

S 303 (27)

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to ...

303 (27) pp 1-7 Music, songs and games of the Western Transvaal Swans.
Music, Song, Dance.

I Masiangoko.

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Instruments:

Serankune }
Nkokoane } It is a small stick and thread made of sinew.

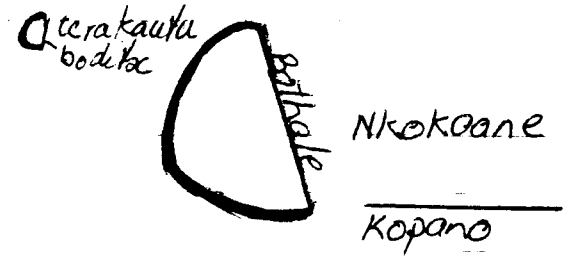
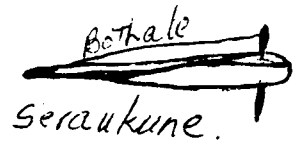
Koadi }
Lengope } It is a small stick and a cord.

Morokoëë = The outer bark of a tree.

Lepatata = It is a horn.

Moropa = Wood and skin.

Serankune and Nkokoane are fastened with a thread made of sinew but serankune is played on with the hair of an ox's or donkey's tail. Nkokoane is played on with a small stick. They are instruments which men and boys play at the cattle-posts, they keep the loneliness away with them. There are some who are good at playing them while others do not know.



They are made by men and boys only not by women they are ^{also} played by men only. The koadi is an instrument made of a cord fastened to a stick it is not bent very much. It is played with the mouth. It is also played by men and boys at the cattle-posts and at home. It is made by

men and boys but it is not played by all, it is only those who have learned to play it do so.

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keryope

 moqula

Ke fago lliang

 Kouli


The lengope is also played by the mouth. It is made with a reed and a cord by women and girls and not by men or boys. The women and the girls are the people who know all about it.

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Morokoëë is made with the outer bark of ~~a tree~~ ^{tree} and the monokwane, it ^{is just} like a pump. It is made and played by boys it is for their pastime. It has a hole on both ends and when a person blows it he shuts the one end with his finger and he blows with his mouth. 

Lepatata is the horn of an ox, it is beautifully carved and the one end is shut with a sinew, so that when a person blows it, the air should not go out on the other end. There are men who know how to play this instrument, it is not known by all

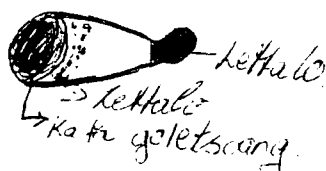
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It is played when the group of young men go out³ to the circumcision school so that ^{you find the} their blood of the people ^{boiling} should ~~boil~~ and none of them can be attacked by fear. The men who blow it do so at ^{night towards} early dawn so that when one wakes up from sleep, one finds an ^{uproar} ~~noise~~ all around.

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Moropa



Maemo kaja le tetsang.
 Keptata
 ka fango dibiloang.

Moropa. The drum is a thing of the women, they play it when they circumcise the girls. It is made by the men but they do not ^{play} sound it. It is the women who do so and there are those who know how to play it. They ~~sound~~ ^{play} it very early in the morning to wake up the girls, ^{quickly} from their sleep to go to the kgotla. Sometimes the drum is ~~blown~~ ^{played} when there is a dancing ceremony, it is then that you will see a woman ^{playing} ~~sounding~~ it to create enthusiasm and make people happy and come together.

Dances. Dances are ^{an entertainment} for the children, smaller and bigger ones, boys and girls, sometimes they dance together. At other times the boys dance alone when they are preparing for circumcision. In this case, the smaller girls and boys watch the older ones to see how they dance. The girls too when they dance for their initiation ^{into womanhood} _{1a} they dance alone. The boys watch to see how they dance. But when they dance not

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for a particular ceremony, they dance together.

Songs. Here are the dance songs, a drum is played when they are sung, it is played by one person while others are running round him. Here are some:-

1. Leader = Motlhabeletsi

bhorus - Badumedi

Dumela Nyane (Good-day Nyane)

Dumela Nyane (3 times)
nyane nyane
tsamala = go.

O tsoa kae Nyane (Where do you come from^{nyane})

O tsoa kae nyane (3 times)

Itumela Nyane (Rejoice Nyane)

Itumelo nyane (3 times)

tsamala = go

2. Batlhako come and see (3 times)

Wonderful things are coming. Leader: Batlhako = Come and see
Batlhako = Come and see
Batlhako = Come and see
Wonderful things are coming DC

Working or hoeing songs.

Leader.

1. A le bone ma tubako a bo-iane ge le le ko le nona ke koano^(and DC)

(Did you see (?) when you are there I am also here.

2. Leader.

Mamaleng oe - ie, mo tsetse ke je

bhorus

ke na le tlale (?)

Mamaleng oe (?)

(?)

leader, mamaleng oe

ke na le tlale

Mamaleng oe

(?)

leader mamaleng oe

ke na le tlale DC

Mamaleng

(?)

3. Leader.

chorus

Ke ne ke nyetswe koa gabana ke ttheadiloe = Hampa soka
 I was married at the children's place I am divorced (?)

Ke ttheaditsoe ditukw tse dintsi, ntsi = Hampa soka
 I have been divorced for the very many docks (?)

Mangoane o rile ke seke ka nyaloa = Hampa soka
 My aunt said I should not be married (?)

Selo nyalo e sotta^{ka} bana ba batho = Hampa soka
 Marriage is something that the children of the people (?)

Hampa soka oe ga se ga motso fela = Hampa soka
 (?) It is not the lot of one person only (?)

O ne o nyetswe, oe o bile o ttheadiloe = Hampa soka
 You had been married, you are even divorced (?)

O ttheaditsoe ditukw tse dintsi ntsi = Hampa soka
 You have been divorced for the very many docks (?)

4. Leader.

chorus

Khunou, khunou
 Khunou (3 times)

Ga se ea o rara
 Ga se ea o rara (3 times)
 E ka gameloa motlapa o
 Ga se (3 times)

by. Thebe Kolwane.

V.B. There are many songs for working, but they are only repetitions, sang over over again. Some I can hardly write them down in the way they are sung.

Thebe Kolwane

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 'mwu (?) This, you throw up and while it is still ^{up} up, you ^{collect} keep others in your hand so that when it comes down, you catch it with the hand ⁱⁿ which you have the others ^{being held in it.} Many girls play in one hole. They play in turns and one who misses gives the other one to play. If she does

not miss a catch, she goes on playing until she misses. Sometimes she stops on her own. They play just like that.

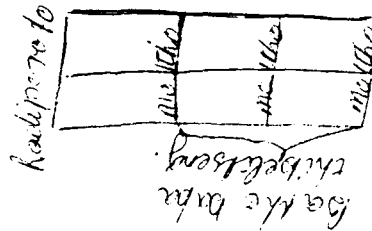
2. Kgoele (ball), it is played by small girls but you find bigger girls and even women playing it ^{much} ~~great deal~~. They play it with sticks, they call them 'meepu'. these are the sticks they play with. But it is mostly played by small girls. You seldom find the bigger ones playing it.

3. Konkolodi (hide and seek). It is a game played by little boys and girls. ^{This is how they play it. Some go to} they hide themselves ^{and} ^{having done so} and they call out to the others, saying, "Konkolodi, konkolodi" then the remaining ones go off ^{and follow} to look for them, each one looking ^{for one of} his or her ^{own} friend and he or she will not come back to join the others before he or she finds him or her. When they have all come together, the other ^{lot} goes to hide. They will go on playing until they get tired.

4. Koi or Kgati (skipping rope), it is played by smaller as well as bigger girls. They play with a rope, ^{it is} held ~~on both ends~~ ^{each} by ~~one girl~~ ^{two persons} who hold each end. The others skip it. Sometimes it is played with branches, that is to say, one cuts branches and hits the ground

with them while others are skipping. But the game of branches is not as good as that of the rope.

5. Abudu is played by ^{little} girls and boys. ^{they are mixed} together. They play it on lines they have drawn and on which they run. That is to say, if one gets out of his own's line, one is dead and is taken out. They chase one another and ~~then~~ those who are caught have ^{now} to do the chasing and so on. It is a game of little ones and not of big ones. 303



~~to the ball~~

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6. Bolo (the ball). It is played by little girls only. They stand divided and facing each other. They then throw the ball at each other and the one who is tipped goes out, that is to say, that one is dead. They continue playing like that until they all die except one and then they begin again. The ball with which they throw one another is made of rags so that they should not feel the pain when they are fighting with it.

7. Sadipere is a game played by little boys and girls, it is mostly played by boys. Some walk with their feet and hands and others ride them. They walk

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about with them with their feet and hands until those who are ridden get tired, then they ^{other} ^{them} let go and ^{they go} allow them to rest.

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8. Tema. (Casting lots) It is a game played by boys when herding cattle. When they want one of them to go and turn the cattle, they cast lots, "ba jesa tema" that is the expression they use. They cut long standing grass and make a knot on one of them. They then ^{intermingle} mix the grass and then begin to pull it ^{one by one} out and the one who will pull out the grass with a knot on, is the one on whom the lot has fallen and he is the one to go and turn the cattle.

Very often the boys play with cattle they mould with clay. Games of making mud houses are played by little children, the bigger children do not play those.

These games are played at all times. There is no prohibited time. ^{People} children from all parts of the country played these games at childhood. But nowadays the game of casting lots, "tema", is no longer known.

9. Karata is a game played very much by boys. It-

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is a very interesting game. Two boys play at a time. They call one another by names, and the names are these: Phaphu and Kgatlha. They play, crossing each other's hands. If they have caused their hands to meet, Phaphu has lost and if they have caused their hands to cross each other, Kgatlha has lost and so on until

they get tired. From there, others commence. Karata is played very much by boys and men in the cattle-posts but nowadays, it is no longer played. Many boys do not know it.

Encl. S. 303.

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