

(Legotōa) ^{edi equiv.} Legotōa
 (Lefela) Lefela
 (Mofoo) Mofoo

(Makgagac) Mabele
 (Ditlogo) Ditloo

(Marapo) Merepo
 Ditloo-make

(Ditlodi) Dithlodi
 Maraka

1. ~~Plantations~~ explanation (more)

- = ~~millet~~
- = ~~mealies~~
- = millet-like corn, used mostly in making a drink called "Mogane"
- = Kaffircorn
- = certain kind of beans, bearing their fruit underground.
- = Potatoes (especially sweet potatoes).
- = groundnuts.
- = Indian beans.
- Certain kind of pumpkins which are eaten when still young, when they are dry they are used in making calabashes and other utensils for drinking purposes.
- = melons.

Melons

- lenonyo (bird, but ^{also} ~~umadaga~~ ^{also} ~~melon~~)
- (metole) mthswa
- Maklapala (beans?)
- "Metlakak" mchilota
- dikgobok ^(bird) ~~(melon)~~
- certain plant with small grains, vegetable season
- sugar-cane
- Potatoes, but small in size
- certain kind of potatoes, bigger than "maklapala"
- Certain kind of ^{sweet} potatoes used for feeding people

They are things which people planted since long ago until today. Millet and kaffircorn are eaten by birds much when they are not fully ripe, while they are still green. When they are dry birds are no longer able to eat them. Even then before they reap some of the heads are cut and ground and make a certain kind of porridge called "mogane" or they make beer.

Again - there must be some seeds of millet and kaffircorn put aside until spring during the month of November - long

ago ~~Kaffir~~ and miller was planted during the month of October. They used to scatter seed before the rain fell.

⑥ by the constellation of the Pleiades and the morning star: when winter ends the constellation of the Pleiades and the morning star rise following each other at break of day. There is also a certain bird which is called (Mortogwe) "Phorogolo". It knows the spring & very well. It sings and if people can hear it sing, you will hear (old men praising it saying: "He is killing (Mortogwe) Phorogolo", he sees that the morn has come. "That is time is near. They also see the sun when it moves from its winter position on the lower side, in summer on the upper side; again in summer the sun passes in the middle and in winter it moves along side when it rises. Again they used to count the months, they knew them by their names: they are January, February, March, April, May, June, July, August, September, October, November, December, they are twelve.

In summer people weed, in winter they reap their grain, but when they have finished reaping, they stay for some months. Some people prepare where they can plough in spring. Some fields are near home, while others are far away from home: There is an arable area as well as a grazing area. People plough by agreement that they have boundaries. When a man has many wives, he must get each one of them a piece of land. The Indians also must share the land and to show them the boundaries, so that they should not quarrel. The chief may also send a person

so that he may also go and prepare the lands, and to share them among the people. A man should give each woman one piece of land or two if it is at a place where people are not many, it is there where each may be given two, two, these are done on the instruction of the Induna.

② When a man has daughters who are not married, who are still in their father's house, their father must get them their own pieces of land, which they should plough. When they get married their lands remain in the hands of their parents. People may exchange lands when they are very far on their own agreement. No person may sell a piece of land to another person, they may lend one another fallow lands, so that later when one intends recovering it after some years the other may know. When a man has sons who have not married wives, he may ask for them lands from their neighbours.

When a person used to plough on a certain Induna's lands, the Induna may take away the fields, but shall not charge him for having used the lands. Even if a man ploughs in an area of a certain Induna, if he reaped his corn, he may bring the corn to where he stays without being stopped. There is no law that stops. People already know where corn flourishes well and where it does not grow well.

Grain grows well where there used to grow thickets. If a person ploughs a place where no grass grows, he will not get any corn, again if you plough a

place some ~~pro~~ and there grows a certain small, green plant with red flowers called witch-weed, if this plant grows on the land you will reap no corn there. Arable lands are searched for by men, they know the places well, where they can make good arable lands. Men have to cut the bushes and burn with fire. When the woods have dried up, then people start ploughing the lands. A dry place is not wanted, again it is not wanted that a person should plant millet on a new field, (maraka) the kind of pumpkins which are eaten when still young cannot be planted on a field with millet, but can be planted with kaffircorn. If a person wishes to plant mealies, he may plough that dry part, put manure, then mealies will thrive well.

⑩ Each and every field is watered by rain during spring. When a person prepares a land, he should first cut the bushes and allow the vegetation thus cut to dry up. Thereafter it may be burnt, when it is burnt, he may start pecking holes into the soil and in each hole drop a grain. When the plants have grown, then a person must start ploughing weeding so that the corn should grow well.

The men do the preparations and the ploughing of the field. Women and children may plough but not to cut the thickets in preparation of the field and burning. A person may should start preparing /

/5...the field.

the fields ~~ending~~ the month of September and finish the preparations at the end of October, then he waits for rain only during the month of November. People must plough at one place so that cattle may also have where to graze, where it is known as pasture-land. People start reaping their corn during the month of May until July. At the end of July cattle start entering the fields until the month of November.

(11) Again, there are fields which are not ploughed, these are called fallow-lands, but their owners are known, no person can plough them without the consent of the owner. Some have already stayed for 40 or 30 years fallow. People leave their fields to lie fallow when they see that corn no longer grows well and the plant called witch-weed starts growing, thus they remain fallow for years. When corn has been successful then people fill their reservoirs. Again when they ~~throw~~ their corn they want well-nourished mealies and ~~put~~ hang them safely where they will be free from being bored by insects, a place new and then smoked, it may take three months taking but bit by bit putting in the pot.

(12) When a person stores seed, there is no doctor which can stop that the seed should not be stored in the smoked-apartment or in a pot to avoid its being bored by insects. When Spring is on, there are some people who have some black ground known as a medicinal mixture, which they mix with

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(2) When a person stores seed, there is no doctor which can stop that the seed should not be stored in the smoked-apartment or in a pot to avoid its being bored by insects. When drying is over, there are some people who have some black ground known as a medicinal mixture, which they mix with

the seeds when scattering in the field. They say ~~there~~ are some people who are able to ~~take~~ away some other people's corn from their fields by witch-craft, so that if one mixes one's seed with that ground, no witch can do anything during the summer season. Any person who is clever, in case rain falls, he may start ploughing without the chiefs' instruction. There is also the first rain; it has a law that shortly after it has fallen, people are not supposed to start ploughing, because it is a visitor in front. The lands should be ploughed afterwards, the grains are pecked in the soil by means of a stick, if one ploughs with oxen, one may plough and even scatter the seed with the hands each and every person has to plough his land alone; if people are of a family and agree, then they may help one another, if the ~~neighbours~~ wish to help, he may ^{brew} ~~cook~~ beer and invite them to come and help him in order to finish.

(13) The chiefs' main land is ploughed first, but nowadays, there are certain wise people who plough theirs first, because people no longer respect the laws of long ago. When the lands are ploughed and ^{weed-} plants have grown, people weed, men, women and cleverer children have to weed. One who sees that he may not finish he may brew beer in order to get people to help him to weed.

(14) They weed fields with hoes when the weeds have grown big, some people ~~weed~~ weed with hands, when they have

~~farmed~~ weeding people may go home to rest. If the lands have millet, when it begins to form grain the owners may agree get a doctor to stop birds from eating the grains. When the doctor is called and has come, they must tell him that, when he stops the birds, they will brew him some beer in winter. The doctor will then prepare his medicines, he orders that ground millet be brought which has been half-eaten by birds, so that he burns it and mixes it with his medicines to make soot. He orders that there be brought together boys and girls of 13 years of age only. They are ordered that when they begin going to the fields they should go all over the field silently, they take along with them the prepared mixture and go on tying knots in between the lands with the mixture in each and every knot. They tie the knots with their eyes closed. In the evening they go back home blowing a whistle, and when they have arrived they all sleep in one house.

(15) The following day early, they go to the river to wash, thereafter they may go to their homes. The doctor then gives an order that no person should set his/her foot in the field for one or two days. The locust is chased away from the fields during the day, in the night they are caught and are taken home to be eaten. If it is a country where wild animals worry by eating corn they are trapped. In the olden days some^{people} used to sleep in the fields guarding wild-figs. If it was possible, when the corn has

flowered, ~~he~~ would hide himself so that when
a thief ~~and~~ he should shoot it with
an arrow.

(16) In summer, during the olden days
people were worried by pigs, some by
birds. Those guarding birds worked during the
day while those chasing away pigs were sleeping
in the fields. The same way of chasing
away during the day is applicable to those
chasing away baboons and monkeys. There
was a certain old man called "Ramatha"
he got up very early with his seven year
old child to chase away baboons, while
they were on the way they met an
animal, called a ratel, with its child. When the
old man saw it, he put his child at
the back, the ratel roared and the old
man awaited its commencement of trouble,
but the ratel also did not start, when
they had passed one another, "Ramatha then
started praising himself and said:

(17) "Ratel and Ramatha who of you aimed,
Ratel aimed and closed the way of the
blood of ~~the~~ baboons."

When corn has grown well, people
reap their fields and carry them home.
When they have thrashed their kaffir-corn
each and everyone may brew beer for
the chief or the Induna. If others
do not have any corn they may not be
given corn by anybody or the chief, excepting
when they buy. During the reaping period
each and every person ~~reaps~~ reaps his
kaffir-corn. With millet they thrash and stow
it in baskets, millet is not attacked by
insects and as such can be stored for a
long time without its being bored.