1950

### 9 R e g i m e n t s :

1051 The older regiments of the baTlôkwa are listed under para.1007. The following regiments were remembered by my informants:

| Regiment      | Leader                 | Initiated  |
|---------------|------------------------|--|
| Magwasa       | Sebolaô                | before 1860? at Dithêjane  |
| Magwailwa     | Moilwe                 | 1865? at Molepolole  |
| Mapotokese I  | Balebetse              | at Molepolole  |
| Mayakathata   | Molefe                 | at Tšhwene-Tšhwene   |
| Malatlhakgomo | Ketšhitswe             | at Tšhwene-Tšhwene   |
| Maratakgomo   | Kuate                  | c.1886? at Tšhwene-Tšhwene   |
| Matsiê        | Mholwe                 | c.1888, at Molatedi  |
| Matšema       | Baswê                  | before 1896 (rinderpest) at Molatedi   |
| Mankwe        | Lešagê                 | 1903?, shortly after Anglo-Boer war, at Molatedi                                       |
| Makompone     | Rabašwa (at Gaberones) | 1907, at Gaberones   |
| Maoketsa      | Ratsêkô                | 1911, at Molatedi  |
| Masotlakgosi  | Jacob                  | 1915-6, at Supingstad near Tshwene-Tshwene   |
| Matshwenyô    | Tlhageng               | 1921, at Molatedi  |
| Magwasa       | Sebolaô                | 1926, at Molatedi  |
| Malatlhakgomo | Golekwang              | 1931, Initiates went to Gaberones, Tampostad and baTlôkwa ba ga Bogatsu at Silverkrans |
| Mapotokese    | Balebetse              | 1937, at Molatedi  |
| Maganakgosi   | Ramokata               | 1946, at Molatedi  |

1052 The same names are used for the girl's regiments under female leaders. I observed that the female leader of the women's regiment which is contemporary to the regiment of the chief is not only of high rank, but on the occasion of feasts takes the place next in rank to the chief's mother, father's elder sister, wife and sister. She also plays a part in the tribal rain prayers.

#### 10 Political organization :

1053 The tribe is divided into the following clans listed in order of rank:

| Clan (kgôrô)           | Leader(kgosana)                                     | Totem                                   |
|------------------------|---|---|
| 1 Kgosing              | Chief   | {thakadu (antbear),                     |
| 2 sub clan:<br>Monneng | Amos Setume   | {tlou (elephant),<br>(kwena (crocodile) |
| 3 Dipshêga             | Lucas(acting<br>for Bogatswe)                       | thakadu, tlou,<br>kubu (hippo)          |
| 4 Mokgwa               | Mokgwa  | thakadu, tlou                           |
| 5 Thete                | Rapathe (acting<br>for Pudithomo<br>who is in town) | thakadu, tlou                           |
| 6 Sebopêlô             | Notwa   | phuthi (duiker)                         |

1054 The chieftainship is hereditary. The chief's deputy and next in rank to him is his uncle (rangwane) Lešagê and the one next to the latter is, Mokae, a son of Bašwê. As in other tribes, it is not customary for the chief to work together with his full brothers of the same hut, but he does so with half-brothers in other huts or cousins. It is still the custom for the chief to have a personal servant(ntona) from his own regiment; in the present case his father's old servant is still in office. As in the other tribes of the district, there exists a secret family council (khuduthamaga). The chief's council and court which hears law suits and discusses tribal affairs consists of the five above-mentioned heads of clans. Lands are allocated by the councillors.

## 11 S o c i a l :

1055 Social conditions and customs are the same as those of the baTlókwa ba ga Sedumedi (cf. para.1012, 1013), but there seems to be less labour migration to towns and, consequently, less outside influence. My informants claim that money is not accepted as a substitute for marriage cattle (bogadi), so that a man who only has money has got to convert it into cattle first.

## 12 B e l i e f s :

1056 Fear of witchcraft is still universal. Dissatisfaction was expressed with modern medicine-men. Those of the old stamp who were capable have apparently died out. There is a sacred mountain of historical significance, called Nake. Rain prayers are offered under a clump of large shady trees.

## 13 C h u r c h e s and s c h o o l s :

1057 The majority of the tribe is still pagan. The Methodist Church of South Africa, which has some 50-80 members, has put up a new church building. The Pentecostal Holiness Church counts about 15-25 adherents. During the last 50 years missions have apparently exercised little influence on tribal life and traditions.

1058 There is one Government-aided school with two teachers for 117 children. Parents show little interest in education so that less than 40% of the children of school-going age actually attend school.

## 14 M o d e of s e t t l e m e n t :

1059 The relative conservatism of this tribe, as compared with others, finds visible expression in the groundplan of their huts, for only one-third is rectangular whilst two-thirds are still round. Most of

the roofs are thatched, and a few of these are in the old Tswana fashion. Some of the rectangular houses have corrugated iron roofs. The walls surrounding the courtyards (lolwapa) have a deep incision, about one inch wide, every 10-15 feet. In the chief's lekgotla there are several places for the councillors to sit: Two semi-circular windscreens made of poles, facing in different directions, one for mornings and the other for afternoons, a third one under a thick arbour providing shade during the heat of day and an airy hut with walls reaching only half-way up to the roof for rainy days.

#### 15 Material culture :

1060 European household utensils are in universal use. The products of tribal handicrafts include clay pots (pitsa), mats (mosêmê), vessels made of calabashes, wooden mortars (kika) and pestles, wooden dishes, spoons, grain baskets (tlatlana), and winnowing baskets (losêlô).

#### 16 Tribal marks and dress :

1061 There are no tribal marks. With the exception of children who still go about as in the old days, and of some grown-up girls who wear their traditional dress (kgabe), everybody is dressed in European clothes. Fur karosses (kôbô) are now rarely made. Men are sometimes seen wearing the traditional Tswana straw hat (segofane). Babyslings (thari) of goatskin are still in universal use.

#### 17 Cattle and pastoralism :

1062 The large stock consists of Native cattle and Afrikaner cattle crossed with Native cattle. Of cattle diseases, blackquarter and anthrax should be mentioned first.

1063 The agricultural census returned the following

stock kept on tribally-owned land, i.e. excluded cattle on Trust farms:

|                          | 1949 | 1950 |
|--------------------------|------|------|
| Cows (over one year old) |      | 67   |
| Calves (under one year)  |      | 12   |
| Bulls (over one year)    |      | 1    |
| Oxen                     |      | 40   |
| Total of cattle          | 211  | 120  |
| Sheep and lambs          | 30   | nil  |
| Goats and kids           | 182  | 97   |
| Cattle units             | 253  | 127  |
| Pigs                     |      | 13   |
| Poultry                  |      | nil  |

1064 The tribesmen have no dogs because they believed that they were not allowed to keep dogs; they took the tax for huntings dogs to be a fine. On the tribal land (1,338 mgn or 4.4 sq.miles) there are 29 cattle units per sq.mile, which would mean that the land is understocked (on the basis 8 mgn per C.U.) if there were not such a dense bush that a part of the land cannot be used for grazing. The informants also complained that owing to the dense thornbush the neighbouring Trust farms are not suited as pasture for large stock.

#### 18 Agriculture :

1065 Being no longer allowed to plough on the neighbouring Trust farms of Olifantshoek, Tambotieshoek, and Elandshoek, the people maintain that there is not enough land for them to till. The farm Paarl 437, which was offered to them as a substitute, is said to be too far away to be cultivated as there are only eight waggons available to the tribe.

1066 No records were held of the harvest yields for 1948. According to the agricultural census of 1949 and 1950 there were no crops at all, although 20 mgn were under cultivation on the tribal land.



1067 The tribe possesses the following agricultural implements (agricultural census 1950):

|                      |    |
|----------------------|----|
| Ploughs, one furrow  | 10 |
| Ploughs, two furrows | 17 |
| Harrows              | 11 |
| Waggon               | 8  |
| Carts                | 4  |

1068 The crops normally grown are: White and yellow maize. Sorghums (mabêlê): lethêjane, mantšakane, segaolane, lebêlêbêlê (millet), mabêlê a masweu, mohibitwane, tshabatsiê, kokolwane, and some lesethê. Rondekop is not favoured and no seed from Klipkuil is used.

1069 Several varieties of beans, sweet reed, pumpkins and melons are grown, also sweet potatoes and tomatoes. Wild spinach (morôgô): lešwe, phare, monyaku, lethêpê.

1070 Fruit trees: Oranges, fig trees, peaches, and pomegranates. As among other tribes, it is said that the fertility of the soil depends more on the rain than on whether it is black turf or red soil. Informants say that if they get two good rains they will always reap something and be better off than some neighbouring tribes.

## 19 E c o n o m i c s :

1071 Like most of the other small tribes, the batlôkwa ba Kgosi are comparatively poor. Although economic circumstances compel many of them to work in towns, the distance from towns and lack of communications have so far kept labour migration at a lower percentage than among other tribes. One Native shop was opened in 1949.

## 20 H e a l t h :

1072 For the general health conditions see the para. 110-114. As there are neither boreholes nor wells,

drinking water is drawn from the river, which is dirty. There is no clinic in the tribal area but a European doctor comes once a month to the farm Smaldale 485, 5 miles from Naauwpoort.

21 S o u r c e s :

1073 The forgoing material was obtained in July 1949 at the chief's place from his councillors and some old men. The literature used is the same as for the baTlôkwa ba ga Sedumedi (para 1028).

## 1 D i s t r i c t :

1074 Pilansberg, Transvaal.

## 2 N a m e o f t r i b e :

1075 baPô. They call themselves baPô number two, totem: tlou (elephant). This tribe is No. 33-44 in "A preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

## 3 C h i e f :

1076 FRANK WILLIAM AGONKITSE MOGALE, born in January 1894. Regiment: Maletsaba. He assumed duty as chief on 27th March 1920 with civil and criminal jurisdiction. Residence: Phorotlane on Bultfontein 712, Diederick Mogale's Location. The chief is a member of the Lutheran Church; he was at Lovedale Institution and at Fort Hare College and may be said to be well educated.

## 4 L a n g u a g e :

1077 Eastern Tswana dialect.

## 5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

1078 The tribe owns the farm Bultfontein 712, 3624 morgen 554 sq. rds. in extent, and the portion A, M and remaining extent of Syferfontein in 625, 1195 morgen c. 168 sq. rds. in extent. So the tribe lives on 4820 morgen 122 sq. rds. or 15.96 square miles.

1079 Diederick Mogale's Location is situated between the southern border of Pilansberg district and the eastern slopes of the Matlapynsberg, 40 miles north of Koster. It lies to the north-west of Rustenburg, a

distance by road of 43 miles. On the Matlapynsberg there originates a stream called Posu, which flows into the Roos River (Tswane) and carries ample water from April to August. The village on Bultfontein is called Phorotlane.

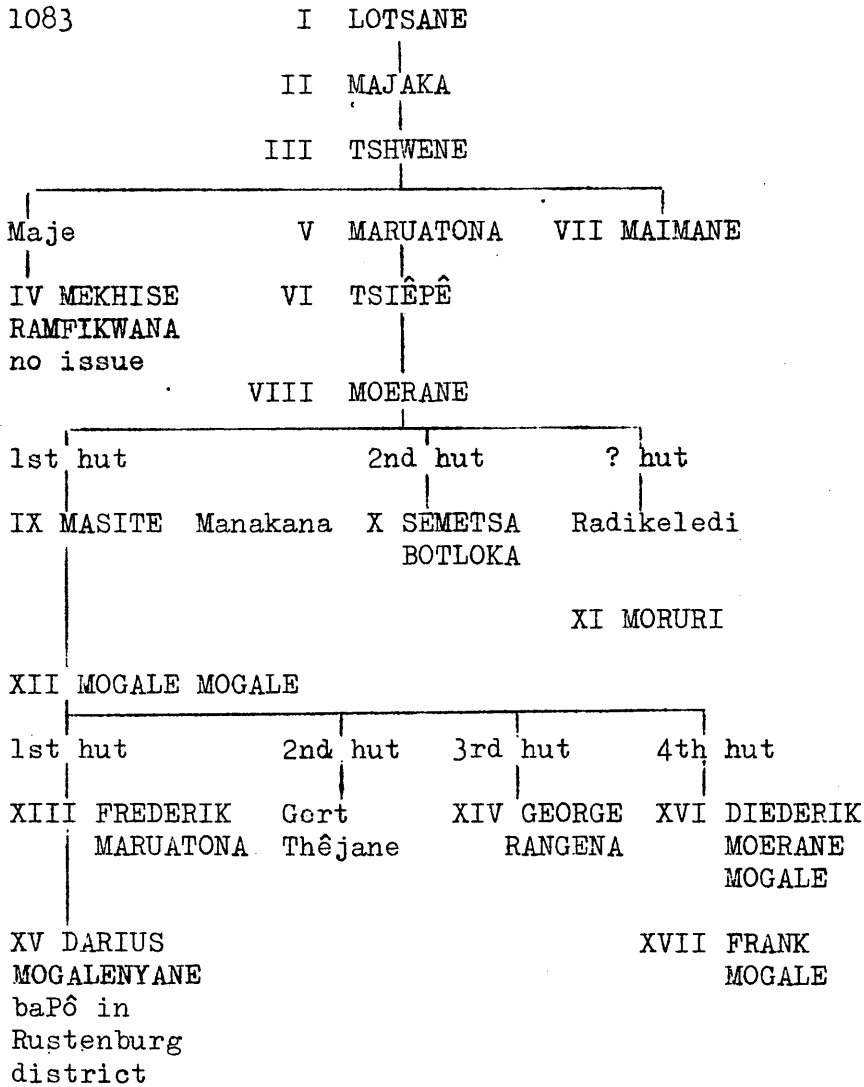
1080 The ground on Bultfontein slopes down slightly to the south. Its mean altitude is a little below 4000 ft. The average annual rainfall measured on Syferfontein (rain station 1331) for 16-17 years up to 1935 was 24.61 in. on 45 days. Rooibok and springbok are still to be found in the mountains to the north-east.

1081 At the census of 1946, the population numbered 920 persons (400 males, 520 females). After a natural increase up to 1950, this population may be c.1000. About 200-300 people were away, working in towns when the census was taken. The taxpayers registered under the present chief numbered 317 in January 1950. The total population of the tribe is therefore between 1200 and 1400. The density of population living on the tribal land is 63 persons per square mile.

#### 6 M i g r a t i o n s and affinities of tribe :

1082 The migrations and affiliations of the tribe are the same as those described in para. 457 on the baPô in the Rustenburg district. The latter tribe is the only one with which there is any close relationship, and this dates back to 1896 when the two sections parted. The section we are now dealing with then moved to Bokfontein at Wolhuterskop and in 1903, to Bultfontein 714.

7 Skeleton genealogy of chiefs :



8 History and genealogies of chiefs :

1084 The history and part of the genealogies of the chiefs have already been given para. 460-478 in connection with the other branch of the baPô.

1085 XII MOGALE MOGALE was taken prisoner by the Ma-

tebele who pierced his ears according to their custom. He became chief in c.1837-8 and resided on the Nga-ketse (Mogale's River), a tributary of the Odi (Crocodile River). He had 12 wives and 4 sons who achieved historical importance, namely: XIII FREDERIK MARUATONA (in the first hut), Gert Thêjane (in the second hut), XIV GEORGE RANGENA (in the third hut) and XVI DIEDERIK MOERANE MOGALE (in the fourth hut). After the accession of XV DARIUS in 1893, there was a quarrel between the chief and his people with the result that DARIUS's uncle, DIEDERIK MOGALE, left the tribe with a considerable number of followers, and in 1896 settled on Bokfontein near Wolhuterskop.

1086 XVI DIEDERIK MOERANE MOGALE was the first chief of the tribe under discussion here. He was born between the years 1849-54; his regiment was Matlakana. In 1903 the tribe bought the farm Bultfontein 714. DIEDERIK married Jôgo Pêta Notsi of the .ba Mogôpa tribe by Christian rites. She had this issue:

- a Selwêlwang f died in youth
- b Motomong f md to a member of the Hurutshe royal family
- c FRANK m
- d Lydia Mantuku f md to a member of the ba-Tlôkwa ba ga Sedumedi
- e Eva Tsabatu f md to a member of the chief's family of the baTaung (Rustenburg district)
- f Jacobus Manotshe m
- g Jacobeth f md to a member of the royal family Kgatla, ba ga Kgafêla
- h Telford Mogale m

DIEDERIK MOGALE died on 26th March 1920.

1087 DIEDERIK was succeeded by his son, XVII FRANK MOGALE, the present chief. For particulars cf. above para. 1076. His wife is Blanche, a Xhosa, and educated. She has this issue:

- a Tomas Semetsa Botloko Moerane m born 1922, a student at Fort Hare College
- b Cynthia Sebasa f born 1924
- c Winniefred Tlhobogang f born 1926

d Kitibone m born 1929, died young  
 e Mbuyisêlo m born 1931 died in youth  
 f Mothomong Eunice f born 1934.

### 9 R e g i m e n t s :

1088 The regiments formed before 1895 are listed in para. 484. Since then the following were formed:

| Regiment      | Leader               | Initiated in    |
|---------------|----------------------|-----------------|
| Matlhoiwa     | Ratlou Darius Mogale | 1895            |
| Mawetsa       | Abraham Moletsane    | 1903            |
| Matshaba      | Frank Mogale         | 1914-5          |
| Mautswatshipi | Jacobus Mogale       | 1916            |
| Magana        | Telford Mogale       | after 1920      |
| Marata        | Filimon              | 3-4 years later |
| Malwantwa     | Thomas Semetsa       | 1945            |

1089 Circumcision has been abandoned and now only Christian "confirmation regiments" are formed.

### 10 P o l i t i c a l o r g a n i z a t i o n :

1090 The following clans (kgôrô) live on the tribal land:

| Kgôrô                  | Head              |
|------------------------|-------------------|
| 1 Mokgêôtô (baKgosing) | the Chief         |
| 2 Matumeng             | Jonathan Monakani |
| 3 Monna Mogolong       | Andrew Moremi     |

1091 The chieftainship is hereditary. The deputy of the chief and first councillor is Jacobus Manotse Mogale. The chief's council is composed of the following members:

- 1 Jacobus Mogale
- 2 Ikalafeng
- 3 Thomas Montlhafi
- 4 Tattius Ramokalawata Mogale
- 5 Abram Mogale
- 6 Ben Nokwane

- 7 Ben Lekwane
- 8 John Sepotokêle
- 9 Steven Dikale
- 10 Moses Modise
- 11 Jacob Segale

The councillors are elected by the tribe.

#### 11 S o c i a l :

1092 The social system and conditions are similar to those prevailing among the baPô in the Rustenburg district, see para. 492,493.

#### 12 B e l i e f s :

1093 Informants said that prayers for rain are no longer made. The beliefs are similar to those of other Christianized tribes living in close contact with the towns.

#### 13 C h u r c h e s   a n d   s c h o o l s :

1094 Almost the whole tribe is now Christian. The great majority belong to

- a) the Hermannsburg Lutheran Mission. The rest belong to
- b) the Methodist Church of South Africa,
- c) the Church of England and
- d) the United Free Church.

Services are held in the school building.

1095 There is one government-aided school with 4 male and 3 female teachers for c.360 children. Almost all children of school-going age attend the school.

#### 14 M o d e   o f   s e t t l e m e n t :

1096 There is one large village, built-up fairly compactly. The dwellings are rectangular, except for



some round storage huts, and in each establishment are arranged around a courtyard. Most houses have 2-3 rooms, but there are also some with 5-6 rooms, built entirely on European lines and boasting good European furniture. Average houses have only the most essential items of European furniture. No granaries were to be seen.

#### 15 Material culture :

1097 Ordinary European and Native household utensils are to be found in all house holds. Mortars (ki-ka), wooden spoons, calabashes, mats, baskets (tlatlana), winnowing baskets (losêlô) are made locally whereas pottery and wooden dishes (mogopo) are bought from other tribes. Many families have sewing machines and bicycles.

#### 16 Tribal marks and dress :

1098 European clothes are worn by all. There are no tribal marks. Only a few people wear ornaments (cheap jewellery) which they buy in the local store.

#### 17 Cattle and pastoralism :

1099 The large stock is mainly of Native and Afri-kander breed. There is no dip on the tribal land. According to the agricultural census the tribe owned the following stock (excluded stock on Trust farms):

|                          | 1949  | 1950 |
|--------------------------|-------|------|
| Cows (over one year old) |       | 304  |
| Calves (under one year)  |       | 102  |
| Bulls (over one year)    |       | 15   |
| Oxen                     |       | 383  |
| Total cattle             | 1,036 | 804  |
| Sheep and lambs          | c.100 | 11   |
| Goats and kids           | 129   | 209  |
| Horses                   |       | 8    |
| Donkeys                  |       | 31   |

|              | 1949  | 1950 |
|--------------|-------|------|
| Cattle units | 1,082 | 785  |
| Pigs         |       | 100  |
| Poultry      |       | 245  |

1100 In the Location there are 49 cattle units per sq.mile, which is an overstock of 29 per 100 (on the basis 8 mgn per C.U.). The ratio of stock owned, I estimate to be between 90 and 100 C.U. per 100 population. For stock grazing in the Location it is 65 C.U. per 100 population and for stock being kept on Trust farms there is only the average amount for the whole district which is 27-35 C.U. per 100 population.

#### 18 Agriculture :

1101 Maize is grown on black turf soil. The sorghums (mabêlê) are: Matsakane, segaolane, letêjane and ramarungana, but no European kinds. The seed of different strains of mabêlê is sometimes sown together, mixed.

1102 The tribe had the following agricultural production of which the figures for 1948 are estimated by the informants and those for 1949 and 1950 were recorded by the agricultural census:

|                          | 1948  | 1949 | 1950 |
|--------------------------|-------|------|------|
| Bags of Maize            | c.100 | 56   | 313  |
| Bags of Sorghum          | 145   | 167  | 326  |
| Morgen under cultivation |       |      | 349  |

1103 The tribe has the following agricultural implements (Census 1950):

|                        |     |
|------------------------|-----|
| Ploughs, single furrow | 13  |
| Ploughs, double furrow | 16  |
| Harrows                | 11  |
| Cultivators            | 1   |
| Planters               | 3   |
| Waggons                | 11  |
| Carts                  | 8   |
| Sledges                | nil |

1104 The people also grow pumpkins, sweet reed and beans but no mung beans or jugo beans. A family is allotted 14 acres by the land committee. Most people have lands in different parts of the tribal area. Grain is stored in bags. As the stream on the tribal farm carries water from April to August and underground water during the rest of the year, the chief has bought a petrol-engine and pump to make use of this water for irrigation. He is very much interested in the agricultural advancement of his tribe, grows tobacco and has started the irrigation scheme to enable his people to grow vegetables.

#### 19 Economics :

1105 The tribe cannot be said to be either poor or rich. Usually there is no surplus grain, and cattle have to be sold to provide cash. There is one European shop, and a butcher shop run by a Coloured.

#### 20 Health :

1106 Health conditions are similar to those prevailing in the other tribes. It seems as if respiratory diseases occur more frequently here than elsewhere. There is a clinic with one Native nurse, and a borehole which supplies drinking water.

#### 21 Sources :

1107 The foregoing information was obtained at the chief's place in July and October 1949 from the chief, his brother, and some old men.

## 1 D i s t r i c t :

1108 Pilansberg, Transvaal.

## 2 N a m e o f t r i b e :

1109 baTlhalerwa, also called baBididi, after the country where they lived originally. Totem: Tlhale-rwa (wild dog). This tribe is No.33-61 in "A preliminary survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

## 3 C h i e f :

1110 GÔPANE JOB ŠONGWANE, born 23rd Oct. 1916, regiment: maTšhama. He assumed duty as headman for purely administrative purposes on 12th December 1945, he was officially recognized as headman in March 1949, and civil and criminal jurisdiction were conferred on him in September 1949. In April 1951, the Governor General approved his appointment as Chief. Residence: Ratumuga on Tweelaagte 180. The chief is a member of the Pentecostal Holiness Church. He attended the secondary school at Phokeng.

## 4 L a n g u a g e :

1111 This is now Tswana. There is little or no trace of their original language, which probably was a form of Shona.

## 5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

1112 The tribal land is on Tweelaagte 180, portion B (969 morgen 456 sq.rds.) and portion D (438 morgen 45 sq.rds.), and on Syferfontein 625, portion L (532 morgen 274 sq.rds.) which is a total of 1,940 morgen 175 sq.rds. Another portion of Tweelaagte is occupied by some families of the baPhalane of chief

Ramokôka, and other portions of Syferfontein by the baP6. Some 42 families of the baTlhalerwa live on the Trust farm Krugerskop 179.

1113 Tweelaagte lies 10 miles west of the main road from Boshhoek to Saulspoort, at the eastern foot of the Matlapynsberg, and 12 miles west of the Pilansberg Native Affairs office. The village is situated on the slope of a hill southwest of the farm. Both hill and village are called Ratumuga. To the west, there is another hill called Tumuga and further to the north-west, a stream called Ratumuga.

1114 The altitude ranges from 4000 ft. in the south-west of Tweelaagte to just over 3500 ft. in the eastern and northern parts. The altitude of Syferfontein varies between 4000 ft. and 4500 ft. in the northern part and drops below 4000 in the southern part. The average annual rainfall measured on Syferfontein (rain station 1331) for 16-17 years prior to 1935 was 24.61 in. on 45 days. In the hills some rooibok are still to be found.

1115 According to the census of 1946 the tribe then numbered 1,340 souls (557 males, 784 females) which include some 200 baPhalane who live on the same farm. The tribal population can be assessed as follows:

- c.1,140 (497 males, 700 females) on the tribal portions of Tweelaagte, and Syferfontein,
- c. 413 (190 males, 223 females) in the district away from Tweelaagte and Syferfontein,
- c. 310 (more males than females) workers outside the district.
- c. 150 approx. natural increase of the population from 1946 to 1950
- c.2,015 approximate present (1950) population of the tribe.

In Jan. 1950, 402 taxpayers were registered under

headman Job Gôpane, including those on the Trust farm Krugersdorp 179. The density of population on the tribal land is 178 persons per square mile.

6 M i g r a t i o n and affinities of tribe :

1116 The early history of the tribe is identical with that of the baTlhalerwa of Waterberg district with originally were baKgalaka (Karanga) from Rhodesia and had settled around Haenertsburg (Pietersburg district). At that time they were still one with what later became the Tlou tribe (baTlhalerwa) of Makgoba. The branch we are dealing with broke off after 1837, when the baTlhalerwa of Waterberg district were living at Bobididi hill on the Laphalale River.

1117 The first chief of their own, II MPHOTO, settled on the Motlhabe River (Bierkraal 545) a tributary of Kolobeng (Bier River). However, they became subservient to the baKgatla ba ga Kgafêla and lived at different places under their rule: first at Mamatwantwa near Ramakôkstad (Elandsfontein 510), then after 1880, III GÔPANE went to Mamasobyane (Palmietfontein 567, near their present farm) and later to Diporotong (Vliegpoort, Buffelshoek 151) on the west bank of the Crocodile River. His son V MALEFO ŠONGWANE returned to Mamasobyane Hill (Palmietfontein 567). In 1922 the tribe bought two portions of the farm Tweelaagte 180 and became independent of the baKgatla.

1118 It appears that the baTlhalerwa of Zacharias Šongwane in Waterberg district claim that this tribe is still subject to its control because a century ago they formed a single tribe. The main tribe helped to buy the land on Tweelaagte and sent a regent who acted for the present chief for five years during his minority. As the tribe left the Waterberg about a hundred years ago, it cannot be said still to form part of the parent tribe at the present day.

1119 Very little is known about other historical affinities of these two tribes. All that is remember-

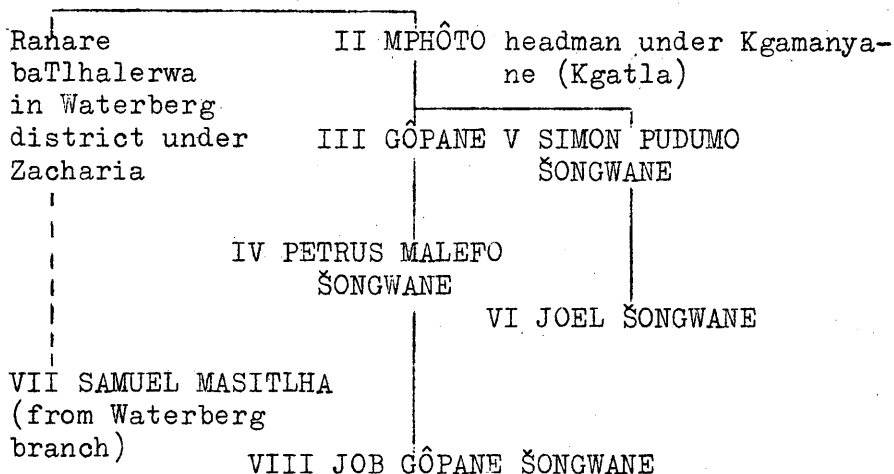
ed is that they are somehow related to the baNokong who, in turn, are related to the baPedi of Sekukuni-land. There possibly is also some relationship with a section of the Maletse tribe at Ramoutsa, referred to by V. Ellenberger as "Ba-ntlha-ea-godimo" kwa go Mpya (Di Rôbarôba Matlhakola - Tsa ga Masodi-a-Mphe-la" in 'Transactions of the Royal Society of South Africa', Vol. XXV, 1937 p.34). Chief Isang Pilane of Mochudi distinguished between the following sections of Babididi: (1) baTlhalerwa (wild dog), (2) baNokong (porcupine) who are related to the baPedi, and (3) ba-Mhele (reedbuck).

1120 In how far they are related to the baTlou of Makgoba in the Tzaneen and Pietersburg districts, who are sometimes called Tlhalerwa, and to the baTlhale-rwa ba ga Mojapelo (Pietersburg district) and those under chief T. Malekutu in the Ventersdorp district, will be discussed in the Ethnic Survey of those districts. The baTlou of Makgoba and the baTlhalerwa, who at one time probably were one and the same (ba-Kgalaka, i.e. people of the north). The informants believe that "they both came from Rhodesia".

## 7 Skeleton genealogy of chiefs :

1121

## I RAMOITOI



## 8 History and genealogies of chiefs :

1122 As has already been said, this tribe of the baTlhalerwa or baBididi originally lived in the Waterberg district at Bobididi Hill. They seem to have been an important tribe as they are already mentioned by the first travellers. The trader Gibson reached them before Mzilikazi raided the Transvaal and W.C. Harris ("The wild sports of Southern Africa (1836-7)", London 1844 p.136, 204) heard about them.

1123 I RAMOITOI was the last chief whom this tribe had in common with the baTlhalerwa of Waterberg district. He was born during the last half of the 18th century and his rule lasted throughout the first third of the 19th century. He had two sons, Ranare and MPHÔTO, who became the heads of the two sections of the baTlhalerwa living in the districts of Waterberg and Pilansberg respectively. Ranare, the eldest son, was taken prisoner by the "Mapela" Ndebele who lived near Potgietersrust shortly after Mzilikazi had left Transvaal and the first Boers had begun to settle there. As Ranare did not return, the chieftainess Mathaba and later his uncle Makgamêlô acted for him and his



son Matome respectively. The latter is the father of Zacharia the present chief in Waterberg.

1124 The second son, II MPHÔTÔ, left the tribe after Ranare had been captured by the Mapêla Ndebele and when the main portion of the tribe was still living at the foot of Bobididi Mountain in Waterberg district. II MPHÔTÔ and his followers were not strong enough to exist as an independent tribe and therefore sought protection. At first they lived under Kgamanyane chief of the baKgatla ba ga-Kgafêla. MPHÔTÔ ranked as a headman and lived with his followers at Mamatwantwa, on the Motlhabe stream, (Bierkraal 545), tributary to Kolobeng (Bier River). The baTlhalerwa remained the subjects of the Kgatla chief at Saulspoort, even until after 1903 when Ramono, the second son of Kgamanyane, became chief of the Saulspoort section of the baKgatla. Ramono sent Tlhalerwa regiments to support the government in the Sekukuni war in 1879.

1125 II MPHÔTÔ, already mentioned, had six sons: III GÔPANE by his great wife Magôpane, Sethunya and Ratsamai by the his second wife Mamonyêla, and SIMON PUDUMO ŠONGWANE and Moseki by his third wife Mapudumo. His sixth son, Matome Marcus Diale, was one of my informants and is probably over 90 years old.

1126 III GÔPANE, who was born around 1855 (or, less likely, around 1845), succeeded his father. It is said that he was a small boy when his section branched off from the parent tribe living in Waterberg. When GÔPANE became chief he left Mamatwantwa and moved to Mamasobiana (Palmietfontein 567). GÔPANE had the following wives and issue:

1 Moitaki great wife, of the Mosimê clan of the tribe

a MALEFO m

2 Mantlhapi of the Mosimê clan of the tribe

a Mpebi f md a Kgatla commoner

b Mamfaswa f md a member of the baMangwato tribe

3 Ntswakeleng Abichael of the Tšenye clan of the tribe

- a Stephan m
- b Ramoloko m
- c Mokgadi f md at Sefikile near Saulspoort
- d Madira f md a member of the Phalane tribe
- e Rebeka f died in youth
- f Mosomo Jacobus m still living

1127 At a ripe old age GÔPANE went to Diporotong or Vliegpoort on the western bank of the Crocodile River, probably on Buffelshoek 151. He died in 1901.

1128 GÔPANE was succeeded by his son IV MALEFO PETRUS ŠONGWANE, who was born at Diporotong in 1884. MALEFO moved back to Mamasobiana (Palmietfontein 567). He and his people were still subjects of the chief of the baKgatla ba ga Kgafêla. He married a member of the Diale clan of the tribe according to Christian rites. They had this issue:

- a Moitaki f died soon after marriage
- b Masiriki f younger sister of a) and substitute for her
- c Ntumi f
- d GÔPANE m the present chief
- e Nathan Ramoratwe m
- f Ranaga m
- g Phofa m he was born after MALEFO had died and after his mother had been married in levirate to his uncle, Simon.

In 1922 the baTlhalerwa bought land on Tweelaagte and definitely separated from the baKgatla. Since that time they have been an independent tribe. IV MALEFO died in 1924.

1129 Since MALEFO's heir, GÔPANE, was only 6 years old, his uncle, V SIMON PUDUMO ŠONGWANE, acted for him. When SIMON died on 7th October, 1930, VI JOEL ŠONGWANE was elected by the tribe to succeed him as regent, and in November, 1930 he was appointed by the Government as "headman for purely administrative purposes". He died on the 9th April 1934 after a pro-

longed illness. As GÔPANE was still a minor and there was now no suitable relative to act for him, the tribe invited and elected VII SAMUEL MASITLHA, a brother of the chief of the related tribe in Waterberg. In August 1934, SAMUEL was appointed "headman for purely administrative purposes" by the Government. He was asked to come and rule the tribe for 5 years which, however, did not mean that it was in any way subject to batlhalerwa in Waterberg, although SAMUEL liked to speak of their "Paramount Chief" in Waterberg.

1130 When VIII GÔPANE JOB ŠONGWANE came of age the majority of the tribe decided that he should now be made chief; he was therefore, on 12th December, 1945 appointed by the Government as headman for purely administrative purposes. In recognition of the claim of the tribe in Waterberg to be paramount, the Government would not appoint the present chief as anything more than a headman. The Waterberg batlhalerwa under Zacharia contributed over £200 as a loan towards the purchase of the farm Tweelaagte. He was appointed as chief in April 1951. For further particulars about this chief see para. 1110. VIII GÔPANE married Mosepele, a member of the Diale clan of the tribe, according to Christian rites. Their children are:

- a Moni f born 1941
- b Phera Simon m born 1944
- c Makepi f born 1946

## 9 R e g i m e n t s :

1131

| Regiment   | Leader       | Initiated   |
|------------|--------------|---|
| Matlhwana  | Tsamai?      | at Mamatwantwa in the Kgatla country at the time of MPHÔTÔ after 1840 |
| Madingwana | ?            |   |
| Masoswe    | Malekutu     | at Mamatwantwa  |
| Matuku     | Makgatlhanye | " " during the rule of MPHÔTÔ   |

| Regiment    | Leader                         | Initiated  |
|-------------|--------------------------------|--|
| Mafatla     | Tšenye                         | at Mamatwantwa                                       |
| Matlakana I | GÔPANE                         | at Mamasobia, when GÔ-PANE had become chief, 1875-80 |
| Makoba      | Sethunya (a brother of Gôpane) | at the time of the Sekukuni war (1879)               |
| Majanko     | PUDUMO SIMON                   |  |
| Mantwane    | Moseki Šongwane                | when GÔPANE was still chief                          |
| Makuka      | MALEFO                         | 1900-1   |

1132 According to tribal custom, a chief's heir became leader of his regiment at the time he assumed the chieftainship. Under the influence of Christianity circumcision was abandoned at the beginning of this century, and the following are merely Christian "confirmation" regiments.

|              |                        |               |
|--------------|------------------------|---------------|
| Matšetšele   | Stephan                | after 1903    |
| Mafatswana   | Joel Ramokalabatho     |               |
| Madima       | Pate (brother of Joel) | at Diporotong |
| Matšama      | GÔPANE (present chief) | c.1926        |
| Matsêgo      | Maje                   | 1947          |
| Magasa       | Nataniel Ramorato      | 1947          |
| Matlakana II | Phofa                  | 1948          |

The girl's regiments have the same names but, of course, female leaders.

#### 10 P o l i t i c a l o r g a n i ' s a t i o n :

1133 The tribe consists of the following clans (dikgôrô) living at Tweelaagte:

| Kgôrô     | Sub-clan (makgotla) | Head (kgosana) |
|-----------|---------------------|----------------|
| 1 Kgosing | Šhongwane           | Jacob Mosomo   |
|           | Tsamai              | Mogemi         |
|           | Katlhanye           | "              |
|           | Tsenye              | "              |
|           | Makae               | "              |

| Kgôro    | Sub-clan<br>(makgotla)   | Head (Kgosana) |
|----------|--------------------------|----------------|
| 2 Modise | Modise<br>Molantwa       | Mokgomi        |
| 3 Mosimê | Mosimê<br>Tsimole        | Kgologolo      |
| 4 Siko   | Siko<br>Mantu<br>Seemêla | Maboka         |

1134 The chieftainship is hereditary. There still exists a chief's family council (khuduthamaga) to discuss important matters before they are put before the public council. Land is allocated by a committee of 4 members. The men next in rank to the chief and his deputies are Mosomo (chief's uncle) and Asrom. Actions and tribal matters are discussed in a council (lekgotla) composed of the following members:

- 1 Ramarumo
- 2 (Kgokgo) Gôpane Siko
- 3 Tubêgô
- 4 Motubane
- 5 Fane
- 6 Mathale
- 7 Ntwaetsile
- 8 Albert Makgae

Each clan elects one councillor who must be approved by the chief.

#### 11 S o c i a l:

1135. The social system of the batlhalerwa is similar to that of the other tribes in the district. There are no social strata. Polygamy has been abandoned except by a few old men who have 2 wives each. They say that they favour polygamy as a means of having more children.

## 12 B e l i e f s :

1136 The belief in their totem animal, tlhalerwa (wild dog), is still reflected in the taboo that cattle which have been killed by wild dogs must not be eaten. Rain prayers are held under a Mosu-tree growing in a valley called Molatswane wa Mokošele. As among the other tribes, there are still some people who are afraid of witchcraft.

## 13 C h u r c h e s and s c h o o l s :

1137 The Church is represented by the following denominations. Members away in towns are not counted:

- 1) Hermannsburg Lutheran Mission c.200 members,
- 2) Pentecostal Holiness Church c.135 members,
- 3) Dutch Reformed Church c.63 members,
- 4) Methodist Church of South Africa c.15 members, and
- 5) Anglican Church c.10 members.

Some belong to various small sects outside the tribe. The majority of the tribe is said to have on church affiliations.

1138 There is one school, built in 1939, with 8 government teachers and one private teacher for c.420 children. As instruction goes up to standrads V and VI, children from neighbouring tribes also attend that school. Roughly about 50% of the children of school-going age attend school.

## 14 M o d e of s e t t l e m e n t :

1139 The whole tribe lives in one village built on the slope of a hill in a fairly compact manner, with streets laid out at right angles. Individual homesteads consist of two or three rectangular huts along the sides of a rectangular court-yard surrounded by a wall. A few store and cooking huts are still of the round type.

## 15 M a t e r i a l c u l t u r e :

1140 Everyday European household utensils are in common use. Those of Native manufacture are all locally made and are of the same kind as those to be found among the neighbouring tribes.

## 16 T r i b a l m a r k s a n d d r e s s :

1141 There are no tribal marks, and only a few ornaments of European origin are to be seen. Their attire consists exclusively of European clothes, hats, caps and foot-gear as is the case throughout the district.

## 17 C a t t l e a n d p a s t o r a l i s m :

1142 The prevalent type of large stock is the usual Afrikander and Native cattle which the more progressive try to improve by buying Afrikander bulls. They maintain that the soil is too dry for well-bred cattle from the experimental farm of Klipkuil.

1143 According to Native estimates, the tribe owns about 600 head of cattle, which are kept mainly on Trust farms. The agricultural census returned the following stock owned by the tribe in the years 1949 and 1950 which does not include cattle kept on Trust farms:

|                            | 1949 | 1950 |
|----------------------------|------|------|
| Cows (over one year old)   |      | 167  |
| Calves (under one year)    |      | 81   |
| Bulls (over one year)      |      | 12   |
| Oxen                       |      | 205  |
| Total Cattle               | 284  | 465  |
| Horses                     |      | 3    |
| Donkeys                    |      | 90   |
| Sheep                      | 11   | 27   |
| Goats                      | 319  | 157  |
| C.U. (cattle units, total) | 350  | 514  |
| Pigs                       |      | 95   |
| Poultry                    |      | 263  |

1144 As the tribe occupies an area of 1,940 mgn or 6.4 sq. miles there are 80 C.U. per sq. mile, which means an overstock of 111 per 100 (on the basis of 8 mgn per C.U.). Per 100 of population they only have 27 C.U. on the tribal farms. I estimate that about 10 C.U. or more per 100 population can be added of the stock being kept on Trust farms. Rain water for watering the stock is collected in a dam but this dries up completely in times of drought.

### 18 Agriculture :

1145 The agricultural census (usually taken in August) recorded the following figures about the production of the tribe:

|                          | 1948 | 1949 | 1950 |
|--------------------------|------|------|------|
| Bags of maize            | 156  | 169  | 190  |
| Bags of sorghum          | 210  | 370  | 250  |
| Bags of Beans            | ?    | ?    | 1    |
| Morgen under cultivation |      |      | 226  |
| Citrus trees             |      |      | 72   |

1146 According to the agricultural census of 1950 the people have the following agricultural implements:

|                        |     |
|------------------------|-----|
| Ploughs, single furrow | 40  |
| Ploughs, double furrow | 35  |
| Harrows                | 22  |
| Cultivators            | nil |
| Planters               | 2   |
| Waggon                 | 11  |
| Carts                  | 10  |
| Sledges                | 30  |

The chief had his crops threshed by a threshing machine.

1147 The varieties of sorghum (mabêlê) grown are: Mantšakane, segaolane, letêjane, kokolwane (similar to the latter), mohibitswane, tshabatsiê, mosêtlhê, lebêlêbêlê (millet) and Rondekop. Some people mix the seed whilst others keep varieties separate.



1148 About 12 acres are allotted to a man when he starts to have a family of his own, later another 6 acres can be added.

#### 19 E c o n o m i c s :

1149 This tribe seems to be only moderately well-off but there are some progressive minds. Most of the young people go to town for a time, and some of them remain there. They abandon tribal custom and "they break the old laws". Some people also work in tobacco factories in Rustenburg district. Only few are prepared to work on European farms at the current wages of 1/6 to 2/- a day. There is a shop, a bakery and an eating house, all run by Natives. The small local post office is in charge of a Native.

#### 20 H e a l t h :

1150 Health conditions are similar to those prevailing in other tribes in the district. Drinking water is drawn from a well. The nearest European doctor is stationed at Saulspoort hospital, some 35 miles away. For this reason the people are anxious to build a clinic and to obtain the necessary water supply by drilling.

#### 21 S o u r c e s :

1151 The above information was obtained at the chief's place in July and October 1949 from the chief himself, his relatives, councillors, and some old men. The following literature was also consulted:

van Warmelo N.J. "A preliminary survey of the Bantu Tribes of South Africa". Department of Native Affairs Ethnological Publication Vol. V Pretoria 1935

Transvaal Native Affairs Department "Short History of the Native Tribes of the Transvaal", Pretoria 1905

"Rainfall Normals". Department of Irrigation Meteo-

rological Office, Pretoria 1939.

Harris W.C. "The Wild Sports of Southern Africa (1836-1837)" London 1844

V. Ellenberger "Di Rôbarôba Matlhakole tsa ga Masodi-a-Mphela" Transactions of the Royal Society of South Africa Vol. XXV 1937.

## 1 D i s t r i c t :

1152 Pilansberg, Transvaal.

## 2 N a m e o f t r i b e :

1153 AmaHlubi, no totem. The tribe is No.12-140 in "A preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

## 3 C h i e f :

1154 SHADRACH FUBA ZIBI, born in August 1879, no regiment. He has been chief according to tribal custom since 1913 but only assumed duty officially on 1st September, 1941 with civil and criminal jurisdiction over Rhenosterboom 170 and Rampapanspoort 710. His place of residence is Khayakhulu on Rhenosterboom 170. He is educated, a man with very clear ideas and a quick mind. He is a member of the Presbyterian Church and passed his matric at Lovedale Institution.

## 4 L a n g u a g e :

1155 Xhosa.

## 5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

1156 The tribe owns Rhenosterboom 170 portion B and rem. extent, 2338 morgen 266 sq. rds. The cattle of the tribe are kept on the Trust farms Rampapanspoort 710 and Miersrust 979.

1157 The vegetation of the farm consists mainly of thorn trees and thorn-scrub. There is both black and red soil; water is obtained from 3 boreholes. The altitude exceeds 3,500 ft. in the east and drops to less than 3,500 ft. in the west. The rain stations in the neighbourhood measured during a period of 9-13 years up to

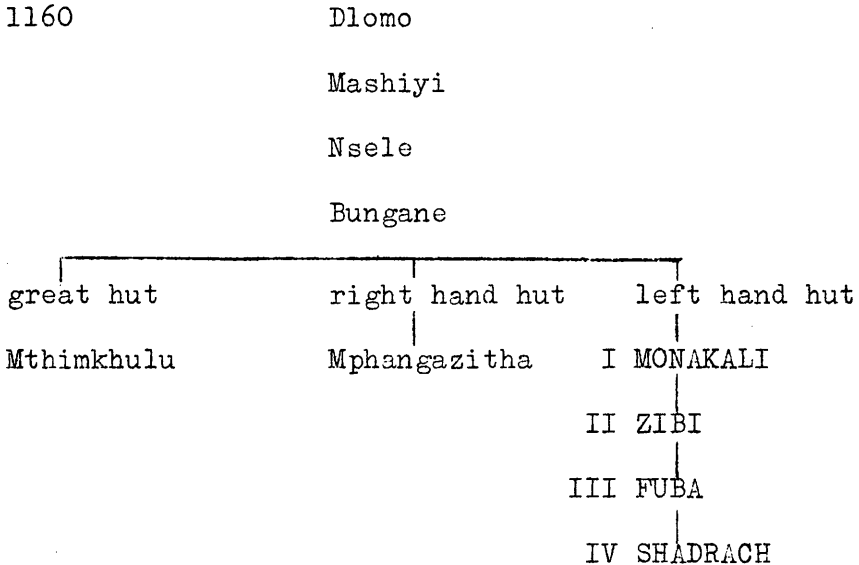
1935 the following average annual rainfall: ~~Uitlanders-~~  
kraal (St. No. 1330) 3-5 miles east of the farm: 20.98  
in. on 59 days, and Klipkuil (Station No. 1319) adjoin-  
ing the farm in the north-east: 21.07 in. on 55 days.

1158 According to the census of 1946 the tribe then  
numbered 744 persons (374 males, 370 females) on the  
tribal farm and 106 persons (54 males, 52 females) on  
the Trust farms Rampapaanspoort and Miersrust. If a  
natural increase of the population up to 1950 is added,  
approx. 950 persons of the tribe now live in the dis-  
trict. As the percentage of town and mine workers is  
lower among this tribe than among others in the dis-  
trict, it can be assumed that 150 to 200 workers live  
temporarily outside the district. I estimate the  
whole tribal population to be about 1,100 persons.  
The density of the present population on the tribal  
farm is 104 persons per square mile. In Jan. 1950,  
269 taxpayers were registered under chief Zibi at the  
Native Commissioner's office.

#### 6 M i g r a t i o n s and affinities of tribe :

1159 Up to 1924 the tribe lived in the district of  
Middel-drift, Cape Province. They are a branch of the  
amaHlubi, who are Fingos in the Cape Province. They  
are, however, independent of the parent tribe in Middel-  
drift which is in charge of headman Nius Mhlambiso  
(No. 12-160 in "A preliminary survey of the Bantu tri-  
bes of South Africa", 1935), who was elected in 1926.  
In 1924 the tribe migrated to Pilansberg district.

7 Skeleton genealogy of chiefs :

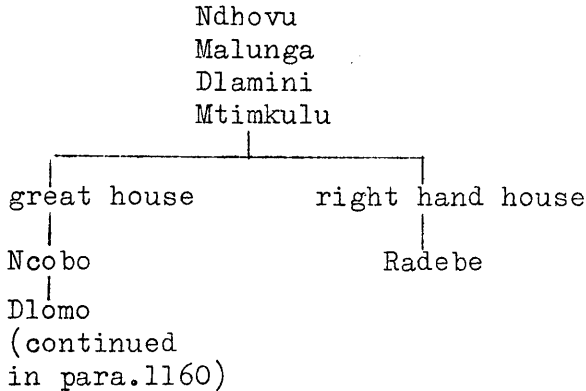


8 History and genealogies of chiefs :

1161 A short history of the amaHlubi and a list of their chiefs is to be found on p.93 of the "History of the Abambo" by Revs. John Ayliff and J. Whiteside, Butterworth, Transkei 1912. A.T. Bryant, in his "Olden Times in Zululand and Natal", London 1929, also briefly reviews Hlubi history (p.147) and quotes a list of chiefs (p.157) but does not give the genealogy of chief Monakali.

1162 According to the "History of the Abambo" the ancient chiefs of the tribe were:

Diwu  
 Flatel'ilanga  
 Bele  
 Lufele Lwenja  
 Sidwaba Senkomo  
 Mhuhu  
 Mhlanga  
 Msi  
 Masoka (Mzimkulu)



1163 Bungane died about 1800 (according to Bryand) Bungane's great wife, Mamswazi, had a son Mthimkhulu. His right hand wife, Makheswa, had a son Mphangazitha and his wife of the left-hand house, Mavovokazi, a son, I MONAKALI, who became the first chief of this branch of the amaHlubi. I MONAKALI probably ruled at the beginning of the 19th century. He had only one wife, Maradêbe, who was regarded as his great wife.

1164 His son and successor was II ZIBI, who was born in 1814 shortly before the Abambo tribes scattered. ZIBI had the following wives and issue:

- 1 Mamuthambo, right-hand house, a Hlubi
  - a Ncanywa m (thought to have been almost a generation older than his younger brother 4a FUBA)
  - b Qinase f
  - c Trata m
  - d Welekazi f
  - e Kunku m
- 2 Makheswa, left-hand house, a Hlubi
  - a Mjwalana m
  - b Kalose f
  - c Vuyelwa f
- 3 Mahadebe, a Hlubi
  - a Thamba m
  - b Thameyalo m
  - c Ncisi f
  - d Mfumbi m

- e Betty f
- f Qibeyi m

- 4 Maphakathi, great wife, a Hlubi
- a FUBA m
  - b Nokazana f md a Hlubi
  - c Ntombemi f md in the Cape Province
  - d Hlaba f md a Hlubi

ZIBI originally lived at the foot of the Tsitsikama Mountains west of Port Elizabeth. After marrying his great wife he went to Gxwetera near Alice from where the tribe moved to Ngwazi in Middeldrift district. In 1850 he supported the Government in the campaign against the amaXhosa. In his time the Presbyterian Mission established a station. He died around 1885.

1165 ZIBI was succeeded by his son III FUBA, who was born in 1857, a year known as "Nongqause" (the time of the cattle killing mania caused by the prophetess Nongqause). He lived at Ngwazi (Middeldrift district). In 1877 FUBA took part in the Ncayecibi-war against the amaXhosa. He married Mangwe, a Hlubi, by Christian rites. She had this issue:

- a SHADRACH m (present chief)
- b Nathaniel m died during Anglo-Boer war

III FUBA died in 1890.

1166 As SHADRACH was then eleven years of age and attending school at Lovedale, headman Khetho Wuso became acting chief. IV SHADRACH FUBA ZIBI, the present chief, was installed according to tribal custom in 1913. For particulars about him see para. 1154. He married Mamjwara, a Mbhele, by Christian rites. She had the following issue:

- a Gladys Thembisa f born 1912, died
- b Gladwin m born 1915
- c Nceda m born 1918, died 1947
- d Diliza m born 1923
- e Vulindlela m born 1925

1167 For reasons I have not discovered, SHADRACH and his people left the parent tribe. A shortage of land was probably the main reason. At all events a number

of families arrived at Khayakhulu Rhenosterboom 170 on 20th September, 1924, a day that is still celebrated every year under a large shady tree standing between the school and the chief's house. A large circle of white painted stones surrounds the tree which is as it were a national shrine, reminding the people of the day when they arrived there and had no shelter of any kind.

### 9 R e g i m e n t s :

1168 According to my informants these people have no regiments as they say: "Every man is a warrior" (Ndoda yo mkhosi). Circumcision (ulwaluko) is still in vogue for the young men, but no initiation rites are held for girls. These rites for boys used to last three months, but now it has been reduced to four weeks. Besides other things, the initiates are also taught the order of rank of the different families in the tribe.

### 10 P o l i t i c a l o r g a n i z a t i o n :

1169 There are three territorial divisions but they have no special names. Their heads are:

- 1 Jeremia (in the centre of the tribal land)  
Mkosana
- 2 Hendrik Mlanjana (in the northern part of the tribal land)
- 3 Dick Mnxiba (in the western part of the tribal land)

1170 The chieftainship is hereditary. The chief is assisted by his councillors, but there is no secret family council as among the Tswana. An unpaid messenger is employed by the court. Every adult man is expected to attend the council meetings (inkundla). For bringing a case to court a fee of 5/- is charged. Financial matters of the tribe are recorded. The councillors, some of them hereditary, are:



- 1 Joseph Matyila
- 2 Simon Mazomba
- 3 Josaia Shiba
- 4 Joyce Ngwane
- 5 Erik Ngwane
- 6 Jacob Panda
- 7 Robert Mbambo
- 8 Christopher Mpengu
- 9 Herbert Kalipa
- 10 Jonson Mngati
- 11 Solomon Sokupe
- 12 Abe Simelela

In the 1941 there was a rebel group and the councillors and these were then deposed. The chief has a very self-willed community to rule. This gives him a good deal of trouble.

#### 11 S o c i a l :

1171 There are no distinct social strata. The status of a family depends upon the degree of its relationship with the chief's family. Next in rank to the chief's relatives come the councillors of long standing. The other councillors are regarded as the nobility.

1172 Marriage cattle (lobola) are given before marriage. About 10 head of cattle are the average number, but up to 15 or 20 beasts may be paid. The chief maintained that there are no casual unions.

#### 12 B e l i e f s :

1173 The chief was emphatic that the old religious beliefs and ceremonies had died out. Divining bones are not consulted as among the Sotho-Tswana. The medicine-men prefer to use emetics instead. Travelling medicine-men (dingaka) sometimes pass through the country, but find few clients. Some people still believe in witchcraft, and that the wizard (mthakati) has a baboon with him to kill people.

## 13 Churches and schools :

1174 Shortly after their arrival in the district in 1924, the people invited several missions to start work in the tribe. The majority of Christians are members of the Methodist Church of South Africa. Next in number follow the members of the Presbyterian Church of South Africa and of the Anglican Church. A few people belong to the Hermannsburg Lutheran Mission, the African Methodist Episcopal Church, the Seventh Day Adventists, and the Pentecostal Holiness Church. Divine service for all denominations is held in one and the same building and one gains the impression that the members of the different denominations have virtually merged into one church community. Very few people are pagans, but even they are said no longer to believe in the old Native religion.

1175 There is one government aided school, built in 1945, where 8 teachers are employed. About half of the children attend school. Some parents, who do not send their children to school, are not against education but want their children to herd cattle. There is a Wayfarer's and Pathfinder's youth organisation.

## 14 Mode of settlement :

1176 There is one fairly large village. The homesteads are built some distance apart. Round huts preponderate but there also are rectangular houses. Homesteads usually consist of a dwelling hut and a cooking and storage hut. Thatching grass being very expensive in this area, most of the rectangular huts have corrugated iron roofs.

## 15 Material culture :

1177 European household goods and three-legged iron pots are to be seen everywhere but, as among the other tribes, a number of Native household utensils such as mortars and pestles, grind stones, calabashes beer

and water ladles, milk gourds, mats (ukhukho), beer strainers (intluzo), two kinds of grain baskets (ingobozi), and winnowing baskets are still in use. Pottery is bought from the baKgatla. Wooden dishes are not used. Many families possess a certain amount of European furniture. Sewing machines are found in about 25% of all households and nearly every family owns a plough.

16 Tribal marks and dress :

1178 There are no tribal marks and everybody is dressed in European fashion. The people wear only a few ornaments - European earrings and an occasional bracelet bought in a shop. No bracelets of the old type were seen. I was told that charms were not worn.

17 Cattle and pastoralism :

1179 The stock is mostly of Native and Afrikaner type, but it has been improved with better bred animals from the experimental farm at Klipkuil. The total stock kept by the tribe amounts to about 800 head of cattle, 500 head of small stock, over 100 donkeys, and a few horses (low estimates by informants). Cattle are kept on the Trust farms Miersrust 979 and Rampanspoort 710.

1180 The agricultural census of 1949 and 1950 returned the stock kept on the tribal land only, and there are no records about the cattle of the tribe which is kept on Trust farms.

|                         | 1949       | 1950 |
|-------------------------|------------|------|
| Cows (over one year)    |            | 408  |
| Calves (under one year) |            | 90   |
| Bulls (over one year)   |            | 11   |
| Oxen                    |            | 312  |
| Total cattle            | not stated | 821  |
| Horses, Mules           |            | nil  |
| Donkeys                 |            | 68   |

|                     | 1949 | 1950 |
|---------------------|------|------|
| Sheep and lambs     | 197  | 174  |
| Goats and kids      | 616  | 360  |
| C.U. (cattle units) |      | 838  |
| Pigs                |      | 100  |
| Poultry             |      | 275  |

On the tribal land there are 109 C.U. per sq. mile, which is an overstock of 187 per 100 (basis 8 mgn p. C.U.). Milk cows always remain in the village. At night all cattle are kept in kraals. Cows are milked every day. Milk is only consumed when sour. The usual cattle diseases occur, such as anthrax, liver diseases and black quarter.

#### 18 Agriculture :

1181 The agricultural production of the tribe as recorded by the agricultural census of 1949 and 1950, was as follows:

|                          | 1949 | 1950 |
|--------------------------|------|------|
| Bags of Maize            | 125  | 150  |
| Bags of Sorghum          | 260  | 200  |
| Morgen under cultivation |      | 500  |

1182 The tribe had the following agricultural implements (agr. census 1950):

|                        |    |
|------------------------|----|
| Ploughs, single furrow | 43 |
| Ploughs, double furrow | 9  |
| Harrows                | 17 |
| Waggons                | 8  |
| Carts                  | 5  |

1183 On 10 acres the average yield is about 30-40 bags a year (informants) which drops to 10 bags or less in dry years. Grain is stored in bags. A married man is allotted about 10 morgen of land for ploughing.

1184 Only European sorghums (amabelê) and grown, viz. the drought and frost resisting varieties from Klip-

kuil experimental farm, and Rondekop. The beans, too, are exclusively European varieties. Pumpkins, melons and sweet reeds are grown. A few families also produce European vegetables like cabbage, carrots and tomatoes. There are also a few fruit trees, mainly peaches and oranges.

#### 19 Economics :

1185 Generally speaking, the tribe does not seem to be too well-off, though there are some wealthy families who live in European houses. Labour migration takes place on a smaller scale than among other tribes in the district. When they have earned some money the men buy chiefly stock and, to a lesser extent clothes and furniture. If they need money they sell some of their cattle. Only a few people are able to sell grain in normal years. Some men have Post Office savings accounts. There are two stores, one European and one Indian.

#### 20 Health :

1186 From 1947 till 1949 there was a clinic, in charge of a Native nurse, and visited by a European doctor.

#### 21 Sources :

1187 The above material was obtained at the chief's place in May 1949, mainly from the chief himself.

#### Literature:

- van Warmelo, N.J. "A preliminary survey of the Bantu tribes of South Africa" Pretoria 1935  
 Ayliff, Rev. John and J. Whiteside "History of the Abambo" Butterworth, Transkei 1912  
 Bryant, A.T. "Olden times in Zululand and Natal" London 1929.

1.   D i s t r i c t :

1188    Pilansberg, Transvaal.

2    N a m e   o f   t r i b e :

1189    baKwena ba Modimosana ba Ramanamêla;    totem:  
kwena (crocodile).

3    C h i e f :

1190    MAKABE SEMÊLÊ MAIMANE, born some time between the year of Moshesh's death (1893) and the beginning of the Anglo-Boer war. He succeeded as chief in 1936, but is not recognised by government. He resides at Masekulane on Vlakplaats 561. He is a member of the Methodist Church of South Africa and went to school in Potchefstroom, but is illiterate.

4    L a n g u a g e :

1191    Kwena dialect of seTswana.

5    L a n d   a n d   s t r e n g t h   o f   p o p u l a t i o n :

1192    The tribe owns one part (1108 morgen 91 sq. rds. in extent) of portion B of the farm Vlakplaats 561 in the released area. About 50 men and their families, who also paid for this portion, are still living scattered about in the districts of Potchefstroom(Boshoek), Ventersdorp (Bulfontein), Lichtenburg (Putfontein), Vredefort (town location), Rustenburg (Elandsfontein) and in the Orange Free State (Viljoenskraal), as the land owned by the tribe suffices for a few families only.

1193    The Tswana name for this place is Masekulane, which is actually the Groot Brak Spruit which passes to the west of the farm. The altitude is little more

than 3,500 ft. The ground slopes down towards the west. The rainfall appears to be similar to (or slightly below) that of Mabeskraal where the annual average for 11-13 years up to 1935 was 23-42 in. on 60 days. On the tribally owned portion of the farm there is one dam and a windmill for pumping water.

1194 The people on Vlakplaats number c.450 persons, while another 200 are still scattered over different districts. At the census of 1946 those on the farm were 253 souls (116 males and 137 females). About 70 persons (16 families) on the Trust portion are not included in this figure. Between 80-100 persons are usually at work in town. 75 tax payers are registered for the tribe. The density of population on Vlakplaats (1,108 mgn or 3.7 sq. miles) is 78 persons per sq. mile.

#### 6 M i g r a t i o n s and affinities of tribe :

1195 Originally the tribe came from Rathateng a place on the banks of the Crocodile River (?). About the end of the 17th century they went to Mafatle on Rhenosterfontein 389, 18 miles north-west of Rustenburg. At the beginning of the 18th century the tribe settled at Mamogôwe (Brakfontein 898 adjoining Sefanyas Kraal). When the first European settlers came, the tribe moved to the Orange Free State and settled near Vredefort, but they returned to Boshoek (Potchefstroom district) after 1870. In 1922 they moved to Tlatlaganyana (Koperfontein 560, 4 miles north east of Derby) and later to Selonskraal 645. In 1934 they bought the present farm, Vlakplaats 561.

1196 According to its oldest historical traditions, the tribe is related to the baKwena ba Mogôpa. The ba Ramanamêla are one of the two senior tribes of the ba Modimosana, the other one being the ba Mmatau. The other tribes related to them are the ba Modimosana ba Maaka, and the ba Modimosana ba Matlhaku. Through prolonged contact and intermarriage a strong connection has been built up with the Taung of Sefanyetso. In the course of its history the tribe be-

came reduced in numbers and much dispersed. For a long time this tribe was mistakenly regarded as subject to chief Maselwane of the ba Mmatau but with the purchase of land of their own at Vlakplaats its status as an independent unit was established.

### 7 Skeleton genealogy of chiefs :

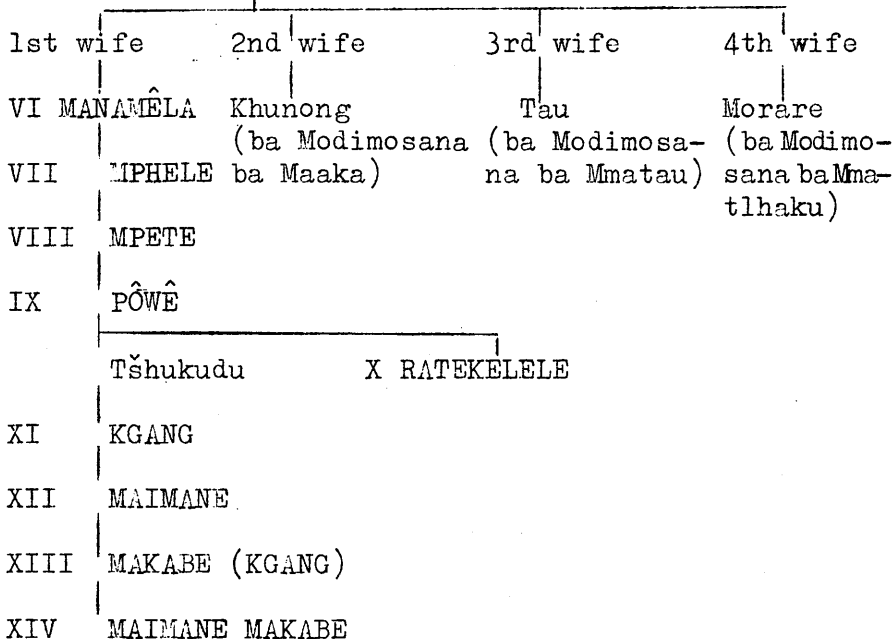
1197 I MOTSELE and MOGÔPA TSOKELELE DIMOLEMA

II SEFOFU

III SERITE

IV TAU

V MODIMOSANA



### 8 History and genealogies of chiefs :

1198 All the tribes in the Rustenburg district believe that in very early times they came from the



"cave of Lowe", a hole in the rock of a river bed near Mochudi and well known in mythology. For the oldest genealogical connection with the baKwena ba Mogôpa, see para. 216.

1199 The parent tribe, the baKwena ba Modimosana, originally formed part of a tribe from which the baKwena ba Mogôpa are also derived. The ba Mogôpa and the ba Modimosana separated because the chief Mogôpa wanted the initiation school to take place in two consecutive terms whilst the dissidents insisted on a single term. They first lived at Rathateng on the banks of the lower Crocodile River under the rule of the chiefs I MOGÔPA TSOKELELE DIMOLEMA and MOTSELE, although it is no longer known which one ruled first. The eldest son of MOTSELE went off with a number of followers to Lokwadi (Zandrivierspoot 747, 6 miles north-east of Grootwagendrift) in the Rustenburg district. Their descendants are the baKwena ba Mogôpa. They afterwards settled at Phalane Mountain and still later amongst the Mabjanamatshwana koppies to the north-east of Brits. Finally they came to Bethanie (see history of the baKwena ba Mogôpa).

1200 Nothing is known about chief II SEFOFU. McDonald ("The material culture of the Kwena tribe of the Tswana" 1940, Ms thesis.) whose historical information was obtained ten years before mine, makes chief II SEFOFU a son of Tau, the second chief of the Mmatau.

1201 Then followed chief III SERITE of whom the two sons Monyane and IV TAU are remembered. The eldest son Monyane died young, before he could become chief; he had no children, so IV TAU became his successor.

1202 According to a manuscript (No. 26.N.A.D.) written by J. Kgang Maimane, there was a chief Nonyane who was the father of MODIMOSANA.

1203 Chief V MODIMOSANA, who lived about the end of the 17th century, was the last chief the baKwena ba Modimosana tribe had in common. He moved westward across the Magaliesberg near Boshhoek and settled at

Mafatle (Rhenosterfontein 398). MODIMOSANA ruled until he was very old. Because his sons quarrelled he divided his tribe in his life time into four sub chief-tainships.

1204 The various sources for the history of chief MODIMOSANA differ from one another. After comparing the historical material on all four ba Modimosana tribes, I have come to the conclusion that the best version is the following one of J. Kgang Maimane (Ms No. 26 N.A.D. Ethnological section). In 1921 this man was sent by chief MAKABE together with two councillors, to chief Molefiane Sefanyetso in order to enquire about their history. Four of MODIMOSANA's wives' first born sons are remembered. The eldest son of his first wife, Mmamanamêla, was Manamêla or Rramanamêla; the eldest son of the second wife, Mmakhunong, was Khunong (Khunou); the eldest son of the third wife, Mmatau, was Tau (Mmatau); and the eldest son of the fourth wife, Mmamorare, was Morare.

1205 MODIMOSANA sub-divided his people in the following way: The first section comprising half the strength of the tribe was put under Manamêla and called ba Manamêla. The other half of the tribe was divided among the three other halfbrothers. The second section under Khunong was called the ba Maaka, the third section under Tau (Mmatau) was called ba Mmatau, and the fourth section under Morare was called ba Mmatlhaku. It is said that MODIMOSANA told the younger sons to render obedience to the eldest, Manamêla as paramount chief, and that they in fact did so until long after the death of MODIMOSANA.

1206 Nowadays senior rank is also claimed by the ba Modimosana ba Mmatau who have been a powerful tribe for a long time. They maintain that Mmatau was the second wife, and at the same time the great wife of MODIMOSANA. Their version is that after the separation of the ba Modimosana into two halves, Khunong (ba Maaka) and Morare (ba Matlhaku) were first subject to Mmatau and separated later.

1207 VI RAMANAMÊLA lived at Mamogôwê (Brakfontein

898, adjoining Sefanyas Kraal). His wife was Mmampehele. His eldest son VII MPHELE succeeded him after his death. Another son named Manamêla left Mmogôwê and went to Pietersburg (Moletšî) where he predeceased his father. The next chief was MPHELE's eldest son VIII MPETE, who married a woman named Mmapôwê whose first child was PÔWÊ. Nothing is known about the times of VI RAMANAMELA down to those of VIII MPETE.

1208 The latter was succeeded by his son IX PÔWÊ, who married a woman named Mmatšhukudu of the Mmatau tribe. PÔWÊ had the sons, Ramošate, Ratekelele and Tšhukudu. Tšhukudu grew old during his father's lifetime. His mother's people, the ba Mmatau, suggested to him that a man of his age should become chief. Tšhukudu was highly respected by his mother's people and they wished him to become chief of the ba Ramanamêla. Tšhukudu had two sons, KGANG and Sekgile, and a daughter Mokupi. For a long time Tšhukudu lived at Kgatsêlê near Molokwani (Selonskraal 645, near Ratsegaai's location). When Tšhukudu broached the question of the chieftainship being handed over to him to his father, PÔWÊ would not hear of it and said the time was not yet ripe for it. However PÔWÊ gave Tšhukudu charge of his regiment and later gave him command of several regiments for an elephant hunting expedition. Tšhukudu now planned to take the chieftainship by force. PÔWÊ was warned in time and summoned the other ba Modimosana tribes and the baTaung to his support. Their regiments joined PÔWÊ who gave the order to block all the paths and stop Tšhukudu's men from entering the village if they carried spears. In the event of a fight the lives of KGANG and Sekgaile were to be spared and Tšhukudu was also to be taken alive. When Tšhukudu arrived one night, his regiments were surrounded but Tšhukudu escaped and his regiments surrendered. Tšhukudu went to live with his mother's people, the ba Mmatau. He never returned and it is not known where he died. Chief PÔWÊ thanked all those who had come to his assistance, and especially thanked the ba Taung for complying with his request. He offered his country as reward to his friends the baTaung, and went to Khibitswane (Boshhoek 268). He

decided that his grandson KGANG was to become chief after his death.

1209 Another version which I obtained from my informants in different tribes was that Tšhukudu was supported by the ba Mmatau and that heavy fighting took place, in which the Manamêla tribe lost many men. PÔWÊ went to Khibitswane and X RATEKELELE, son of a junior hut of PÔWÊ, became regent between 1820 and 1830. Later RATEKELELE attacked Tšhukudu and killed him. X RATEKELELE had, by his great wife, Matotwane, a son Totwane, and two daughters, Mogotu and Makgomo. By his second wife, Kgamani, he had a son, Morobe, and five daughters: Dikeledi, Makoteng, Mapwana, Manotswa, and Kgongwana.

1210 During X RATEKELELE's reign there were three successive wars with other tribes: The baTlhakwane war in 1823-4, when the baTlhakwane (Mantates) marched through their territory, the war against the Matlhômêgo who passed nearby, and the "Ratsêbê" war of which no details are remembered. RATEKELELE died after the latter war in (about 1825) as an old man.

1211 After RATEKELELE's death Tšhukudu's son IX KGANG, who was born about 1800, became chief of the tribe. He married his first wife soon after RATEKELELE's death. Not long afterwards Mzilikazi invaded the country (1827-29). They fought Mzilikazi at Mamogôwê but he took their cattle and many captives with him. The survivors did not leave their homes. Of KGANG the following wives and sons are known:

- 1 Maketwane, great wife
  - a MAIMANE m
  - b Ratlape m
- 2 Matšhukudu
  - a Tšhukudu (Paulus, Maimane) m
  - b Kgang m
- 2 Seroduwe
  - a Sekano m
  - b Rametse m
  - c Motsolathêbê m
  - d Ramotong m

## c Ramatsomagae m

Tšhukudu Paulus Maimane was the first person among the ba Manamêla to become a Christian. KGANG already had children when Mzilikazi arrived.

1212 When the first Boers arrived and settled in their country there was trouble with them and so the tribe moved to the Orange Free State to Mokollo or "Pôrtong" near Vredefort (farm Waterpoortjie). Subsequently they lived for some years at a place called Masomeng, on a European farm Rhenosterpoort in the Orange Free State. There they disagreed with the landlord and left. A section went to Basutoland and another returned to the Transvaal and settled on the bank of the Vaal River.

1213 Some people from the latter were settled at Nkôrwe (Boshoek) in Potchefstroom district for many years. Another group led by chief KGANG went on in the direction of Mamogôwê (Brakfontein 898) but only came as far as Makgophe where they settled on a European farm (Syferfontein) in Ventersdorp district. Here KGANG remained for the rest of his life. During his rule the ba Mmatau under chief Lekgatle planned to buy land near Pilwe Hill, near their present location. They asked the ba Manamêla for financial help but received very little. IX KGANG died between 1890 and 1900.

1214 KGANG was succeeded by his eldest son, XII MAIMANE who was born before 1830. Owing to his father's longevity he was an old man before he could succeed and ruled for a short period only. He married Kganêlwa, a daughter of a Mmatau chief, according to Christian rites. They had the following issue:

- a MAKABE m
- b Ntwadi f died in youth
- c Mosewetsi m died in youth
- d Masweu f md a commoner of the Mmatau
- e Klaurina Masewapole f md a member of the tribe

1215 There is another account of the chieftainship

in the manuscript (No.26 N.A.D.) of J.Kgang Maimane, who says that for a long time, the tribe had no chief and that although MAIMANE should have succeeded, he did not do so. He did not even discuss the matter of succession with his relatives or with the other Modimosana tribes. XII MAIMANE died in 1901.

1216 MAIMANE was succeeded by his son, XIII MAKABE who must have been born about 1840 in the Orange Free State, since he was 30 years old when they came to Boshhoek. MAKABE first lived at Boshhoek in Potchefstroom district and later at Makgôpê (Syferfontein) in Ventersdorp district. In 1922 the tribe moved to Tlathaganyana (Koperfontein 560, 4 miles north-east Derby) and later to Selonskraal 645. In 1934 they bought the present portion of Vlakplaats 561. Before these people had purchased this land of their own, they were erroneously regarded by the administration as subjects of chief Maselwane of the ba Mmatau, on account of their close relationship with them. The ba Ramanamêla were so dispersed in the course of their tragic history that few of the main tribe have survived.

1217 MAKABE married Malekgofi Noria, a daughter of a Mmatau chief, according to Christian rites. They had this issue:

- a Mokopi f md to Isaak Nokwane (informant)
- b Ntwadi f died in youth
- c Mamorabi f died in youth
- d Masejô f md to Rabusang, a member of the tribe
- e MAIMANE m
- f Ratlhapi m died some years ago
- g Mathêbê f

XIII MAKABE died in 1937.

1218 MAKABE succeeded by his son, XIV MAIMANE, the present chief. For details about MAIMANE see para. 1190. He married Maetu, a daughter of a Phiring chief, according to Christian rites. He has one daughter, Mantsu, born 1942.

## 9 R e g i m e n t s :

1219

| Regiment   | Leader   | Initiated            |
|------------|----------|----------------------|
| Matsĕma    | Ramosate | end of 18th century? |
| Matlakana  | Molefe   | at Boshhoek          |
| Mantsatsi  | Ramoteng | at Boshhoek          |
| Maretela   | Radila   | at Boshhoek          |
| Legorapôtô | Makabe   | after 1880           |
| Makoba     | Ramono   | at Boshhoek          |
| Matsiĕ     | Ramosweu | at Boshhoek          |
| Matšetšele | Radiale  | at Boshhoek          |
| Makuka     | Ramatong | at Boshhoek 1898     |

1220 The girls' regiments have the same names, but female leaders. The holding of initiation schools was abandoned long ago.

## 10 P o l i t i c a l o r g a n i z a t i o n :

1221 At Vlakplaats there is only the chief's clan:

baKgosing, the chief's clan

sub clans of Kgosing:

1 baMonneng Leader: Philip Moseki

2 baRatukuta Rathakadu

(mainly in Potchefstroom district).

Other clans are scattered among the baTaung, baMmatau and baMaaka.

1222 The chieftainship is of course hereditary. As this is a small tribe, every adult man is expected to be present at the court sittings (lekgotla). The heads of the lekgotla are: Jeremia, an uncle of the chief, and Isaak Nokwane, who is married to one of the chief's sisters. Jeremia acts as deputy of the chief.

## 11 S o c i a l :

1223 The social conditions resemble those prevail-

ing in other small tribes of the district. There is no polygamy; marriage cattle (bogadi) is given both by Christians and by non-Christians. There are no social strata and factions.

#### 12 B e l i e f s :

1224 The beliefs are in accordance with the general pattern of the district. The rain-prayers are held under a certain large tree.

#### 13 C h u r c h e s and s c h o o l s :

1225 There is no church-building. Services are held by the Hermannsburg Mission, the Church of England, and the Bapedi Lutheran Church. Nearly all the people are Christians.

1226 There is no school as the school-building has collapsed. The children attend the school at Elandsdoorn (baTlôkwa) and at Rhenosterfontein (amaHlubi of chief Zibi). About 40-50 children go to school, that is about half of the total.

#### 14 M o d e of s e t t l e m e n t :

1227 The village is very similar to that of the ba Mnatau. See ba Mnatau, para. 292.

#### 15 M a t e r i a l c u l t u r e :

1228 The material culture is also similar to that found in other small tribes in the district. It includes everyday European household utensils and furniture. The chief articles of their own manufacture are clay pots, mortars and pestles, wooden dishes, spoons, mats, baskets, hats (kuwane) and calabashes.



## 16 Tribal marks and dress :

1229 There are no longer any tribal marks. Everybody goes dressed the European way, although some still wear Tswana straw hats and sandals.

## 17 Cattle and pastoralism :

1230 The large stock consists mainly of Afrikander and Native cattle, some having been improved by bulls from the experimental farm Klipkuil. On the tribal portion of Vlakplaats the tribe has the following stock according to the agricultural census (i.e. excluded stock on Trust farms):

|                            | 1949 | 1950 |
|----------------------------|------|------|
| Cows (over one year)       |      | 158  |
| Calves (over one year)     |      | 68   |
| Bulls (over one year)      |      | 5    |
| Oxen                       |      | 145  |
| Total cattle               | 205  | 376  |
| Horses                     |      | 4    |
| Donkeys                    |      | 47   |
| Sheep and lambs            | 72   | 105  |
| Goats and kids             | 15   | 67   |
| C.U. (cattle units), total | 223  | 393  |
| Pigs                       |      | 32   |
| Poultry                    |      | 319  |

On the tribal land there are 106 C.U. per sq. mile which is an overstock of 179 per 100 (on the basis 8 mgn per C.U.). On the tribal farm are 87 C.U. 100 of population; the stock kept on Trust farms which is not recorded for the individual tribes, must be added to obtain the average amount of stock owned per 100 population.

## 18 Agriculture :

1231 The black turf soil of the tribal portion of the farm is ploughed but the people maintain that the

red soil on the Trust portion used to yield better results.

1232 The agricultural census recorded the following about the production of the tribe:

|                          | 1949 | 1950 |
|--------------------------|------|------|
| Bags of Maize            | nil  | 161  |
| Bags of Sorghum          | 298  | 385  |
| Bags of Beans            |      | 5    |
| Morgen under cultivation |      | 280  |

1233 According to the agricultural censuses of 1950 the tribe has the following agricultural implements:

|                        |    |
|------------------------|----|
| Ploughs, single furrow | 23 |
| Ploughs, double furrow | 31 |
| Harrows                | 13 |
| Cultivators            | 6  |
| Waggons                | 12 |
| Carts                  | 2  |
| Sledges                | 2  |
| Planters               | 3  |

1234 The kinds of kaffircorn known are:

Mantsakane (very slow growing), mapêpê (ripens first), lebêlêbêlê (bulrush millet), letêjane (very slow growing), tshabatsiê (ripens quickly), Rondekop, and the drought and frost resisting kind from the experimental farm Klipkuil. Other cultivated plants are the same as those grown by other tribes.

## 19 Economics :

1235 The tribe is rather poor. The arable land is too small to yield any surplus crops for sale. To obtain the necessary cash, the people sell some of their cattle. They complain about economic difficulties which they attribute to the fact some of the families were no longer allowed to plough on the Trust portion of the farm. There is one European store.

20 Health conditions are as among the other tribes, and are described in the general part para. 110-114. There is no clinic.

21 Sources :

1237 The above material was obtained at the chief's place in May, 1949 from the councillors and old men of the tribe who had however, little knowledge of the past. For the history I also used the following books and manuscripts:

N.J. van Warmelo "A preliminary of the Bantutribes of South Africa", Pretoria 1935.

J. Kgang Maimane "History of the ba Manamêla" Ms No. 26 NAD

C.A. McDonald "The material culture of the Kwenatribe in the Transvaal", 1940 Ms thesis, Witwatersrand University

Transvaal Native Affairs Dept. "Short history of the Native tribes of the Transvaal", Pretoria 1905

Capt. W.C. Harris "The wild sports of Southern Africa (1836-7)" London 1844.

## 1 D i s t r i c t :

1238 Pilansberg, Transvaal.

## 2 N a m e o f t r i b e :

1239 baTaung ba Mobana, totem: tau (lion). They are eastern Tswana. The tribe is No.33-36 in "A preliminary survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

## 3 C h i e f :

1240 SEFANYETSO SEFANYETSO, born 1876, regiment: Malosa. Residence: Seolong on Leeuwkop 26, P.O. Mableskraal. The chief is a Catholic and understands Afrikaans.

## 4 L a n g u a g e :

1241 Setswana of the Western Transvaal.

## 5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

1242 The tribe owns portion A of the farm Leeuwkop 26 (832 morgen 2 sq.rds.). The village is called Seolong. It is situated five miles towards north-east of Mableskraal. The people say that at present they have no lands as they are no longer allowed to plough on the Trust farms Uitlanderskraal 980 and Elandskuil 814. Their cattle are kept on the Trust farms Uitlanderskraal 980, Moskietdoorns 981 and Elandskuil 814.

1243 The farm is crossed by two streams running from west to east; the northern one is Ditaung (there is also a hill of that name) and the southern one Lebisane. On the tribally owned portion of the farm there is mainly stony red soil and only little arable

black turf. The vegetation consists of poor grass and thorn scrub. The altitude is about 3,800 ft. Precipitation is probably somewhat less than that recorded at the rain station Mabeskraal (5 miles away) where the annual average during 11-13 years prior to 1935 was 23.42 in. on 60 days.

1244 The baTaung ba Mobana are one of the smallest tribes in the district. In the census of 1946 they were counted together with the population at Mabeskraal so that no figures are available for them. They may be estimated to comprise 62 families or 250-300 souls except the workers being away. In 1950, 61 taxpayers were registered as belonging to the tribe. Density of population is c.100 persons per sq. mile.

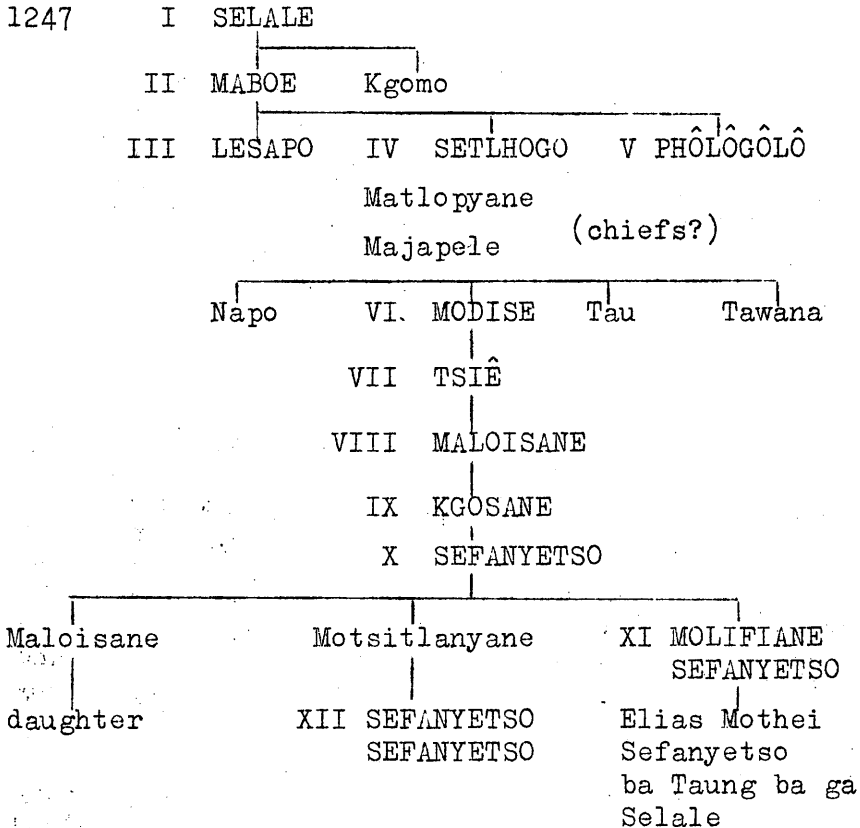
#### 6 M i g r a t i o n s and affinities of tribe :

1245 Their traditions about their migrations are identical with those of the baTaung ba ga Selale of Rustenburg. Long ago they lived at ~~Ragotletse~~ (Doomkom 896), 7 miles south-east of Zwartruggens. Around 1750 (very approx.) MODISE moved to Khibitšwane (Boshhoek 268, Rustenburg district). About 1800 they went to Mamogôwê (Brakfontein 898) which adjoins Sefanyaskraal. In c.1828-30 the tribe fled from there and settled at Bothuba-Nkgô (Kafferskraal 905), where they still were when the Boers arrived in c.1840. After some encounters with the latter, SEFANYETSO fled across the Vaal River. In the Orange Free State they lived at Kwakwatsi (near Renoster and Nta Rivers) and at Makoketsi, 10 miles further east. Subsequently the tribe returned once more to Brakfontein 898, near Kafferskraal 905 (Sefanyaskraal), the present location of the Rustenburg branch of the tribe. The present chief SEFANYETSO remained in the Orange Free State until the land on Leeuwkop 26 was bought by the tribe.

1246 For the affinities of the baTaung, their place of origin, their early places of residence and the tribes related to them see the baTaung ba ga Selale (Rustenburg) para. 411-413. The latter are the only

people with whom they are closely related.

7 Skeleton genealogy of chiefs :



8 History and genealogies of chiefs :

1248 From chief I SELALE down to chief XI SEFANYETSO the history of this section of the baTaung is the same as that described for the baTaung ba ga Selale in Rustenburg district (see para. 410-423).

1249 SEFANYETSO who became chief between 1815 and 1823, had the following wives and issue:

1. Mokopi da. of chief's family of ba Ramanamêla tribe
  - a. Maloisane m
  - b. Motsitlanyane m (father of the present chief)

- c Talane f md a commoner of the baPô tribe  
 d Mabogwete f md a commoner of the baHurutshe  
 e XIII MOLIFIANE SEFANYETSO m
- 2 Makgwasane of the Ramanamêla tribe  
 a Morubisi m
- 3 Mabjalwa da. of the chief of the baTlhako  
 a Molêlêkwa m
- 4 Masintso of the baKgatla  
 a Mogotse m  
 b Sintso m  
 c Ramababja m died as youth  
 d Sephakwe f md a commoner of the ba Modimosana of Pella  
 e Nthalengane m  
 f Ramaoto m died as youth  
 g Mamagwe f still living  
 h Matheku f md by a chief of the baKwena ba Modimosana ba Maaka
- 5 Digwai da of a chief of the baKgatla ba ga Kga-fêla  
 no issue
- 6 Malakgaba da. of a chief of the baFokeng, Rustenburg district  
 a Lekgabê m died as youth  
 b Mokgatle m (lives in the Rustenburg Location)  
 c Pôwê m unmarried, left the tribe  
 d Nkeng f md by a commoner of the Tang tribe, Rustenburg district alive  
 e Molotlegi m  
 r Lekwanyana m died as youth

When SEFANYETSO returned to Mmamogôwê (Brakfontein 898), his eldest son, Maloisane, who had no male issue but only one daughter Keiseng, remained in the Free State.

1250 His second son Motsitlanyane, who was born in c.1800, was drowned in the Orange River while cutting reeds when he was about 40 years old. He had the following wives and issue:

- 1 Mateni, great wife, a member of the baKwena ba Modimosana ba Ramanamêla tribe

a Nthibane f md to Mokgatla, a member of the  
tribe

b Morwesi f substitute for a) given to the same  
man

2 Petlo, da. of the Mmatau royal family

a SEFANYETSO SEFANYETSO m

The widow Petlo soon afterwards returned to her own people where her son XII SEFANYETSO SEFANYETSO grew up, and never returned to his father's tribe at Mmamogôwê (Brakfontein 898).

1251 When X SEFANYETSO died in 1889, his third son XI MOLIFIANE SEFANYETSO, born in 1845, became chief at Mmamogôwê. According to tribal custom he should merely have acted for SEFANYETSO SEFANYETSO. But as the latter was a stranger to the tribe, MOLIFIANE was appointed as chief. At that time the tribe had no land of its own, and the Republican Government regarded him as a headman under Lekgatle Hendrik Maselwane of the ba Mmatau. After 1902 he separated from Herman Maselwane. In about 1911 the tribe began to buy land. When MOLIFIANE died in 1923, he was succeeded by his son Elias who had been acting for him since 1920, and not by SEFANYETSO SEFANYETSO. For particulars about XI MOLIFIANE and Elias see the ba Taung ba ga Selale, para. 424 and 425.

1252 Part of the tribe however had remained loyal to SEFANYETSO SEFANYETSO and in 1927 this section moved to Leeuwkop 26, of which a portion was bought under the first and present chief of this section, XII SEFANYETSO, who then came from the Orange Free State. He married Noria, a daughter of the royal family of the baKgatla ba ga Kgafêla, according to Christian rites. She died long ago. Her issue was:

a Motsitlanyane m born 1904

b Mabogweti f born 1906

c Sefanyetso m born 1908

d Petlo f born 1910, died after marriage

e Masepitika f born 1912, md a member of the  
baKgatla ba ga Kgafêla

f Nthibane f born 1914.



## 9 R e g i m e n t s :

| 1253 | Regiment    | Leader             | Initiated                                      |
|------|-------------|--------------------|--|
|      | LERETHWA    | Sefanyetso         | at Mmamogôwê between 1815 and 1820             |
|      | MALOMAKGOMO | ?                  | before 1828 when SEFANYETSO was chief          |
|      | MAPETLWANA  | ?                  | before 1830                                    |
|      | MATSAKGANG  | Sedumadume         | after 1837, but before the first settlers came |
|      | MALOKWANE   | Maloisane          | When the first settlers arrived                |
|      | MADIMA      | Motsitlanyane      | in the Orange Free State                       |
|      | MATŠHWENYO  | Molifiane          | in the Orange Free State                       |
|      | MATLAKANA   | Ntswelengwe        | in the Orange Free State                       |
|      | MATŠÊMA     | Mokau              | at Mmamogôwê, c.1878                           |
|      | MAGANÊLWA   | Ntalenyana         | at Mmamogôwê, c.1888                           |
|      | MATSIÊ      | Ramoralo           | at Mmamogôwê 1891                              |
|      | MANTWA      | Mokgeti            | at Mmamogôwê c.1903-4                          |
|      | MATSHWARA   | Motsei             |  |
|      | MATHEOGA    | Andries Sefanyetso | at Mmamogôwê c.1920-2                          |

1254 Circumcision was abandoned under mission influence and no more regiments were formed. The regiments for females have the same names, but they have female leaders.

## 10 P o l i t i c a l o r g a n i z a t i o n :

1255 The clans (dikgôrô) of the tribe and their respective heads (dikgosana), resident on Leeuwkop 26, are:

|   |            |                    |
|---|------------|--------------------|
| 1 | baKgosing  | the chief          |
| 2 | Mfelang    | Mogodiri           |
| 3 | baKgatla   | Solomon Motlhamme  |
| 4 | Ramorowesi | Andreas Ramorowesi |
| 5 | Matoboša   | Alax Mfundisi      |

1256 There are no special councillors to try cases. All the men are expected to attend meetings at which cases are heard. There still is a private family council (khuduthamaga) for difficult matters. The man next in rank to the chief and acting as his deputy is his uncle (rangwane) Mokgeti Sefanyetso. The chief always attends meetings.

#### 11 S o c i a l :

1257 Although the majority of the tribe is Christian, marriage cattle (bogadi) are commonly given before marriage. Money (about £20) may be given instead.

#### 12 B e l i e f s :

1258 The belief in the tribal ancestors and in witchcraft still seems to be universal. The rain-prayers are held under a large, shady Morula tree. It was said that there was not a single medicine-man in the village.

#### 13 C h u r c h e s   a n d   s c h o o l s :

1259 The denominations are

- a) the Methodist Church of South Africa with c. 50 members.
- b) The African Methodist Episcopal Church with about 40 members has a small church-building and mission house for the Native minister who lives there.
- c) The Roman Catholic Church has a few members only.

People who belong to Native sects go to the neighbouring tribes for services.

1260 There is one government-aided tribal school with 3 teachers and about 150 children. A third of these come from outside the tribe. A large proportion of children attends the school.

## 14 Mode of settlement :

1261 The houses of this small village are mostly rectangular with thatched or corrugated iron roofs. The walls are built of dried or burnt brick or of stones.

## 15 Material culture :

1262 European household utensils are used besides the usual Native ones. Mats, various baskets, spoons are made in the tribe while pottery and wooden dishes (mogopo) are bought from other tribes.

## 16 Tribal marks and dress :

1263 European clothes, hats and foot-gear are generally worn, the only items of Native manufacture being home made sandals for men and baby slings (thari) for mothers. There are no tribal marks. Very few people wear ornaments of European make.

## 17 Cattle and pastoralism :

1264 The cattle are of Native and Afrikaner type. My informants estimate that the tribe owns 455 head of cattle part of which graze on Trust farms. The agricultural census of 1949 and 1950 reported the following stock, not including cattle on Trust farms:

|                         | 1949 | 1950 |
|-------------------------|------|------|
| Cows (over one year)    |      | 130  |
| Calves (under one year) |      | 60   |
| Bulls (over one year)   |      | 4    |
| Oxen                    |      | 151  |
| Total of cattle         | 179  | 355  |
| Horses, Mules           |      | nil  |
| Donkeys                 |      | 70   |
| Sheep and lambs         | 149  | 125  |
| Goats and kids          | 132  | 130  |

|                     | 1949 | 1950 |
|---------------------|------|------|
| C.U. (cattle units) | 235  | 406  |
| Pigs                |      | 78   |
| Poultry             |      | 512  |

On its own land the tribe has 145 C.U. per sq. mile which is an overstock of 282 per 100 (basis 8 mgn per C.U.).

### 18 Agriculture :

1265 Three varieties of maize: (white, yellow and Botman) and many varieties of sorghum (mabêlê) - the same as among other tribes - are grown. The agricultural census of 1949 and 1950 reported a yield of:

|                          | 1949 | 1950 |
|--------------------------|------|------|
| Bags of Maize            | 45   | 245  |
| Bags of Sorghum          | 120  | 414  |
| Bags of beans            |      | 1    |
| Morgen under cultivation |      | 196  |

The smallness of the crop in 1949 was attributed to poor rains and lack of arable land. The crops are stored in bags; granaries are no longer used.

1267 The agricultural census of 1950 recorded the following agricultural implements used by the tribe:

|                        |    |
|------------------------|----|
| Ploughs, single furrow | 23 |
| Ploughs, double furrow | 16 |
| Harrows                | 12 |
| Cultivators            | 4  |
| Planters               | 2  |
| Waggon                 | 6  |
| Carts                  | 4  |
| Sledges                | 9  |

### 19 Economics :

1268 As a small tribe, which bought its land comparatively recently, these people seem to me badly off. There are no craftsmen and there is no store.

Only a few people were in a position to sell grain in 1948 which was a normal year after a long period of drought. Cattle are sold to get cash for day to day expenses.

20 H e a l t h :

1269 The health conditions seem to be similar to those prevailing among other small tribes. The nearest clinic with a Native nurse is at Mabeskraal.

21 S o u r c e s :

1270 The above information was obtained at the chief's place in July 1949 from the chief himself and some old men, who possessed, however, only little knowledge of their past.

## 1 D i s t r i c t :

1271 Pilansberg (since December 1950), formerly Marico, Transvaal.

## 2 N a m e o f t r i b e :

1272 baRokologadi. Totem: noko (porcupine). They are however known as baKgatla ba ga Kgafêla because they lived with the baKgatla for a long time. The tribe is No.33-76 in "A preliminary survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

## 3 C h i e f :

1273 OLEFILE THÊKWANE MAOTWE, born 3rd October, 1916, regiment: maGata. He became chief on 29th September 1946, and is recognized by the government for purely administrative purposes. Residence: Melorane, P.O. Tommiesrust on Rooderand 174 up to December 1950, and on Misgund 34 since December 1950. He is a member of the Hermannsburg Lutheran Mission, and attended school at Mochudi from 1927 to 1932.

## 4 L a n g u a g e :

1274 Kgatla dialect of Tswana.

## 5 L a n d a n d s t r e n g t h o f p o p u l a t i o n :

1275 Up to December 1950, the tribe lived on the European-owned farm Rooderand 174 (3,742 mgn), where they paid rent. Difficulties with the previous owner of the farm led to their being given notice to quit. In December 1950 they moved to the Trust farm Misgund 34 (3,995 mgn) where 100 arable lands were allotted to them. Part of the tribe resides on the tribally-owned farm De Brak 276 (3,595 mgn bought in 1949), eight miles north-north-east of Misgund.

1276 The former village Melorane on Rooderand 174 is situated c.65 miles north of Zeerust between the Dwarsberg (Motlhwane) and the Rand van Tweedepoort ranges. The altitude of Melorane is 3,600 ft., and the average rainfall at the neighbouring village Vleeschfontein (rain station No.1289) was 22.67 in. recorded over c.25 years up to 1935.

1277 The present village on Misgund 34 is c.10 miles north of the nearest post office Straatsdrift (Marico district), and c.60 miles west of the Native Commissioner's office Pilansberg. The altitude of Misgund is a little over 3,000 ft. The nearest rain station No.1286, Olifantsvallei, 12 miles south-west of Misgund, had an average (over 15-17 years up to 1935) annual rain fall of 20.99 in. on 44 days. The Marico River flows right through the farm.

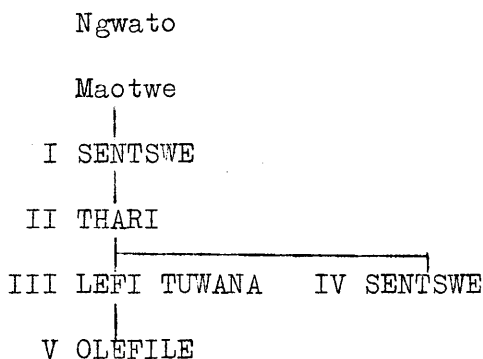
1278 No census figures of 1946 are available for Melorane, but c.230 persons were recorded on De Brak No.276 (Pilansberg). I estimate that, in 1949, c.150 persons of the tribe lived on De Brak. In December 1950 the tribe had 202 tax-payers. I estimate the total population, including workers away from home, at 1,000 to 1,150 persons. Some members of the tribe live on other farms in the vicinity.

## 6 M i g r a t i o n s and affinities of tribe :

1279 Originally baPedi, they lived from 1700 or 1750 with the baKgatla ba ga Kgafêla in Lengwana village on Koedoesfontein 818, until in 1870 they settled at Mankgodi near Ramoutsa in the Protectorate. After a short while they moved to Melorane on Rooderand 174. In December 1950 they settled on the Trust farm Misgund 34. They are an independent tribe. Some Rokologadi families still live at Mochudi.

## 7 Skeleton genealogy of chiefs :

1280



## 8 History and genealogies of chiefs :

1281 Some informants at Melorane say that originally they were baPedi (cf. totem noko, porcupine ; the baPedi of course were first baKgatla). A Rokologadi of Mochudi on the other hand said that long before the Matebele invasion there existed a Rokologadi tribe which fought the baKgatla with heavy losses and became subject to the baKgatla during the reign of the Kgatla chief Kgwefane (c.1700 or 1750). The Kgatla paramount chief Molefi at Mochudi said that they have always been baKgatla. The first ancestor of their chief to be remembered was Maotwe son of Ngwato.

1282 After the occupation by Europeans of Rustenburg district, in 1870, the tribe trekked to Mankgodi or Thaba Lenong on the Koloheng, west-north-west of Ramoutsa. They only lived there for a short time, under SENTSWE, whom they regard as their first chief after they separated from the baKgatla. At Mankgodi a missionary of the Hermannsburg Lutheran Mission joined them. Between 1875 and 1879 they moved to Melorane, accompanied by this missionary, and settled on the European-owned farm Rooderand 174.

1283 I SENTSWE was born between 1803 and 1810, his regiment was maLomakhomo (1826). He died between 1891 (when the maNtwane were circumcised) and 1896 (rinderpest). The eldest son of his great wife was THARI.



1284 II THARI succeeded his father. He was born in c.1860 his regiment was maKoba (1880). He had one wife: Sana Masetse, of the Kgatla royal family of Mochudi. Her issue:

- a Baitse f md Tsholofêlo, a member of the tribe (informant)
- b LEFI m
- c Mariam Madiana f md Eser Mokgope, head of the section on De Brak
- d Masilo m died in youth
- e Masilonyane m died in youth
- f SENTSWÉ m informant
- g Golekwang m
- h Lukas Moilwa m born 1906, alive

1285 THARI died on 8th June 1921 and was succeeded by his eldest son III LEFI TUWANA, born c.1887 regiment maTsetsele (1910). LEFI married, by Christian rites, Malefyana Tabia, a member of the tribe. Issue:

- a Thôlô m died in youth
- b OLEFILE m present chief
- c Mosepele m dd
- d Ntsana Kafasi m dd
- e Sara Masetse f not yet married
- f Alima Ntsahala f do.
- g Mankoba f do.

1286 LEFI died on 9th June 1930. As his heir OLEFILE was still a minor, his uncle IV SENTSWÉ (born 1901), acted for him. SENTSWÉ's wife Kealeboga, a member of the tribe, had the following issue:

- a Lisi Madisênke f
- b Oreb Noni m
- c Beteti f
- d Letsêbe m
- e Malefiane f
- f Gaitsilwe f
- g Rebêka Mapiti f

1287 In 1946 the regent handed over the chieftainship to OLEFILE, the present chief. The latter is married according to Christian rites to Elizabeth Letlhakeng, a member of the tribe. Issue:

- a Sellô m born 1944
- b Mpolokeng f born 1947
- c Gasebaotse f born 1949

In December 1950 the tribe went to the Trust farm Misgund 34 where they built a new village. Part of the tribe went to live on the tribal farm De Brak 276, on the Native privately owned portions of Klarestroom 217 and to the baHurutshe of Supingstat (Marico district).

### 9 R e g i m e n t s :

1288 The regiments bore the same names as those of the baKgatla ba ga Kgafêla, and were initiated in the same years, but had leaders of their own.

| Regiment | Leader    | Initiated        |
|----------|-----------|------------------|
| maKoba   | Thari     | 1880 at Melorane |
| maJankô  | Ramotsêbê | 1884 do.         |
| maNtwane | Letsêbe   | 1891 do.         |
| maKuka   | Modisagae | 1901 do.         |

1289 Under the influence of the mission circumcision was then abandoned. The later regiments were nominated by the chief as merely school leaving or church confirmation regiments.

#### Regiment

|                                  |           |         |
|----------------------------------|-----------|---------|
| maTsetsele                       | Lefi      | 1910    |
| maFatswana                       | Mampu     | 1914-15 |
| maTlametlo<br>(women's regiment) | Maphiri   | 1921    |
| maDima                           | Sentswe   | 1922    |
| maTšhama                         | Golekwang | 1928    |
| maTsêhêgo<br>(women's regiment)  | Mpoti     | 1938    |
| maGata                           | Olefile   | 1938    |
| maFiri                           | Mosepele  | 1947    |

### 10 P o l i t i c a l o r g a n i z a t i o n s :

1290 The traditional political system is still intact. The tribe is composed of the following clans

(dikgôrô):

|    | Clan                         | Head    | Totem            |
|----|------------------------------|---------|------------------|
| 1  | Kgosing<br>subclan: Mafudiri | Sentswe | noko (porcupine) |
| 2  | Rramphete                    |         | "                |
| 3  | Rrathêbê                     |         | "                |
| 4  | Rrankele                     |         | "                |
| 5  | Maswana (on De Brak)         |         | "                |
| 6  | Matsiêtshane                 |         | "                |
| 7  | Mathiba                      |         | "                |
| 8  | Mathêbê                      |         | "                |
| 9  | baKgotlwane                  |         | nôga (snake)     |
| 10 | Madibe                       |         | kgabo (monkey)   |
| 11 | Masukudu                     |         | "                |
| 12 | baTlhako                     |         | tlou (elephant)  |
| 13 | Serumola (baSeleka)          |         | phuti (duiker)   |
| 14 | baLebêle (baHurutshe)        |         | tshwene (baboon) |
| 15 | Masimung (baSeleka)          |         | phuti            |

1291 The channel of communication with the chief is through the heads of the superior clans in order of their seniority until the matter to be submitted reaches the chief. The deputy of the chief is his uncle SENTSWE. There is no tribal secretary as the chief does the correspondence himself. The chief is assisted by his relatives Sentswe, Lucas and Elias. A secret council (khuduthamaga) still exists, and is composed of the chief's male relatives and the heads of the clans. The same councillors sit in public as lekgotla, to discuss tribal affairs and hear cases. Fines go to the lekgotla.

1292 Meetings of all regiments of men which are held outside the village are called letsholo (tribal hunt). The last meeting of this kind took place two years ago when they chased the baboons from the farm.

1293 When a worker returns after a period of labour in town, he "greet" the chief with a gift.

## 11 S o c i a l :

1294 Vide this section under baKgatla ba ga Kgafê-la, para.729-731.

## 12 B e l i e f s :

1295 Some people are still afraid of witchcraft and turn to medicine men to supply them with protective magic against the evil designs of witches. Only few old beliefs have survived as the tribe came under Christian influence at an early date.

## 13 C h u r c h e s and s c h o o l s :

1296 The Hermannsburg Mission station Melorane was established in 1872. The majority of the tribe are Lutherans.

1297 - At Melorane there was a government-aided mission school with three teachers and about 165 children. Classes go to standard V. Most of the children of schoolgoing age attend school, but accommodation is limited and some children cannot get in.

## 14 M o d e of s e t t l e m e n t :

1298 This is similar to that of the Kgatla but this tribe had a larger proportion of round huts at Melorane. The public meeting place (lekgotla) at Melorane consisted of several sections, as is the case among many tribes in these parts. There is a semi-circular windscreen of poles, a meeting hut for rainy days and a third place under a thick arbour offering protection for hot days.

1299 The roof of a hut is not supported by a centre pole, as here and there still is customary amongst the Hurutshe tribes of Marico district.

## 15 M a t e r i a l c u l t u r e :

1300 Household utensils of European manufacture are used besides the usual Native ones. Old-style home-made utensils are still to be found in most homes. These include pots, wooden dishes, calabashes, baskets, and wooden spoons. Granaries of clay are still used by some families.

## 16 T r i b a l m a r k s a n d d r e s s :

1301 There are no tribal marks. Everybody wears European clothes, hats and footgear. Some men wear Native made sandals. As among the other Tswana tribes, the women prefer blue print dresses and headcloths. Both men and women have their hair cropped short or shaved off. Few traditional or European ornaments are worn.

## 17 C a t t l e a n d p a s t o r a l i s m :

1302 The cattle are a mixed breed of Native and Afrikaner, yielding very little milk. According to the agricultural census of September 1949, the tribe owned 1,300 head of cattle, 5 sheep and 329 goats.

1303 It is usual to fisa (leave in charge) some of one's cattle with poor relatives or friends. Cattle diseases are the same as described for other tribes.

## 18 A g r i c u l t u r e :

1304 Agricultural practice resemble that of the ba-Kgatla of Pilansberg. The different varieties of sorghum are kept separate and are sown on separate lands, whilst some of the neighbouring Hurutshe of Marico district mix them. Sorghum is preferred to maize. The following varieties of sorghum are favoured: Mabêle-a-masweu, lethêjan, mantšakane, segolane, sekamfokane and tshabatsiê. Other varieties, such as lebelêbêlê and kokolwane, are only grown by a

few people. Different kinds of sugar cane are also grown, besides beans (dinawa, such as gopolanare mae-a-tshilwe, morarashane, porogwane, senawana), mung beans (ditlhodi), and jugo beans (ditloo). This tribe grows no potatoes and have hardly any fruit-trees (peaches), probably because the rainfall is inadequate.

#### 19 E c o n o m i c s :

1305 Little can be said about their economic condition. Whenever cash is needed, the people work for Europeans or sell cattle. All the young men and girls work in Reef towns for some years. Some men work in the mines of the Witwatersrand. Very few work on the neighbouring European farms for shorter periods.

#### 20 H e a l t h :

1306 No information on this subject. All drinking water is drawn from wells.

#### 21 S o u r c e s :

1307 There is no written information. The above-mentioned material was obtained at the chief's place in July 1950, from the chief's uncle Sentswe, the councillors and some men.

1308 District: Pilansberg.

1309 Some Matebele of Mzilikazi are still living in the district of Pilansberg on the Trust farm Groenfontein 302 and under the baKgatla ba ga Kgafêla of chief Tidimane on Kraalhoek 516 and Rhenosterkraal 563.

1310 On Rhenosterkraal one Masoja, a great grandson of Mzilikazi, is the head of the Rrapilane clan, and he also appears to be the real head of the Matebele at Groenfontein. See genealogy below. These Matebele remained in the district when Mzilikazi left in 1837.

1311 The sons of Mzilikazi are given by these people as follows:

First hut:

- a Nkolomani m
- b Lobengula m

Other huts:

- a Mangwane m
- b Basa m
- c Nkome m
- d Mabele m

1312 Mangwane had a son Mogale-sebêrê, who was the head of the Matebele in Pilansberg ditrict. The latter's wife and sons were:

- 1 Mmatlhadi, a leTebele
  - a Masoja m born between 1885 and 1890, present head of the Matebele
  - b Mkanyane m alive
  - c Setlhako m alive

1313 Masoja's wife and sons:

- 1 Moroma, a moKgatla of the royal family, da. of Mogale
  - a Mabete m died in youth
  - b Sami m bn c.1916.

1314 I did not visit Rhenosterskraal and can give no particulars about the population. Groenfontein and Kraalhoek were visited in August 1951.

1315 On the Trust farm Groenfontein 302 Joseph Tlhatšaajo, born between 1880 and 1890, acts as deputy for Masoja, having been appointed as foreman of the village by the Native Commissioner in 1948-49.

1316 There is only one clan (kgôrô) called Tlhatšaajo. Although all the men are Matebele and understand Zulu they mostly speak Setswana, perhaps because the majority of them have Tswana wives.

1317 On Groenfontein there are about 36 families. The local meetings are attended by all men of the village. They have no initiation ceremonies as they are all members of the Church of England and the A.M.E. Their children attend the school at Mabeskraal.

1318 The Matebele on Kraalhoek 516 are of mixed Transvaal Ndebele (Mapela) and Matebele stock. The latter deserted Mzilikazi before he invaded the western Transvaal (i.e. before 1828), because "they were tired of going from one country to another", and settled in the Krantzberg (Thabazimbi sub-district). Part of them joined the baPhalane then under II MOKOKA (who died in c.1828), and the rest, stayed behind at Modikele Hill, whence they were called the baModikele. Later they moved to Waterberg district and settled at Tsopane (near the farm Koufontein 348). From Waterberg they migrated to Nylstroom district where they lived scattered on the farms, but the majority resided on Rhenosterhoekspruit (Tsiditsane). They joined the baKgatla ba ga Kgafêla in c.1930. Their clan (kgôrô) is called Tsiditsane; it numbers c.600-700 persons and has the following sub-clans (makgotla):

- 1 Mataboga
- 2 Moraka
- 3 Sekobwane
- 4 Matebele
- 5 Rrakopedi



1319 Their language now is Setswana, and they intermarry with the Tswana. The majority are Christians and their children attend the local school. The leader of these people appears to be Morwamang Mataboga, born c.1880.

1320

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