

DEPARTMENT OF BANTU ADMINISTRATION AND  
DEVELOPMENT

Ethnological Publications No. 49

The Tribes  
of the Districts of  
Kuruman and Postmasburg

by  
P.-L. Breutz  
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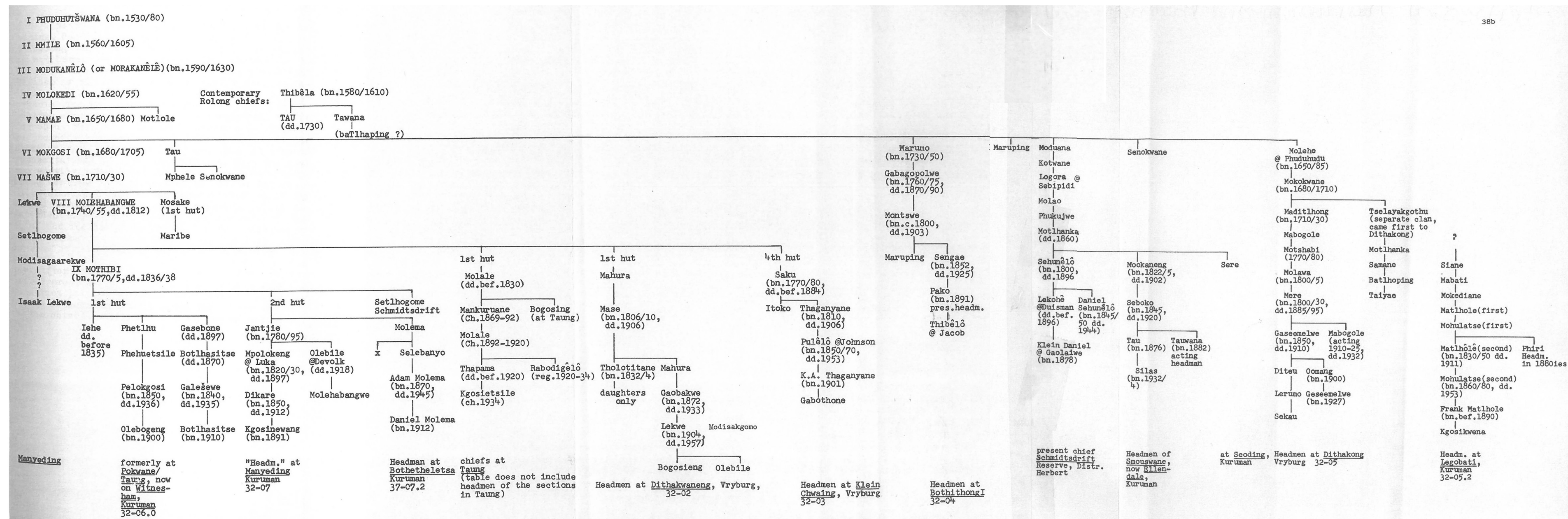
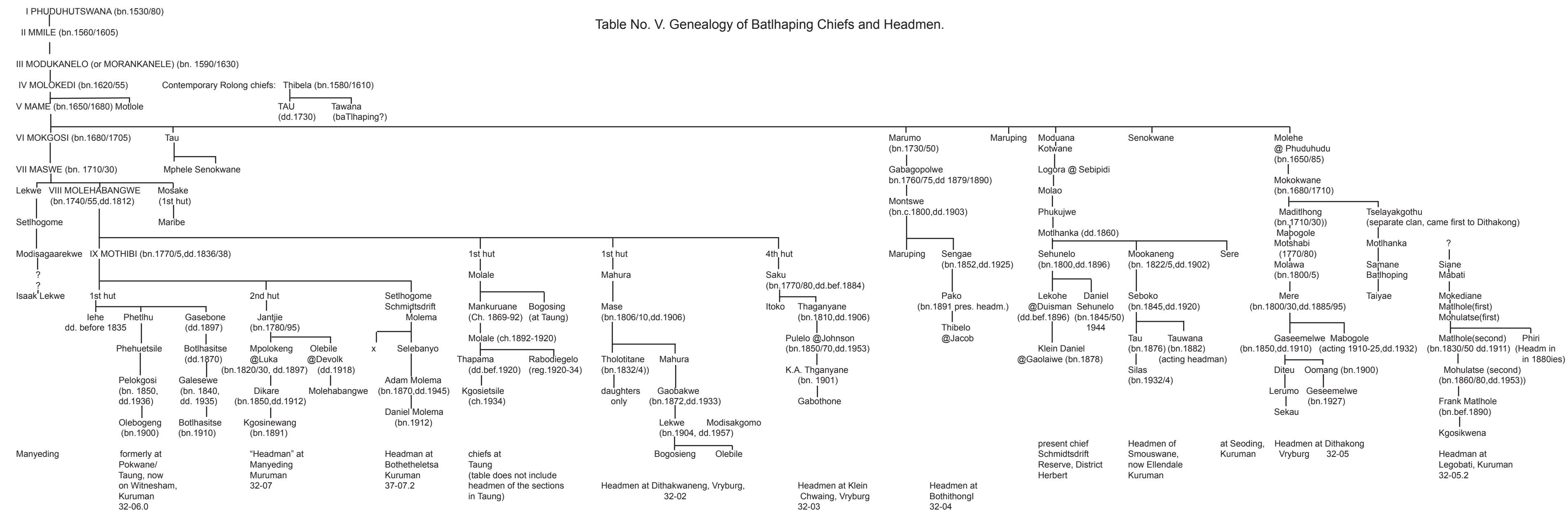
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## GENERAL INTRODUCTION

## 1 Boundaries

1 The Crown Colony of British Bechuanaland, which was established by a proclamation of 1885, consisted of the districts or "electoral divisions" of Mafeking, Vryburg, Kuruman, Taung and Gordonia. The district of Kuruman was first established as a magisterial district by British Bechuanaland Proclamation No.39 of 8.9.188. After the Crown Colony of British Bechuanaland had been transferred to the Cape Colony by Act 41 of 1895, dated 11.11.1895, the establishment of the district Kuruman was amended by Cape Proclamation No.149 of 27.4.1895. The boundaries of the magisterial district of Kuruman were redefined by Government Proclamation No. 303 dd. 18.2.1949. Kuruman district is bounded by the Molopo River and Bechuanaland Protectorate in the North-west, by Gordonia district and the Kalahari Game Reserve in the west, by the district Postmasburg and Barkley West in the south and by Vryburg district in the east and north-east.

2 The Native Reserves were defined by British Bechuanaland Proclamation No.220 of 1895. A description of the reserves and claims to land is also given in the "Report of the Commissioners appointed to determine land claims and to the effect of a land settlement in British Bechuanaland" in 1896 (London). For the exploitation of precious stones the Reserves are treated as Crown Lands under Act No.11 of 1899. The definition of the Native Released Areas, i.e. Nos. 6 and 7, is given in the first schedule to Act No.18 of 1936. Certain privately owned and Trust

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farms were added to the Native Locations by Proclamations No.174 of 1935, No.7 of 1942 and No.207 of 1948.

3 The present district of Postmasburg was not part of British Bechuanaland, but belonged to Griqualand West in earlier times. The Griqua chief Nicolas Waterboer and his tribe became British subjects and ceded their land to the British administration in terms of Proclamation No. 67 of 1871. Sir H. Barkly was appointed Governor of Griqualand West and described the boundaries of this territory or province by Proclamation No.20 of 1873. Griqualand West was annexed to the Cape Colony by the Cape Act No. 39 of 1877. The magisterial district of Hay became part of the Province of the Cape of Good Hope in 1910. The present Postmasburg district and its boundaries were established by Proclamation No. 303, dated 18th February 1949, by which, also the local limits of the magisterial Districts of Kuruman, Barkley West and Hay were redefined. The present district of Postmasburg therefore comprises parts of the aforementioned districts. The town Postmasburg, the administrative centre, was previously situated in Hay district.

4 The two small Native Reserves, Groenwater and Skeynfontein, were established by Proclamation No .131 of 1913.

## 2 Extent

5 Kuruman district as defined above covers an area of 9483 square miles or 2,867,470 morgen. The district stretches approximately 140 miles from south-east to north-west and has a width of 30 to 90 miles from south-west to north-east.

6 The total Native area in the district is 1517 sq. miles or 458 704 morgen, consisting of 299 434 morgen. Scheduled areas or Reserves, 158 770 morgen of South African Native Trust land (Trust vested plus Trust purchased) and 500 morgen Native privately owned land.



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7 The district of Postmasburg as defined above covers an area of 7066 sq. miles or 2 136 617 morgen. The two Native Reserves in the district are nearly 96 sq. miles or 28 951 morgen in size. There are no Trust or Native owned farms in the district. The district is bounded by the district of Kuruman in the north, north-east and west and by the districts of Barkley-West and Herbert (Kimberley Bantu Affairs district) in the east and by the Orange River to the district Prieska in the south.

## 3 Control

8 The laws of the Cape Colony were made applicable to British Bechuanaland by Act 19 of 1896. The Native Commissioner has jurisdiction over all Natives in the district. A court of Native Commissioner for Kuruman (including the areas of Khuis and Gordonia) was established by Proclamation No. 298 of 1928 with civil jurisdiction only. Khuis and Gordonia were excluded from Kuruman in 1949. By Proclamation No.78, dated 9.3.1955, criminal jurisdiction was conferred on the Native Commissioner. Since 1936, the Magistrate exercised the functions of a Native Commissioner. A separate Native Commissioner's office was opened in 1948. Since about 1950 Kuruman has had a grade I Native Commissioner.

9 Native affairs of the Kuruman district were administered by the following Native Commissioners:

C.C.S. Holt	from	1936	to	?
St. Elmo Thorpe	"	?	"	31.9.1940
Raubenheimer	"	1.10.1940	"	2.6.1941
T. F. Coertze	"	3. 6.1941	"	31.7.1946
G. Venter	"	1. 8 .1946	"	31.12.1946
P. L. Hattingh	"	1 . 1.1947	"	31.5.1948
M. S. C. Backer	"	1. 6.1948	"	30.6.1949
J. C. S. Roodt	"	1.7.1949	"	31.1.1951
H. P. Smit	"	1.2.1951	"	31.1.1951
C. J. van Heerden	"	1.3.1959		

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10 A Local Council was established in Kuruman by Proclamation No.206 dated 12.7.1948. It had jurisdiction over Trust Land in the district. The Native area of the district was divided into 6 wards from which 2-4 representatives each were drawn for the Local Council. The duties of the Local Council have been taken over by a Regional Authority. After the establishment of two tribal Authorities in the district in 1954, a Regional Bantu Authority was established by Government Notice No. 358, dated 7.3.1958. Its name is Seokama Dichaba Regional Authority and its council consists of 14 members under the chairmanship of chief Toto.

11 The European village Kuruman was managed by a Village Management Board until it was superseded by a Municipality in terms of Proclamation No. 71, dated 18.4.1916. The limits of the Municipality are defined by Proclamations No. 38 of 1919 and No.181 of 1920.

12 Since the establishment of the district of Postmasburg in 1949, Native affairs administration was first under the control of a grade I Magistrate and since 1953 under a senior grade Magistrate.

## 4 Geography

13 The Mashowing River is the natural boundary of Kuruman district to the north-east; and the Molopo River to the north-west. The village of Kuruman is situated in the centre of the southern part of the district on the Kuruman River and it adjoins the Native Reserve. Kuruman is 96 miles by road from Vryburg in a south-westerly direction which is also the most convenient railway station. However several roads with bus service, lead to Kuruman from various directions. Kuruman is the commercial centre for

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the pastoral and agricultural economy of the district. The Tswana name for Kuruman is Gasegonyana. The place name Kuruman, or more correct Kurumane, is derived from the name of a Bushman who was living there when the Europeans first came to the country.

14 Most of Kuruman district is flat country. In the eastern parts of the district the altitude is slightly over 4000 feet above sea level. It slopes down to below 4000 feet to the west, north-west and Mashowing River in the north-east. A mountain range with an altitude from 4500 to 6000 feet above sea level runs along the south-western boundary of the Kuruman Native Reserve and continues in a southerly direction from the village of Kuruman to Daniels Kuil in Postmasburg district.

15 The Kuruman River has its origin in a labyrinth of dolomite caves at Kuruman and runs perennially through the Kuruman Reserve. This spring, the "Eye of Kuruman" yields 4 million gallons per day. It joins the dry Mashowing River before running into the dry Molopo River. The Matlhwaring River is fed by a few springs in the eastern Reserves.

16 Kuruman is mainly pastoral country, but many farmers plough large areas for growing maize which is harmful both to the soil and the vegetation. The Native economy is purely pastoral, except where land can be irrigated for agricultural purposes. The soil is mainly sandy throughout the district. Towards the rivers the surface is stony with limestone out-crops and consequently poor vegetation.

17 Asbestos and manganese deposits are mined in the mountainous parts. There are 25 registered mining claims and works in the Kuruman district, of which the most important are Associated Manganese Mines Ltd. at Black Rock and Devon;

Northern Cape Blue Asbestos Areas Ltd. at Mansfield, Gatlhose, Gamopedi, Lower Kuruman Reserve, Newsteadt, Bestwill and White Bank;



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Griqualand Exploration and Finance Co. (Ltd.)  
(asbestos) at Bretny, Riries, Gamopedi, Whilte  
Rock and Mount Vera

National Mining and Exploration Company in the  
Maremane Reserve:  
Cape Manganese Mines Ltd. in the Maremane Reserve;

S.A. Manganese Ltd. at Smartt,  
Griqualand Asbestos Co., Ltd. at Asbes;  
National Manganese Mines of S.A. at Devon.

18 In Postmasburg district there are no perennial rivers. The country is more stony than Kuruman district and there is more pastoral activity with sheep, also karakul-sheep, and cattle. Postmasburg which is the commercial centre of the district has a butter and cheese factory. A railway line to Postmasburg was opened in 1930, with a side line to Beeshoek and Lohatla, near the Gatlhose/Maremane Reserves, for the transport of manganese.

19 The altitude of Postmasburg district is below 4000 ft. above sea level in the northern, western and southern parts and above 4000 ft. in the north eastern parts where individual hills rise to cover 5500 ft.

20 Manganese, asbestos, iron and lime stone are also mined in this district and diamonds are mined at 'West End, and on the road from Postmasburg to Daniels Kuil. Manganese occurs 5 miles west of Postmasburg and for 35 miles in a westerly direction in a belt which is 15 miles wide from North to South. The ore is homogeneous and of very good quality (40 - 50% with less than 1% iron). The deposits are estimated to be over a million tons ("The geology of the Postmasburg Manganese deposits and the surrounding country" by L.T. Nel, D Sc., Gov. Printer, Pretoria No. 2723 of 1929) Manganese is mined by the Associated Manganese Mines of S.A. Ltd., the S.A. Manganese Ltd. and some small companies. Lime

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stone quarries are in the eastern part of the district near Daniels Kuil. At Sisheng a branch of ISCOR is mining iron ore. Asbestos is mined near Daniels Kuil.

21 In the districts of Kuruman and Postmasburg the rainfall is very poor and varies from 6 to 20 inches annually. The average monthly rainfall by Inches, for the 20 years before 1935 was as follows:

Table I

Month		
October	0.50	town
November	1.26	0.60
December	2.08	1.04
January	2.69	1.31
February	2.85	1.54
March	3.24	2.11
April	1.29	2.87
May	0.54	0.96
June	0.16	0.67
July	0.17	0.04
August	0.19	0.14
September	0.41	0.30
Annual total	15.38	0.57
Kuruman town	Postmasburg	12.15

More recent figures for the monthly rainfall are:

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Table II

Month	Kuruman 1955	town 1956	Postmasburg town 1955	1956
January	6.87	4.42	9.42	1.6
February	4.70	4.61	2.9	4.8
March	5.50	10.92	2.1	4.4
April	7.20	0	3.5	0.1
May	2.0	0.30	0.3	0
June	0.71	0	0.6	0
July	0.19	0	0.3	0
August	0	0	0	0
September	0	0.66	0	0
October	0.41	1.59	1.1	0.3
November	3.64	0.44	2.7	0.2
December	4.06	0.20	3.0	0.3
Annual total	35.28	23.44	25.9	13.1

22 The irregularity of the annual rainfall for the last 28 years is indicated by the following figures (inches);

Table III

Year	Kuruman	Postmasburg	Year	Kuruman	Postmasburg
1932	17.39		1939	10.82	
193	6.91		1936	13.43	8.82
1934	22.37		1937	15.14	13.23



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INTRODUCTION					
Year	Kuruman	Postmasburg	Year	Kurwnan	Postmasturg
1937	15.14	13.23	1949	9.42	7.51
1938	16.93	12.33	1950	34.25	19.73
1939	22.93	20.45	1951	15.97	9.94
1940	15.60	10.32	1952	15.20	7.82
1941	11.52	10.86	1953	18.77	5.22
1942	20.51	17.77	1954	12.41	12.0
1943	21.36	16.0	1955	35.28	25.9
1944	15.86	12.72	1956	23.44	13.1
1945	11.07	10.60	1957	29.39	14.0
1946	17.60	10.24	1958	12.26	14.73
1947	17.12	11.96	1959	19.13	12.15
1948	14.0	11.47			

23 Day and night temperatures differ almost from one extreme to the other; summer days are hot and there are many winter nights with frost.

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## 5 Early European explorers and historical events

24 The name Kuruman is closely connected with the activities of the earliest European explorers and missionaries in the southernmost Bantu country besides Taung and Thabanchu, at the beginning of the last century. During the first half of the last century nearly all travelers into the western interior passed Kuruman. The southern part of the present Kuruman district and Postmasburg district was Griqua country in those days, and because the early European explorers had long before made contact with the Griqua and Korana, the early expeditions and missionary work started from Griquatown

25 The first Europeans to report about the existence of the baTswana were Hendrik Hop and Brink In 1761/2 ("Tagebuch über die Reise des Kaptäns Hendrik Hop nach dem Gross-Namalande" Mitteilungen aus den Deutschen Schutzgebieten 1915).

26 When Pieter Jan Trülter, Dr. William Sornmerville, the missionary Anderson and others were sent into the interior by the Governor of the Cape, they reached Kuruman River in 1801. The baTlhaping who were one tribe at this time still lived further North than the present Kuruman district at Dithakong ("Lattakoon") in the present Vryburg district. In those days it was a 16 days' journey from the Orange River to Dithakong. These commissioners, sent out by the British Governor to endeavour to procure a supply of draught oxen, found intensively cultivated lands near Dithakong, an indication that 160 years back the rainfall probably was better than it has been this century.

27 In 1805 the landdrost of Tulbagh undertook an expedition to the country north of the Orange River, accompanied by Hinrich Lichtenstein and the missionary and trader John Matthias Kok, who had lived in the country before, and had settled at the Eye of Kuruman in about 1800. From the latter we hear that 5 years before this expedition, the baTlhaping and baRolong under their chief "Makrakki", i.e. Mokalaka second son of Ratlou, had separated. The main separation

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of the baRoJong and baTlhaping however, was 60-70. years earlier and from this separation Mekalaka, who was not a chief according to baRolong history, must have stayed behind with some followers. W.J. Burchell ("Travels in the interior of Southern Africa") visited Mokalaka's section of baRolong at Heuning Vlei or Chue (Tshowe) and reports that the reason for the separation was that the Tlhaping chief Molehabangwe, had taken a wife from Mokalaka.

28 H. Lichtenstein described the baTlhaping of his time in his books "Reisen im südlichen Afrika in den Jahren 1803, 1804, 1805 und 1806", 2 vols. Berlin 1812. He met the Tlhaping chief MOLEHABANGWE at Dithakong which was then 2 miles NE of the present village Dithakong (Vryburg district), where MOLEHABANGWE also died in 1812. Dr.Cowan,who was murdered by the Natives in 1808 in the Ngwaketse country, left no written record about his travels through the baTlhaping and baRolong country.

29 W. J. Burchell ("Travels in the interior of Southern Africa", 2 vols. London 1822 and 1824) says that, in 1812, the baRolong consisted of two divisions, "the nearer ( to Kuruman) called Maruwonnas under a chief, Massao, stationed on the Molopo River, and the farther division called Maibu under "Makrakki" (Mokalaka). (If I am correctly informed, Massao was a Hottentot-Tswana chief and lived towards the east of Setlagole being a neighbour of the baThamaga or baTsatsing in these days). Any how at the beginning of the last century, the last baRolong had left the baTlhaping country.

30 Various early travellers gave descriptions about the baTlhaping and their chiefs the baTlharo ara mentioned occasionally, however, being guests in the Tlhaping country and dependent on the Tlhaping chiefs. After Lichtenstein, the missionary J. Campbell (1816 and 1822) gave a description of the country, people and chiefs in his book "Travels in South Africa" ( 2 vols.) . In his time the missionaries Hamilton and Read began to work among the baTlhaping at Dithakong. In 1820, chief Mothibi and the missionaries of the London Missionary Society

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trekked 50 miles south into the present Kuruman district, where they settled at Maroping near the present hospital at Batlharos and they called the place "New Laatakoon". Soon after, in 1824, the mission station was established on its present site between Batlharos and the village Kuruman (3 miles from the village).

31 In 1820 the Rev. Hamilton was joined by the Rev. Robert Moffat, then still a young man who had lived and was trained as missionary in Namaqualand for three years. Robert Moffat described the life in Kurumana and the baTlhaping in his book "Missionary Labours and scenes in Southern Africa" (London 1842). The baTlhaping did not know at that time how to make use of the perennial water for irrigation purposes, but Robert Moffat who had had experience in gardening soon made water furrows and turned the desert country into fertile gardens.

32 Andrew Geddes Bain and Biddulph travelled through the Tlaping country in 1824 and 1836, and we can read what they saw in the book "Journals of A.G. Bain" (1854), van Riebeeck Society No.30. Cape Town 1949. In 1834, Dr. Andrew Smith led an expedition through the baTlhaping and baRolong country on his way to visit Mzilikazi (Moselekatse), as described in the "Diary of Dr. A. A. Smith 1834-1836", Van Riebeeck Society No.21, 2 vols., Cape Town 1940.

33 Later descriptions on the Tlhaping country were published by A. A. Anderson "Twenty-five years in a wagon ( 11363-18;'.e), London 1888, by J. Chapman "Travels in the interior of South Africa", 2 vols. London 1868 1 by G. Fritsch, "Die Eingebor nen von Hildarika (1863-6) 11 Br€:Islau lc.72, by Gillmore Parkar ""The great thirst land", London 1878, by W.C. Harris "The wild sports of Southern Africa" London 1844, by C.s. Horne "The story of the London Missionary Society 1795-1895", London 1894, by Dr. Emil Holub "Sieben Jahre in Süd-Afrika", 2 vols. Wien 1881, and by Rev. J. Mackenzie "Austral Africa" 2 vols. 1887. What we can learn about the baTlhaping and baTlharo from these books is mentioned in the historical description of the tribes in this book.

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## INTRODUCTION

34 After the Zulu hordes had conquered and devastated large parts of Natal and the present Orange Free State under their chief Shaka and his successor Dingane, various tribes in Basutoland adopted their methods in the early eighteen-twenties and invaded the country of the tribes in the present northern Cape and in the Transvaal. One group of the marauding hordes were the "Mantateas" who attacked Kuruman. However, the baTswana called any of these hordes in the country between 1818 and 1826 "Mantatees". The real Mantatees were baTlokwa under their chieftainess MmaNthatisi. After she had conquered her neighbours, the baFokeng (South-Sotho branch) and some other tribes, she probably withdrew to her home country. Another group, the baFokeng led by Sebetwane, however, were joined on their way to the north by people from various other tribes. It is therefore doubtful whether the baTlokwa of MmaNthatisi took part in the attack of New Dithakong in 1823.

35 The witnesses Robert Moffat and George Thompson called the invaders "Mantatees", but they do not say that they were baTlokwa. Moreover Moffat writes ("Matebele Journals "Vol .2 ,p.81) that the prisoners taken in the battle denied that they were MmaNthatisi's warriors. The invaders, they said, were maPhuting and baTlhakwane under their chiefs Tshwane and Nkarahanye (see E.W. Smith in "Africa", XXII No.4 p.375/6). Before Mzilikazi devastated the western Transvaal completely in 1828-32, there were many conquerors, such as the "Batlhakwane", in the Rustenburg area, Sebetwana's hordes who went to baRotseland in N. Rhodesia, the baTaung of Meletsane who destroyed a Methodist Mission station and baRolong boo Seleka settlements on the Maquassie River and who were defeated by the baRolong at Phitsane (Molopo Reserve) in 1824. One of these hordes called Mantatees, destroyed the Hurutshe capital Tshwenyane in Marico in 1823 and drove the Hurutshe out of their country. Those who settled in the southern part of Marico (Mosega-Sendelings post, south of Zeerust) were driven out by Mzilikazi's Matebele hordes in 1832. It appears however that Mzilikazi's regiments did not invade the baTlhaping country.

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of Kuruman and Postmasburg by P.-L. Breutz*

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36, Kuruman, Vryburg and Postmasburg did not attract The first European settlers, because large tract of the country were so bare, waterless, sandy or stony that with their meagre technical equipment they were not able to bring the water to the surface, just as the natives had not occupied large parts of the country because they could not find water for their stock here. This kind of agricultural development came much later, after prosperity had come from the diamond mines and proper equipment was developed and could be bought, and road transport was organised. Land which was not occupied by the Natives became Government land after 1884, and until recently large tracts of land were populated only here and there by the prehistoric Vaalpens hunters. Thousands of boreholes were drilled for water. The bulldozers of the road makers have opened up the district only during the last 30 years. The limited technical skill of the baTswana could not have made use of this kind of country, they lived at places where they could get water.

37 Postmasburg. There was a small Griqua settlement at Blinkklippen (shiny stones) when the first farms called Swartkop and Droëkloof, were bought by A.J. Viljoen and P.J. Venter in about 1880. Only a few farms were scattered over the area around Blinkklippen in 1890 when it was felt that a central place with a church should be established. On the 6th June 1892 the establishment of a village was proclaimed and it was named after a Ds. Postma, minister of the Dutch Reformed Church. Since 1942 Postmasburg has been a municipal area and since the district of Postmasburg was proclaimed in 1949, two further villages, Daniels Kuil and Olifantshoek were proclaimed, places which had only about 500 Europeans each in 1951 and half that number of Coloureds.

38 In about 1890, the Griqua mined iron in a cave at Gatkoppie. In 1918, diamonds were discovered in this area. During this period the first stores were opened. Their goods came from Kimberley on oxwaggon, which on their way back transported wool, hides, skins and wood. Such a load on an oxwagon was usually 3-3.5 tones and the trek took 14 days. In

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1918 a Native, Plaatje, had found a ruby near a spruit which gave an indication that diamonds were to be found nearby. This resulted in the establishment of the "West End Mine". After ten years mining had to stop for technical reasons. The existence of minerals, such as iron, manganese and asbestos led to industrial development in the nineteen-twenties. Manganese mining began in 1926.

39 The first farmers in the district bred horses and Merino sheep. The Griqua bred Afrikaner and Nakwa sheep which were able to withstand parasites and drought better than other kinds. Persian sheep were introduced in 1910 and Karakul sheep in 1927. Horse breeding retrogressed after motor transport began to develop in the nineteen-twenties. In 1950, 80% of the sheep were Karakul sheep. Cattle farming was not a success in the beginning because of the "Gallamsiekte", i.e. gall papalysis, which the Griqua noticed from 1881 on. Cattle breeding has developed since 1916 after it had been discovered that this disease could be overcome by feeding phosphate containing bone meal. In the dry regions of Kuruman and Vryburg Native cattle die from the same disease if they are not fed bone meal, a necessity which many baTswana are still not aware of.

40 The principal historical events as remembered by the baTswana are as follows:

- 1874 Total eclipse of the sun
- 1874 Great frost and snow
- 1878 Griqualand West war
- 1883 Death of Dr. Rob Moffat
- 1886 Discovery of the gold on the Witwatersrand
- 1891 Mamokawa, a plant coming up after big rains
- 1896 Rinderpest
- 1897 Langeberg Rebellion or Galeshewe and Toto's war
- 1899 Outbreak of Anglo-Boer War
- 1901 Death of Queen Victoria
- 1902 Anglo-Boer war ended
- 1910 Halley's Comet
- 1910 Union of South Africa founded
- 1913 Railway strike

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1914 Rebellion and beginning of World War I  
1918 End of World War I and Great influenza epidemic  
1922 Miners' strike  
1933 Great drought  
1934 Great rains and visit of Prince George  
1936 Death of King George V  
1939 Beginning of World War II  
1940 Eclipse of the sun  
1945 End of World War II.



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## 6 Early and present inhabitants

41 I have no information as to palaeolithic implements which can be found along the Mashowing River and near the sites of ancient rock engravings. Such engravings of the probably more ancient type of prehistoric art, occur in fairly large numbers in the districts north of the Oranje River. In the district Kuruman such engravings are found on the following farms: Branksea, Beeshoek, Gamotep, Konong, Nchwaneng, Steenkamp, Tlapi and Tsening; and in the Hay district on: Beoehoak (Manganese mines), Kheis, Kogelbeen, Niekerk's Hoop, Rocklands, Rooilaagte and Sandfontein. Rockpaintings which were probably painted by a race related to the Bushmen, are to be found on the following farms in the Kuruman district but none in Postmasburg: Grootfontein, Huzley, Nchwaneng and Wonderwerk. Future archaeological excavations will throw more light on what cultures are connected with these paintings and engravings, because the deposits in caves, such as Wonderwerk (on the road from Kuruman to Postmasburg), are so ancient that even the remains of extinct species of animals have been excavated.

42 In this district there are no ancient stone structures as can be found in Vryburg, Mafeking and Taung and which are more numerous in the Marico and Rustenburg districts. This stone-kraal culture is from a time earlier than the Bantu immigration into Southern Africa. It is connected with mining, trading and advanced agriculture and its people were racially related to the Hottentots who may have been influenced by a megalithic culture from the north flourishing in Rhodesia, Katanga, Belgian Congo and Northern Transvaal for its first period from 600 to 900 A.D.

43 In pre-Bantu times the present areas of Kuruman and Postmaaburg were sparsely inhabited by Bushmen, Vaalpens, Kattea and Hottentots in the south. The northern part of Kuruman district was still Bushman and Vaalpens country until not so very long ago. The Vaalpens hunters (i.o. grey bellies) have been described in "The Tribes of Vryburg District",

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Ethnological Publications No. 46, Gov. Printer Pretoria 1959, p. 18 and in "Ancient people of the Kalahari" Afrika and Uebersee Vol. XLOO 1959, p. 15-54, (summary below: paragraphs 44-51), both by P.-L. Breutz. Farmers in Kuruman district remember that their grandfathers made distinctions about the original population in Kuruman; between "korrel-Boesmans", i.e. Bushmen whose hair grows in the shape of isolated peas on the head, and "toutjie-Boesmans" a kind of "bushmen", or better hunters whose hair could be plaited into small "ropes" (=toutjies). The latter were probably people of the Kattea and Vaalpens group.

44 At one time the extinct hunter tribe of the Kattea also lived in the Molop region of the western and also in the southern part of Kuruman district, and on the Nossob River in Gordonia district. They disappeared as a result of intermarriage with the baTlharo whose slaves they were during the last century, and only very few individuals are still found at Khuis on the Bechuanaland Protectorate side.

45 It is difficult to make a distinction between Vaalpens, baKattea and baKgalagadi (baKalahari in their own language), who are neither Khoisan people nor baTswana while the first two are not even proper ancient Bantu. I estimate that one tenth to one sixteen of the present population in the Union Kalahari country, i.e. of about 50 000 (6000 in Gordonia, 24 000 in Kuruman, 12 700 in Vryburg and 6000 in Mafeking districts plus natural increase), are these ancient people who may thus number between 3000 and 5000. The Vaalpens, probably the "toutjie Boesman" of the farmers, lives in all above mentioned Kalahari districts of the Union, while the Kattea lived only in the western parts, mainly the Molopo region of the district of Kuruman. Vaalpens is a word used in the Union for different kinds of hunters in the Kalahari region. The word, meaning grey or pale bellies, refers really to 1/ the Kattea, 2, Kalahari hunters who may or may not be different from the tribal Kgalagadi in the desert of the Protectorate, 3) rare remains of "earthmen" of the

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River Bushman type and 4) a mixture of Bushmen and Kgalagadi, also called Balalasor Bushmen mixed the taller pre-Bantu types of the Ngami, Tati and Tuli areas.

46 In 1886, G. A. Farini found some Kattea four days (60-90 miles or 95-145 km) from Khuis on the way to Lehututu. He gave a description of them in a speech before the Royal Geographical Society: (p. 443) " ... our attention was attracted by a small encampment of nomadic Kattea, numbering about 50 men, women and children, and resembling so far as colour, form, habits and language are concerned, the Bushmen, over whom they have a slight advantage in point of intellect." They erect their huts in the following manner: sticks are driven into the ground in the form of a half-circle bent forward so as to give them a half-oval appearance, and then covered with grass and milk-bush ... the inmates shielding themselves from the western (winds) only. The facial angle of the people appeared little different from that of Europeans: The young girls were perfectly formed, the little black eyed children really pretty, but the old and middle-aged women, some of whom, judging from appearances, might, have seen a hundred years, were the veriest hags. The men were mostly in a state of nudity, and the women wore a piece of skin, in some cases so small, that they might as well have worn nothing ... I consented to six of these people following us, and very useful they proved in gathering the edible bulbs which grow abundantly ... From here we passed on to a Balala kraal, a Bechuana name, meaning poor, where they cultivate beans, melons, kafir corn (sorghum), which they plant in November. To the east of these people exist tribes of Vaalpens, who are their vassals, and who in turn enslave the Bushmen and Kattea." The country appears to have had more and earlier rain in the olden days. Farini makes a distinction between Bushmen, Kattea, Vaalpens (baKalahari), Balala = poor Tswana, and Tswana.

47 A.H. Keane visited the Kattea before 1905 and gives a short description (1905, p.512). Later in "Man Past and Present" Cambridge 1920, he says more about them: p.120/1) " ..... Along the banks of the Limpopo between the Transvaal and S. Rhodesia

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there are scattered a few small groups of an extremely primitive people who are generally confounded with the Bushmen, but differ in some important respects from that race. They are the "earthmen" of some writers, but their real name is Kattea, though called by the neighbours either maSarwa or Vaalpens from the Khakhi colour acquired by their bodies from creeping on all fours into their under-ground hovels. But the true colour is almost pitch black, and as they are only about 4 ft. high they are quite distinct both from the tall Bantus and the yellowish Hottentots and Bushmen. They are the most degraded of all the aborigines, being undoubtedly cannibals, eating their own aged and infirm like some of the Amazonian tribes. Their habitations are holes in the ground, rock-shelters, or caves or lately a few hovels of mud and foliage at the foot of the hills. Of their speech nothing is known except that it is absolutely distinct both from the Bantu and the Bushman. There are no arts or industries of any kind, not even any weapons beyond those procured in exchange for ostrich feathers, skins and ivory. But they can make fire and are thus able to cook. All intercourse with the surrounding peoples being restricted to barter carried on with gesture language for nobody has ever yet mastered their tongue. A "chief" is spoken of, but he is merely a headman who presides over the little family groups of from 30 to 50, and whose purely domestic functions are acquired, not by heredity, but by personal worth, that is physical strength. Altogether the Kattea is perhaps the most perfect embodiment of the pure savage still anywhere surviving."

48 He also mentions A. A. Anderson describing these people as being reddish brown and 132 cm (4ft.5 in.) tall or less. H. Vedder thinks of the possible racial and historical relationship between the Bergdamara and the Kattea. Some people, which A. Smith (in 1835) describes as "Basarua" (maSarwa) and some as "Bakalahari" bear much resemblance to the aforementioned race. A. Smith also takes the "Baclama, an unknown tribe in the northern Kalahari," to be part of this group, however, baTlhama is the Tswana

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word for "foreigners" and in particular Herero. Speaking of the Kgalagadi, hee says of them (P.R. Kirby, 1939, II p. 271/2): "A man of Towan's (Rolong chief Tawana) who is acquainted with the Corannnnas says those in that part of the interior resemble the Corannas and their language is similar. They have hassegays, but no shields; the former they purchase from Towan's people. Formerly they used to have poor hassegays. Have neither cattle nor chiefs, cut all the hair off, use red clay, have no fixed residence, make skerms (wind screens) under a bush. The Baclama are black like the Litabeli (i.e. Leteebele= Zulu). They make wooden frames for houses like Corannas and cover them with skins They wind a riem (leather thong) round the body, attach a piece of skin in front, and raise the organs of generation and fix them in it. Say they kill all visitors who approach them. The Bakalahari (he means seKattea:) is a dialect of the Sechuana, thus...." (24 words, similar to seKgalagadi). The same people may be meant by the following remark: (Vol. II. p.188) "On the other side of this tribe of Bamangwato lived another tribe who spoke a language somewhat like the Corannas. They were tall men of a similar colour to the others (Masarwa?) but had hassegays and not arrows. Part of them lived on the south of the lake (Ngami) and part on the north. Many of them spoke the Bechuana language from associating with the Bechuanas. They could understand only a part of what the Bushmen with arrows spoke. They had the same name as the last, viz. Masaroowa."

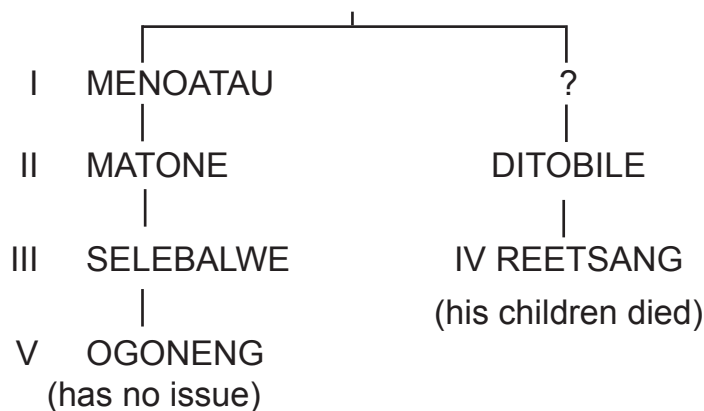
49 To-day the time has passed for making a proper study of the Kattea, although they have not disappeared completely. For over a hundred years (from before 1800 until about 1900) they were the slaves of the Tlharo (a Tswana tribe). Usually certain Kattea were compelled to hunt and work for certain Tlharo families and in time many of them intermarried with the Tlharo, adopted Tswana customs and to-day do not want to be regarded as Kattea. They feel offended if they are asked to tell what they know about their own ancient customs, language and history. Among the population of Khuis, Bogogobe, Kolonkwaneng and Makopong, all villages on both

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sides of-the Molopo River, we may find about a tenth of the population to be Kattea and the racially mixed Kattea being preponderant: in Bechuanaland Protectorate there are altogether about 500-800 and on the Union side of the Molopo, where they are seasonal farm workers, even less. Thus of this ancient race there are little over a thousand souls left. They are another example of how ancient races vanish as a result of intermarriage and extreme poverty.

50 The Tiharo found the Kattea hunting along the dry Nossob River, a tributary of the Molopo. Some of my old Kattea informants still remember some names of their principal chief's genealogy:



The tribe originally lived scattered in the western part of the Molopo region. Before the baNgologa (Kgalagadi section) came to the pans around Lehututu, the Kattea occupied this area (confirmed by Dr. A. Smith in 1835, see P. R. Kirby. 1940, II. p.271). Their next tribal centre was the Makung Pan between Lehututu and the Monong Pan (one and half day's walk distant) and then the Makabole Pan. I MENOATAU was chief in 1835, because Dr. A. Smith met one "Bakalahari" whose tribe formerly lived at Lehututu and whose chief was "MinuaTau". During the time of II MATONE, or soon after, they lived between the Nossob and Tweerivier, or Oup River. His cousin Ditobile was the first man who bartered cattle for skins from the Hottentots (baKgotu), but later the Hottentots attacked them and took all their cattle away. About 1800 chief III SELEBALWS lived near Rietfontein on



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tho Haakschein Vlei (Pan), 25 miles east of Aroab on the South West African border. After that they were more and more scattered by slave raids of the Tlharo and so they retreated into the Kalahari. Finally most of them adopted Tswana customs and forgot their own, which may have been poor and simple.

51 They bury their dead in a lying position facing west, while the Kgalagadi and the Tlharo bury theirs in a sitting position. A goat is usually sacrificed at the time of the burial and goats are also given as bride-price. (They do not readily admit that they give goats as this is not the proper Tswana custom and say they give cows). the Kattaa speak the Tlharo dialect of seTswana, but old people still remember scraps of their own language. Their language had no clicks and they say they can understand the seKgalagadi dialects. The name of their first chief meaning "lion-teeth", is seTswana. It is not certain whether their language has always been an ancient Tswana dialect or whether they took over seTswana from the earliest Tswana immigrants. The Kattea still go hunting now-a-days, but they also raise goats and even larger stock now. Their hunting methods, custom, and modern mode of life are more or less the same as those of the Kgalagadi.

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## The Griqua

52 The Griqua-Hottentots who are still found in Postmasburg and further south in Griquatown are very few in the district of Kuruman. Among the Hottentots they are known as a more advanced class of people. They are usually taller than Hottentots and the greenish and blueish colour of the eyes in some individuals as well as brownish tints of the hair indicate their relationship to European ancestors. They were a mixed race in which the characteristics of the Hottentots predominated. I cannot say how many Grikas there are to-day. In the eighteen-twenties the "Bastards" were estimated at 5000 souls. When Griqualand-east was established they were 4000 members, being one-ninth of the total population of this country. In a way, they are a similar race to the Rehoboth Bastards in South-West Africa.

53. Originally the Hottentot group derives its name from the Cochoqua people's clan, the Grigriqua or Chariguriqua. In 1652, they were said to be without any hereditary chief. Peter. Kolben, in 1713, stated that their descendants were living near St. Helena Bay. Many of them were mixed descendants of Hottentots and the early European colonists, called "Dutch" but also being German, Flemish, French and Poles, who through the influence and power of the Batavian Republic all spoke Dutch. This half-cast tribe for some time lived in the neighbourhood of Piquetberg. They were also called Bastards, a name of which they were particularly proud of. Most of them adopted the names of their European fathers.

54 These half-cast people were induced to migrate from the Colony to the north in order to escape from slavery but they also wished to set up an independent state, free from any extraneous interference. At this time the Dutch governor had in his service a slave named Adam, who served as a cook, and was therefore called Adam Kok. He was born in 1710, and lived to 90 years of age. He founded the Kok family and was the great-grandfather of Adam Kok III who led the great trek to "No Man's Land". He was granted his freedom by the Governor, was present with

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some stock and permitted by the Government to settle at Picketberg, near St. Helena Bay, where his son Cornelius was born. At one time the family also had property at Khamiesberg. Here a number of Bastards and Hottentots gathered round him. Through his long association with the European he had learned more, and had a broader outlook than most of his fellows. He became a leader and father of his people and was appointed chief. After some years he sold his property and migrated with his followers to the country of the Namaqua, where the number of his subjects increased by local Hottentots. Finally he settled at Pella in the far west where Mr. Albertse became his missionary. From here he made long hunting expeditions into the interior as far as where Griquatown and Campbell are now situated. No people lived in the country except stray Bushmen. The hunters also discovered the strong fountains at Klaarwater and other places in Griqualand West. After some years the Griqua trekked north and reached the Oranje River (Gariop). The Bushmen had been cleared out of the country previously by Korana Hottentots and other hunting parties.

55 In 1795, when Adam Kok was still living near the Groat Oranje River, he conferred the chieftainship on his son Cornelius (born 1746) who exercised much influence also on the Korana. At this time nobody owned a waggon except his father. Cornelius could read and write and he ranked already as a Burgher. He had been educated by the missionaries while he had lived at Khamiesborg, and later followed his father on the trek to the north. The Government acknowledged him as the successor to his father and entrusted him the staff of office. Owning horses, firearms and numerous flocks, the token of wealth, he was a great man in the eyes of the people who knew him. The country abounded in game such as duiker, eland, gemsbok, herds of springbok etc. Most of his followers used the bow and arrow for hunting. The tribe absorbed many of the wandering Korana with whom they came in contact. Cornelius is said to have discovered the baTlhaping tribe, living far to the north in the present district of Vryburg. However, before his time Korana hordes had

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carried out their marauding expeditions and had settled further north than Kuruman. The Korana had been on friendly terms with the baTlhaping, as we know from the baTsatsing or baThamaga, being a mixed breed of early Tswana or maKgalagadi and Hottentots. The original country of the Korana was further towards the north-east. From the earliest Tswana history in the Marico-Rustenburg area we learn that Hottentots lived in the country before them and from the ancient pre-Bantu stone kraal settlements (over 100 villages have been found in the western Transvaal and northern Cape Province) we know that they had some cultural relations with the Hottentot race.

56 After the missionaries had established themselves at Klaarwater the Griqua also began to settle around this place. About 1820, we hear, that the Bushmen and Griqua were fierce enemies. Another portion of the Kok family, lead by Jan Kok, were living not far from Modderfontein, to the right of the junction of the Vaal and Orange Rivers, while the missionaries, Anderson and Kramer, were found at Rietfontein with their followers, where some Korana had also settled.

57 Among the Bastard population several bands of bandits were formed, which led a lawless life, plundering and murdering. Some Korana clans were reduced by them to a state of famine and European Farmers were murdered by them. One of these groups was under the leadership of Jager Afrikander, a bastard hunter and his brothers Titus, Klaas, David and Jacobus, who were for some time employed by a certain Piet Pienaar in commandos against Bushmen, Namaqua and others to rob for their master. Pienaar was murdered by Jager Afrikander. Another recognised chief of a group of immigrant Bastards was Barend Barend. He was at war with Jager Afrikander from whom Barend's brother Nicholas took away all the large stock. In 1804, Barend and his people also settled at Klaarwater where they received some education from the missionaries Anderson and Kramer. Barend Barend made an expedition against Mzilikazi in the former baKwena and baKgatla country NW of

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Rustenburg, now Pilanesberg-district, where the villages were burned down, the people killed and not many escaped to a safer area in the vicinity of the Boers in S. Transvaal and N. Free State. One night after his Griqua had raided stock, they were murdered by Mzilikazi's impis. Only a few escaped and 1000 were killed (see "The Tribes of Rustenburg and Pilanesberg districts").

58: Another marauding band was led by John Bloem. And we also hear of people such as Jan Taaibosck, Gert Links, Hendrik Hendriks, Jan Koekman and later in 1836 he Korana Piet Witte-Voet, Saules, Voortouw and Kareepan. The Lieutenant-Governor, General Dundas, ordered a commando against these marauding bands. Cornelius Kok also took part in an expedition against Bandits and his son Adam Kok II was left in charge of the Griqua camp.

59 One small group lived under Cornelius Kok's son also named Cornelius, at Silverfontein and it consisted mainly of Bantu refugees, so-called Orlams, who had joined them and could speak only Dutch. This tribe or rather independent clan, consisted of 215 Orlams, 180 Korana-Hottentots and about 30 Bushmen. Later, in Waterboer's time, it was said that Cornelius was not really a chief, but just a temporary field-cornet. The group was joined by a missionary Sass and his wife who had been driven away from Warmbath by freebooter Afrikander.

60 The old Adam Kok had not accompanied his tribe to the new settlement at Klaarwater, but had retired to the Khamiesberg. Later Adam Kok I went to Philipolis (in the south-western O.F.S.) where a mission station for the protection of Bushmen had been established. To assist in this aim Adam Kok I was recognised as chief. However, the extermination of Bushmen went on and Philipolis became a Griqua place, where Adam was joined by his followers who did not acknowledge Waterboer. Adam Kok also raided, robbed and killed among the Basutoland tribes. He died in 1837/8 and his eldest son first made himself chief. The people refused him and elected another son, Adam Kok III. His tribe was increased mainly

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by the freed slaves in the Cape after the Act of 1834 (a total of 39 000 were freed).

61 (Cornelius Kok had friendly relations with the Bushmen and others in the country which changed after he relinquished control of his people. The Griqua had regarded the country mainly as hunting ground and had soon destroyed all the game around Klaarwater. For a time the Missionaries of the London Missionary Society took the entire management of the affairs of the Griqua into their hands. Dr. Philip advised the people to elect a chief as a civil magistrate and Adam Kok II was chosen. This happened about 1813. Other "Griqua chiefs" were mentioned; however, it appears that the mission chief Adam Kok was the head of them all and that these others were headmen of clans, who did not acknowledge the jurisdiction of Griquatown. Adam Kok was mainly interested in hunting and marauding in the neighbouring country and there was little cooperation with the mission. In 1811, a Christian convert of mixed origin, named Andries Waterboer, joined the Mission at Griquatown. Later Waterboer became the son-in-law of Adam Kok. The missionary and explorer John Campbell described the life in Griquatown in his book "Travels in South Africa" (1815). The Hottentots depend entirely on their stock and the spoils, of hunting, and did not cultivate the soil.

62 The Rev. Campbell had persuaded the people to adopt the name Griqua in place of Bastards and to change the name of their place Klaarwater to Griquatown. He also persuaded them to relinquish a nomadic life and told them that they could become prosperous by staying around the town and adopting laws for the protection of property and life, and that a magistrate should be appointed. Griquatown, at this time, consisted of Griquatown itself, the outposts Campbell and Hardcastle, and a few minor Kraals. The boundary in the west was Langeberg, which Campbell called Vansittart Mountain, where at this time or a little later the baTlharo had settled to become independent of the Tlhaping chiefs. No eastern boundary of the country was mentioned, probably because it was not used for grazing but only for



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occasional hunting expeditions. In the-beginning the Griqua merely took possession of the country they effectively occupied. When they learned the strength of their superior weapons they became more ambitious It was decided that Adam Kok and Barend Barend should continue to act as commanders in affairs affecting public safety and to defend them against enemy attacks. They decided that willful murder and stock theft should be punished and that civil cases should be submitted to a court. Nine magistrates were chosen for the administration and the two chiefs and two missionaries, Anderson and Jantz formed a court of appeal. The boundaries of Griqualand were set up in about 1816/18. All-who agreed to the new laws were entered on a roll.

63 The hunter--and-robber spirit of Adam Kok would not adjust itself to a settled kind of life and he finally abandoned Griqua town with a number of followers. Those who remained behind were of a more settled character. The Griqua chieftainship became vacant and an election took place in a great meeting In 1819 to fill this post. The choice fell on Andries Waterboer. In spite of all the opposition, Adam Kok still found sympathy among a section of his people who denied the authority of Waterboer. They called themselves "patriots", but were termed "rebels" in Griquatown.

64 Waterboer's first official action was to subdue the still unconquered Bushman of the country. East and North-east of Taung there was a Bushman chief, "Owl", who is also mentioned by some of the old travellers. He had maintained peace with the Griqua for 20 years but when he found that his hunting grounds were daily becoming more curtailed, he decided to make the Griqua his enemies and first attacked a Korana kraal and drove cattle away. When Waterboer consequently attacked the Bushmen, Owl was Killed in battle and 70 Bushmen were taken prisoner. After Owl's sons promised to keep the peace, they were given their freedom. Afterwards the Bushmen remained on friendly terms with their neighbours. Waterboer understood very well how to protect and thus attract the small wandering hordes. He punished

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the marauders and killers strictly. The power of the Griqua reached its zenith in his time, but collapsed as soon as his influence ceased. About 1824, Waterboer and his 14 year old son visited the Governor of the Cape where a treaty of friendship was signed between the Governor Sir Benjamin D'Urban, and chief Waterboer, and presents in money and arms were given to the Griqua. A liaison officer Mr. White was sent to reside in Griquatown.

65 In 1861/2, the land (apparently not including buildings) in and around Philipolis was sold by Adam Kok III to the O.F.S. Government for £4000. The Griqua migrated across Basutoland to the No-mans-land of parts of the present Matatiele, Umzimkulu and Mount Curie area. The trek consisted of about 2000 souls with over 20 000 head of small and large stock, of which much was lost in Basutoland, and 200 vehicles. The new Griqua state, however, proved to be inefficient and ended as complete failure. It was annexed by the British under Sir Henry Barkley in 1874. Adam Kok III died on 30th Dec. 1875. The Griqualand-east country was about 5000 sq. miles in extent and every Griqua family could have had a farm of about 1500 morgen or 3000 acres. However they were too lazy to work and develop the land with the result that they fell into extreme poverty, and disorder ruled their little state. Griqualand-East then comprised the present Kokstad, Matatiele, Cedarville, Franklin, Umzimkulu, Mount Ayliff, Mount Frere, Qumbu, Tsolo and Mount Fletcher, districts or areas which had been called No-mans land at the time of Adam Kok's trek into this area. Today this part is prosperous farming country with important agricultural and economical activity .

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## INTRODUCTION

## The Bantu Tribes

66 the Bantu tribes in Kuruman district are baTlhaping and baTlharo. The baTlhaping originally lived on the Vaal River near its confluence with the Harts River, where they had gone in a time of starvation and where they had begun to eat fish and were therefore named the "people of the place of the fish" ba-tlhapi-ng. Their original tribal name is unknown, however, they have their totem, thole =kudu in common with the baRolong. Whether they were originally baRolong or not, will be discussed in the historical chapter on the baTlhaping. 160 years back the baTlhaping lived in the present Vryburg district at Dithakong and may have used parts of the districts of Kuruman and Taung as temporary grazing areas. Chief Molehabangwe's son Mothibi changed his residence every few years, got a Hottentot wife Tsidi, in Griquatown, lived at Dikgatlong, i.e. the confluence of the Vaal and Harts Rivers and later occupied the present district of Taung and parts of Kuruman. Before he died his country was too big to control and he had to distribute parts of it among his sons and brothers. Also the baTlharo were admitted as guest tribe in the western part of Kuruman during his rule. For the older history of the baTlhaping see paragraphs 366-376 below and the genealogical table of Chiefs.

67 The baTlharo or багаMothlware are, as also the baTshweng, related to the baHurutshe from which a group of young people broke away about 300 years ago. They first followed the Molopo River far to the west and finally settled at the foot of the Langeberg or Majeng, situated West of Olifantshoek in Kuruman and in the northwestern corner of Hay and Postmasburg districts. Towards the beginning of the last century they settled in the area of the present Lower Kuruman Reserve, where they are today. When the first European travellers passed through the country the baTlharo had just begun to move to Khuis and later to Heuning Vley (Chowe) to escape the superiority of the baTlhaping chiefs. Their history and a genealogical table of the chiefs will be given also in the chapter on the history of the baTlharo

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of  
Kuruman and Postmasburg by P.-L. Breutz*

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68 Near the village of Kuruman, i.e. in the Maruping, Seoding, Konong and other areas, baTlharo, baTshweng and baTlhaping live mixed. This mixture is not harmonious and is especially characterised by baTlharo influence and control over a predominant baTlhaping population, with the result that its political organisation is not functioning today. A disorganisation had originated from the Langeberg Rebellion after which they had no traditional chiefs for about 50 years. The administration delayed the reappointment of chiefs and reorganisation of the order in the tribes too long and when it came to resuscitations of the old dynasties, this was done too hastily. The Locations which were under recognised headmen were allocated to one or the other chieftainship without enough investigation about the ethnic background. Some reserves tend to become independent of the chief because they are far from the chief and isolated. The reason for the existence of such outlying reserves is that during the last century some baTswana married Griqua wives, received land allocations from the Griqua chief Waterboer and thereafter further baTswana poured into the new tribal area, which the Griqua lost because they had no strict political control over them. A reorganisation of the headmanships under the chiefs and even of the chieftainships may one day become necessary.

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Introduction  
7 Urban Location and Bantu residents

69 In the districts of Kuruman and Postmasburg An urban Native population lives in Kuruman, Debeng, Postmasburg, Olifantshoek and Daniels Kuil. Kuruman and Debeng urban locations, while in the other small European villages Africans and Coloureds live in European area. The Kuruman Location was established in 1926, the Debeng Location in 1958 (Gov. Notice No. 866).

70 Several mining companies in Kuruman district have their own small compounds for labourers at Black Rock, Mansfield, Breby, Riries, Maremane, Smartt, White Rock, Asbes, Mount Vera, and Devon. In the district of Postmasburg mine compounds are at Beeshoek, Palingpan, Glossam, Vrece, Bishop, Manganore, Doornput, Lotatla, Welgevonden, Lukasdam, Lime Acres, and Groenwater, the total number of mineworkers being 5200 in the district.

71 The population census figures are as follows:

	Europeans	Coloureds	African	Asiatics
Kuruman	1,329	350	904	13
1946	1,763	377	2,487	12
1951	1,997		1,136	
1960	2,634	951	2,502	10
Debeng				
1936	249	83	107	-
1946	219	14	128	1
1951			180	
1960	271	256	384	-
Postmasburg				
1936	879	97	660	8
1946	898	126	1,081	-
1951	1,390	380	1,042	-
1960	1,405	750	2,567	-
Olifantshoek				
1936	333	17	373	6
1946	384	86	498	-
1951	448	257	466	-
1960	561	14	772	-
Daniels Kuil				
1936	348	295	255	6
1946	508	248	460	4
1951	572	501	371	-
1960	543	656	772	15

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of  
Kuruman and Postmasburg by P.-L. Breutz*

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72 In April 1960, 221 males and 305 females, most of them domestic servants, are housed in the European Area of Kuruman. At the same time in the Kuruman Location the population was as follows:

## Natives

630 males under 18 y. old, 636 fem. under 18 y.old,  
535 males over 18 y.old, 464 fem. over 18 y.old,

total 2, 431 Bantu

## Coloureds.

49 males under 18 y. old, 49 fem. under 18 y. old,  
30 males over 18 y. old, 38 fem. over 18 y. old,

total 166 Coloureds.

73 The Kuruman village Location which adjoins Kuruman on the Vryburg road has become too small and will be moved to a new area soon. The old Location has between 400 and 450 stands, A new location or "Bantu Village" is being planned 4 miles from Kuruman Crown Reserve, Seeding area, on the road to Battle Mound. The area of the new Location is 1 sq. mile or 302 morgen. The size of the stand is 120 ft. by 180 ft., as laid down for all Bantu villages in the whole Union. If allowance is made for schools, churches, shops, clinic and offices, I estimate that the new village should have about 800 stands available which allows also private registration of the



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## INTRODUCTION

plots in the name of the owners. At present many workers stay in the Seeding tribal area but will probably move to the new Bantu-village.

74 The management of the present, old, Location is by a Location Superintendent who is assisted by one Native Constable. People build their own houses on the stands and pay for sanitation, water and rent for the stand at the rate of 4s. per month.

75 In the old Location there are three schools with an enrolment of 624 pupils. The principal churches in the Location are the London Missionary Society, Methodist Church of S.A., Roman Catholic Church and Apostolic Faith Mission. The Location has two Bantu owned shops. All these facilities are not yet planned for the new Bantu-village.

76 In the old Location there is one clinic under supervision of the municipal health inspector. The staff consists of 2 African nurses and the district surgeon comes on certain week-days to the clinic. This clinic has no beds, because the mission hospital at Batlharos is not far from the Location.

77 Only a few criminal offences have been committed in the municipal Location. Practically no daggasmoking offences or burglaries are committed. The main offence is the brewing of a harmful kind of Native beer. No political agitation occurs in the Location and very few visitors come from the large European towns.

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## INTRODUCTION

## 8 Numbers and distribution of the Bantu Population

78 In May 1946, August 1951 and September 1960 a Population Census was held throughout the Union of S.A. The figures for the tribes and sections under the headmen are given under section 5 for each tribe below and are extracted from this material. Roughly 15 to 20% should be added to the totals to account for persons missed by the census. It may also be assumed for further estimates that the Bantu-population has increased by 9% from 1946 to 1951 and by a further 1.8% to 2% per year (average of the Union of S.A.) since then. It will be noticed that the population figures for the Reserves have not increased or even decreased according to the Census of 1951 compared with the census of 1946. This was due to the fact that the census was taken during the harvesting time when thousands of baTswana work for a short period on the European farms as harvesters. For this reason the date for the 1960 census was fixed for a time when these harvesters are back in their home villages.

79 I estimate that the district of Kuruman has (in 1960) a total Bantu population of 47,000 to 49,000, and the district of Postmasburg 22,000, to 27,000 persons. Previous figures for the two districts according to census were as follows: (before 1949 the Hay district covered another area as the Postmasburg district after its redefinition in 1949).

Year	Urban	Rural	Males	Females	Total Bantu
Kuruman:					
1921	962	14,102	7,263	7,801	15,064
1936	1,384	21,093	11,327	11,150	22,477
1946	2,113	26,190	14,319	13,984	28,303
1951	1,316	20,763	10,775	11,304	22,079
	(lower figures due to transfer of part of the district to Postmasburg)				
1960	3,287	39,177	22,556	19,908	42,464

continued on next page.

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Year	Urban	Rural	Males	Females	Total Bantu
Hay :					
1921	633	4,329	2,582	2,380	4,962
1936	3,798	13,961	4,421	3,736	8,157
1946	1,846	8,240	5,452	4,634	10,086

## Postmasburg :

1951	1,874	16,067	11,834	6,107	17,941
1960	3,827	15,923	13,023	6,727	19,750

The high Bantu population figure for the district Postmasburg is due to the large number of mine workers which can also be seen from the fact that twice as many men as women live there.

80 The population figures of all races of the districts compare as follows:

Table VI

Year	Euro-Asiatics peans	Coloureds	Africans	All Races
------	------------------------	-----------	----------	-----------

## Kuruman district:

1921	4,733	17	1,868	15,064	21,682
1936	7,030	20	2,637	22,477	32,164
1946	6,743	14	2,477	28,303	37,537
1951	4,797	28	1,675	22,077	28,577
(Lower figures for 1951 are possibly due to the re-definition of the district boundaries by which part of Kuruman was transferred to Postmasburg).					
1960	5,781	11	3,038	42,464	57,294

## Hay district:

1921	4,499	3	3,849	4,962	13,313
1936	5,104	11	4,487	8,157	17,759
1946	4,556	-	4,924	10,086	19,566

## Postmasburg district:

1951				17,941	
1960	5,666	15	5,481	19,750	30,917

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## INTRODUCTION

81 The population density per sq. mile cannot be given separately for Europeans and Bantu, because nearly half of the Bantu population lives on European farms. The density of population for the whole district of Kuruman in 1951 was roughly 3 persons per sq. mile, which even includes mine workers who are temporarily in the district. According to the population figures of 1960 the density is  $5\frac{1}{2}$  persons per sq. mile. In Postmasburg district the correspondent figures are  $2\frac{1}{2}$  persons per sq. mile, in 1951 and  $4\frac{1}{2}$  persons per sq. mile in 1960. The real density of population in the district of Postmasburg is about  $\frac{1}{3}$  less because of the large number of mine workers who do not make a living from the agricultural production of the district, nor stay there permanently. The density of population in the Native areas of the Kuruman district was 8 persons per sq. mile in 1951.

82 In 1946, the masculinity was about 110 for Europeans and about 95 of the Bantu (i.e. more men than women). The increase of the Native population in Kuruman district between 1921 and 1946 was roughly 90%. The exact birth and death rates cannot be stated, because not all Natives report births (especially in 1953 when the registration started). In the office of the Commissioner of Bantu Affairs the following births and deaths were registered since a systematical births and death register is held.

Table VII

Year	Kuruman		Postmasburg	
	Births	Deaths	Births	Deaths
1953	487	284	196	98
1954	612	248	202	130
1955	602	289	257	114
1956	604	228	253	115
1957	777	244	226	111
1958	652	274	253	178
1959	768	342	286	135

## INTRODUCTION

83 The accompanying tables show the distribution of population according to the census of 1946 and 1951. The figures of the 1960 census were not elaborated according to sub-enumerator areas at the time this book was ready for printing. Table No.VIII for Kuruman and IX for Postmasburg show the distribution by classification of land. Because the 1951 census was taken during the harvest time, more Natives than usually resided on European farms and appear there, and less residents were recorded for the reserves because they were away as harvest workers.

84 Because a small minority of Bantu speak other languages than seTswana in the district of Kuruman and because the number of tribal Tswana is very small in Postmasburg as seen from tables VIII and IX, only the totals of speakers of various languages are given for the whole district and not in detail of census sub-enumerator areas. Table X. Union Bantu languages on page 49.



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Table No.VIII  
KURUMAN DISTRICT, POPULATION CENSUS

Distribution of population by classification  
of land.

Area	1946 census		1951 census		1960 census
	m	f	m	f	
District total	14,319	13,984	10,775	11,304	42464
Rural total	13,351	12,839	10,199	10,564	39177
Urban total	968	1,145	576	740	3287
(figures for individual urban areas cf. par. 71,72)					
On European and other farms	4,780	4,582	3,525	3,017	13895
Mines	2,506	627	931	415	4931
Construction Gangs	73	3	25	-	
On Trust Farms	721	790	not classified		13895
Native privately owned land	84	57			473
Tribal areas:					
Batlharos	451	719	389	592	-- 1812
Gamopedi	426	543	399	480	-- 1761
Maropeng	415	519	281	372	-- 1286
Maipeng	298	386	250	302	-- 920
Tsineng	464	635	290	377	-- 1244
Maipiniki	390	506	306	370	-- 1126
Logobate	272	312	365	407	-- 1091
Botheteletsa Res.	295	385	290	348	-- 1598
Manyeding Res.	325	421	265	314	-- 1376
Metsi Matsi Res. (Vlakfontein)	252	295	190	280	-- 492
Old Konong Reserve	190	180	211	246	-
New Konong	-	-	-	-	346
Gatlhose Reserve	664	822	?	886	2811
Maremane Reserve	298	380	332	429	1843
Khuis	72	110	27	41	282
Mapoteng	86	102	-	-	
Mamorato	-	-	404	526	1890
Seoding	335	450	-	-	
Old Smouswane	nothing indicated by census.				
New Smouswane	-	-	-	-	
Tribal area total	5,182	6,778	-	-	20351



## INTRODUCTION

Table No.IX

## POSTMASBURG DISTRICT, POPULATION CENSUS

Distribution of Bantu population by classification  
of land. (was Hay district)

Area	1946 census		1951 census		1960 census
	m	f	m	f	
District total	3,310	2,563	11,834	6,107	19,750
Rural total	2,943	2,189	10,969	5,098	15,923
Urban total	367	374	865	1,009	3,827
(figures for individual urban areas see par. 71).					
On European and other farms	2,300	1,994	3,130	2,869	
Mines	637	195	6,980	1,232	
Construction gangs	-	-	52	33	
Other areas	6	-	86	63	
On Trust farms	-	-	-	-	
Nat. priv. owned land	-	-	-	-	
Tribally owned land	-	-	738	931	1837
Crown land	-	-	-	-	
Tribal Areas:					
Groenwater Reserve	-	-	298	382	879
Skynfontein Reserve	-	-	440	549	958

## INTRODUCTION

POSTMASBURG DISTRICT, POPULATION CENSUS  
Distribution of Bantu population by classification

Table No. X				
Language		1946	Kuruman 1951	Postmasburg 1951
seTswana	rural	22,367	18,792	10,902
	urban	1,518	1,124	1,517
S-Sotho	rural	475	72	933
	urban	14	6	79
sePedi	rural	41	11	184
	urban	2	-	3
seNdebele	rural	38	3	43
	urban	-	-	1
tshiVenda	rural	-	2	13
	urban	-	-	2
Shangaan	rural	15	6	107
	urban	359	-	6
isiXhosa	rural	726	320	1,505
	urban	73	69	174
isiZulu	rural	200	72	458
	urban	6	2	21
isiSwazi	rural	28	14	49
	urban	31	2	1
extra-Union languages	rural	278	?	?
	urban	15	?	?
unspecified	rural	884	320	775
	urban	86	42	54
Other Union languages	rural	1,138		
	urban	9		

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of  
Kuruman and Postmasburg by P.-L. Breutz*

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85 The number of tax-payers gives an indication for an estimate of the strength of the total population, including workers who are absent from the tribe, if this number is multiplied by the factor  $4\frac{1}{2}$ . Until 1956 the number of taxpayers was obtainable in the local Native Commissioner's office. Since then a re-organisation has taken place by which the reference-book system has been centralized in Pretoria. Since 1960 the district offices are again able to give the number of taxpayers for the individual chiefs and headmen. The numbers of tax-payers or reference books issued are given on table No. XI, page 51.

86 Table No.XII shows the relation between ages and marital condition for the district Kuruman. The figures are only available from the 1946 census. This table is on page 53.

87 The literacy and knowledge of the official languages by the Bantu according to the Census of 1951 is indicated in tables No.XIII and XIV on pages 54 anti 55.

88 A rough estimate of foreign Natives from Portuguese East Africa, Nyasaland and Rhodesia is taken to be about 300 in Kuruman district and 400 in Postmasburg district. Natives from the Bechuanaland Protectorate who work mainly on the European farms are roughly estimated to be 2000 in Kuruman. Those from Basutoland cannot be estimated, but there are more than 500 in Kuruman. In Postmasburg about 4000 Natives from the Protectorates, mainly Bechuanaland Protectorate, work on European farms and in the mines.

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INTRODUCTION  
Table No.XI

Number of Taxpayers in the districts of Kuruman and Postmasburg.			
Area or tribe	Taxpayers		Local Taxpayers
	1956	1959	1959
BaTlharo at Batlharos (under chief Toto)	540	1,151	196
" " Khuis	168	378	36
" " Maphiniki (Maipennecke)	432	777	108
" " Maipeng	324	627	76
" " Gamopedi	396	838	138
" " Tsining	660	1,186	106
" " Gatlhose Res.	816	1,880	181
" " Maremane Res.	396	1,122	93
Batlhaping and BaTlharo at Seoding	420	948	83
Batlhaping at Maroping	444	873	89
Batlhaping at Camden (under chief Petlhu)	612	1,246	156
" " at Manyeding	372	699	73
" " Bothetheletsa	228	496	66
BaTshweng at Mecwetsaneng	?	353	84
Batlhaping at Vlakfontein	264	450	53
Batlhaping at Legobate	?	500	48
Batlhaping and baTshweng at Konong	216	401	45
Batlhaping at New Smouswane (Ellendale)	108	251	22
Total for Tribes	6396	14176	1653

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of  
Kuruman and Postmasburg by P.-L. Breutz*

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## INTRODUCTION

Area or tribe	Taxpayers	Local Taxpayers	
		1959	1959
On European farms in Kuruman		c.1000	-
Total for the district Kuruman		c 16000	53
BaTlharo at Groenwater		199	61
BaTlharo at Skynfontein		309	44
On European farms in Postmasburg			
Total for the district Postmasburg		c. 7000	105



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## INTRODUCTION

Table No. XII

KURUMAN DISTRICT  
RELATIVE AGE AND MARITAL CONDITION  
(Census 1946)

Years of age	Single		Married		Widowed		Divorced		Unspec-	Total	
	m	f	m	f	m	f	m	f	ified	m	f
0- 4	2527	2499	-	-	-	-	-	-	-	2527	2400
5- 9	2266	2213	-	-	-	-	-	-	-	2266	2213
10-14	1870	1745	-	-	-	-	-	-	-	1870	1745
15-19	1422	1283	14	80	-	2	-	-	1	1436	1366
20-24	820	585	160	465	3	19	-	7	8	787	1080
25-29	567	265	418	681	4	25	2	9	-	991	981
30-34	263	111	562	619	17	48	1	11	1	844	789
35-39	135	55	566	451	26	59	4	9	3	734	574
40-44	63	47	433	439	22	80	-	9	2	520	577
45-49	40	17	442	369	24	107	3	7	-	509	500
50-54	18	7	315	276	24	113	1	6	4	360	394
55-59	12	12	245	150	17	82	-	4	-	274	248
60-64	12	12	235	189	26	158	1	6	-	274	365
65-69	9	3	212	88	25	90	2	-	1	248	182
70-74	4	3	138	71	31	117	3	4	1	176	199
75-79	3	2	72	30	23	50	1	-	-	99	82
80-84	2	3	67	21	13	83	-	-	-	82	107
85-89	3	2	33	8	9	18	-	1	1	45	30
90-94	1	1	26	10	6	23	-	-	-	33	34
95-99	-	1	13	5	3	7	-	-	-	16	13
100-104	-	1	1	-	-	5	-	-	-	1	5
over 105	-	-	3	1	-	1	-	-	-	4	2
under 21											
urban	571	656	1	8	-	-	-	1	2	573	666
under 21											
rural	7764	7291	46	220	1	9	-	2	4	7812	7525
over 21											
urban	140	192	233	212	18	64	2	11	2	395	479
over 21											
rural	1575	721	3684	3512	258	1011	16	59	17	5539	5314

Totals 10050 8860 3964 3952 277 1084 18 73 25 14319 13984

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of  
Kuruman and Postmasburg by P.-L. Breutz*



## INTRODUCTION

Table No. XIII

## NATIVE KNOWLEDGE OF THE OFFICIAL LANGUAGES

(Census 1951)

Kuruman

	Urban		Rural		Total
	m	f	m	f	
<u>Native language literacy</u>					
Read only	9	13	148	122	292
Read and write	172	265	1336	1625	3398
Neither	402	462	8712	8809	18385
Unspecified	-	-	3	8	11

Afrikaans Literacy

Read only	7	10	36	37	90
Read and write	71	72	170	157	470
Neither	498	658	9988	10361	21505
Unspecified	-	-	5	9	14

English Literacy

Read only	7	12	93	98	210
Read and write	94	143	294	340	771
Neither	475	585	9808	10118	20986
Unspecified	-	-	4	8	12

Language Spoken

Native lang. only	199	246	6600	7670	14715
Nat.l. + English	20	13	194	232	459
Nat.l. + Afrikaans	292	381	3058	2361	6092
Nat.l. + Engl.+ Afrik.	47	79	211	177	514
English only	-	-	1	1	2
Engl. + Afrikaans	2	4	7	3	16
Afrikaans only	15	13	94	88	210
("Orlaams")					

## INTRODUCTION

Table No.XIV

## NATIVE KNOWLEDGE OF THE OFFICIAL LANGUAGES

(Census 1951)

Postmasburg

	Urban		Rural		Total
	m	f	m	f	
<u>Native Language literacy</u>					
Read and write	276	321	1537	518	2642
Read only	38	44	55	16	153
Neither	551	644	9377	4564	15136
Unspecified	-	-	-	-	-

English Literacy

Read and write	113	124	354	225	1016
Read only	39	50	171	18	278
Neither	713	835	10443	4855	16846
Unspecified	-	-	1	-	1

Afrikaans Literacy

Read and write	111	128	439	132	810
Read only	49	43	53	18	163
Neither	705	838	10477	4948	16968
Unspecified	-	-	-	-	-

Language Spoken

Native lang. only	171	187	5883	1878	8119
Nat.l. + English	8	3	496	96	603
Nat.l. + Afrikaans	500	613	3916	2778	7807
Nat.l. + Afrik.-Engl	176	196	454	176	1002
English only	-	-	-	-	-
Engl. + Afrikaans	-	3	8	4	15
Afrikaans only	10	7	198	160	375
Unspecified	-	-	14	6	20

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9 Synoptical table of Population  
in relation to land and stock.

89 The accompanying table No. XV deals with the districts of Kuruman and Postmasburg showing the ratios of population to land and stock owned by the baTswana. Population figures refer to estimates based on the census results of 1946 and 1951 and to stock figures of the agricultural census of 1960. Table XV is on page.

90 The average holding of stock in the reserves is 160 C.U. (cattle units) per 100 pop. in Kuruman and 180 C.U. per 100 population in Postmasburg district. One C.U. is one bull, ox or horse, or 5 head of small stock or calves. Stock figures for Trust farms are correct, but those relating to Reserves are higher in actuality because many Natives avoid telling the truth about the stock they own. If these figures are compared with the number of injections given by the stock inspectors they should be roughly 15% higher; (figures in brackets are not included in the total).

## 10 Farms and Native agriculture

91 One sixth of the district is Native area, consisting of:

1) Reserves and Crown land which are proclaimed as Scheduled Areas Act No.27 of 191.3 with 299,434 morgen (in 1960).

2) Trust vested farms of 42,559 morgen and

3) Trust purchased farms of 116,211 morgen form the main part of the Released Areas No.6 and 7, which are defined by the first Schedule to Act No.18 of 1936. The total Trust area is thus 158/770 morgen. The total Native area, Reserves and Trust, is 458,704 morgen.

92 The following Native Reserves are in the district of Kuruman:

TABLE No. XV. SYNOPTICAL TABLE OF POPULATION IN RELATION TO LAND AND STOCK. DISTRICT KURUMAN

TRIBE AREA, HEAD	POPULATION CENSUS 1960 (not incl. absentees)	AREA in morgen incl. Trust miles	CATTLE UNITS in 1960	POPULATION per sq. mile	C.U. per 100 per- sons	C.U. Over- p. sq. stocked mile
baTlharo Lower Kuruman Nat. Res. Chief TOTO (incl. Extension) Chief's place BaTlharos Trust farms	(8149) 1812	97826 incl. - Logobate approx. - 25000	323.9 82.8 (estim.) 3500	2935 (25.1)		
baTlharo Maremane Nat. Res.	1843	13258	43.9	1985	22.6	
baTlharo Khujs-Bogogobe	282	19020	63	1583	6.3	
baTlharo Maipeng	920	incl. in Lower Kur. Nat. Res.	-	2529	-	
baTlharo Gamopedi	1761	do.	-	3432	-	
baTlharo Maphiniki	1126	do.	-	2330	-	
baTlharo Gatlhose Nat. Res.	2811	55099	182.4	5812	12	
baTlharo Tsining	1244	incl. in Lower Kur. Nat. Res.	-	3759	-	
baTlhaping & baTshweng Seeding & Crown Res.	1890	18186	-	1163	-	
baTlhaping Maroping	1286	incl. in Lower Kur. Nat. Res.	-	327	-	
<b>TLHARO CHIEF TOTAL</b>	<b>14.975</b>	<b>192.689</b>	<b>696</b>	<b>29.355</b>	<b>21.5</b>	<b>199 43 152%</b>
baTlhaping (Phuduhutswana) Chief O. PHETLHU on Trust farms	(estim.) 6885	63422	210	(estim.) 5000	-	
baTlhaping (do.) Manyeding Nat. Res.	1396	21818	72.2	2507	15.2	
baTlhaping (do.) Bothetheletsa Nat. Res.	(no separate figures available, both areas together)		-	1611	-	
baTshweng Metšwetsaneng	1598	16984	56.2	1436	28.5	
baTlhaping (Phuduhutswana) Metse Matsi/Vlakfontein	630	5831	19.3	577	32.6	
baTlhaping (Phuduhudu) Logobate	1091	(estim.) 7000	23.1	978	47.2	
baTlhaping mixed New Smouswane	(estim.) 400	17190	56.9	1584	7	
baTlharo & baTlhaping New Konong	(estim.) 850	12475	41.3	1525	20.6	
<b>TLHAPING CHIEF TOTAL</b>	<b>12850</b>	<b>144720</b>	<b>479.2</b>	<b>15218</b>	<b>26.8</b>	<b>118 31.7 105%</b>
<b>TRIBAL TOTAL KURUMAN</b>	<b>27825</b>	<b>347409</b>	<b>1175.2</b>	<b>44573</b>	<b>23.6</b>	<b>160 37.8 128%</b>
baTlharo Groenwater	829	13840	45.8	1806	18.1	
baTlharo Skeynfontein	958	15111	50	1428	19.1	
<b>TOTAL TRIBAL POSTMASBURG</b>	<b>1787</b>	<b>28951</b>	<b>95.8</b>	<b>3234</b>	<b>18.6</b>	<b>180 33.7 112%</b>

Excerpts from Ethnological Publication No. 49, *The Tribes of the Districts of Kuruman and Postmasburg* by P.-L. Breutz



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## INTRODUCTION

Morgen

Lower Kuruman Reserve (comprising the area  
105,050  
of Batiharos, Maroping, Gamopedi, Maipeng,  
Tsining, Mapiniki, Legobate)

Seeding in the Kuruman Crown Reserve	29,185
--------------------------------------	--------

Khuis (established by Act 36 of 1931), comprising the farms Khuis (10,000 mgn.), Bogogoba (6955 mgn,) and Police (2067)	19,021
---	--------

Manyeding Native Reserve	21,820
--------------------------	--------

Bothetheletsa Native Reserve	16,985
------------------------------	--------

Vlakfontein or Metsi Matsi Native Res.	5,831
--	-------

Gatlhose Native Reserve	57,939
-------------------------	--------

Maremane Native Reserve	14,250
-------------------------	--------

New Smouswane Native Reserve (comprising the farms: Ellendale, Cardington, Kookfontein with the portions of Victory and Uitkyk, Kamer and Middeldale) by Procl. 234 of 1951	12,163
---	--------

New Konong or Thamoanche Block (comprising the farms: Cottenend 2073 mgn, Thamoanche 4,025 mgn, Nyara 4540 mgn. with the portion A, B and Volmoed, Church Hill with the portions Church Hill half of 807 mgn. west of the road, Eenzaamheid 1000 mgn., Esperanza 720 mgn., Once More 1277 mgn., Onverdeeld 1000 mgn., B and C of Onverdeeld 200 mgn., Smalldeal 249 mgn., Witputs portion A 499 mgn.) Scheduled Area by Proclamation No.191 of 17.6.1960	17,190
--	--------

Total of the Reserves, i.e. Trust vested, Non-quota land	299,434
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93 There is only one Native privately owned farm in the district: Bailybirth portion 2 of portion A, with 500 morgen, owned by Jacob Oss.

94 The following farms are Crown Land vested in Trust: in the "Horse Shoe Block".

	morgen	sq. rds.
Ardath	5,170	
Adderly, remaining extent	2,013	40
Ekron	1,513	
Erfplaas	1,513	
Deerward, western portion	2,188	100
Easthill, part of South-hill	1,502	111
Ewbank, remaining extent	2,040	426
portion Klein Begin	1,020	222
portion Charlesdale	2,040	414
Kangkuru, remaining extent	1,551	118
Kuruman Crown Reserve, eastern portion with Gantolelane	18,186	-
Loch, remaining extent	1,021	495
Minto, portion remaining extent	1,477	309
Rouxviliportion Marthasdal	1,000	2
Rus Plaas, portion of Mora Sehuba	1,000	2
Skaapkraal, portion of Letchulachu	1,022	22
Tweelingspan, portion of Scattergood	2,000	21
Vleiplaats, portion of Rowell	1,086	260
Vryheid, portion of Lammermoor	2,129	578
Wingate, portion remaining extent	2,000	3
portion Hertzog,	2,000	4
portion Bylfontein,	1,250	3
portion Jagtveld,	1,942	95
Total Trust Vested	42,559	morgen



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95. The following farms are Trust farms, purchased after 1936; (Quota):

	morgen	sq. rds.
"Aaanlas" portion of Gamokagaal	470	
"Albania" portion of Kangkuru	1,551	115
Albert	2,245	116
"Alva" portion of Witnesham	695	268
"Annex", portion of Kgatlagomo	500	
"Annex Hamlet" portion of Petersham	209	599
"Annex Karnden" portion of Nieuwoudts Rust, vortion of Gagatsaning	502 (71.76 sq.ft.)	
Asser Goliaths Building Let	1,443	45
Bailybrith, portion A	1,546	350
remaining extent	1,546	34
"Bothasdal", portion of Rustfontein originally Fairfield	1,100	7
"Bothasrust", portion of White Ladies	600	
"Bothasville", portion of Loch	400	
Bushy Park	1,505	516
"Cecilia", portion of Drieloop of Golington	1,000	1
"Charlesrust", portion of Zero	1,200	5
Church Hill, part.of portion	807	
remaining extent east of the road		
Colston	1,510	45
"Cornelisrus", portion of Petersham	1,400	9
Depatholong, remaining extent,	2,035	473
" , annex	500	

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	Morgen	sq. rds.
"Doornfontein", portion of Kgatlagomo	1,000	1
"Drieloop", portion of Golington	1,465	277
"Eensgevonden", portion of Petersham	500	1
Evertort	2,718	-
Fairfield, remaining extent	1,994	32
"Excelsior", ptn. of Rustfontein	825	1
Fairview, portion Witnesham	695	263
Fairview, portion Florina of Witnesham	695	274
Gagatsaning, remaining extent	1,069	352
Gamokagaal, remainjng extent	3,047	384
Gannafontein, portion Kikahela	2,066	215
Ganghae, remaining extent	1,535	373
Gara-dea-Chomo	1,590	98
Golington, remaining extent	2,065	279
"Hamlet", portion of Witnesham	521	352
Heiso	3,122	552
"Kamden", portion of Gatsaning	600	2
"Kamden Annex"	502	
"Kareepan", portion of Petersham	500	(121 sq. ft.)
Kgatlagomo, remaining extent	2,078	597
Kikabela, remaining extent	3,000	1
"Klaarkom", portion of Zero	600	3
"Kleinbegin" portion of LecherLachu	761	-
("Kugoba," portion of Dipatholong 11,670) (allocated to Vryburg district for administrative purposes)		
"Kruisaar", portion of Depatholong	300	5

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	morgen	sq. rds.
"Kruisaar" portion B., Depatholong	900	2
"Liefste", portion of Petersham	500	
Magagafero	3,059	7
"Magaladi", portion of Rowell	1,580	-
"Magaladi Annex" - do -	913	338
Maketlho, remaining extent	1,977	273
"Meriba", portion of Colston	1,815	9
"Meyerton" portion of Gagatsaning	534	471
Minto, remaining extent	2,411	304
Motlbong	3,355	
Montontonyane	1,044	385
"Nieuwoudtsrust", portion of Gagatsaning	502	210
"Palmietfontein", portion of Bushy Park	1,513	267
"Perskiepunt", portion of Gamokagaal	500	
Petersham, remaining extent	627	234
Rowell, portion "Doornpan"	699	591
Rowell, remaining extent	980	514
"Rustfontein", portion of Fairfield	440	2
"Stillerust", portion of White Ladies	1,000	3
Sunrise	1	599
Tsaelengwe, remaining extent	1,583	456
(Tamaros registered in the Department in Pretoria, unknown in the district	2,270	
"Tukkilaan" portion of Kgatlagomo	999	599
"Tweefontein" - ditto -	2,000	

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	morgen	sq. rds.
"Vaalboschlaagte" , ' portion of Loch	750	2
"Vlakfontein" portion of Ganghae	1,600	1
"Vleipan" portion of Maketlhe	1,500	2
"Warden West" portion of Warden	2,456	410
"Washington" portion of Tsaelengwe	1,583	461
"Wateraa" portion of Petersham	900	370
White Ladies, remaining extent	1,073	436
Wilstead	2,274	(185.77 sq.ft.)
Witnesham, remaining extent	521	358
Zero, remaining extent	2,388	221
Total Trust purchased	116,211 morgen	

Further Trust farms will be purchased.

96 The Trust Farm area is like most of the reserves in the district, flat country with a sandy soil and here and there lime stone outcrops; part of the country is stony. Summer and winter as well as day and night temperatures are extreme. The rainfall is irregular according to season, and annual average of paragraphs 21 and 22. The grass for stock is poor, however in the Trust farms it is improved by rotation grazing with 3-4 grazing camps for one community, i.e. while the cattle graze in one camp the grass grows again in the other camps. There are several kinds of bush, mainly thornbush but very few real trees. Certain kinds are protected (by Proclamation No. 102 of 22.3.1946), such as two kinds of "Vaalbos", Camelthorn, "Soetdoring" (sweethorn), Withaak", "Swartbaak", wild Olive, "Karee", and "Witstam."

97 At Manyeding and Esperanza are two small plantations of trees, 12 morgen in extent.

98 Here and there are natural fountains, which are even used for the irrigation of arable land at

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some places. 285 bore holes have been sunk by the Government, of which, however, 75 dried up or were not successful. More and more bore holes for water will be sunk by government engineers. Many Natives Dig wells in the beds of the spruits, valleys and pans. There are not many ground dams, because of the poor rainfall and the sandy soil which does not hold the water very well. Dams are at Ellendale and Mapiniki in the Matlhwaring River, and ten further dams in the Gatlhose Reserve (2 at Loharoane, at Matzanakai, at Lamoteng, at Brouerspan, 2 at Andries Puts, in the Gamagara Spruit and at Khosis.

99 The general economy of the Native area of Kuruman is based on stock breeding, The Department of Bantu Administration and Development has decided that the districts of the northern Cape Province or former British Bechuanaland have such a low rain fall that dryland ploughing is uneconomical and causes dead soil which is blown away by the wind, turning the land into a desert. Native and European farmers have little understanding of this fact. On the Trust farms and under the Betterment scheme in the Reserves ploughing is not allowed except on irrigation. land. The Economical Unit for a Native family to make a living is considered to be 24 c.u. (cattle units) or head of cattle. The carrying capacity in the district is 8 to 10 morgen per C.U., which may be 5 head of small stock. Kuruman district is still suitable as cattle country, while the districts further south is more suitable for sheep. For most of the Trust farms and the Betterment Areas the grazing capacity for stock, the water supply and residential areas for the people is systematically planned.

100 Many people who are not allowed to plough, work on European farms here or in neighbouring districts and even in the Transvaal. The annual figure for seasonal harvest workers who work 2-4 months, is between 3000 and 7000, depending on the expected harvest results. The agricultural officer found that harvest workers bring home 5 to 7 bags (one bag = 200 lbs.) per worker which allows him or her plus one child to live from it for the rest of the year. The total number of bags brought home by such workers to the Reserves

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in Kuruman is e.g. 27 674 bags(at 200 lbs.) in 1946, 22 077 in 1951, 30 000 in 1956 and 31 000 in 1959. To these figures one must still add some thousand bags brought home by workers whose labour contracts were not registered in the district office of the administration. Usually the farmers pay a share of 5% of the bags harvested.

101 In Reserves where the betterment scheme is not applied, the baTswana still plough their lands. They grow maize, beans, cowpeas, pumpkins and mellons, but no mabele (sorghum) and very little sugar reed. They use manure for their lands of which they have sufficient and therefore scarcely use any fertilizers. The agricultural methods are still very crude, because after ploughing and sowing most people are not interested enough to keep their lands free of weeds until the harvest. Much of the maize is eaten as green mealies, and therefore the harvest results are higher than as indicated in the agricultural census figures. Some people have fruit trees and others collect wild vegetables which grow in the river beds or at moist spots. It seems that the people do not plough the public lands of the chiefs (patse). The amount of maize reaped in such reserves is about 4500 bags on about 1500-2000 mgn arid 200 bags of beans of all kinds.

102 Small irrigation lands are found in the five reserves, where the individual growers have  $\frac{1}{4}$  to 2 morgen on which they grow maize and wheat. Such lands are strictly controlled, e.g. sufficient manure is used, and neglected lands are given to other people by a Native land committee. The results from irrigation farming were for 1959 as follows:

Table XVI

Reserve	No. of growers	morgen cultiv.	bags produced	bags per morgen	average income per Nat. farmer
Manyeding					
wheat	75	126	1260	10	£45.15.0
maize		126	1337	10.6	£25. 0.0

continued on next page.

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Reserve	No. of growers	morgen cultiv.	bags produced	bags per morgen	average income per Nat. farmer
Seoding					
wheat	32	4	20	2.5	£6.11.0
maize		19	123	6	£5.14.0
Vlakfontein					
wheat	32	30	90	3	£7.17.0
maize		30	100	3.3	£4. 4.0
Bothetheletsa					
wheat	55	30	100	5	£5. 5.0
maize		20	100	5	£2.16.0
Batlharos					
wheat	38	12	72	9	£5. 0.0
maize		12	100	8	£4. 0.0

Most of these farmers have stock besides their arable lands. Irrigation water is also used Maruping and Seoding. The harvest from irrigable lands increases from year to year considerably.

103 19,105 Natives lived on the Trust farms in 1959. The amount of cattle on the Trust was 16 223 (in 1959) which may include some stock from the reserves as well: for further figures see the table No. XVII agricultural Census on page 68. Stock is increasingly sold for slaughtering. Since 1948, stock auctions were organised, and the stock sold had the following value per year:

1948	£ 5015.15.0
1949	£ 4340. 4.0
1950	£ 5774.16.3
1951	£20038.13.3
1952	£12401.13.0
1953	£23224. 1.0
1954	£12405. 4.0
1955	£ 9171.12.10
1956	£ 9824.14.2
1957	£ 8587.16.6
1958	£ 1207. 5.0
1959	£10739. 4.0

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In addition stock is also sold directly and not through these auctions especially in 1955-1959.

104 Under the betterment scheme and on Trust farms cattle is culled from time to time and bulls not suitable for breeding are castrated. Culling means that stock of low quality 'is marked and must be sold. within a certain period. According to Bantu custom, cattle are also lent to relatives and friends, (mafisa). When cattle were branded recently it was found that much more stock is owned than was reported during the agricultural census.

105 At some places milk schemes, i.e. for selling milk and cream in a co-operative way, were organised in 1951. At Wesselsvlei such a scheme operates under supervision of an agricultural foreman and at Manyeding and at Seoding under supervision of Native agricultural assistants. The organisation of such a scheme as well as in the neighbouring district Vryburg got little co-operation from the Native farmers, as everybody tries to sell his milk products directly to the consumer, with the result that these milk schemes collapsed.

106 The number of donkeys was at times so high that they diminished the grazing for more useful stock considerably. Proclamation No.196 of 1932. and amendments Nos.161 of 1939 and 256 of 1953 prescribed that donkeys which are not used for certain purposes, must be sold in order to decrease their number. The number of donkeys is small now. However donkeys have in the meantime gained some value by being sold for slaughter, and this demand is increasing. People do not like to admit that they eat donkey meat, but they do.

107 The first attempt at fish breeding was made in September, 1952 when 12 carp fingerlings were released into the "lei dam" (irrigation water supply dam) of the Manyeding irrigation scheme.

108 Land tenure is not organised as strictly as among the baTswana of the Transvaal, and will fall more into decay as the people are not allowed to

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plough any more since the introduction of the betterment scheme. Lands were originally allocated to the headmen of a chief who in turn allocated the lands to the individual families. Land is inherited by the widow and after her the eldest son inherits the lands. If the family has no son, a daughter may inherit the land. The land belongs to the tribe and is owned by the Government in the reserves; however, a family's claim to their allocated lands is very strong. The chiefs do not as yet keep land registers. Any planning for a larger irrigation scheme and cementing of the large furrows depends largely on the traditional land allocations to the families concerned. A chief cannot easily take any land away from a family who is in possession of it.

109. Traditional customs in connection with agriculture have been abandoned in this district, probably because there was a time of weak control of the tribes after the Langeberg rebellion of 1897 which brought political disorganisation of the tribes. Such customs as the festival of the first fruit or "go loma thotse" = "go loma ngaga", i.e. the beginning of the Tswana year, or that the chief must proclaim the beginning of the ploughing and of the harvesting season, or the season to permit the cutting of trees, or the digging of clay for building purposes have been abandoned. If much customs still existed there would be some difficulty with seasons for irrigation land which may be ploughed any time of the year. The tribes do not plough the public lands of the chiefs (patse). Customs in connection with stock are described for the Southern Tswana in the book: "The tribes of Mafeking district" Ethnological Publication No.32, par.131-136.

110 The stock and harvest figures of the agricultural census of 1960 are indicated in Table No. XVII on page 68 for comparison the total are also given for the census of 1955.

111 Postmasburg. The Native area in Postmasburg consists only of the two small reserves, which were proclaimed by Procl. 131 of 1913. These reserves have an altitude of 4000 to 5000 ft. above

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sea level. The country is hilly and mainly stony. In the valleys where a little natural water is found, there are a few morgen of useful land which was used for ploughing before. However, the sloping nature of the surface has caused much soil erosion. In the Groenwater Reserve one small valley will be used for ploughing again. Some individuals, irrigate small kitchen gardens with water they obtain from bora holes. and wells. The country here resembles in a way the karoo with its vegetation and is not really suitable for raising cattle only, it is more a country for sheep. Natives have not begun to raise Karakul sheep like the Europeans in the district, however, it seems that karakul farming is decreasing rapidly in Postmasburg district.

112 Many years ago investigations were made by agricultural officers in to how these reserves could be agriculturally improved. There are Proclamations for the betterment of the whole district (Procl. No, 31 of 1939 and No. 688 of 1945) as well as for the Reserves especially (Procl. in Gov. Notice No. 1038 of 1945).

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## 11 Social Customs

113 The social customs are the same as among all Tswana, tribes of the Northern Cape Province. A short description about this part of the Tswana region is given in the books: "The Tribes of Mafeking district" Ethnological Publications No. 32 Pretoria 1955 paras. 154-186 and "The Tribes of Vryburg district" same series No.46, Pretoria 1959, paras. 97-102. More detailed descriptions referring to all Tswana are published in I. Schapera "A handbook of Tswana Law and Custom London 1938 and P.-L. Breutz "Die Politischen und Gesellschaftlichen Verhältnisse der Sotho-Tswa " Hamburg 1941.

114 The baTlharo migrated much in their history and their chiefs never had a strong position to enable them to keep up the traditional customs. Thus the meaning of age-sets and initiation or the system and function of the ranks by birth from polygamous marriage have no practical meaning any more. Polygamy has ceased with rare exceptions.

115. The family bonds including the relations to paternal and maternal uncles are still strong enough to hold on to the traditional marriage customs. Usually the young people decide about who they want to marry. Negotiations for marriage are opened by a present of about £2 "go bula molomo". Then comes the first official visit of the father and uncles of the bridegroom to the bride's family "go batla". If both families agree that the young people may marry, the conditions are discussed, i.e. when and how much bogadi must be given. After this a "go batla" visit of the women follows as it is done among other Tswana tribes. The agreement is sealed by the "mokwele" gift consisting of one sheep plus one goat plus one cow for people who are better off, while others only give one of the three animals or in exceptional cases £. When "mokwele" is delivered two calabashes of beer should be given to the bridegroom in return or the sum of about 5/-. After this the women bring "dikobo" which means skinblankets in olden days, however, to-day a certain number of presents, consisting of 2 dresses for the bride, one pair of

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Shoes, a headcloth, a blanket, and which is important today tea and sugar. After this in olden days people were married. The bride has to render symbolical services to the parents-in-law, viz. She has to collect wood.

116 The time when bogadi "childprice" should be given depends on how well the families know each other. From strangers or those who stay away from the bride's village, bogadi must be given when the wedding or marriage in church takes place. People who are well known may give bogadi after the first child has been born. Bogadi consists of about 6 head of cattle although up to 8, 10 and 12 are even given. Some sheep may be added. In exceptional cases money is accepted, an amount of £20 to £50. The bridegroom's maternal uncle (malome) still contributes to the bogadi and the bride's malome gets an animal from the bogadi her family has received.

117 After the first child is born a further animal, ox, cow or sheep must be given. This animal is called "thari" (babysling) and serves the ceremonial purpose of giving the child its status as child of the father. In olden days the ceremony had to be performed before the child undergoes the initiation ceremonies. This ceremony is called "go apara lomipi", loipi being the fat of the entrails of an animal which is hung round the neck of the mother.

118 The custom of having children born by levirate or by a substitute wife has come into disuse. However, if a widower was a good husband and his deceased wife's sister agrees to it, he can marry the sister of his wife for which no bogadi will be given.

119 Divorce cases are usually a question of bogadi and who has to get the children. If the man keeps the children no bogadi goes back, the wife is merely dismissed to her parents. If she wants to keep the children and the husband agrees to it, bogadi should go back to the husband. Bogadi can be claimed back if a woman is sterile. In olden days a substitute wife had to be given for her. The



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number of marriages contracted according to civil rites by the Bantu Commissioner is between 20 and 55 per year.

120 Marriage and burial customs is about all that still links up with the tradition. After a person is buried an ox is slaughtered (mogoga) and eaten by all members of the family and friends. In the case of a man's death, a year later in winter, an ox is sent to his maternal uncle to bring the clothes of the deceased "tsa dikobo". In the case of a woman an ox is sent to her parents, her clothes however, are inherited by her daughters.

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## 12 Beliefs, Churches and Schools

121 Beliefs as connected with magic, witchcraft, divination, medicines etc. are also the same for the Tswana tribes of the Northern Cape Province and are described in "The Tribes of Vryburg district", Ethnological Publications No. 46 para. 103-115 and "The Tribes of Mafeking district" Ethnological Publications No. 32 para. 187-202. A book on baTlhaping belief and religion is: "Religion in a Tswana chiefdom"; (Oxford University Press) 1960 by B. A. Pauw. Although this book is confined to only one junior branch of the baTlhaping tribes many aspects in it can be used for the information about other Tswana tribes, especially in the Northern Cape. However, it must be born in mind that the more South the Tswana tribes live, the more they lost of their ancient customs and ideas.

122 The name Kuruman is closely connected with the earliest missionary activities in the Northern Cape Province. In 1816, the Rev. John Campbell, an English Congregational minister and a Director of the London Missionary Society who had gone to visit the Society's stations in Africa, set out from Griquatown to explore the possibility of mission work being started among the Bechuana. The first missionary activities among the baTlhaping took place at Dithakong (in the Bothithong Reserve), district of Vryburg, and capital of the baTlhaping chief Molehabangwe. There the missionaries Hamilton and Read began their work, living in ox waggons. Their transcription of the place name Dithakong was Lattakoon, Leetakoo and Takoon. It seems that in 1819 Mothibi acted for his aged father, chief Molehabangwe, and that they moved the tribal headquarters to a place near the Kuruman River, later called Maruping (11 miles WNW from Kuruman). They called the new place New-Lattakoon.

123 The Rev. Hamilton was joined by the Rev. Robert Moffat, who had then served for three years in Namaqualand. They began building a new mission at Seoding which still stands today, and in 1824 the buildings, comprising a mission house, a temporary church and a school, were ready for occupation. The

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Rev. Hamilton was a carpenter and the Rev. Moffat an eager gardener and they saw the possibilities of harnessing the water from the Kuruman Eye, three miles away, for irrigation purposes. The land for the Mission-Station was acquired at a fairly high price from Chief Motbibi. After ten years of mission work, "in July-1829 the first ten converts to Christianity were received into the church. In 1831 the missionaries decided to build a permanent church building. This was completed towards the end of 1838 and still stands. It is a worthy historical monument. Its walls are of hand-dressed stone, two feet thick; and the large beams for the roof were fetched from Marico, 200 miles away, by ox-wagon.

124 The mission work may have been hampered by the period of insecurity resulting from raids on the tribes during 1823-1837 by Maruping tribes from Basutoland, such as the "Mantatees", the baTaung, Sebetwane warrior (now Makolole: W.Rhod.). From Natal Mzilikazi went from place to place robbing, burning and killing, The defence against the "Mantatees" is described in Moffat's books. Moffat visited the Matebele leader several times, and won his confidence.

125 Moffat and his colleague William Ashton undertook the task of translating the Bible into seTswana. The first edition of their work was printed at the mission station. In 1841 David Livingstone reported for duty at Kuruman. He married Moffat's daughter Mary in 1851. Robert Hamilton died after 39 years of mission work, and was buried in the old mission cemetery. In October 18170 Moffat preached his farewell sermon in the Church, having served there for 50 years. After his retirement a training institution for teachers and evangelists was set up and called Moffat Institute. It proved a failure for geographical reasons by being too far away from the Tswana population. In 1905 it was succeeded by the London Mission Society's institution at Tiger Kloof near Vryburg (100 miles further North). Part of the Mission ground was sold and only 23 acres retained for the Mission. To-day the Mission has 36 churches and 25 established schools, scattered over the Tswana country. The station has now three African and one Coloured ordained ministers and about 9 evangelists.

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The church has nearly 3000 members. The outstations of the church in Kuruman are at Maruping, Batlharos, Ntsweng, Gamopedi, Maipeng, Tsining, Mmatoro, Dinopeng (Loopeng), Mampestat, Gamorona (Vryburg), Ditsepeng (Vryburg), Bothithong (Vryburg), Dithakong (Vryburg), Metswetsaneng, Ellendale or New Smouswane, Mapoteng, Seeding, Bothetheletsa, Manyeding, GaMothibi (W of Taung), and Kagong (Vlakfontein Reserve).

126 Other churches working among the baTswana in this district are the Anglican Mission Church, and the Church of England, which established the St. Michael's Mission Hospital in about 1930. African nurses are trained in this hospital. The Mission has churches in nearly all larger Tswana villages of the district.

127 The Roman Catholic Church and the Methodist Church of S. A. have only a few churches in some of the Reserves.

128 The small independent Native churches are represented mainly by the Zionist and the Full Gospel Churches. The distribution of churches among the tribes can be seen in Table No. XVIII.

129 The schools which were established by the missionary societies are today Government Schools under the control of the Department of Bantu Education. Certain local school matters are the responsibility of parents' school committees and district school boards. Particulars about the schools are given in Table No. XIX. below.

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TABLE No. XVIII CHURCHES, DISTRICT OF KURUMAN

Place	Church & school site granted to	LM A	BC	M	Z	G	DR
Batlharos	Angl.	0	†	0			
Khuis	LMS	0	0				
Tsining	LMS, Angl.	0	0				
Maipeng	do.	0	0				
Gamopedi	LMS	†					
Sedibeng	Angl.		†				
Ntšhweng	LMS	†					
Marupeng	LMS, Angl.	"united missions"					
Maphiniki	Angl.		0	0	0	0	
Logobate	Angl.	0	†				0
Maremane	Rom. Cath.	0	0	†	0		
Sehochwa- neng	LMS	0					
Bojêla- kgomo	Methodist				0		
Gatlhose ("Khosis")	Angl., Rom. Cath. LMS, Meth.	†	†			0	
Gamochwedi	LMS	0					
Loharwane	LMS	0					
Konong ("klein Konong")	LMS Angl.	0	0	0	0		
Seoding	Angl.	†	†				
Mapoteng	LMS	0					

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Place	Church & school site granted to	LM	A	RC	M	Z	G	DR
Mmatôrô	LMS, Angl.	0	0					
Ellendale	LMS	+	0					
Manyeding Gamasepa	LMS Angl.	+	+					
Bothethe- letsa	Angl.	+	0					
Metšhwe- tsaneng	LMS	+	0		0	0		
Vlak- fontein	LMS, Angl.	0	+		+			
Florina (Trust)	D.Ref. Ch.							0
Dimoteng	LMS	0						
Meyerton (Trust)	Methodist				0			
Colston (Trust)	D.Ref.Ch.							0
Tweefon- tein (Trust)	LMS	0						
Kamden (Trust)	Angl.		0					
Baily Birth (Trust)	LMS	0						
Palmiet- fontein (Ptn.of Bushy Park)	AME				0			
Abbreviations:								
LMS	London Mission Society	AME	African Methodist					
A	Anglican Church of England		Episcopal Church					
RC	Roman Catholic Church	Z	Zionist churches					
M	Methodist Church	G	Full Gospel Church					
0	Congregation		(Kimberly)					
0	with church building	DR	Dutch Reformed					
			Churches					

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TABLE No.XIX SCHOOLS, DISTRICT OF KURUMAN

Place	Up to Stand.	No.of Teachers	No.of Children
Batlharos	VI	7	300-350
Khuis	IV	2	over 100
Tsining	IV	3	100-150
Maipeng	IV	2	over 100
Gamopedi	VI	4	250
Ntšhweng	II	2	100 or more
Maphiniki	IV	1	77
Logobate	IV	4	150-200
Maremane	IV	2	100-150
Bojêlakgomo	III	2	120
Gatlhose	VI	4	215-250
Matshanakae	III	1	50-60
Loharane	IV	(new school)	
"Khosis" (Coloured School)	VI	4	150-250
Konong	IV	2	over 100
Seoding (higher primary)	VI	5	200-300
Mapoteng	IV	2	over 100
Florina	II	1	60
Ellendale	IV	2	over 100
Metšwetsaneng	V	3	180
Bothetheletsa	V	4	270
Manyeding	IV	3	200
Gamasepa	II	1	60
Vlakfontein	IV	2	113

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14 Description of settlement,  
material culture and dress.

130 As in the neighbouring districts, the baTswana live scattered all over their grazing area, except s. concentration of a few homesteads around the chief's or headman's place. In any cluster of homesteads these are situated 50-100 yards apart from each other. Numerous paths from one house to the next diminish the grazing area and damage the poor grass cover by causing soil erosion. The names of the villages are given in section 5 under each tribe respectively. The agricultural betterment schemes planned for the reserves of the district will lead to closer settlement. The more advance chiefs and headmen understand the necessity for a better use of their land.

131 The type of hut is the same as in other districts of the northern Cape Province, but differs from the more elaborate and modern type of house in the Western Transvaal. The Tswana household consists of a living hut which is either round or square and which has a courtyard in front and a larger yard at the back. 1-3 buildings are attached to the back yard, i.e. huts for cooking, sleeping huts for the bigger children or for a newly-married couple.

132 Thatching of the roof is poor because there is very little suitable thatching grass. In some places along the Kuruman River reeds are used for thatching. Windows are often merely small holes in the walls which are closed by a piece of plank.

133 Some people have, larger houses built on the European pattern and with corrugated iron roofs. Such houses have 4-6 rooms, a verandah and fewer huts at the back if any. The number of this better type of house has increased rapidly during the last 2-3 years. When a scattered village is moved to a new residential site after new agricultural and land planning of an area has been carried out, the people build larger and better houses than they had before, Also on approaching an old village established again

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after a few years absence, one sees many more corrugated iron roofs shining in the sun. The walls of the old huts were of mud or mud-bricks, but now all building is done with air dried mud or with cement bricks. Where limestone is available, blocks of it are hewn in the quarry for building.

134 Cattle kraals (lesaka-enclosure) and folds for small stock (ladipotsane) are made of poles and thorn bush, where it is locally available of stone.

135 In the erection of kraals and huts the aid of the medicine-man (ngaka) is still important to prevent the stock and people from being bewitched or anything from being stolen. To doctor a kraal the witchdoctor will cut pegs from a thorn tree, smear them with medicines from his medicinal horns, and drive them into the ground. The foundation of a new house is usually also treated with medicines to protect it from thieves and witches. The medicine-man also slaughters a black or white sheep and mixes its fat with chyme. He doctors the kraal with this mixture and proclaims: "May those of the one who bewitches die or may he die himself". In the olden days a medicine-man charged one ox as his fee. Nowadays the fee is about R10 (£5). A number of taboos are still observed - especially after the kraal has been doctored such as that no fire-wood or cowdung may be taken from it, nobody may pass water in the kraal, and pregnant or menstruating women may not enter the kraal. This taboo affects the stock, mainly because people may not pass through a flock of sheep or goats.

136 Houses are often built by community work (letsHEMA) groups. Chopping poles from thorn trees, making bricks and setting up walls, thatching, plastering, plaiting bark for binding, etc. is all community work. For the traditional type of house the work starts with the front door and wall and continues towards the back of the house. The owner provides beer, meat and porridge for the helpers. The modern type of house requires more knowledge and the work is therefore done mainly by artisans who are

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paid for their work. In every village there are 3-5 masons besides other artisans.

137 Settlement is mentioned by the ancient travellers in "The tribes of Vryburg district" Ethn. Publ. No.46 par.132-133. The main details about the ;material culture and dress of the people are mentioned in paragraphs 134-7 of the same book.

## 15 Economics.

138 As in the other districts of the Northern Cape Province the tribal economy is based on cattle farming and the income derived from harvesting crops on European farms. Except irrigation farming, the average field of the Tswana does not yield enough to cover the cost of ploughing. Nevertheless, ploughing is done on a small, uneconomical scale, in the Reserves mainly to supply the household with green maize. To protect the soil, and because it would be uneconomical, ploughing is not allowed on Trust farms. It is imperative that betterment schemes be carried in the reserves so that better use can be made of the grazing land and better, rather than more, stock produced. The population is usually opposed to any kind of betterment scheme, owing to the influence of propaganda from the towns.

139 About 10-25% of the tribesmen are full-time wage-earners and own no stock. The newly created Bantu Villages (semi-urban, adjoining Native areas) were planned, such as the one near Kuruman and the one being planned in the mining area to the south of the district, for this population group. The Tomlinson report estimates that a family can make a living from 25 head of cattle, but the conditions in this district are below average and I estimate that at least 40 C.U. (cattle units) are needed to provide for a decent living of a full-time farmer's family. About 15 to 18% of the families own over 40 C.U. each.

140 During the last few years more has been learned about cattle sales and today the baTswana even speculate in stock occasionally. The Native stock

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farmers also sell cream, although the Afrikander type of cattle gives very little milk. About 10 Afrikander milk cows are required to provide 4 gls. of milk per day. Over 200 Tswana in the district have cream-separators.

141 Members of nearly all families work for 1-3 months on European farms during the harvesting season and often bring home more maize than they could possibly grow on their own lands by their primitive agricultural methods. The farmers give 5-6% of the total harvest to the workers as payment, besides giving free food and shelter. Only the work done on the peanut fields which starts before the maize harvest is paid for in cash. The ordinary permanent farm labourer earns between R6 and R10 per month, besides free food and housing. The younger farm hands sometimes earn only R3-4 and the women R4-6.

142 It is difficult to estimate the total number of workers because of the inadequate labour registration records, i.e. many farmers do not report the numbers and names of their workers to the labour office of the Department of Bantu Administration and Development. The recruiting system for farm labour is not the same in every district. In Vryburg district recruiting is done through the chiefs and work contracts for minimum wages are arranged with the Bantu Commissioner, but in the neighbouring Kuruman district recruiting is done through boss-boys, i.e. one elderly man is the head of a team of 12-20 workers and he arranges the labour conditions as to payment, period of work, transport etc. with the individual farmer, who in terms of the labour regulations must send a list of his workers to the district office of the Department.

143 The average middleclass tribesman (i.e. 40-50%) of the tribe makes a living from all three sources of income, i.e. he owns between 10 and 40 C.U., has a small piece of garden, and works temporarily in town or in the mines. Other members of his family, especially the women, do harvest work on farms in their own district, but preferably also in Transvaal

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or Oranje Free State because they like to travel and because transport is provided by the farmers. A farmer usually reports to the chief when he fetches or returns labourers.

144 Those who work permanently on farms, about 15000 in Kuruman district, though also Tswana, have few tribal ties as a result of living permanently on the farms either as squatters or as employees. Many of these workers, about 15-25%, come from tribes in the Bechuanaland Protectorate.

145 Formerly the moTswana did not do much mine work, but this is not so today. The Native Recruiting Corporation (N.P.C.) recruited 2930 mine workers, and Theron's Recruiting Organisation (TELONA) 320 from the district for the Witwatersrand mines in 1961. Only few were recruited directly not through any Corporation. The total of all mine workers leaving the district temporarily for 9-18 months in 1961 was about 3300. 6100 were recruited from outside the district (of which 2200 came from Bechuanaland Protectorate) to work in the larger mines in the Kuruman district. The exact number of mine workers coming from Kuruman district cannot be determined, though it is said that their numbers have been increasing considerably during the last few years.

146 Only two mines in this district are registered with the labour bureau of the Department. They are the K.C B. (Kuruman Cape Blue Asbestos) and the GEFC (Griqualand Exploration and Finance Co.). There are other small asbestos mines at the following places in the district: at Gamopedi, Maipeng, near Batlharos, Rieries, Whitebanc, Bretby, Mansfield, And near Gatlhose; and iron mines at Sisheng, Maremane and Thakwaneng. There is a bigger mine at Sisheng. The railway head at Lohatlha has recently been extended to Hotazel. There are larger Manganese mines in the Postmasburg district. The Population Census of 1951 recorded 1346 and the 1960 Census 4931 mine workers for Kuruman and for Postmasburg 8212 and 4931, respectively. The labour demand for the mines fluctuates during the year and the Census figures refer only to the date when the Census was taken.

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147 Mine workers earn an average of about 65 cents (6s. 6d.) per day or shift, starting with 50 cent (5 s,) plus free housing, beer, occasional fish or meat gifts, and medical treatment, but no food as is the case in the mines of the Witwatersrand. Most of the work in the asbestos mines consists in sorting stones according to fibre quality, which is paid as piece work, (i.e. per 40 gallon petrol drums filled with assorted stones). Good workers earn up to R40 per month in this way (which is what the iron industries in town pay.)

148 Besides mine and farm work there are not many sources of income for the tribesmen in the Reserves. The urban population of this district finds employment with European firms, hotels, and households, etc. The district Divisional Council employs about 80-90 road workers for each of Kuruman and Postmasburg, besides other work. The number of Bantu who run their small business is increasing and so is the number of artisans. The Bantu Authorities and the Regional Authority provide a few posts for clerks, for nurses in the tribal clinics, and technical workers for the road making and dam building machinery depot of the Regional Authority.

149 There is at least one general dealer's store in nearly every Tswana village, where people can buy all they need, i.e. tea, coffee, sugar) cond. milk, medicines, groceries, tinned food, cool drinks, paraffin, textile, clothes, tools, bicyclos, gramophones, pots, stoves, ploughs, furniture, some building material etc. Gen. Dealers are at the following places in the Native areas:

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## Place Stores Owned by:

	European	Bantu	Indian
Batlharos	1	2	-
Gamopedi	1	2	-
Tsining	1	-	-
Maipeng	1	-	-
Leooding	-	1	-
Maipiniki	-	1	-
Maruping	1	-	1
Khuis	-	1	-
Legobate	1	-	-
Khosis	1	-	-
Loharwane	1	-	-
Maremane	2	1	-
Bothetheletsa	-	2	-
Mecwetsaneng	-	1	-
Kamden	1	-	-
Baily Birth	-	1	-
Cardington	-	1	-
Tsaelangwe	1	-	-
Ncweng	-	1	-
White Rock	-	1	-
Gasesa	-	1	-
Total	12	16	1

There are also some butcher shops in the Reserves, which are all run by Bantu.

150 The number of Bantu owned motor-cars is steadily increasing, otherwise people travel on horse back (there are about 4000 horses in the Reserves of the district) or in carts (1200 in the district acc. to the 1960 Census). The district is not suitable for ploughing and only 3 Native farmers have tractors.

## 16 Health

151 The Bantu suffer from the same diseases as Europeans, though there is a higher incidence of respiratory diseases, venereal disease, enteritis from bad water, Tuberculosis, Vitamin deficiency, and malnutrition; due not only to poverty but also to ignorance about food values. Tlia Tswana also have a higher incidence of bone tuberculosis than Europeans, probably resulting from using milk from sick stock.

152 The provincial hospital in Kuruman has a small section for Bantu. The Hospital for the Bantu is St. Michael's Mission Hospital at Batlharos (16 miles west of Kuruman). This hospital was opened

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in 1932 and is now run by the Union Health Department and the Cape Provincial Administration, as well as by the Mining Companies which have no hospital of their own in this district. The hospital staff comprises one European medical practitioner, a European matron, 3 European ward sisters, a secretary and her assistant. The European book-keeper also does occupational therapy and runs the childwelfare clinic. There are 5 posts for fully trained African staff nurses and 8, auxiliary nurses (6 female, 2 male). The Hospital is also a training centre for Nurses of the Cape Province, and there are 34 student nurses. The Hospital has about 140 beds and equipment for minor surgery and X-ray-examinations. There is a special children's section for pulmonary T.B. with 52 beds, and a Maternity Block with 12 beds. The workers from the Asbestos and Manganese mines are also treated in this hospital.

153 In the village of most of the tribal headmen there is a clinic for ambulant treatment and childwelfare. Clinics are administered by the Regional Bantu-Authorities Council. The establishment of 7 clinics was subsidised mainly by the Mining recruiting Company (N.R.C.). Seven-eighths of the nurses' salaries are paid by the Government and one-eighth by the Mining Recr. Corporation. T.B. has been brought under control as a result of the establishment of the clinics.

154 According to the headmen' and chiefs' areas the regional medical facilities are as follows:

BaTlharos:	Hospital
Khuis:	Clinic planned
Maphiniki:	Clinic planned
Maipeng:	People go to the neighbouring Tsining clinic
Gamopedi:	People go to the neighbouring hospital at Batlharos
Gatlhaose:	Clinic
Tsining:	Clinic
Maremane:	Clinic at Bojelakgomo
New Konopg:	Clinic planned at Churchhill / Cardington

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Seoding and Kuruman Town:	Urban facilities with district surgeon
Florina/Witnesham	Clinic on Camden
Manyeding	Clinic
Cardinton, Ellendale, Kookfontein:	Clinic planned on Cardington
Vlakfontein Nat. Res.:	Clinic
Mecwetsaneng:	People go to clinic at Bothatheletsa
Botbetheletsa:	Clinic
Maroping:	People go to hospital at Batlharos
Legobate:	People go to clinic at Churchill or
Maphiniki	

All the clinics have nurses and are regularly visited by the District surgeon.

## 17 Sources

155 This book is based on material collected personally from all the tribes and sub tribes of the districts of Kuruman and Postmasburg during 1957 and 1959. My informants were the chiefs and headmen, assisted by their relatives, clan-heads, councillors as well as the old men of the tribes. The Bantu Commissioners and their staff gave valuable assistance.

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BATLHARO

1 District :

156 Kuruman, Cape Province.

2 Name of Tribe:

157 BaTlharo or baTlhware or ba ga Motlhware.  
Totem: tshwene (baboon). The tribe is number 32-18 in "A Preliminary Survey of the Bantu tribes of South Africa", by Dr. N. J. van Warmelo. (Decimals after the number of the tribe indicate the sections under various headmen.)

3 Chief :

158 ROBANYANE TOTO, born in 1910, regiment: Mayakapula (1925). He was appointed by the government as Chief with civil and criminal jurisdiction on 19th October 1945. The chief had no school education, but can read and write and understands English. He is not a member of any church.

Residence: GaMotlhware, P.O. Batlharos, Kuruman Reserve.

4 Language:

159 SeRolong dialect of seTswana. Old people still have a slightly different dialect which resembles the seKgalagadi dialect.

5 Land and strength of population:

160 The tribal area under the authority of the chief extends as follows:

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## BATLHARO

1) Khuis area on the Union side of the Molopo River	see 19,020 morgen
2) Lower Kuruman Reserve, excluding Logobate	97,826 morgen
3) Kuruman Crown Reserve Seeding	
4) Gatlhose Native Reserve	55,099 morgen
5) Maremane Native Reserve	<u>13,258</u> morgen
Total	185,203 morgen

6) The Trust Farms Ardath, Wingate, Eckron, Erfplaas, Jagveld, Adderley, Hertzog, Goodhope, Bylfontein, Rouxvilla, Kleinbegin, Marthasdal, Ewbank and Charlesdale, all situated in the "Horseshoe Block".

162 The situation of the baTlharo Reserves is indicated on the map. The chief headquarters, GaMotlhwane or Batlharos in the Lower Kuruman Native Reserve, is 16 miles northwest of Kuruman. Kuruman is named after an event in connection with a Bushman Kudumane. He and his people lived originally in a cave, Gamohana, in the mountain near the present Kuruman. They were killed by chief Ngotwane.

163 At Batlharos the altitude is 4,000 ft. The average annual rainfall is about 14 inches. The Census of 1946 recorded, a population of 1,170 (451 m., 719 f.) and the Census of 1951, 981 (389 m., 592 f.). I estimate the present population to be over 1,700 no including absent workers. In June 1956, 540 taxpayers were registered under the chief for Batlharos. For the population figures see paragraph 85.

#### 6. Migrations and affinities of Tribe:

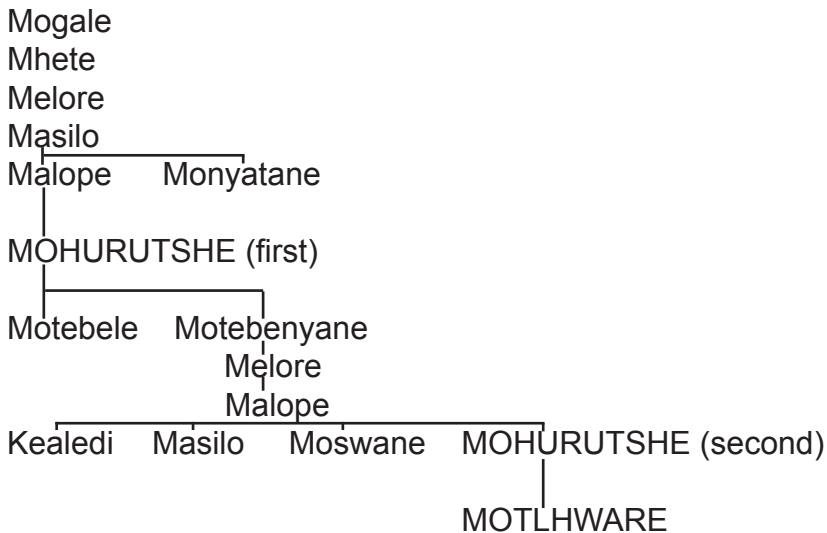
164 In the 17th century the BaTlharo lived far west and south west of their present area. After 1800, the early European travellers found them on the Kuruman River at Lotlhakane at Khuis and near Maipeng.

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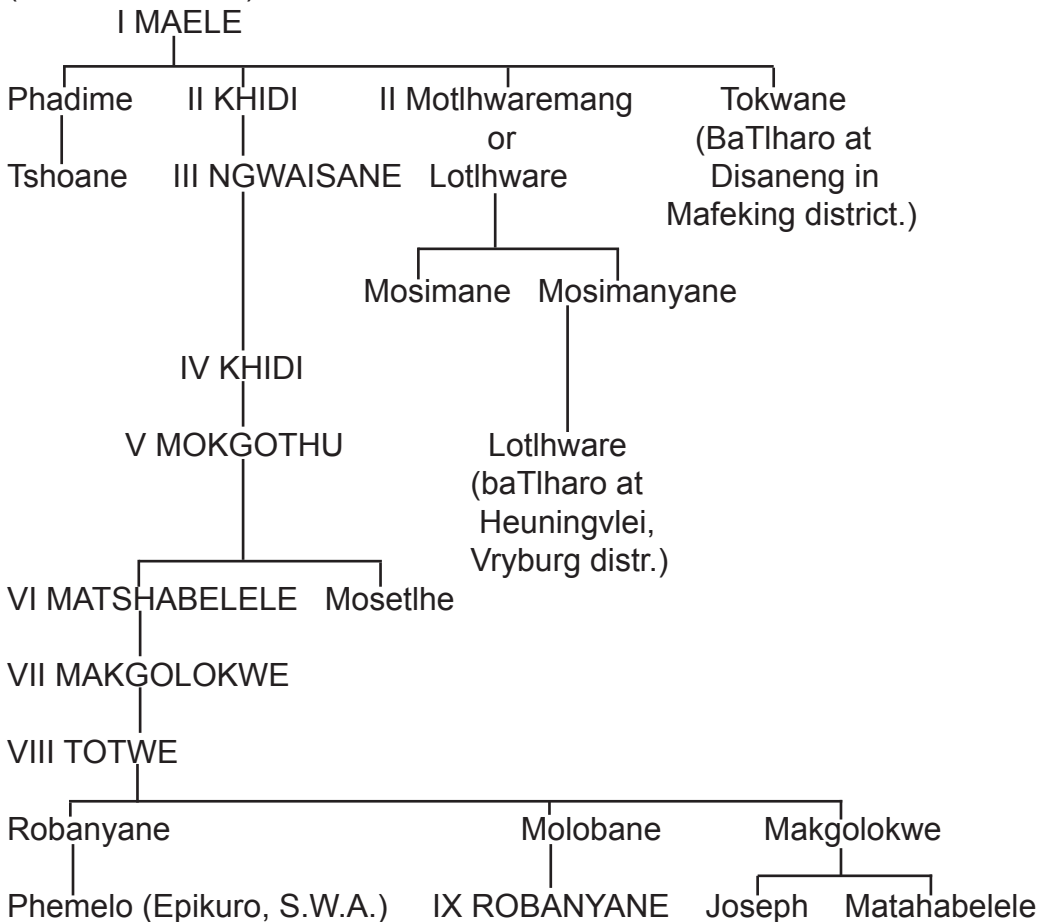
## BATLHARO

7 Skeleton genealogy of chiefs:

165 (Ancient chiefs of baHurutshe parent tribe: )



(baTlharo chiefs:)



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## BATLHARO

## 8 History and genealogies of chiefs:

166 The baTlharo are an off-shoot of the baHurutshe. The early Hurutshe chiefs are indicated on the previous page. The baTlbaro broke away from the Hurutshe in the time of MOHURUTSHE (second) who had a son Motlhwane, born between 1580 and 1610. The original name of the tribe is ba ga Motlhwane, which has been changed to baTlhwane and baTlharo. However it seems that Motlhwane, the forefather of the ba ga Motlhwane clan, had never been a chief of the baTlharo.

167 In his manuscript (Native Affairs Department No.205) B. Mogorosi says that a group of young men and their wives left the BaHurutshe secretly, traveling along the Molopo River and the southern Kalahari to the west, until they came to the junction of the rivers Kudumane, Mosaweng and Molopo. They settled at Tsowe (west of Morokweng), Gatlhose, Majeng (Langberg), Khoiise (Kbuis on the Molopo) and Tlhaka-lwatlou (Danielskuil, 55 miles south of Kuruman). One Notwane was the leader of the people and reconnoitred the country. Once they found an elephant in a pool and having killed it with their assegais, they named the place in memory of the event Tlhaka-lwa- Tlou (slaughter of the elephant). Raiding as they went they came to the Vaal. Eventually they became neighbours of the baTlhaping. Mogorosi says that Morwe (in 1878) arrived at Seoding. For Morwe (second) see paragraphs 172, 178

168 Various informants also mention that the Hurutshe refugees had their first camp under a Motlhwane tree. The name of this tree and the chief from whom they broke away was then taken as the tribal name.

169 The names and relations of the first four chiefs of the baTlharo are uncertain. Many informants agree that MAELE was their first chief. Also the name Moatswi is mentioned as that of the earliest Chief, a name which furthermore occurs among the sons of KHIDI. I MAELE was probably born between 1600 and 1640. He is said to have had seven sons of which Phadima, Khidi(?), Motlhwane and Tokwane are

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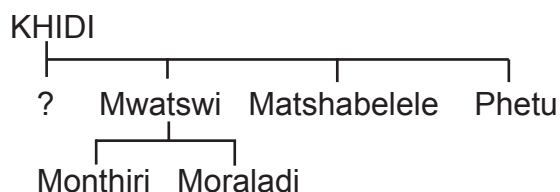


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## BATLHARO

still remembered. The eldest born, Phadime, was known as a warrior and cruel man, so the people did not like him and he did not become chief. His sons were Tshoane, Mothupi, Dithodi, Ngotwane and Kgotlheng and they lived at Tlhaka-lwa-Tlou (Danielskuil, 35 miles ENE of Pastmasburg or 55 miles SSE of Kuruman).

170 It is not known for certain who was the second chief. Some informants believe II KHIDI and maintain that his grandson was also a IV KHIDI, others take III NGWAISANE to be the second chief and say that there was only one KHIDI. The sons and grandsons of KHIDI (II or IV?) are as follows:



The descendants of KHIDI are regarded as the senior branch or clan of the baTlharo, while the second branch in rank is the Lotlhwane branch which seems to be more numerous. The Lotlhwane branch is derived from Lotlhwane, son of Mosimanyane.

171 A junior son of MAELE, Motlhwaremang, also called Lotlhwane, had the sons Mosimane and Mosimanyane of which the descendants live at Heuningvlei, Maphiniki, Maipeng, Tsining, Gamopedi, Gatlhose and Groenwater. It is possible that II MOTLHWAREMANG was the second chief and not II KHIDI. The principal clans of the baTlharo originated in this period (1650 -1700 ). The baTlharo at Heuningvlei believe that KEAKOPA ruled as a regent for some time, but he was probably of a younger generation. There is still a branch Keakopa, junior to Motlhwaremang-Mosimane, which played an important part in connection with the origin of some baTlharo sections. TOKWANE also A son of I MAELE, is the forefather of the baTlharo at Disaneng in Mafeking district and those at Skeynfontein in Postmasburg district.

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## BATLHARO

172 III NGWAISANE, born about 1660 or 1690, probably had a son IV KHIDI. According to other informants NGWAISANE's father was KHIDI. Therefore it cannot be stated definitely whether the next chief V MOKGOTHU and his brother Lotlhware are sons of NGWAISANE or of KHIDI. According to John Campbell, who visited the tribe in 1820 (Travels in South Africa, 2nd journey, Vol. II p. 110) "Makotway's" (MOKGOTHU) father was "Shooee" (Shope ?) who is a son of "Rakeery" (KHIDI). Campbell gives the following genealogy of chiefs:

Matslaroo (Motlhware)

Loocharimaw (II Motlhwaremang)

Moorlokonailly (Modukanene; this name is only known as son of above mentioned Mosimane, whose father II MOTLHWABEMANG was a chief or regent)

Monteer (name is unknown) I

Rakeery (IV KHIDI) I

Shoopee (Shope is unknown)

Makotway (V MOKGOTHU)

Leheisey (Lehese) VI MATSABELELE Morai (Morwe at Khuis)  
(4 wives)

Makooluquay Lekootche Morlawlee Koobane  
(VII MAKGOLOKWE)

This sequence, -Motlhwaremang -Modukanane as son of Mosimane -Khidi, has some parallels to the chief's genealogy as described for the baTlharo at Heuningvlei in Vryburg district (paragraph 314). The genealogical sequence of the ancient baTlharo rulers is very obscure, however it appears that at some time the Motlhwaremang branch had much influence or ruled over all baTlharo.

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173 As mentioned above, the fourth chief probably was IV KHIDI. He or NGWAISANE had two sons: MOKGOTHY and Lotlhwane. This Lotlhwane is the forefather of the baTlharo at Tsowe (Heuningvlei, Vryburg district, No. 32-14) of chief Bareki Buti, but also of the headmen's families at Gamopedi, Maipeng, Training and Maphiniki.

174 V MOKGOTHU is the fifth chief, born between 1720 and 1730. According to A.E. Jennings (in 1926), he had the sons MATSABELELA and Mosetlhe. Mosetlhe is the forefather of the tribal heads, -Salwe-Nthekang-Tau - Phetu-Tahe, at Ntswaning and Khuis.

175 In 1820, John Campbell met a "chief Laheisey" (Lehese) who was then a man of over 70, viz. Born about 1740/50. Campbell also mentioned a "younger brother" of Laheisey with the name Morai (Morwe) as sub-chief at "Queese" (Khuis). It is possible that Morwe (first) was a nephew of MATSHEBELELA or a grandson of Lotlhwane and forefather of the chiefs at Heuningvlei. "Laheisey" lived at a place "Turrehey" (unknown south of Khuis, and acknowledged the baTlhaping chief "Mateebe" (Mothibi) as his superior (see excerpt from Campbell paragraph 172). Campbell also mentions the names of the sons of MATSHABELELA: "Makooluqay" (MAKGOLOKWE). "Lekootche" (unknown word), "Moralawlee" (Moraladi) and "Koobamee" (Kobame), which are not known any more. Lehese is not known by the present baTlharo. Some think that he was a brother of MATSABELELE never ruled. As the sixth chief we can except VI MATSABELELE or VI LEHESE.

176 VII MAKGOLOKWE, born about 1770/80, may have succeeded his father shortly after 1820. He had two wives and the following sons: Gabutloge and TOTWE by the first wife and Sampi and Morwaotsile by the second wife. He did not rule longer than ten years.

177 IX TOTWE (TOTO) was the next chief. He was born about 1808 and may have become chief in about 1840/50. In his time there were two or three principal sections of baTlharo:

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## BATLHARO

1) the tribe under chief TOTWE AT Langeberg (Majen), being mainly of the Pbadima and Khidi clans

2) the tribe under chief BAREKI at Heuningvlei in Vryburg district (Tsowe) being mainly of the Lotlware clan, and

3) a section in the present Lower Kuruman Reserve at Batlharos the head of which was Morwe, a younger brother of the second but of chief BAREKI. Morwe was subject to this chief. The clans mainly belong to the Lotlware branch.

178 After the annexation of British Bechuanaland to the Cape of Good Hope in 1886 hut tax was introduced and paid in stock. Morwe was dissatisfied about it and left after having informed chief BAREKI for a place Mokala in South West Africa; however he still remained under BAREKI's jurisdiction. A certain Thipa Phokoye was put in charge of the people remaining at Batlharos.

179 TOTO is known in connection with the Langberg Rebellion which took place in 1897. In written testimonials in departmental files TOTWE is described as a good ruler who was liked by his people and a friend to many white men. During the Rinderpest epidemic of 1896 the Government took measures to dispose of infected stock in order to stop the epidemic, an action which was not understood by the natives. When cattle had to be shot at the place of the Tlbaping chief Galeshiwe, this chief shot a European Officer and fled from Taung to Chief TOTO at Langberg. Galeshiwe started the rebellion with some hot-headed followers of the baTlharo tribe at Langberg against the measures to prevent the spread of the Rinderpest epidemic. When soldiers came to arrest Galeshewe, TOTO felt that he had to protect his protege and called up some regiments. The Government then sent a second and well-equipped military expedition which put a quick end to the resistance. Both TOTO and Galeshewe were captured and imprisoned. TOTO must have been very old when he died in exile on Robben Island in about 1901.

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## BATLHARO

180 VIII TOTO had the following wives and issue:

1 Tiketsi, of the Phadima clan of the tribe, daughter of Tshodi

- a) Robanyane m
- b) Molobane m
- c) Makgolokwe m
- d) Mmagoewermente f

2 Mmamosebo, a member of the tribe

- a) Bahutsi f
- b) Tlhokapudi m
- c) Mmaisaak f
- d) Moselekate m

3 Masebake

- a) Seetelwe m headman at Tsabong B.P.
- b) Price (named after a missionary) m
- c) Matotu f

4 Mosadiwapula married at the time of the Rebellion in 1897

- a) Jessi m.

181 After the Rebellion the tribe remained for many years without a chief. The heir to the chieftainship Robanyane lived in South West Africa near Windhoek at Epukiro, Roman Catholic Mission Station, with a few followers. He had married Seedi, a daughter of Morwe. His eldest son is Phemelo and there is a daughter Sedihwamang. When the tribe, in 1944, asked for a chief again, the choice was not in favour of Phemelo.

182 The second son of the first hut of TOTO, Molobane, was born about 1875, his regiment being Lehenyakgosi (1910), and later Mailakgang. He was headman of the Maremane Reserve from 1912 to 1925, and he died in 1942. He had two wives and the following children:

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## BATLHARO

1 Bastatsi, a moTlharo from Gamogana

- |                |                   |
|----------------|-------------------|
| a) Tiketsi     | f died            |
| b) Ntwayakgosi | m died            |
| c) Jeremaia    | m died            |
| d) Gaelebale   | f died            |
| e) Tshabonyane | f died            |
| f) Tshaka      | f died            |
| g) ROBANYANE   | m (present chief) |
| h) Bilatsi     | m died            |

2 Baitsile, a moTlharo

- |           |                      |
|-----------|----------------------|
| Bogosieng | m alive, born 1933/4 |
| b) Morwa  | f                    |
| c) Pule   | m.                   |

183 The third son of the first hut of TOTO was Makgolokwe who by his first wife, Tlhotlhwane, had a son Joseph (died in 1910) and several daughters, and by his second wife, Keimetswe, the son Matshabelele and several daughters. The sons of TOTO were also headmen at Gatlhose. After the Langberg Rebellion the tribe had no official chief until the present chief ROBANYANE TOTO was appointed. The Government appointed headmen who did not take part in the rebellion and the tribe acknowledged the authority of one or other of the traditional headman.

184 The present chief, IX ROBANYANE TOTO, son of above mentioned Molobane and grandson of TOTO, was appointed by the Government on 19th October 1945. In 1946, he married Kesilohetse, a moTlhaping, who has the following children:

- |                         |              |
|-------------------------|--------------|
| a) Elisabeth Sodiwamang | f            |
| b) Moraladi             | m born 1948  |
| c) Makgolokwe           | m born 1949  |
| d) Gaoretelelwe         | f            |
| 0) Batshasi             | f            |
| f) Tompasso Oatlhotse   | m born 1956. |



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## BATLHARO

## 9 Regiments:

185 The regiments are not well remembered by the old tribesmen. The older regiments, i.e. before 1840/50 are the same as those of Heuningvlei. From then on regiments may have the same name but different leaders for the different tribes. From 1879 on the regiments of the tribe at Batlharos and those of Heuningvlei have the same names as given below.

Regiment	(Leader at Heuningvlei)	leader for Kuruman section	Approx. date / place
Manotwana	(chief NGWAKETSE)	?	
Makodisa	?	?	
Mantwa-Majaga	(Bannanwe, son of Morewe)	?	
Matloladibi	(Tawane)	?	
Magoukom (same reg. Of Rolong at Ganyesa)	(Mabihi)	?	1832/5 ?
Makubantwa	(Ramotowi)	?	
Maganena			
?	?	?	
Magatatlhware (same as Maaparankwe of baRolong)	(Chief BUTI first)	?	1870 ?
Matsosakgosi	(Nonong)	?	
Mairamotse	(Moamogwa)	?	
Makwaripane= Lohaha	(Totong)	?	
Manesapula	(Taeloeng, 2nd hut of Bareki)	Tau	1879 or 1875
Mahenyakgosi	(Gaboineuwe 3rd hut of Bareki)	Robanyane	1884-1888
Mailakgang	(Tokonyane)	Molobane	1889

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## BATLHARO

Regiment date / place	(Leader at Heuningvlei)	leader for Kuruman section	Approx.
Malwelwelamotse	(Sekgetho)	Sekgetho	1897
when chief Toto was captured			
Malosankwe Chowe	(Barekinyane)	Barekinyane	1903 at
Magololapene Chowe	(Mothowamaje)	Mothowamaje	1904 at
Malosatshwene Chowe	(Kemothokile)	Kemothokile	1907 at
Majanku		Seametswe	1909
Magonono			
Mamohulatsi	(Nonong)		1912
Maganatipa	(Segatlametlwe, informant) ("did not want the dipping of stock")		1913
Matsosakgang	(Kampeng)	?	1917
Matsaakgang	(Ohentse)	?	1920
Malosatau	(Jabotlhe)	?	1923
Maakapula = Mafreyling/Agente)		?	1925
Madagvara	(Chief Buti)	?	1928
Maakakgang	(Badigetse)	?	1931
Malatlhakgosi	(Gesolotswe)	?	1935
Mabuankwe		?	1938
Mahenyathuto	(Oreditse)	?	1944
Manesapula	(Phekonyantwa)	?	1950

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## BATLHARO

Itt appears that the area of Heuningvlei is more suitable for initiation ceremonies. The baTlharo youth from the other tribes goes to Heuningvlei if they want to take part in the ceremonies. All functions in connection with initiation have gone over into the hands of the chiefs at Heuningvlei in Vryburg district.

## 10 Political organization:

186 The tribe is formed by various clans which lost their practical political importance after the rebellion in 1897 when the tribe became scattered. The following clans are still remembered:

- |     |  |                              |          |
|-----|--|------------------------------|----------|
| I   | ba Phadima   | head:                        | Tshwaana |
|     | sub clan boo Tshwaana  |                              |          |
|     | “ “ ba raMothupi   |                              |          |
| II  | boo Rakhidi  | head:                        | Moatswi  |
|     | sub clan: boo Moatswi  |                              |          |
|     | “ “ boo Matshebelela   |                              |          |
| III | boo Mosimane   | head:                        | Phukuje  |
|     | boo Phukuje  |                              |          |
| IV  | boo Mosimanyane (baga Lotlhwane sections head at Heuningvlei: Morwe under various headmen) |                              |          |
| V   | boo Keakopa (at Gamopedi, Groenwater, Maphiniki, Gatlhose, Tsining)                        | head:                        | Seametso |
| VI  | boo Keledi   | head: (headman at Batlharos) | Peme     |
| VII | baTlhaping   | head:                        | Seupe    |

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## BATLHARO

The baRolong have no clan of their own, because they intermarried with the baTlharo.

187 The tribe has an established council system, The chief has a secret family council, khuduthamaga, in which he is advised by members of his family. He has a traditional tribal council kgotla of 8 members who represent the tribal sections, mainly the clans, Under the regulations of the Bantu Authorities Act (Proclamation of Baga Motlhwara Authority by Gov, Not. No.806 dd.22.4.55) a tribal council has been appointed the proclamation making provision of 11-20 councillors. The members are as follows P. Seametso of Gamopedi, Lucas Gaetsewe of Maruping, J. Lekgetho, B. Lesetedi of Seoding, A. Bosiame, K. Cronje Tsupologe of Gamopedi, M. Moholong, Thomas Mosaidi, J, Moraladi, M. Atisang, C. Barnett, Frank Holele, T. Shuping and T. Tshipa.

188 The tribe has nine members on the Kuruman district council: 2 of Gatlhose, 2 of Batlharos and one each of the areas of the headmen.

189 The tribe decided to raise a tribal levy of £1 p.a. for married and 10/- for unmarried taxpayers for the years 1957 to 1959 (Proclamation No.230 dd. 6.7.1957). This levy has been renewed for the year 1960/1962 (Proclamation No.177 dd. 22.5.1960).

190 For further particulars and statistics about the tribe also see the General Introduction.

191 I visited the tribe in April 1957 and acquired the material about the tribe from the chief, his headmen and several old men.

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## BATLHAROS

## HEADMAN AT BATLHAROS

192 Chief Toto has one headman for the local tribal affairs, the post of which is vacant at present.

193 The earliest headman of BATLHAROS in olden days called Letlhakeng, was (A) MORWE (second), younger brother of chief Bareki who had then left to settle at Chowe (Heuningvlei), MORWE emigrated with his followers to South West Africa in 1885.

194 The second headman was (B) THIPA of the бага RaPhukuje clan being descendants of Mosimane. THIPA took an active part in the Langberg Rebellion and was in consequence not recognized by the Government.

195 In 1897/8, the Government appointed a commoner (C) MUSI LEBURU, a moRolong by tribal descent, as headman. The people complained about him as he was not even a member of the same tribe. In 1909, he consequently put in his resignation which, however, he withdrew in 1910. MMUSI died on 14/10/1913.

196 According to other information, MOLOBANE, the headman of the Maremane Reserve managed the tribal affairs after about 1910. After him, in 1925, MOSELEKATE (born 1894, died 1941) a younger son of the second hut of TOTO was in charge of the tribal affairs. After MOSELEKATE 1941-1945, MMITSATSHIPI took over, although the Government appointed (E) MMITSATSHIPI in 1935. It appears that the tribal administration was split (1897-1941) among tribal authorities and Government appointed authorities.

197 On 1/11/1913, (D) JACOB THELESO, born about 1840 and father of the present headman, was officially appointed as headman. He married Keweditse and had the following children by her:

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BATLHAROS

- a) Gasenawe            f
- b) Kesiditswe        f
- c) MMITSATSHIPI    m born 1875
- d) Serame            m born 1877
- e) Magonaring        m born 1884
- f) Segopudiso        f.

JACOB died on 2/2/1934

198 The last headman was (E) MMITSATSHIPI PEMA, born 1875, who was appointed by the Government on the 1.3.1935. His wife is MOGUMUTSI by whom he has no children. His family is originally Hurutshe of the бага Keledi clan. He died on 17.8.1961.



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BATLHARO

1 District:

199 Kuruman, Cape Province.

2 Name of Tribe:

200 BaTlharo or baTlhwane. Totem: Tshwene (Baboon).

This is a sub-tribe of the tribe No.32-18

in "A Preliminary Survey of the Bantu Tribes of South Africa" by: Dr. N. J. van Warmelo, now No. 32-18.2 in the Ethnic Survey.

3 Headman:

201 KGOSITHEBE FELIX TOGELO, born 1905, no initiation regiment.

He was appointed by the Government as headman on the 10th

February 1955, subordinate

to and under the civil and criminal jurisdiction

of Chief ROBANYANE TOTO. Headman KGOSITHEBE is a

member of the Roman Catholic Church, he understands

Afrikaans, but had no school education.

Residence: Maremane or Matlhakeng in the Maremane Native Reserve.

4 Language:

202 seTlharo dialect of seTswana.

5 Land and strength of population:

203 This sub tribe of the baTlharo occupies the

Maremane Reserve which is the southernmost reserve

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## BATLHARO

in the district, and extends over an area of 13,258 morgen 246 sq.rds.

204 The average annual rainfall in the reserve is about 13 inches. The altitude of the country is below 4500 ft. sloping down to the two dry spruits, Maremane and Sebotswaneng, which run in a northwesterly direction. There are some hills in the reserve Matlhakeng to the SSW of the headman's village which has the same name, and Belegangwana to the north of this village and some others which are more than 4500 ft. above sea level and contain large iron and manganese deposits. The manganese mines of Postmasburg district also have extensive mining activities in this Reserve from where the ore is transported by lorries to the nearest railway head Lohatlha, about 2 miles west of the south-western corner of the Reserve.

205 There are three villages in the Reserve; Maremane or Matlhakeng being the headman's village. Dithakwaneng in the south-western corner of the reserve with the sub-headman Daniel Nkadimang and Bojelakgomo on the Maremane spruit in the south of the reserve with the sub-headman John Hantise. The grazing areas Paneng, Belegangwana and Phitsing are indicated on the attached map.

206 The population census of 1946 recorded a population of 678 (298 males, 380 females) and the census of 1951, 761 (332 males, 429 females). I estimate the present population to be over 1,000 not including absent workers. The number of taxpayers registered under the headman is 396 in January, 1956. I estimate the total population including absentees to be about 1500.

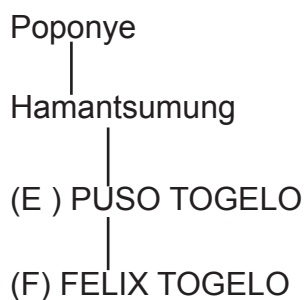
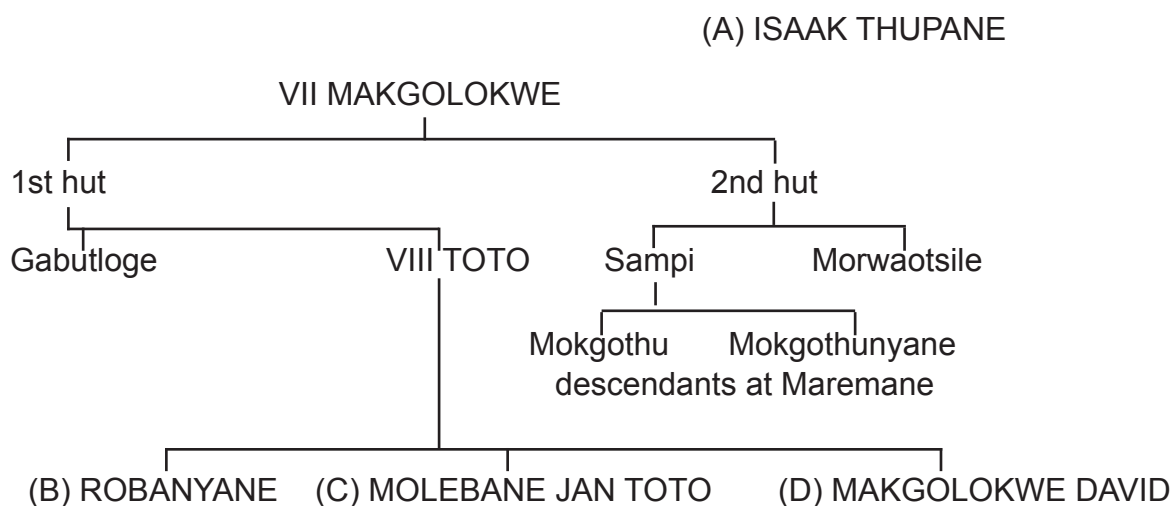
6 Migrations and affinities of tribe:

207 The sub tribe occupied the present area probably since 1850/60.

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## BATLHARO

### 7 Skeleton genealogy of chiefs:



### 8 History and genealogies of chiefs:

209 It appears that the present Maremane Reserve was an outpost grazing area since the time (approx. 1850/60) of the baTlharo chief VII MAKGOLOKWE and his son VIII TOWO who then came to live at Majeng (Langberg). The first headman in charge of the Maremane area was (A) ISAAK THUPANE THUPANE (first) eldest son of Seametso of the Keakopa - Mosimanyane branch of the baTlharo. Andries Waterboer, the son-in-law of the Griqua chief Adam Kok, permitted him to reside in his country and granted to him the area of Logageng, now Gatkoppies near Postmasburg.

210 The second headman of Maremane was Chief TOTO's eldest son (B) ROBANYANE who after the Langberg Rebellion of 1897 fled to South-West Africa. According to tribal custom (C) JAN MOLEBANE TOTO, the last headman's younger brother and father of the

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of  
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## BATLHARO

present baTlharo chief ROBANYANE TOTO, succeeded; however, he was not recognised by the Government until his appointment on 1st March 1912. Until then John Holele, headman of the Gatlhose Reserve, was appointed to act for the Maremane area. MOLEBANE was dismissed on 7th November 1925, and died in 1942.

211 The next headman for the Maremane Reserve was (D) DAVID MAKGOLOKWE, the younger brother of the two headmen mentioned before and who was born about 1880/2. He was appointed headman on 23rd January 1926 and remained in his post until he died on 5th February 1942. He had two wives and the following children:

## 1) Tlhotlhwane

- a) Drymend Molebane m born 1922 alive
- b) Joseph Phemelo m died 1910
- c) Melia Kgope f

## 2) Keimetswe

- a) Matshabelele m
- several daughters.

212 After his death MOLEBANE was not reappointed and the tribe elected (E) PUSO TOGELO to be acting headman as he had been the headman's secretary before. PUSO who was born in 1864, was a son of Hamantsumung and grandson of Poponye, which shows that he is not related to the baTlharo chiefs. He was officially appointed as headman on 5th February 1942 and remained headman until his death on the 22nd December 1954. He married Aketswe Marget and had the following issue from her

- a) FELIX KGOSITHEBE m present headman
- b) Julia f born 1910
- c) Georgina f
- d) Regina f
- e) Conradia f
- f) Walter Henawe m born 1922 (informant)
- g) Joseph m born 1924
- h) Maria f
- i) Raphael m born 1930.

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## BATLHARO

213 The present headman (F) FELIX KGOSITHEBE TOGELO succeeded his father (see previous paragraph) after being elected by the tribe. He married Hanna and has the following issue:

- |                         |              |
|-------------------------|--------------|
| a) Dominica             | m died       |
| b) Wamemang Stephania   | f            |
| c) Goitsewang Fransina  | f            |
| d) Augusto Otsile       | m born 1941  |
| e) James Gabokgetwe     | m born 1944  |
| f) Florina Mosadiatlale | f            |
| g) Butane Francis       | m born 1950. |

## 9 Regiments:

214 The regiments which are those of the baTlharo of chief TOTO are not remembered any more.

## 10 Political System:

215 Since the baTlharo were broken up by the Langeberg Rebellion the clan system has fallen into decay. Clan names are scarcely remembered. The sub tribe is simply subdivided into the area of the headman at Maremane and the areas of his subheadmen at Dithakwaneng and Bojelakgomo. A tribal council (lekgotla) consists of the following men: Neilwe, Thomas Meruti, Bokbaard and the two subheadmen Daniel Nkadimang and John Hantise.

216 For further particulars about the tribal conditions and customs see the general introduction.

217 I obtained the above material at a tribal meeting in June 1957.

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BATLHARO

1 District:

218 Kurumun, Cape Province.

2 Name of tribe:

219 baTlharo (booRakhidi) or baTlhwere, totem: tshwene (baboon). The tribe is registered under No. 32-18.5 in the Ethnic Survey of the Union of South Africa.

3 Chief:

220 WILLIAM LEBOKO THAHE, born in 1895, regiment: Mogonono (he was a small child at the time of the Langberg Rebellion of 1897), appointed as headman by the Government on 1/2/1938.

Residence: Khuis on the Molopo River.

4 Language

221 seTlharo, a dialect of seTswana.

5 Land and strength of population:

222 Khuis Location is in the North-western corner of the district on the Molopo River which forms the border towards the Bechuanaland Protectorate. The Location (Scheduled Area) consists of the three farms: Khuis (unsurveyed), Police (2,066 morgen 342 sq. rds.) and Bogogobe (6,954 morgen 548 sq. rds.) the total of which is 19,020 morgan in extent. By

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## BATLHARO

Act 18/36 Sect. 6, dd. 31/8/1936 the farms of this Location were transferred from Crown Land to trustvested land. The extent of the farm Khuis is estimated to be 10,000 morgen according to Act 31/1936.

223 Khuis is 78 miles from Tshabong in Bechuanaland Protectorate and 150 miles from Kuruman. There are two villages at Khuis: Khuis and Seatlapana. As to other place names, the farm Lovers Leap is called Diponyaneng and Part of Kolonkwaneng is called Gatau. On the other side of the Molopo River in the Bechuanaland Protectorate, the same tribe occupies the area of Khuis on the Molopo bend, Middlepits and Bogogobe which are opposite the farm Bogogobe in the Union. At Khuis the Molopo River changes its course from east-west to south and south-west.

224 The country is stony (white lime stone) and studded with thornbush and meagre desert vegetation which is poorer on the Union side than on the Bechuanaland Protectorate side. The altitude is about 3000 ft. The average annual rainfall is between 9 and 12 inches.

225 The Census of 1946 recorded a population of 182 (72 males, 110 females) and the Census of 1951, 68 (27 males, 41 females). I estimate that the population is at present over 300 not including workers who are temporarily away from the tribe. In January 1956, 168 taxpayers were registered for Khuis Location. The larger part of the tribe is on the Bechuanaland Protectorate side, where 282 taxpayers are registered under headman BAILELWANG, which is a population of about 1,200 souls.

6 Migrations and affinities of tribe:

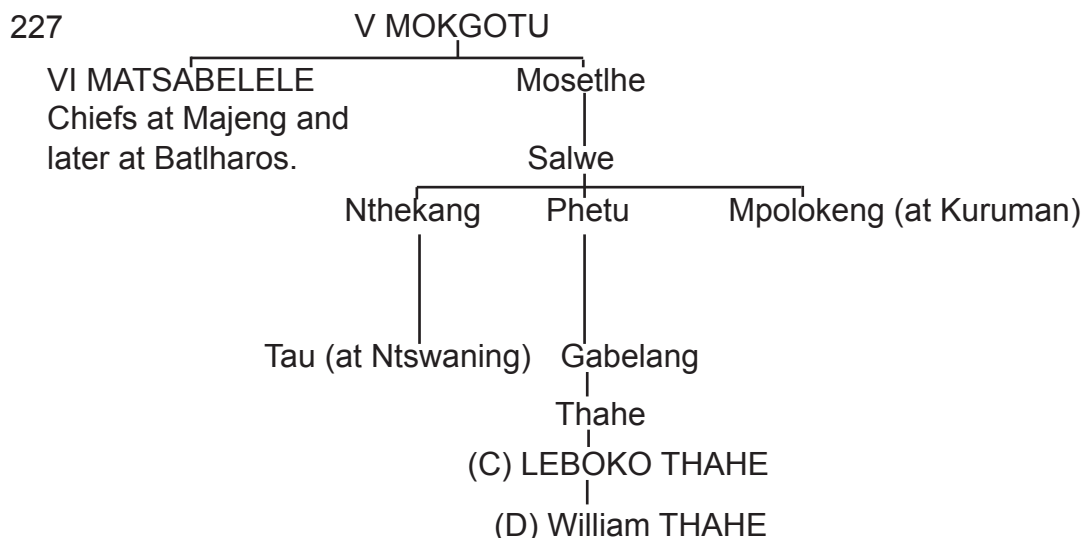
226 Some baTlharo of the Phadima and Lotlhwane Section have lived at Khuis and Bogogobe since the time of about 1884 or earlier. After the Langberg Rebellion (1897) the majority of baTlharo came to Khuis and with them the senior section Khidi. Although the border of the Union and Bechuanaland Protectorate divides the tribe, according to tradition the population is still regarded as one tribe. The headman BAILELWANG at Bogogobe, JOHN KGAODI at Kolonkwaneng and BOTSELENG



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## BATLHARO

7 Skeleton genealogy of chiefs:



the following headmen had no relationship to chief houses:

(A) KUBU, headman at Kolongkwaneng

(B) MOTLADEKEDILE

8 History:

228 The country around Khuis was originally hunting country of the wild Kattea tribe (see paragraphs 43-50) Who belong to an ancient (non-Bantu) race. It is related that they hunted elephants and that the baTlharo of Majeng (Langberg) came to them to eat meat.

A moTlharo, Rakoetsana, took up residence at Khuis among the Kattea over six generations ago (the names of the generations of his heirs being Mohohu- Sikitlanelo- Mpoelang- Teolang- Todi -?). He and his grandchildren mixed with and married the Kattea.

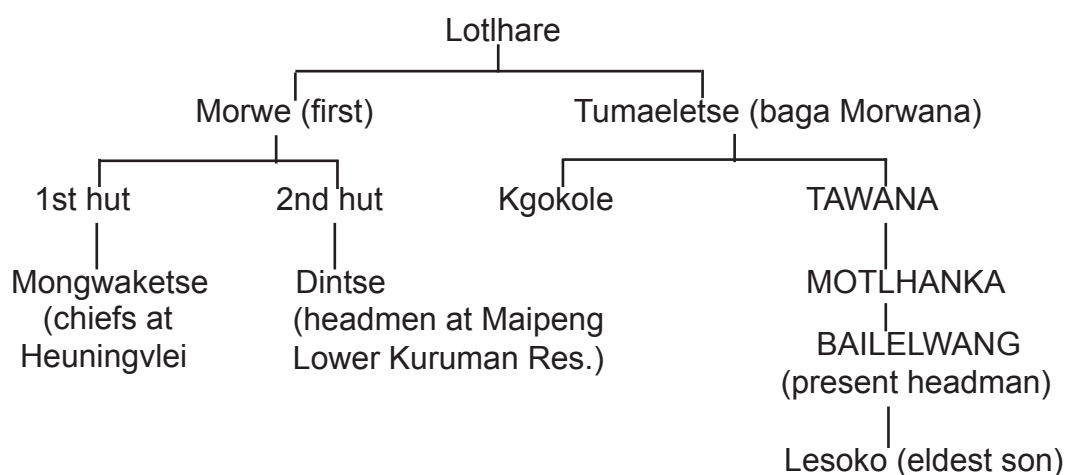
The Kattea who were first a separate tribe became serfs and later members of Tlharo families, with the result that there is today no separate Kattea clan.

J. Campbell mentions in 1815 that the Tlharo section at Patane (Rakhidi Section) left for Khuis.

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## BATLHARO

229 In 1884 or earlier a бага Letlhware section called бага Morwanyane and also the бага Tumeletse (Morwe's younger brother's descendants) under Motlhanka Tawana went to Bogogobe in Bechuanaland Protectorate which is a few miles east of Khuis. The genealogy of the headmen of Bogogobe is as follows:



The Bechuanaland Protectorate Administration recognizes BAILELWANG as headman. In January 1957, 144 taxpayers were registered under him, 47 taxpayers under John Kgaodi at Kolonkwaneng, and 91 taxpayers under Botseleng, Sedilang at Khuis. Also the baTlharo on the Bechuanaland Protectorate side of the Molopo River mixed with the extinct Kattea tribe. According to Tlharo custom the headman Bailelwang, Kgaodi and Sedilang of the Bechuanaland Protectorate acknowledge the superiority of the Tlharo headman of Khuis in the Republic, W. TAHE, and as they regard their tribes a one unit they even hold communal meetings on the border, i.e. in the dry bed of the Molopo River.

230 Between 1820 and 1830 the baTlharo chief MORWE (first) came to Khuis to escape the superiority of the Tlhaping chief Mothibi. MORWE is a son of Moa mogwa end grandson of LOTLHWARE of the бага Lotlhware branch of the tribe which has now its headquarters at Heuningvlei in Vryburg district. MORWE was subservient to the Tlharo chief.

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of Kuruman and Postmasburg by P.-L. Breutz*

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## BATLHARO

231 Headman Tahe's section being the boo Rakhidi are of the highest rank of the baTlharo. They came to Khuis after the Langberg Rebellion ("ntwa ya Majeng") of 1897. In the second half of the last century the grandfather of the present headman, THAHE, was the deputy of the Tlharo paramount chief TOTO, Langberg or Majeng consisted of two villages, Phuduhudu where Toto resided and Matshepe where THAHE resided.

232 The BaTlharo became scattered after the Langberg Rebellion and chief TOTO's house was for many years not recognised by the Government. In 1884, the first officially recognized headman at Khuis was (A) KUBU, a Tlharo subhead at Kolongkwaneng who is not related to the chief's house. The official appointment took place later in August, 1911. KUBU died on 12/4/1925. For a short period there was a successor (B) MOTLADEKEDILE, appointed in 1925. The traditional status of THAHE was acknowledged again with the appointment of the right headman (C) LEBOKO THAHE (born about 1865) on 1/7/1925. He dealt with the tribal affairs until he retired on 31/1/1938 and died on 19/12/1953. He married Tateng a moTlharo from Majeng and had the following children:

- |                  |             |
|------------------|-------------|
| a) Kgawelang     | m died      |
| b) Galorongwe    | f           |
| c) WILLIAM       | m           |
| d) Kusi          | m alive     |
| e) Letlusitse    | m died      |
| f) Tebolo Thomas | m born 1906 |
| g) Kegomoditse   | f died      |
| h) Senkokonye    | m died      |
| i) Kapeng        | m died      |

233 His eldest son, the present headman, WILLIAM THAHE succeeded him on 1/2/1938 ( also see paragraph 120)

He has the following wives and issues:

1 Bonelomang from Kuruman

- |              |                                      |
|--------------|--------------------------------------|
| a) Nthateng  | f                                    |
| b) Utlwanang | f                                    |
| c) Eromilwe  | m born 1926                          |
|              | (serving in Police Force at Ganyesa) |

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of Kuruman and Postmasburg by P.-L. Breutz*

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## BATLHARO

- d) Olegogeng                      m born 1929
- e) Gaoretelelwe                f
- f). Gabotlwaelwe               f
- g) Ephraim                        m born 1934
- h), Boikhotlaho                m born 1936
- i) Keitsile                         f
- j) Mosimane                      m born 1942

2 Kenalemang, from Khuis

- a) Jacoba                         m born 1942

3 Lena, from Tsening  
no issue.

## 9 Regiments

234 For Regiments see paragraph 185 in connection with the parent tribe.

## 10 Political Organisation :

235 The following baTlharo clans live at Khuis:  
boo Rakhidi and Phadima (on the Union side)  
baga Phadima (Bechuanaland Protectorate)  
baga Lothware (Bechuanaland Protectorate)  
baga RaMmuitsii (Union and Bechuanaland Protectorate).

The headman has a traditional council of 4 members (bagaKolodi):

- Kgopolo, a moNgwaketse being the treasurer
- 2) Kusi, a brother of the headman
- 3) Phusoetsile (of the booRakhidi clan)
- 4) Morati (of the booRakhidi clan.)

Tribal matters are discussed by this council before they are made public at a public meeting (pitso).  
The tribe has a School board under the chairmanship

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of WILLIAM TAHE and on which his brother Thomas Tahe appears to be an efficient man. The headman also has a secretary W.T. Serwai. The headman is recognized under the Bantu Authorities Act.

236 For further particulars, such as church, school, etc. see also the general introduction.

237 The tribe was visited in April, 1957 and the material acquired from all headmen and their councillors on both sides of the Molopo River.

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BATLHARO

1 District:

238 Kuruman, Cape Province.

2 Name of tribe:

239 baTlharo бага Lotlhare branch totem: Tshwene (baboon). The tribe is number 32-18.7 in "A Preliminary Survey of the Bantu Tribes of South Africa", by Dr. N. J. van Warmelo. Decimals after the number of the tribe indicate the sections under various headmen.

3 Chief:

240 MMITSWI DINTSE, born in 1909, appointed headman by the Government on 1/1/1938. The chief had no school education but is nevertheless an intelligent Man.

Residence: Maipeng, Lower Kuruman Reserve.

4 Language:

241 seRolong dialect of seTswana. Old people still have a slightly different dialect which resembles the seKgalagadi dialect.

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## BATLHARO

## 5 Land and strength of population:

242 Maipeng is situated on the lefthand bank of the Kuruman River about 5 miles from its confluence with the Matlharing. The area is part of the Lower Kuruman Reserve and is 28 miles away from Kuruman. There is only one village belonging to the headman's area. In 1815 J. Campbell visited the Tlharo town Patane (i.e. Pataneng) and a chief "Leheesey". Patanee at that time was only an outpost village near Maipeng which disappeared and Leheesey was no chief but a Ntona of chief Gaseisiwe at Majeng (Langberg)

243 The altitude is between 3,000 and 4,000 ft. and the average annual rainfall 13-14 inches. It is bare country stony and studded with small scrubs and thornbush.

244 The Census of 1946 recorded a population of 684 (298 males, 386 females) and the Census of 1951, 552 (250 males, 302 females). I estimate this population (excluding absent workers) to be about 1,000 by now.

245 In 1956, 324 taxpayers were registered for this tribe.

## 6 Migration and affinities of Tribe:

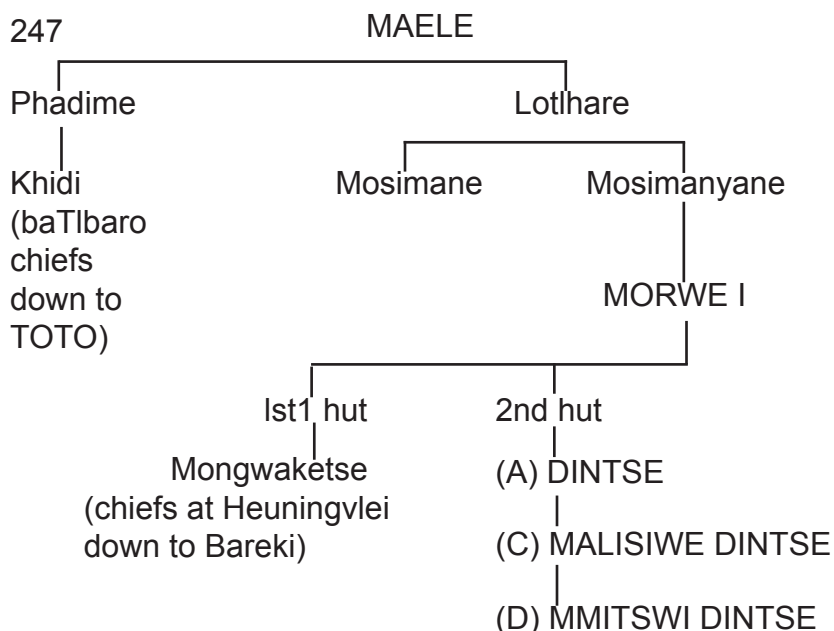
246 Maipeng is an old outpost of Lotlhakane (Batlharos) dating back to the time of the bagaLotlhwane (Heuningvlei) chief Mongwaketse.



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## BATLHARO

### 7 Skeleton genealogy of chiefs:



(B) MOSIGEDI TSHEKEDI a commoner who is not related to the chief's house.

### 8 History:

248 The senior section of the baTlharo, the бага Phadime or boo Rakhidi lived at Majeng (Langberg) originally. The Lotlhare section, the chiefs of which are now at Heuningvlei (Vryburg District), in olden days lived at Lotlhakane (Batlharos) which is now the headquarters of the first mentioned. When chief MONGWAKETSE ruled at Lotlhakeng he made his broother of the second hut (A) DINTSE, headman over the Maipeng area. Heuningvlei was then a cattle post and later became the residence of chief MONGWAKETSE. DINTSE died sometime between 1885 and 1895. He had one wife and three sons by her: Malisiwe, Sekwene and Serame. MALISIWE DINTSE, born 1860 succeeded to the headmanship. Since he had taken part in the Langberg rebellion in 1897, the Government appointed (B) MOSIGEDI TSHEKEDI who had been a headman of DINTSE at Khuis. TSHEKEDI retired from the service in 1908.

249 In 1909, (C) MALISIWE was officially appointed as headman. He retired on pension 1/1/1938 and died in 1942. MALISIWE DINTSE had the following wives and issue:

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## BATLHARO

1)  
a) Kelebetse f died and the mother too

2)  
a) Masuswane f  
b) Seeletso m died  
c) Montshonyane f

3) Mabogosi  
a) Lotlhare m died  
b) Serame m born 1908, alive  
c) Nanaisi f died

4) Galojwi  
a) Madikolo f  
b) Mmitswi m (present headman)  
c) Seutlwetse m born 1914  
d) Moroke m alive  
e) Mahina m alive  
f) Tswatetsi m alive  
g) Orumutswa m alive  
h) Loeto m born 1927  
i) Molatlhegi f

250 MALISIWE DINTSE decided to give the headmanship to his son Mmitswi of the 4th hut, because he appeared to be more skilled than the other sons.

MMITSWI DINTSE was appointed by the Government on 1/1/1938. He is the present headman, see paragraph 139.

He married Dipore, a moTlhaping and has only one daughter by her, a) Gabogwiwe, born 1949.

## 9 Regiments :

251 Customs in connection with the initiation school and regiments have been abandoned. For the older regiments see paragraph 185.

## 10 Political Organisation

252 No clans are distinguished since they have been scattered by the Langberg Rebellion. Before

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BATLHARO

the time of Headman TSHEKEDI the Mapoporo clan and the tribal section at Tsining were subject to the bead.man at Maipeng.

253 The headman has no deputy and no uncles as advisers. Being a headman, he had no chief's council originally and tribal matters are discussed at public meetings of all taxpayers (pitso). Under the regulations of the Bantu Authorities Act, the headman tries to build up a council system.

254 For further particulars and statistics see the general introduction.

I visited the tribe in April 1957.

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BATLHARO

1 District:

255 Kuruman, Cape Province.

2 Name of tribe:

256 baTlharo (booRakhidi) or baTlhware, totem:  
Tshwene (baboon). The tribe is registered under No.  
32-18.11 in the Ethnic Survey of the Union of South Africa.

3 Chief:

257 PIET SEAMETSO KEAKOPA, born 1896, regiment:  
Makati Maakakgang, was appointed headman by the  
Government on 1/7/1938. He attended the school at  
Kuruman, understands English and Afrikaans and is a  
church member of the London Missionary Society.

Residence: Gamopedi, Lower Kuruman Reserve.

4 Language:

258 seTlharo dialect of seTswana.

5 Land and strength of population:

259 GaMopedi is situated 24 miles north west of  
Kuruman in the Lower Kuruman Reserve. The headman's  
area comprises the villages Khibe or Gamopedi, Sedibeng  
and Nisweng.

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## BATLHARO

260 The altitude of Gamopedi is a little below 4000 ft and the average annual rainfall is between 13 and 14 inches. The village is situated on the Kuruman River which provides underground water here for irrigation. The Kuruman has 2 dry tributaries running south-northward from the mountains; the one joining the Kuruman below Gamopedi is called Gamogara and the one above Gamopedi is Mmamorato. Around Gamopedi the landscape has hills and other elevations and richer vegetation than the north-western parts of the Lower Kuruman Reserve. In the Gamopedi area of the Reserve asbestos is mined.

261 The Census of 1946 recorded a population of 969 (426 males, 543 females) and the Census of 1951, 879 (399 males, 480 females). At present I estimate the population at 1,400 or more (not including absent workers). In January 1956, 396 taxpayers were registered under the headman.

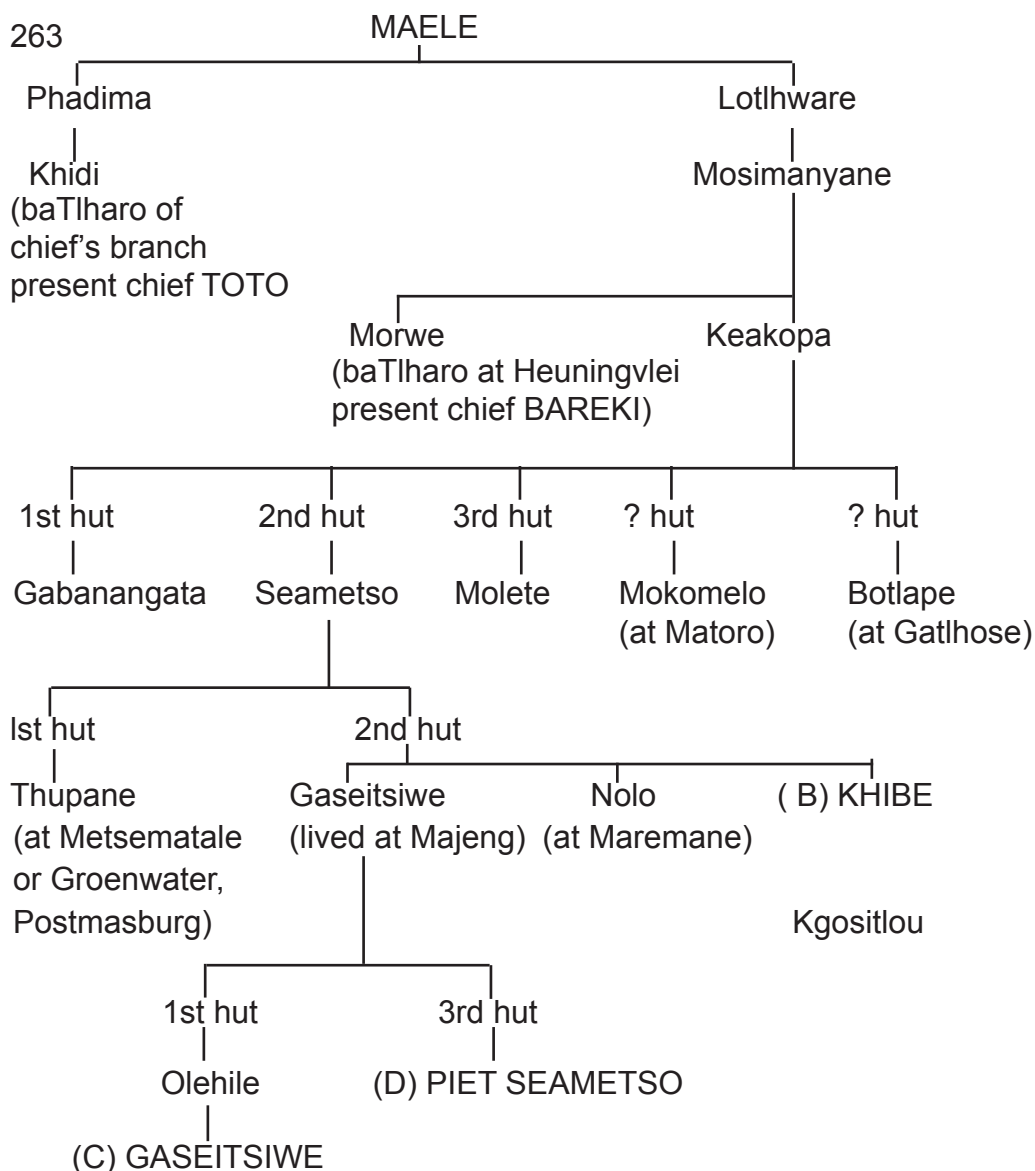
6 Migration and affinities of tribe:

262 A section of various baTlharo clans have lived in this area since about 1840/50.

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## BATLHARO

## 7 Skeleton genealogy of chiefs:



(A) MONGALE headman came from another branch of the baTlharo.

## 8 History

264 In about 1840/50 (A) MONDALE of the багаMosimane section of the baTlharo which lives now at Sedibeng was the first headman at Gamopedi.

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## BATUHARO

265 His successor (B) KHIBE ruled from about 1880 and was the first Government recognised headman, being officially appointed on 1/1/1898. For his descent see paragraph 263 above. While GASEITSIWE (first) was a headman under chief TOTO at Majeng, his brother NOLO lived at Maremane and his younger brother KHIBE at Olifantshoek from where he was sent to Gamopedi. The latter had a son Kgositlou. KHIBE died on 4/1/1918.

266 In 1918, he was succeeded by (C) GASEITSIWE, the grandson of the above mentioned Gaseitsiwe and was born about 1863. He retired on 1/6/1938 and died in 1953.

267 The first GASEITSIWE, son of SEAMETSO, had the following wives and issue:

1 ) Kgothunyane, a moTlharo

- a) Mohule f
- b) Olehile m, died young in 1884

2) Botshang, a moTlharo

- a) Leboko m, informant, born 1878
- b) Thupane m, informant, born 1881

3) Botlhajane

- a) Matire f
- b) Tsaka ya kgosi m, died unmarried
- c) Kgosinkwe m
- d) Kgatwe m, died
- e) PIET SEAMETSO m, born 1896 present headman.

268 His son of the first hut, Olehile, had the following wives and issue:

1) Sedidi

- a) GASEITSIWE (C) m, died 1953
- b) Makaleng m, died 1905
- c) Mahela f.



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## BATLHARO

2) Mmamonake

a) daughter

3) Popi

a) Kgosithebe m, my informant.

269 The headman (c) GASEITSIWE had the following wives and issue:

1) Segomotso

a) Olehile m, died 1918

b) Kibiditse m, died 1925

c) daughter

d) daughter.

2) Galokumelwe

a) Keakeditswe

3) Moseitihi

a) Letlhaku m, born 1925

b) Pitso m, born 1928

c) Lucas m, born 1936.

270 He was succeeded by his paternal uncle (D) PIET SEAMETSO (see paragraph 257), who married LETSHEGO and has two children by her:

a) Goitseone f, died

b) Ismael m, born 1920.

9 Regiments :

271 For Regiments see paragraph 185 in connection with the parent tribe.

10 Political organisation :

272 Various clans of the baTlharo are still represented at Gamopedi, such as бага Phadima, boo Rakhidi, бага Mmitswi, бага Mosimanyane and others. Some baTlhaping live at Ntsweng. The clans have lost their importance as part of the political organisation since the tribe became scattered after 1897 (Langberg Rebellion).

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### BATLHARO

273 The Headman has a council (Lekgotla) of 6 members as approved by the Bantu Authorities Act. They are:

- 1) Matshabelele
- 2) Isaak Mosimanyane
- 3) Mokopakgotlhe
- 4) Mokgwabone
- 5) L. Seametso
- 6) Henry Setlho.

Before this time all tribal affairs were discussed at public meetings of all men, because a headman has no council according to Tswana custom.

274 The headman has a sub-headman for Khibe, Kgositlou. For Sedibeng, there is no kgosana and also not for Ntsweng. The Tlhaping who came before 1880 are бага Kookanyang from Taung with the head Tantjie Disoloko. This section intermarried with the baTlharo.

275 For further particulars such as churches and schools, social customs, beliefs etc. see the general introduction.

276 I visited the tribe in April 1957.

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BATLHARO

1 District:

277 Kuruman, Cape Province.

2 Name of tribe:

278 baTlharo totem: Tshwene (baboon). The tribe is No.32-18.12 in the Ethnic Survey of the Republic of South Africa

3 Chief:

279 TSOKOTHO (CHOKOTHO) ITUMELENG, born 1900, regiment: Masepala (=Maletakgosi, 1918), appointed headman by the Government on 1/4/1939 is acting during the minority of Eabile (born in 1921). He understands Afrikaans, had no school education and is not a member of any Church.

Residence: Maphiniki (wrongly spelt Maipenecke) Lower Kuruman Reserve.

4 Language:

280 seTlharo, a dialect of seTswana.

5 Land and strength of population:

281 Maphiniki is situated in the northern wing of the Lower Kuruman Reserve on the Matlhwaring River.

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## BATLHARO

The distance from Kuruman via Batlharos bY road is 38 miles. The Maphiniki area comprises the villages Ntshaning, Maphiniki, Molomo-wa-petsana and Matlhwareing from North-West to South-East all on both sides of the Matlhwareing river. Raditsedibe as mentioned on the topocadestral map is part of the village Matlhwareing and is also a hill named after a man who lived there. The village names, Oraredi, Utshi and Lutlaka on the same map have no meaning to the local inhabitants.

282 The altitude is between 3,500 and 4,000 ft. The average annual rainfall is 16.26 inches (measured 6 years before 1935). The country is slightly undulated towards the river-bed which is dry with occasional water holes. Most of the country is stony or sandy and bare, only in the river-bed is there good grass for the stock.

283 The Census of 1946 recorded a population of 896 (390 males, 506 females) and the Census of 1951, 676 (306 males, 370 females). My estimate for 1956 (not including absent workers) is 1300. The number of taxpayers registered for this tribe is 432 in January 1956.

6 Migrations and affinities of tribe:

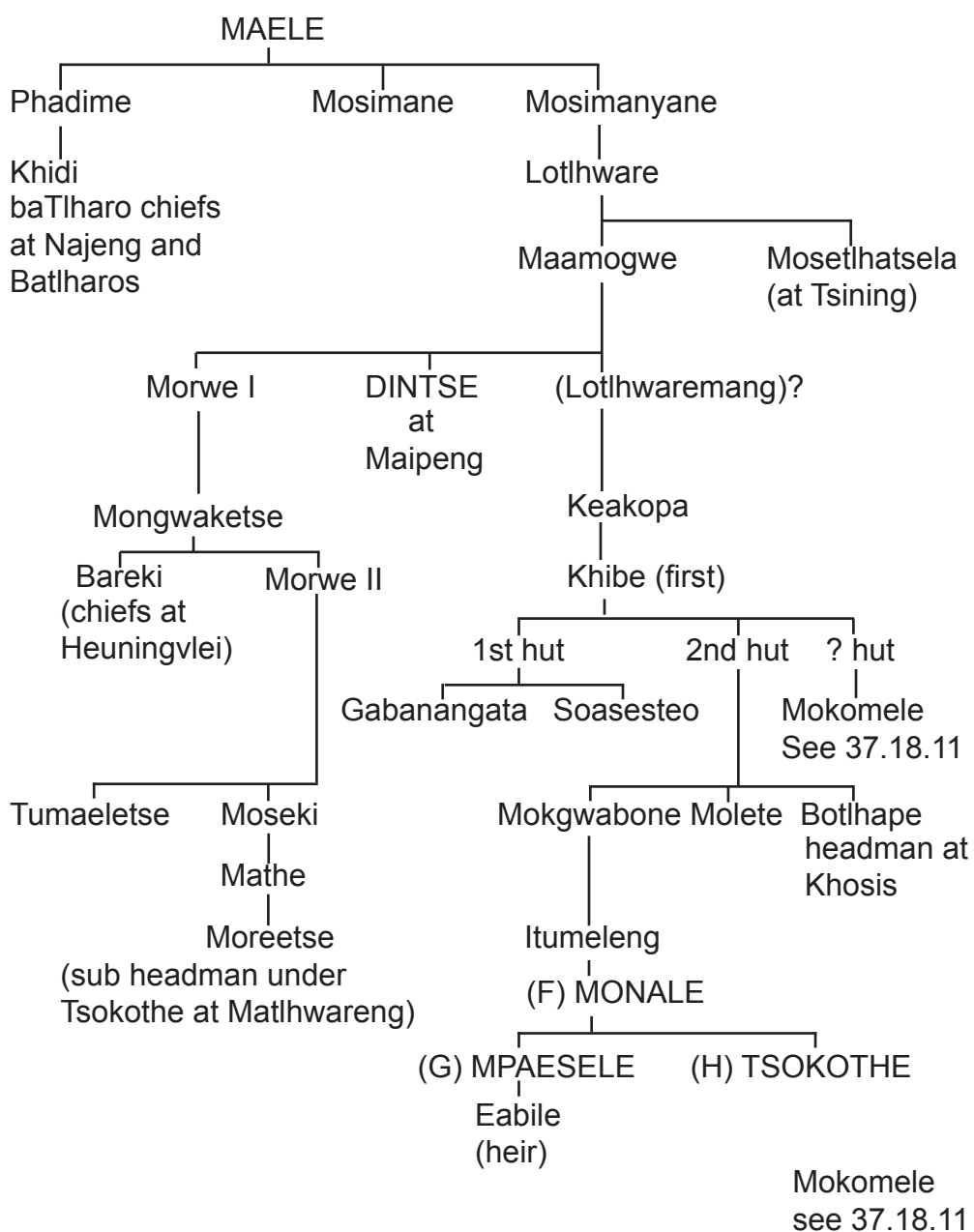
284 Maphiniki is an old baTlharo area occupied about 1840/55.

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## BATLHARO

### 7 Skeleton genealogy of chiefs:

285 My informants of this tribal section give the baTlharo chiefs' genealogy as follows:



A Motlharo

B Nthekang

C Thakwe

D Lefori, related to Tawana at Khuis, Bechuanaland Protectorate.

E Tau Nthekang

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of  
Kuruman and Postmasburg by P.-L. Breutz*

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## BATLHARO

## 8. History and genealogy of chiefs:

286 In the time of Mongwaketse(Heuningvlei chief about 1840/55) the first baTlharo headman in the Maphiniki area was (A) MOTLHARO who was not related to the chief's house. The second headman was (B) NTHEKANG a younger but senior brother of MOTLHARO who ruled until after the death of chief Mongwaketse and the arrival of the Warren expedition of 1884. During his time Morwe II was the deputy chief in the Kuruman area (Lotlhakeng). He was arrested twice and fined 100 head of cattle for breaking a European irrigation dam. MORWE II left for Mokala in South West Africa about 1885. After the Langberg Rebellion, the Government appointed a headman who had not taken part in the rebellion and (C) THAKWE, born 1846, was appointed in 1897 (according to N.A.D. files in 1895). He retired on pension on 1/5/1919 and died in Dec. 1920 at Bothithong.

287 (D) LEFORI was the next headman appointed on 1/1/1919. He is related to Tawana the grandfather of the headman BAILELWANG in Bogogobe and Khuis in Bechuanaland Protectorate. He was dismissed as headman because of stock theft on 11/10/1926.

288 On 1/1/1927, (E) TAU NTHEKANG the eldest son of (B) NTHEKANG was appointed. He died on 15/12/1927.

289 His successor was (F) MONALE ITUMELENG, appointed on 1/1/1928, the father of the present headman. MONALE married DISEBO and had the following children by her:

- |                  |                    |
|------------------|--------------------|
| a) MRAKSELE      | m born 1895 (G)    |
| b) TSOKOTHE      | m born 1900 (H)    |
| c) Ngakanyane    | m born 1903 living |
| d) Gaegatwe      | f                  |
| e) Mmamotsatsing | f                  |
| f) Kiutlwile     | f                  |
| g) Ise           | m born 1914 died   |
| h) Mmatsetsetho  | f                  |
| i) Buitumelo     | m born 1920        |

MONALE died on 28/12/1932.

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## BATLHARO

290 His eldest son (G) MPAESELE ITUMELENG succeeded him being appointed on 1/2/1933. MPAESELE had the following wives and issue:

1) Mmamolapo (moTlharo)

a) Eabile m born 1921

2) Gosalamang (moTlharo)

a) Kegomoditswe f

b) Kealeboga f

c) Samotlhotlho f

d) Disebo f

e) Sewagodimo m born 1939

He died on 23/3/1939 when his eldest son was 18 years Old.

291 (H) TSOKOTHE (CHOKOTHE) is the present headman acting for the heir. see also paragraph 279. TSOKOTHE Married Ditseng, a moTlhaping and has the following children:

a) Tsadidi f

b) Keboisitswe f

c) Seigotlho f died

d) Mosimanethebe m born 1936

e) Mosimanegape m born 1938

f) Alipilwe m born 1940

g) Elobamotse m born 1942

h) Kgoberego m born 1944

i) Pitsoitsile m died

j) Kebahiditse f died

k) Obatlilwe f

1) Sione m born 1952

m) Mmabutsuane f.

9 Regiments :

292 For Regiments see paragraph 185 in connection with the parent tribe.



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## BATLHARO

## 10 Political Organisation:

293 The headman has two sub-headmen; 1) MOREETSE (born about 1897) at Matlhwareng who is a great grandson of MORWE II (Morwe - Moseke - Mathe - Moreetse) and 2) OORWEMANG at Ntswaneng, son of Tau and born 1900.

294 The tribe has people from many Tlharo clans which are not distinguished any more, the principal clans being bagaRantheKang and bagaSinamoreti at Maphiniki, baRakhidi (NtheKang) at Ntswaneng and baga Moseki at Matlhwareng.

295 The headman has a council (Lekgotla) to assist him in all tribal affairs, the members, being:

- 1) Mokgolokwe NtheKang, secretary
- 2) Ganamoseki Itumeleng, secretary
- 3) Gaelatswe Melatwe
- 4) Lekolowalo Itumeleng
- 5) Egotse Tselakgothu
- 6) Seanetso Sebeso
- 7) Ramodisapudi

The headman is a member of the Kuruman district council as established under the Bantu Authorities Act.

296 For further particulars see also the general Introduction.

297 I visited the tribe in April 1957.

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BATLHARO

District:

298 Kuruman, Cape Province.

2 Name of tribe:

299 baTlharo or baThlware бага Keakopa. Totem:  
Tshwene (baboon). The tribe is a sub tribe of No.  
32-18 in "A Preliminary Survey of the Bantu  
of South Africa", by Dr. N. J. van Warmelo.

3 Chief:

300 FRANK MOTSEWAKGOSI HOLELE, born in 1918, no  
regiment, was appointed Headman by the Government  
on 1st Febr. 1957, being subordinate to Chief TOTO.  
He is a member of the church of the London Mission  
Society, attended the local school and understands English  
and Afrikaans.

Residence: Gatlhose (in Afrikaans often called Khosis)  
in the Gatlhose Native Reserve.

4 Language:

301 Tlharo dialect of seTswana.

5 Land and strength of population:

302 The tribe which is the largest of the baTlharo  
sub tribes occupies the Gatlhose Native Reserve which

## Transcription of Original Page 135

## BATLHARO

measures 55,098 morgen 443 sq. rds. and is situated in the south of Kuruman district., The headman's village Gatlhose is 32 miles from Kuruman by road.

303 The altitude of the reserve is between 4000 and 4500 ft. above sea level. The average annual rainfall is about 12 inches, but varies much according to months and annual total. The local rain station recorded the following annual rainfall: 1951: 16.16 inches, 1952: 11.16 inches, 1953: 30.44 inches, 1954: 12.22 inches, 1955: 28.23 inches, 1956: 18.42 inches. The higher rainfall figures are the result of sudden strong downpours which run off without being of much use for the land. In the southern part of the reserve there are two dry spruits, the Maremane and its tributary Majamorolong. On the north of Gatlhose there is a chain of hills from east to west, the Tswana names of which are: Majane, Majoba, Madikhwene, Gakanyane and Gagaule.

304 In the reserve there are the following villages:

Name of village	Situation	Sub-headman
Gatlhose	-	-
Loharwane	12 miles NNW of Gatlhose	Motlhatswi
Matshanakae	10 miles NNE of Gatlhose	Kabelo
Dimoeteng	9 miles from Gatlhose, E of road to Kuruman	Sethutwane
Gakgolana and Madimabe combined into one village W of Leharwane		Sekwinda (Xhosa)
Ntswaneng	W of Maremane spruit	Ntsanyane
Gamotshwaedi	W of and nearest to Gatlhose	Tlhapi
Majamorolong	SW of Gatlhose, near Maremane Spruit	Gaolatlhe

Grazing areas are around the villages and have the same names. Further grazing areas are: Thotaamarago in the west-north-western part of the reserve, Majanaagaphutang on the western boundary of the reserve, Poong east of Gatlhose near the police station,

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## BATLHARO

Gamangaka in the north of Matshanakae towards the reserve boundary.

305 The village Gatlhose is situated along a valley in between numerous beautiful old thorn trees and high grown Vaalbosch is found on the outskirts of the village.

306 The population Census of 1946 recorded a population of 1,486 (644 males, 822 females). I estimate the present population to be over 2,200 not including absent workers. In January 1956, 816 taxpayers were registered under the headman.

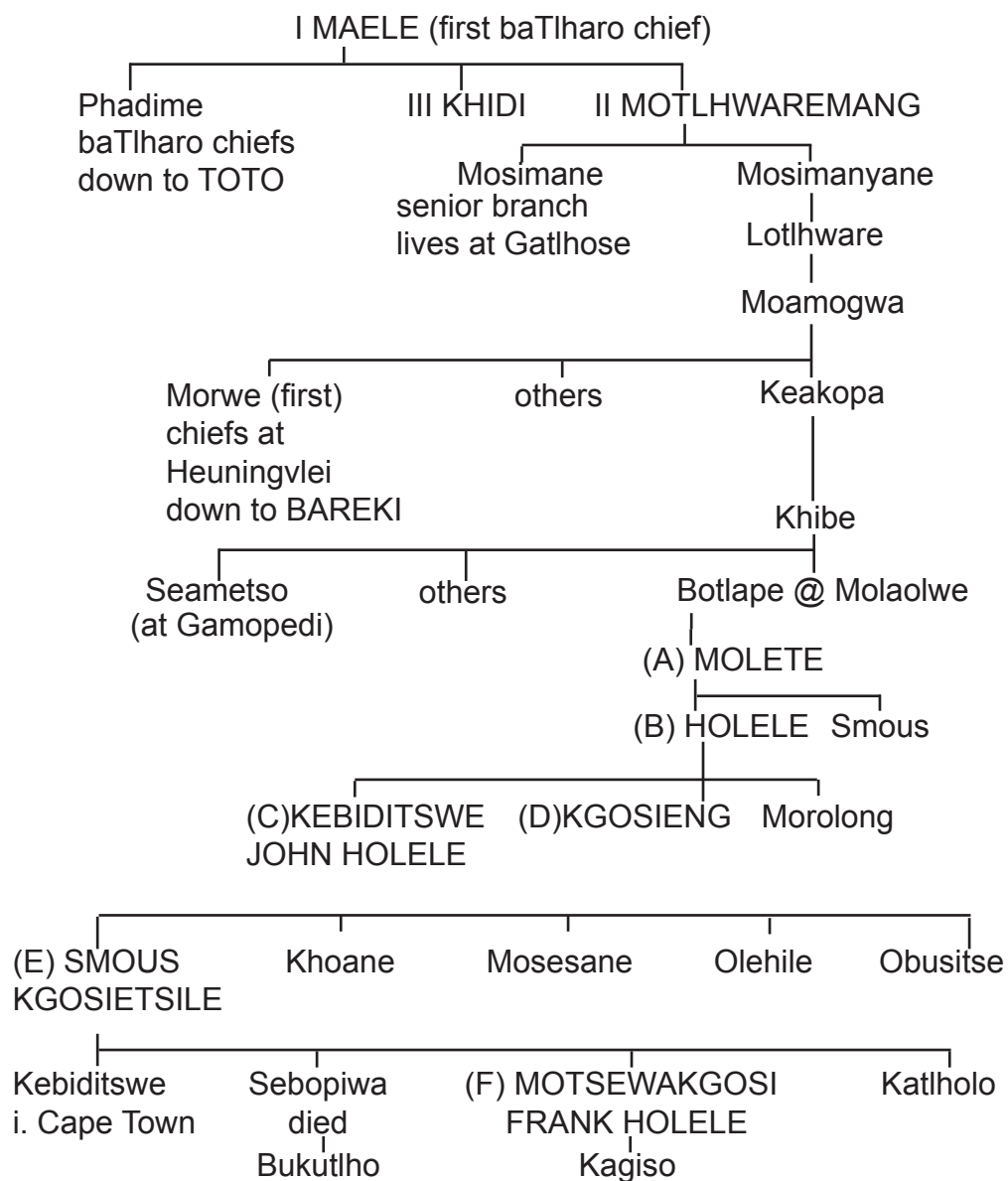
6 Migrations and affinities of tribe:

307 The first headman MOLETE obtained the country from the Corana Hottentots some time during the middle of the last century. The people of the Gatlhose Reserve form a sub-tribe subordinate to chief TOTO. This section is the largest of all baTlharo sub-tribes.

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## BATLHARO

308



## 8 History and genealogies of chiefs:

309 In olden days the area of the Gatlhose and Maremane Reserve belonged to the Corana Hottentots. The first headman of Gatlhose, (A) MOLETE, lived at the Coranaberg before he came to this place. He had married a Corana woman, Babatas, and therefore the Corana allowed him to settle in the Gatlhose area

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of Kuruman and Postmasburg by P.-L. Breutz*

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## BATLHARO

(about 1850), where he later became headman subordinate to the baTlharo chief VII MAKGOLOKWE who lived at Majamokgothu (Coranaberg). It appears that the baTlharo chiefs of the olden time were first (1800/ 1820) dependent on the baTlhaping chief Mothibi and later on the Corana and Griqua chiefs. They became independent after the Corana disappeared by intermarriage with the baTlharo and baTlhaping.

310 (A) MOLETE who was headman before diamonds were discovered in 1862, belongs to the ba ga Keakopa clan and is related to the Tlharo chiefs as shown in the above genealogy. By his first wife MOLETE had the son HOLELE, two daughters and the son Smous: by the second wife he had four sons. Smous again had the sons: Kehimile, Leburu and Gaoetse. MOLETE died in about 1885/90.

311 (B) HOLELE, the eldest son of MOLEITE and born about 1850, succeeded to the headmanship. By his first wife he had the sons KEBIDITSWE and KGOSING, by his second wife the son Morolong and six daughters and by his third wife five sons and two daughters. HOLELE died during the Langberg Rebellion in 1897.

312 The eldest son of HOLELE, (C) KEBIDITSWE JOHN HOLELE, born in 1859, succeeded him as headman and administrated the tribe until 1912. He married Itlhwaetseng, a moTlhaping, and had the following children by her:

- |                      |                  |
|----------------------|------------------|
| a) Holele            | m died in youth. |
| b) Gaikete           | f                |
| c) Babatase          | f                |
| d) KGOSIETSILE SMOUS | m                |
| e) Dikupanyane       | f                |
| f) Khoane            | m alive          |
| g) Mosesane          | m alive          |
| h) Tshaka            | f                |
| i) Tsimpane          | f                |
| j ) Olehile          | m alive          |
| k) Obusitse          | m alive          |
| l) Kagiso            | m died           |

KEBIDITSWE JOHN died on 15 August 1923.

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of  
Kuruman and Postmasburg by P.-L. Breutz*

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## BATLHARO

313 His younger brother (D) KGOSIENG, born in 1862, was officially appointed headman on 28 November 1912. He was pensioned on 28 February 1937 and died in 1950. By his wife Marata ha had the following children:

a) Moleta	m died
b Monnapula	m died
c) Mahohora	f
d) Gotsileng	f
e) Babai	f
f) Melokwe	m died
g) Melokwenyane	m died
h) Basiyane	m alive
i) Sentla	m died
j) Kemelo	m died
k) Monyenye	f.

314 The next headman was KEBIDITSWE's son, (E) KGOSIETSILE SMOUS, born in 1878 and officially appointed on 1st March 1937. He married Mosebetse, a moTlharo from Kuruman, and had the following issue by her:

a) Kentse	f
b) Kebiditswe	m born 1914, living in Cape Town
c) Sebopiwa	m died, has the sons Bokutlho, born 1940 and Monnakgotla
d) MOTSEWAKGOSI FRANK	m present headman
e) Kelebang	f died
f) Katlholo	m born 1925
g) Sedidi	f
h) Selebinyane	f.

SMOUS died on 30 June 1956.

315 The present headman who succeeded his father, is (F) FRANK MOTSEWAKGOSI HOLELE. For particulars also see paragraph 300. He married Goitsewang, a moRolong from Skeynfontein in Postmasburg district and has the following children by her:



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## BATLHARO

- |                  |                   |
|------------------|-------------------|
| a) Mosebetse     | f born 1946       |
| b) Molele        | m born 1949, died |
| c) Dibolelo      | f                 |
| d) Kagiso        | m born 1955       |
| e) Mosadiamarope | f.                |

## 9 Regiments:

316 The old regiments are those of the baTlharo chief TOTO, see paragraph 185.

317 The initiation ceremonies are not performed any more and people do not remember any regiments.

## 10 Political Organisation:

318 Clans which usually formed the subdivisions of a Tswana tribe are not remembered any more. The tribe is subdivided into the existing villages as mentioned in paragraph and each of these villages has a sub-headman. As the present headman has been appointed only recently, he has not yet appointed his councillors. His father had a council (Lekgotla) of six advisers; namely Monnakgosi, Ureyane, sub-headman Motlhatswi, Gaohose, sub-headmen Kabelo and Totonyane. For the discussion of important tribal affairs the other sub-headmen were also summoned. The tribe is not yet subject to the conditions of the Bantu Authorities Act. In the tribe there is also a Coloured community having a separate school at Gatlhose see paragraph 306.

319 Lands are allocated by the headman himself, even for the sub-headmen's villages. He also proclaims the time of ploughing and reaping and must give permission for cutting Mongana trees which are used for fencing.

320 For further particulars concerning the baTlharo and statistics see also the General Introduction.

## 11 Source:

321 The above material was obtained from the headman and many old men gathered at a meeting in June 1957.

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of Kuruman and Postmasburg by P.-L. Breutz*

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BATLHARO

1 District:

322 Kuruman, Cape Province.

2 Name of tribe:

323 baTlharo (baga Lotlhwane) totem: Tshwene (baboon). The tribe is registered under No. 33-18.14 in the Ethnic Survey of the Republic of South Africa.

3 Chief:

32 LINES TALOENG SUPINO (Shuping), born 1919. He was appointed as headman by the Government on 17/8/1953. He attended the local school, does not understand English and Afrikaans, and is member of the London Missionary Society's church.

Residence: Tsining, Lower Kuruman Reserve.

4 Language:

325 seTlharo dialect of seTswana.

5 Land and strength of population:

326 Tsining is situated in the Lower Kuruman Reserve on the Matlhwaring River near its confluence with the Kuruman River, being 40 miles from Kuruman. The headman's area comprises the villages (from N

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## BATLHARO

to E up the Matlharing River): Tsining, Tlapeng, Matoro and Dinokaneng, Sesuleng (wrong spelling: Shushulin) NE of Tsining. To the South of Tsining there is Makujaneng and to the SW Sese and Dikgatlong.

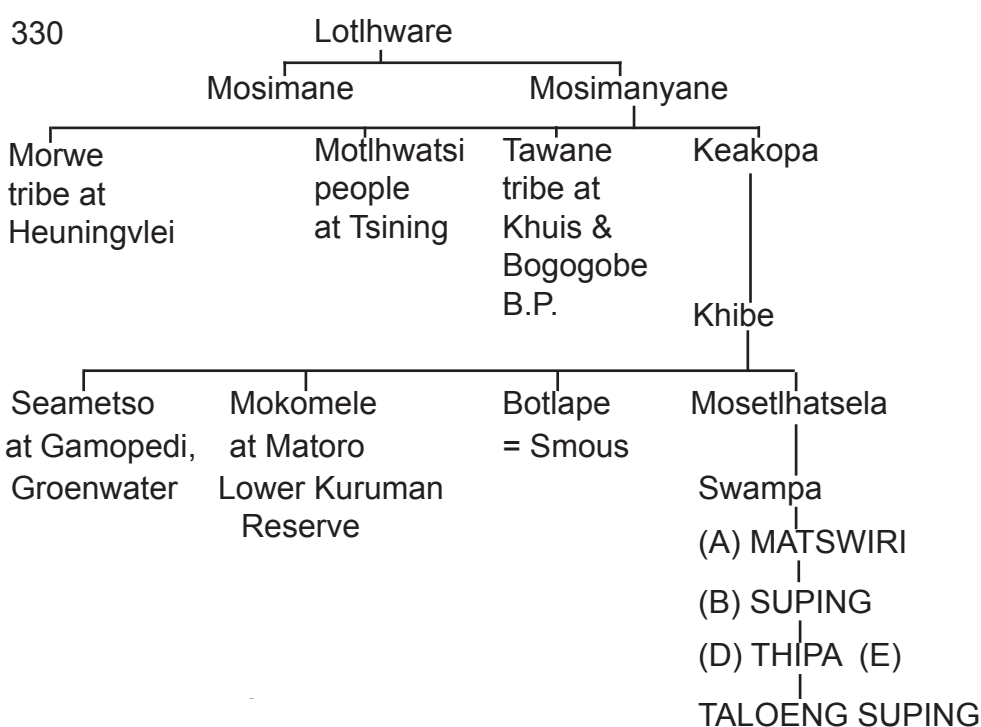
327 The altitude is below 3500 ft. and the average annual rainfall 12-13 inches. The surface is stony and bare and poor thornbush is the only vegetation except in the river valley which has grass and trees.

328 The Census of 1946 recorded a population of 1,099 (464 males, 635 females) and the Census of 1951, 667 (290 males, 377 females). I estimate the present population to be over 1,600 (excluding workers who are away from the tribe). In January 1956, 660 taxpayers were registered under the headman.

6 Migrations and affinities of tribe:

329 The tribe is related to the baTlharo at Heuningvlei/ Vryburg district who had their original home in the Lower Kuruman Reserve. The people at Matoro and some baTlhaping are an old although junior section of the tribe, called багаMolelekwa.

1 Skeleton genealogy of the chiefs:



***Kuruman and Postmasburg by P.-L. Breutz***

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## BATLHARO

## 8 History and genealogies of the chiefs:

331 The baTlharo consist of two principal sections (1) the baPhadima or baKhidi of chief Toto and (2) of the Lotlhwane section of chief Bareki; however, many багаLotlhwane are under this headmen of chief Toto. Three generations back the first section lived at Langberg or Majeng and the other section in the present Lower Kuruman Reserve. Part of the latter moved to their ancient cattle posts at Heuningvlei, Vryburg district, and after the Langberg Rebellion of 1897 the first section moved into the Lower Kuruman Reserve and we therefore find both sections represented in this Reserve.

332 It cannot be said whether Swampa or (A) MATSWIRI was the first headman at Tsining which is said to have comprised a larger area, i.e. including Maipeng, in olden days. The first headman recorded in files of the Department of Native Affairs is (B) SUPING, born about 1850. He had 4 wives and his eldest sons were Thiye by his wife Maseedi, Khaba by Matsetse; Sepatele by Tale and Toko by Mmamatlatsanyana. He died in 1905. He was succeeded by his younger brother, (C) SEJWE, who ruled until his death on 19 September 1923. Sejwe had a son, Maphiri, who Died.

333 Suping's son (D) THIPA, born 1884, succeeded, being appointed on 1st October 1923. He had the following wives and issue:

1) Modiemang	
TAOLOENG	m born 1919 (headman)
b) Kolwe	m
c) - f)	4 girls died

2 ) Boraunyane	
a) Tshana	f
b) Nes	f
c) Disele	f

THIPE died on 8/7/1953.

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## BATLHARO

334 His eldest son (E) TAOLONG SUPING succeeded in August 1953. He married Letsholo and has a daughter, Keitemetsi, born 1952. For further particulars about the headman see paragraph 324.

9 Regiments:

335 For regiments see those of the parent tribe paragraph 185.

10 Political Organisation:

336 Since the baTlharo became scattered after 1897 the rank system of the clans lost its importance and clans are not distinguished any more. The following clans are represented:

baga Phadima and бага Khidi, not numerous.  
baga RaMcsimane at Dinokanseng.  
baga Lotlhare at Tsining, Sese and Makujing.  
baga Molelskwa at Matoro and Tlhaping.  
baga Keledi are Hurutshe booManyane.  
baKagatla бага Mmanana.

The headman is assisted by the following councillors he has taken over from his father:

- 1) died, successor not yet appointed
- 2) Gasenamelwe
- 3) Molelekwa
- 4) Dithapedi
- 5) Moremedi.

They were appointed according to their personal abilities.

337 For further particulars and statistics see the general introduction.

338 I visited the tribes in April 1957.

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## MARUPING

1 District:

393 Kuruman.

2 Name of tribe:

340 baTlhaping. Totem: Tholo (kudu).

3 Chief:

341 HERBERT MAGAMOTSIEMANG SEUPE born 1924, regiment: Masela (1944). He was appointed headman, subject to the baTlharo chief Toto at Batlharos, by the Government on 15.9.1954. He attended the local school does however not understand European languages and is not a member of any church. Residence: Maruping.

4 Language:

342 seTlhaping dialect of seTswana.

5 Land and strength of population:

343 Maruping is situated in the southernmost part of the Lower Kuruman Native Reserve, about 5 miles from Batlharos and 11 miles from Kuruman in a North Westerly direction. The census of 1946 recorded a population of 934 (519 females, 415 males). And the census of 1951, 653 (372 females, 281 males). I estimate the total population at 900-1100 not including (about 40%) absent workers.

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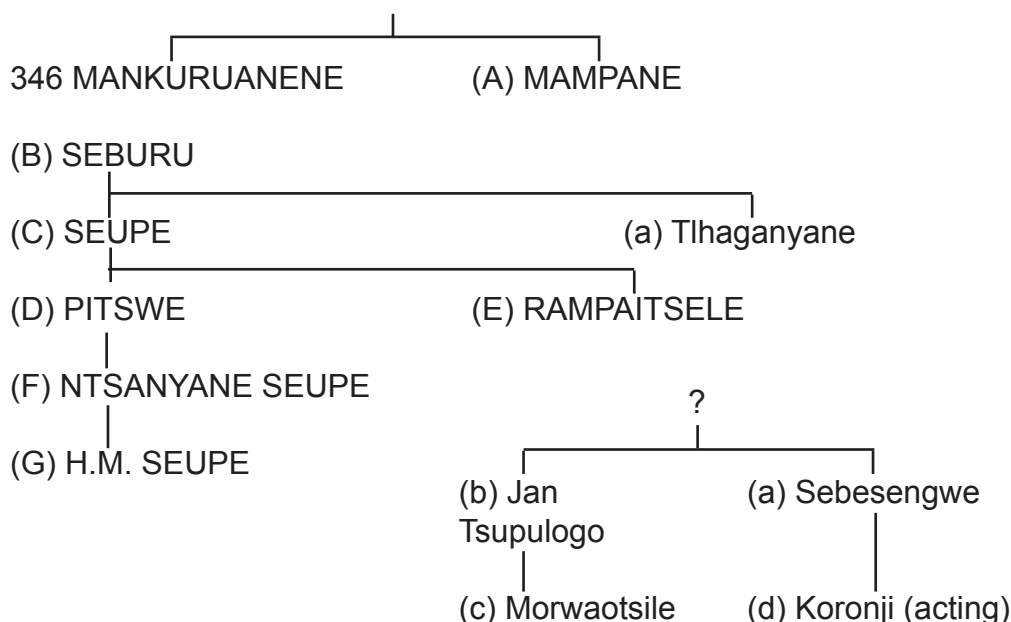
## MARUPING

## 6 Migrations and affinities of tribe:

344 The baTlhaping occupied this area for grazing when J. Campbell visited it in 1815.

345 The headman of the tribe was subject to the Tlhaping chief Petlhu, but in 1954 he was placed under chief Toto for administrative reasons, although the tribe does not want to be ruled by a chief of another tribe.

## 7 Skeleton genealogy of chiefs:



Small letters indicate unrecognised sub-headman for baTlhaping subject to the baTlharo headman at Gamopadi.

## 8 History

347 The original Tswana place name for Maruping is Gamohana. In 1818, the baTlhaping chief Mothibi moved from Dithakong (Vryburg district) to Gamohana with the London Missionary Society station. He wanted the Missionaries to build a Maruping, however, the Missionary Robert Moffat soon found the place unsuitable and moved near to the Kuruman River at Seoding where he also wanted to make use of the water for irrigation purposes. Gamohana then became known as Maruping (the place of ruins) because of the abandoned houses. For some time Maruping became the



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## MARUPING

capital of chief Molehabangwe, the father of Mothibi. After Mothibi had succeeded he changed his residence several times.

348 The first headman in the Maruping area was (A) MAMPANE appointed by the Tlhaping chief Mankuruane in about 1850/60. He treated his people so badly that he was murdered by his brother. The next headman was (B) SEBURU who is a brother or nephew to MAMPANE. He had the sons SEUPE, Lekgadi and Gabatswabe. (C) SEUPE succeeded his father and died sometime before 1880. He had the sons PITSWE and RAMPAITSELE, who both ruled as headmen. (D) PITSWE was appointed by the Government in 1898 and died in 1912 as an old man. By his first wife he had only one daughter, by his second wife: NTSANYANE and by the third: Kgotlalelwang. The heir NTSANYANE was still a minor (age of a herdboys) in 1912 and (E) RAMPAITSELE ruled from 1.10.1912 until his death and on 23.12.1933. The latter had the sons Tigelo Tekegelo and lthusang.

349 (F) NTSANYANE, then of age, succeeded to the headmanship being appointed on 1.2.1934. He married Nanasi, a moTlharo, by which he had the following issue:

a) Pitso	m died
Johne	m died
Matsi	f
Mogamotsiemang	m present headman
Obudiwang	f
Edihang	f
Mission	m born 1935
Kakabalo	f
Mabele	f died

He died on 16.7.1954.

350 His son, HERBERT MAGAMOTSIEMANG SEUPE, is the present headman who is not yet married. For particulars also see paragraph 341.

9 Regiments :

351 The older regiments are those of the baTlhaping, paragraph 391.

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## MARUPING

10 Political Organisation:

352 The following Tlhaping clans are represented at Maruping:

- I gaRaSeupe
- II gaRaMonnakgotla
- III gaRaMoreki
- IV багаRaitseetsi.

353 The headman has a deputy, Tebele, and the following councillors, (bagakolodi) to assist him in all tribal affairs:

- 1) Tebele                      deputy of headman
  - 2) Mpokwe
  - 3) Malete
  - 4) Ogetilwe
  - 5) Makatong
  - 6) Kelerile
  - 7) Motshumi
- Selle is the secretary.

354 For further particulars see general introduction.

355 I visited the tribe in April 1957.

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1 District :

356 Kuruman, Cape Province.

2 Tribe:

357 baTlhaping ba ga Phuduhutswana, totem: tholom(koodoo).

3 Chief:

358 OLEBOGENG PETLHU, born 1900, regiment: Maakathata; He was appointed as chief with civil and criminal jurisdiction by the Government on 13th September 1944. He attended the school at Fourteen-Streams, Kimberly and understands English and Afrikaans. He was a member of the "African Church" at Kimberly. The chief is blind and usually assisted by his adopted son Kalakgosi Phillip Lobang, born in 1924.

Residence: Trustfarm Kamden on the mainroad Kuruman-Vryburg.

Language :

359 Tlhaping dialect of seTswana.

5 Land and strength of population.

360 The chief has jurisdiction over the headmen in the following Reserve and trust farms:

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	morgen
Manyeding Reserve	21 818
Bothetheletsa Reserve	16 984
Vlakfontein (Metsi Matsi) Reserve	5 831
subreserve Logobate in the lower Kuruman Reserve (estimate)	7 000
New Konong Reserve (see paragraph 92) or Thamoanche Block	17 190
New Smouswane Reserve (see paragraph 92)	12 163
Total	80 986

	morgen	sq.rds
Minto, portion Rem.Ext.	2 477	304
Cara-dea-Chomo (probably kara ea kgomo)	1 590	98
Albert	2 245	116
Everton	2 718	
Wilstead	2 274	
Golington, ptn. Rem. Ext.	2 065	279
Warden West	2 456	410
Zero, ptn. Rem.Ext.	2 388	221
Gamokagaal, ptn. Rem.Ext.	3 047	384
Kgatlagomo, ptn. Rem.Ext.	2 078	597
Petersham, tn. Rem.Ext.	627	234
Dephatholong	2 535	473
Colston	1 510	45
Witnesham, ptn. Rem.Ext.	521	358
White Ladies, ptn. Rem.Ext.	1 073	436
Heiso	3 122	552
Kankguru 1 ptn. Albanie	1 551	115
Tsamaros	2 270	-
Bailybrith, ptn. Rem.Ext.	1 546	34
Gagatsaming, ptn. Rem.Ext.	1 069	352
Bushy Park	1 505	516
Kikahela, ptn. Rem.Ext.	3 000	1
Motlhoeng	3 355	-
Rowell	3 260	505
Magaladi	913	338
Loch, ptn. Rem.Sub,	1 021	495

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Tsaelengwe, ptn. Rem.Ext.	1 583	456
Magagapere (Wesselsvlei)	3 059	7
Maketlthe, ptn. Rem. xt.	1 977	273
Ganghae, ptn. R m.Ext.	1 535	373
Fairfield, ptn. Rem.Ext.	1 994	32
Montontonyane	1 044	365
Total area in morgen	63,421	569

361 The baTlhaping live in the northeastern half of the Bantu area of the district, situated NE of the town of Kuruman. The altitude of the Tlhaping country is between 4000 and 4700 ft. above sea-level, sloping down towards NW. The annual rainfall is irregular and comes later than in northern and eastern parts of the Cape Province. The average annual rainfall varies between 14 and 22 inch (see also paragraph 22).

362 The population census of 1961 recorded the following figures for the tribal area ( also see 84 - table No.VIII)

Reserve or farms	Nos.of persons
Logobate in Lower Kuruman Reserve	1 091
Bothetheletsa Reserve	1 598
Manyeding Reserve	1 376
Metsi Matsi (Vlakfontain Reserve)	492
New Konong Reserve	346
New Smouswane, not available, my estimate	500
sub-total	5 403

Trust farm population was only recorded for the whole district with 13 895, a figure which is far too high, my estimate 3000-5000. For the number of taxpayers which cannot be ascertained any more cf. table No.XI par.85, In 1954 there were 2954 taxpayers and the estimate on departmental files for 1959 was 4376. I estimate the total population of the tribe to be between 15 000 and 19 000, including absent workers.

## 6 Migration and affinities of tribe

363 Originally the baTlhaping lived on the banks of the Vaal River. Later they moved further west to

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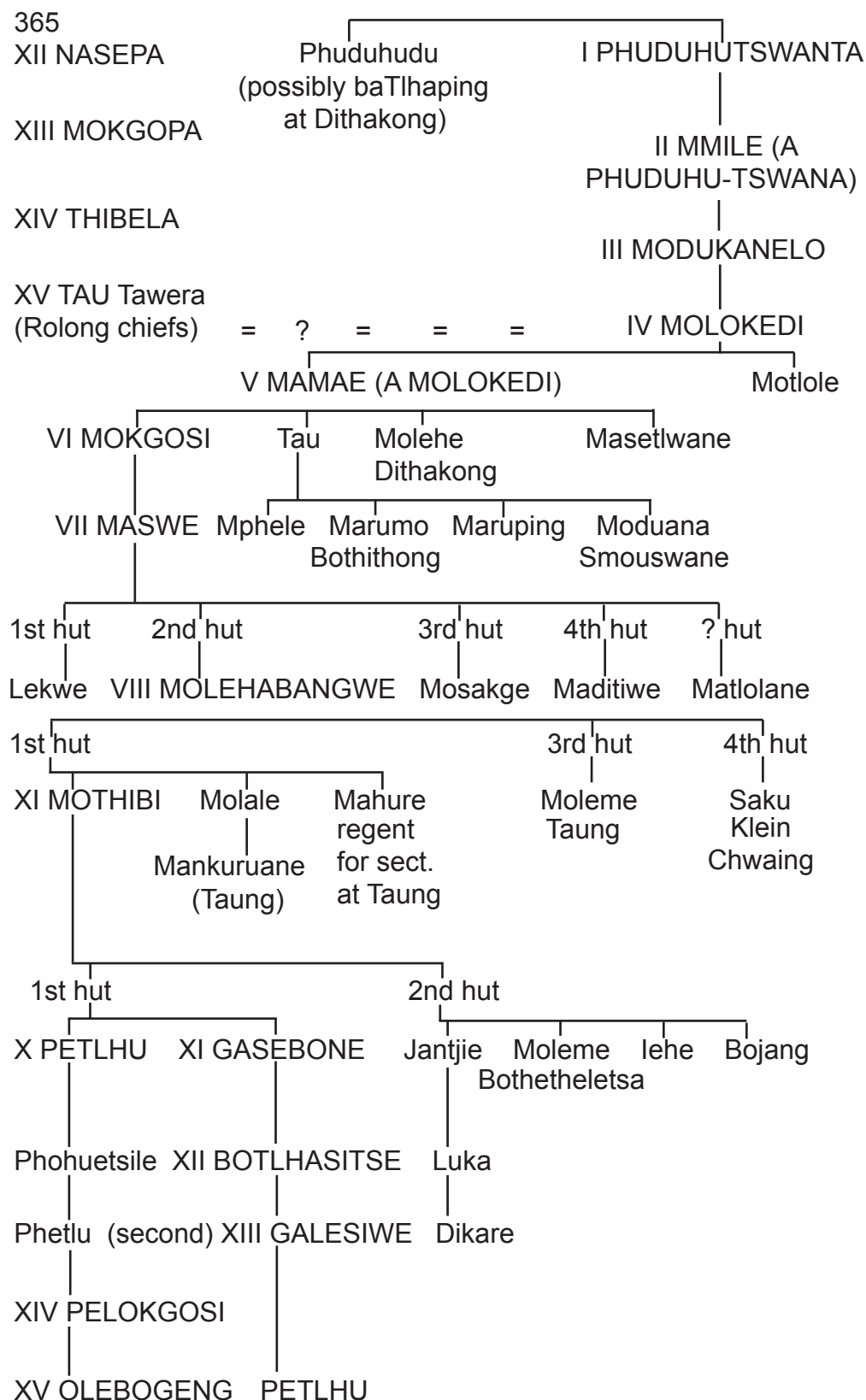
Taung, Dithakong, Kuruman and Phuduhutswe (Langeberg). The section under discussion here had the headquarters at Phuduhutswe before they moved to Pokwane near Taung and in various places in the present Kuruman district. In 1943, the chief's branch left Pokwane and settled at Florina on the trustfarm Witnesham, Kuruman district.

364 The tribe of chief Olebogeng Petlhu is a senior branch of the baTlhaping, and not the branch at Taung which gained much importance.

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## 7 Skeleton genealogy of chiefs:



*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of  
Kuruman and Postmasburg by P.-L. Breutz*



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### 8 History and genealogies of chiefs:

366 For the older History of the baTlhaping also see paragraph 66 and the genealogical Table belonging to this paragraph.

367 The baRolong usually say that the baTlhaping were Rolong originally, and it is very likely that they were not. The tradition of the baTlhaping usually begins with the separation from the baRolong at the time of the Rolong chief Tau. It is also related that Tau's brother Tawana was the first Tlhaping chief. About 14 generations of Tlhaping chiefs until now should reach back to the time before 1600. The separation from Tau, however, occurred about 1720/30. In the history of the Tlhaping chiefs there is no earlier connecting link with the Rolong history. It appears that certain Rolong chiefs, such as Th. bela and Tau merely ruled foreign Tlhaping clans. Large Tswana tribes all know about their earliest migrations, the baTlhaping do not. They therefore must have consisted of very early small isolated groups with no tradition and thus being similar to other early Sotho, Kgalagadi, Digoja etc. All these early populations mixed more or less with the original population in the country, mainly related to Korana Hottentots. Some of my Tlhaping informants say that their present country was "baKgothu" (i.e. Hottentot) country before the time of chief Tau. They also say that their first "chief" to settle in this country was Tselayakgothu (means road of the Hottentot) who married a Hottentot. The same refers to the early baTlharo history in the area Postmasburg, Griquastat and southern Kuruman. Another sign of early contacts may be that the Tlhaping dialect of Southern seTswana has many affinities to seKgalagadi which is a different language in the Sotho-Tswana language group.

368 In old historical sources dates are elaborated from chiefs generations. This is unreliable because brothers and uncles were taken as separate generations. Historical dating before the time of the Tlhaping chief VI MASWE (born between 1720 and 1735) are merely approximate estimates. The Tlhaping chief's genealogy begins with I PHUDUHUTSWANA or

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with II MMILE who was a son or brother of the former. In a praise poem we hear of "Mmile a Phuduhutswana" which means that MMILE was probably the son; The name PHUDUHUTSWANA anticipates that there is also an elder brother Phuduhudu. My informants explained that PHUDUHUTSWANA was a very active leader and famous warrior and thus became more important than his elder brother. There are two baTlhaping ba Phuduhurlu tribes at Dithakong and Logobate which are assumed to have descended from this Phuduhudu. According to other sources this tribe originated from Molehe (see paragraph 370) who had a second symbolical name Phuduhudu. Nothing is known where about the first chiefs lived.

369 The third chief was III MODUKANELO (other spelling Morakanele) who had a son IV MOLOKEDI, born sometime between 1625 and 1660. The separation of the baTlhaping from the baRolong must have taken place during his time in about 1700. MOLOKEDI is not an important chief and possibly did not rule. His sons were V MAMAE, Motlola and Mosakga. According to older unpublished genealogies in files of the Department of Native Affairs and the Magistrate's office Vryburg and also according to old informants, MOLOKEDI is an elder brother of MAMAE, however, in traditional praise poems we hear of MAME A MOLOKEDI which means MAMAE is the son (born some time between 1660 and 1685). MAMAE had the sons VI MOKGOSI, Tau, Marumo, Moduana, Molehe and Masetlwane. Some of these sons are the forefathers of later separate headmen and branches of the baTlhaping (see table of chiefs' genealogy, page 38/9). According to John Campbell (Travels in South Africa 1815, p.206) the father of MOKGOSI was "Koola", probably Motlola.

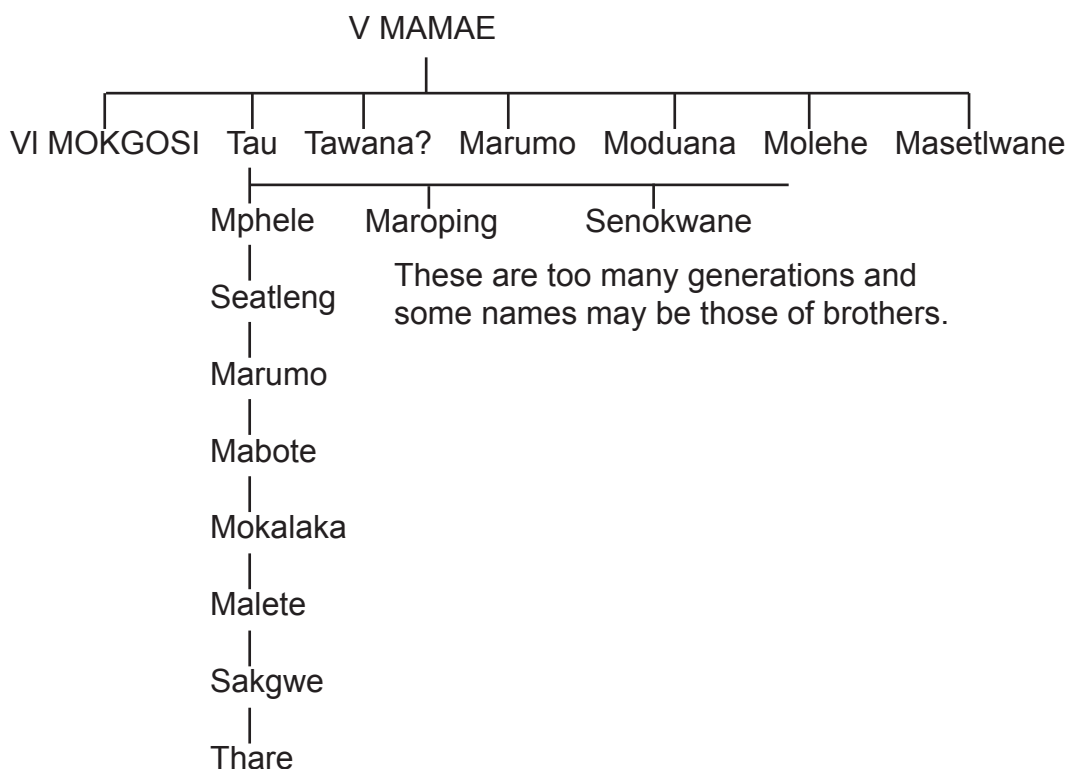
370 VI MOKGOSI was born about 1690/1710. The Tlhaping origin of the бага Maidi who live in Taung and Schmidtsdrift, is placed in this period. Their history will be described in "The tribes of the districts of Taung and Herbert. "Ethnological Publications. Some of my informants believe that the багаMaidi are proper baTlhaping, others think that they came from the north-east near Klerksdorp, which means that they could have been early Tswana with a Hottentot

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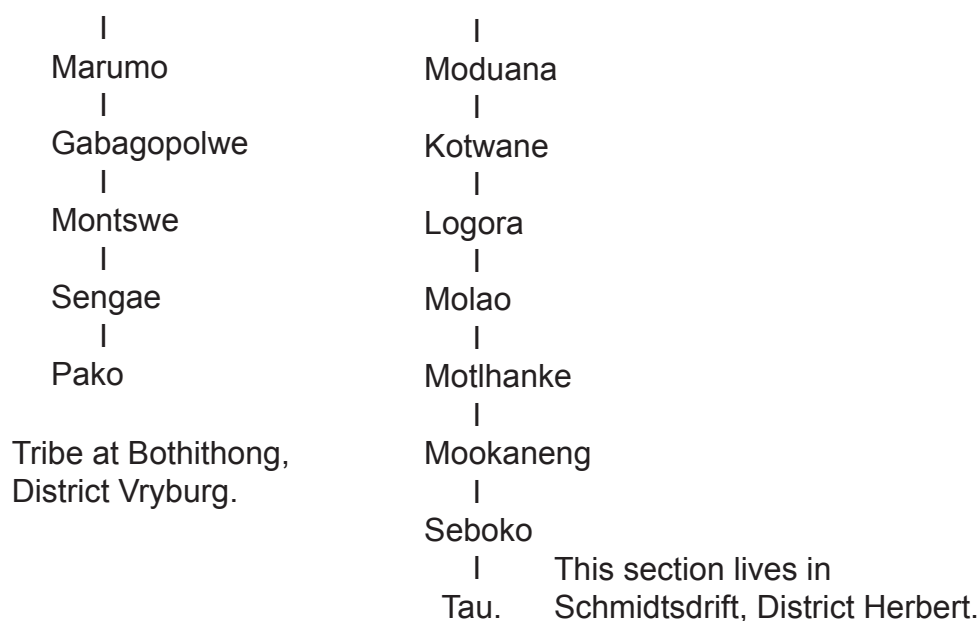
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admixture, and they may also have been baRolong. The father of their chief MAIDI was Tawana who may have been the younger brother of the Rolong chief TAU (born about 1620/50, died 1730/40). This chief TAU is sometimes confused with Tau, the son of the Tlhaping chief V MAMAE, and who lived one generation later. This Tau of the Tlhaping was a sub-chief of or regent on behalf of VII MASWE and his descendants are said to be:



371 The descendants of other sons of MAMAE are as follows:



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Molehe had a second name Phuduhudu and he is the forefather of the baTlhaping at Dithakong under the late headman Oomang Gaseemelwe (see "The tribes of Vryburg district" Ethnological Publications No. 46 paras. 453-478). This tribe's place in history is uncertain because the number of generations should be less for a junior tribe to fit into the genealogy of the Tlhaping chiefs and not enough generations are known to make them senior to the baPhuduhutswana. Until about 1800 all the Tlhaping sections mentioned here were still ruled by one chief and only the ba ga Molehe had their ovm subchief.

372 VI MOKGOSI had only one son, VII MASWE, born 1720/35. The informants of F.G. Language ("Herkoms en Geskiedenis van die Tlhaping" African Studies 1942 p.121) tell an elaborate story about the war between MASWE and the "Rolong chief Tau and a ruse often used in Bantu history". The two chiefs did, however, not live in the same time. MASWE was born when Tau died and the Rolong tell a different story, namely that after the Tlhaping war Tau fled to Mosita where he died. Possibly the story refers to MASWE's paternal uncle Tau who was an important sub-chief.

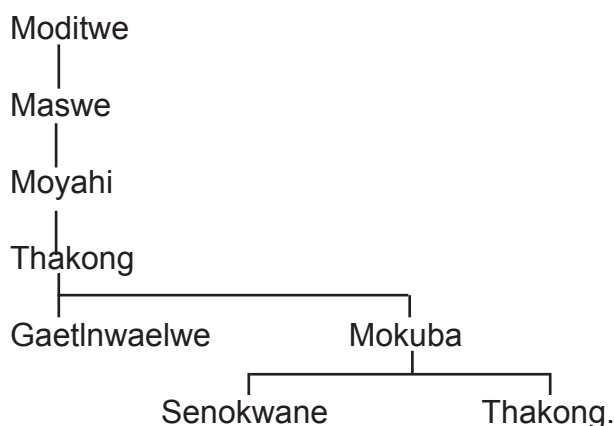
373 John Campbell p.207) says about the historical relations between the baTlhaping and ba Rolong "All the history of these kings which we could learn upon the occasion of taking down their names was - That during the reign of Makkoshee, the Morelongs asked from him the breast of every ox killed by his people, which would have been acknowledging dependence on him. He replied, 'Am I then your servant?' The refusal caused a war in which Makkoshee and his people were driven to three different places at con-

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siderable distances from each other.”

374 Language reports of the good relations of chief MASWE to the Korana and other foreigners and that MASWE married a Korana woman as a third wife who became the mother of chief VII MOLEHABANGWE (born 1740/50). In the first hut of VII MASWE there were the sons Lekwe (descendants, Setlhagome - Modisagaarekwe etc. now at Manyeding, Kuruman) and Mosake (who had a son Marebe, also Mariba, at Schmidtsdrift, district Herbert), though the status of this first hut is not clear. In the second or fourth hut MASWE had a son Moditwe with the following descendants:



John Campbell (p.206) mentions that the following “brothers” and sisters of MOLEHABANGWE who were living, in his time: Salakaote (possibly Saku) and Munameets (Monametse), and sister Leappa (Leepe). Chief VII MASWE lived at Dikgatlong (which means “confluence of rivers”, probably Vaal-Harts) and later also at Nokaneng (near “Blinkklippen” or Postmasburg according to Andrew Smith’s Diary p. 406) from the second half of the 18th century on. Towards the end of the 18th century, MASWE or his son MOLKHABANGWE moved north and west and settled in the Taung area and at Phudunutswe (near Langeberg) where part of the tribe resided until IX MOTHIBI’s time (1812/20).

375 The earliest Tlhaping chief who had contact with European travellers was MOLEHABANGWE, see paragraph’s 25-33, 122, 123.

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376 Dithakong, where the first Europeans found Chief MOLEHABANGWE, is named after some stone ruins. The baTlhaping of this time confirmed that the ruins were not built by them. For further particulars about the stone ruins see "The Tribes of Vryburg District" Ethn. Publ. No. 46 par. 23, 24. These ruins are Megalithic stone kraals, and stone tools of then. African Maghreb type are associated with the ruins.

377 The aged chief VII MOLEHABANGWE died at Dithakong in about 1812, shortly before the visit of W.J. Burchell. The old village of Dithakong was then situated one to two miles north of the present village Dithakong in the Bothithong Native Reserve in Vryburg District. The baTlhaping ba Molehe or ba Phuduhudu live still at Dithakong.

378 MOLEHABANGWE had the following sons: in the first hut by a Hottentot wife: Mohamu Pelo, MOTHIBI, Molale and Mahure, in the 3rd hut: Mosakge, and in the 4th hut; Maditiwe and Matlolane. According to John Campbell (p.207) MOTHIBI had had the following brothers and sisters, i.e. children of MOLEHABANGWE:

Brothers:	Sisters:
Malema. (Molema)	Setezoo. (Seteiso?)
Malaala. (Molale)	Koe-e-e.
Mahoora. (Mahura)	Karoweetz.
Mapareeha	Mareii.
Maperera.	Shuai. (Shwai?)
Kannakamora.	Maruyjane. (Mareinyane)
Heekane.	

IX MOTHIBI, born about 1772/5, succeeded to the chieftainship in 1812 and was still chief over all the baTlhaping. He fought many wars and carried out cattle raids even as far as to the Ovambo in S.W.A. He also had several encounters with the Hottentots and Griqua and once murdered many of them. He changed his headquarters frequently. The principal places were Dithakong, Lotlhakeng (Batlharos, Kuruman). Part of the tribe lived in Taung. For short periods he lived at Phuduhutswe (Langberg) and even near Mamusa (Schweizer Reneke) to the north-east of Taung.

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Towards the end of his life he went to Philippolis to live with the Griqua under Adam Kok. This contributed much to breaking up the tribe. His followers did not go with him and his halfbrother Sakureturned on the way.

379 After the time of MOTHIBI, who died about 1838/40 at Gabodigelo in the Griqua country, the baTlhaping were broken up into several sections. MOTHIBU's country was so large that he subdivided it among his sons and brothers. Therefore we now find the following Tlhaping sections:

(1) Chief's generations of lehe - Gasebone - Botlhasitse Galeshiwe - (Phetlhu) who had authority over the Pokwane, Magogong Majeakgoro and Modutung areas in Taung district. This was the smallest area.

(2) Jantjie - Luka - DeVolk - Kgosienewang over the largest area, reaching from Dikgatlong at the Vaal-Hatz confluence to the west of Kuruman, i.e. comprising the former Dikgatlong (Schmidtsdrift), the following Locations in Taung district: Majeng, Mmamutla, Shaleng, Driefontein, Seoding, Seking, and in Kuruman district: Manyeding, Bothetheletsa, Vlakfontein (Metsi Matswe), Smouswane, Konong, Logobate, Seoding and Maruping. The last three areas were transferred to the baTlharo chief Toto (in 1945) and the other areas were put under the newly created chieftainship of chief O.Phetlhu (in 1944) in Kuruman. The functions of Jantjie Kgosienewang were reduced to that of a headman by error.

(3) Molale - Mankuruane - Molale -, Kgosietsile were the chiefs over the Taung area north of Magogong around the present town Taung. Nothing is known about the status of the багаMaidi neighbours, who probably were semi- independent.

(4) Later the heads Mahura - Mase- Tholotitane -



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Gaobakwe - Lekwe were in charge of the Dithakwaneng area in Vryburg district.

(5) Saku - Thaganyane - Pulelo - K.A. Thaganyane were the heads of Klein Chwaing, in Vryburg district.

380 IX MOTHIBI had the following wives and sons as far as they are remembered by my informants:

1 Mahuto

a lehe m is said to have the sohs Phetlhu and Gasebone

b Bojang

c Kgame

d Madibotoka who was killed by the people

2 Kegogile, a favourite wife, Griqua Hottentot

a Jantjie (who had the son Luka)

b Molema

c Telekelo

3 Kelemekae (some informants take 3 as a substitute wife for the first hut)

a Molale ( father of Mankuruane who had again a son named Molale)

4 name of wife unknown (some informants take her as a substitute wife of the first hut, for which there is no reason according to Tswana custom)

a Mahura

5 name unknown (some informant say Saku was of the 4th hut)

a. Saku

It is said that lehe died long before his father and that his son Phetlhu (first) was insane. According to John Campbell (p. 207) Mothibi's wives living in 1815 were "Mahootoo" (Mahuto) and "Keebehelee" (possibly Kelemekae). He says MOTHIBI's sons were: Pechee (Phetlhu), Peaabooran (Gasebone ?), Jangee

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(Jantjie), Mozebee (Mesebe?) and his daughter were: Matjaragee (Batswaregi), Matzetyanee (Matsitsane), and Maharree.

381 The tribe under discussion takes X PETLHU to be the successor of MOTHIBI. Possibly he and his descendants never ruled. PETLHU was born some time between 1795 and 1810 and probably lived at Phuduhutswe (near Langeberg). When MOTHIBI died in 1836/8 and PETLHU possibly had to succeed, the tribes were still in a state of unrest from the time of the Matebele raids. Therefore PETLHU has not gained much importance and nothing in particular is remembered about him, not even when and where he died. He must have died early because his only son Phehuetsile was still a minor at the time of his death. Phehuetsile died at Rooidam, north of Majeng (Langeberg).

382 Phehuetsile had a son Petlhu (second), born about 1839/40 near Langeberg. Also this Petlhu did not become chief as the regents (see paragraphs 378/9) held the power in their hands. He is well known, because he was executed for committing murder in the Langeberg Rebellion in 1879. He lived at Phokwane in Taung where Molale had lived. He married one wife and had the following issue by her:

a PHELOKGOSI	m
b Foro (furrow)	m
c Masetlhokiwa	f
d Konong	f.

383 XI GASEBONWE, the younger brother of X PETLHU (first), born about 1800/15, had succeeded as a regent at Pokwane in Taung district, and was in turn succeeded by his son XII BOTLHASITSE of whom no particulars are remembered in Kuruman district. He again was succeeded. by his son XIII GALESHIWE who also resided at Pokwane, in Taung. He was born about 1840, married Makwalakwala, and had the following issue by her:

a Botlhasitse	m born 1910
b Mosadiwatshabo	f
c Galeishiewe (o motlhano)	m
d Motselapala	m.

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384 Chief XIII GALESHIWE was deposed by the government and imprisoned because he had taken part in the Langeberg Rebellion of 1896 The Langeberg Rebellion was an armed, uprising against the Government measures of killing cattle in the Rinderpest infested areas. As a punishment for the Rebellion the Native Reserve at Pokwane was confiscated by the Cape Government (Act No.17 of 25.8.1897) and proclaimed Forest Reserve (Proclamation No. 1016 dd.21.4.1898). In 1903 GALESHIWE was released from prison and settled with his followers at Magogong under Chief Molale, where he died in 1927.

385 Since 1910 the Government had planned to give GALESHIWE another farm to live on. In 1927 application had been received asking the Government for land with better grazing and water conditions, but the successor refused the farms offered. In 1938 the Government offered the farm Roodepoort and in 1942 an area in Kuruman district, but the chief's son Botlhasitse Galesiwe refused the offers again and remained at Modutong where he died about 1960 after having been blind for many years. The eldest of his three sons, Nganaphuti, now lives in Kimberley Location No. 2.

386 The chieftainship of Petlhu and Galeshiwe had thus come to an end by the Langeberg Rebellion. The tribe had become scattered and the clan system was broken up and lost its importance for the tribal Government.

387 It is not clear whether the tribe at Pokwane had a chief by custom after the official recognition was cancelled in 1897. PELAKGOSI wanted to become chief and asked Rev. Jennings to support him. He also went to Majeng hoping for a recognition by the people, but they wanted a son of their original chief Jantjie to become their chief. According to custom XIV PELOKGOSI, son of the second Petlhu and born about 1860, may have succeeded at Pokwane in 1935, but only for one year, because he died in 1936 at Pokwane. He had the following wives and issue:

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## 1 Matsitsi

- |               |                               |
|---------------|-------------------------------|
| a Tsitsi      | f                             |
| b Petlhu      | m all children a-d died young |
| c Gaelebangwe | f                             |
| d Tlhahreseng | m                             |

## 2 Mosadiamo tswana

- |               |                           |
|---------------|---------------------------|
| a Phillip     | m born about 1870/8, died |
| b 10 children | died in youth             |
| c OLEBOGENG   | m (present chief).        |

It is said that PELOKGOSI and his sons spent most time of their lives in the diamond fields. Between 1936 and 1944 no chief was appointed for the areas of Phetlhu and Jantjie.

388 About 1944 the Government intended to appoint Chiefs for the baTlharo and for the baTlhaping in Kuruman. The investigation into the genealogy assumed XV OLEBOGENG PHETLHU to be the rightful chief, although the tribe was not sufficiently consulted and might have been more in favour of Jantjie (see paragraph 414 ); OLEBOGENG grew up at Fourteenstreems in Kimberly where he also worked for many years. He married Mosadiwamaburu, a moRolong from Taung, and his the following issue by her:

- |               |             |
|---------------|-------------|
| a Gaitshiwe   | f born 1927 |
| b Kebitsamang | f born 1930 |
| c Modisakoma  | m born 1936 |
| d Obakeng     | m born 1941 |

He also has an adopted son, Phillip Lebang, born 1924, whose parents were Kgosithehe Nthebolang and Masetlokiwa from Dithakong. The chief was advised to live on the farm Bailybrith in 1945, because the tribe lived far away from post and road communications. He has, however, returned to Florina because he is blind now and needs personal attention. (Also see paragraph 358).

389 Before PHETLHU was appointed in 1944 the following

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number of Tlhaping taxpayers in the following Bantu-areas were planned to become his followers, (Logobate and Upper Gamopedi later were allotted to chief TOTO) :

198	Manyeding
85	Upper Gamopedi
59	Smouswane
139	Logobate
145	Vlakfontein
170	families on Trust Farms
1076	Total

Properties were acquired by the Department for £157000 and an area proclaimed as Native Location by Proclamation No.7 of 1942. Ten years after the appointment of PHETLHU, the number of taxpayers had more than doubled probably because of a strong immigration from the district of Taung, people who were his real traditional followers mainly from the Magogong area.

390 In 1954 the tribe applied to be recognized under the Bantu Authorities Act. The chief had then about 2960 Taxpayers registered under him, including the Trust area. In connection with this new recognition the tribal area under the jurisdiction of the chief was redefined see paragraph 360.

## 9 Regiments

391 Initiation ceremonies (bogwera) and regiments (mephato) do not play a very important part in tribal life and the regiments are not known any more. Until 1929 the baTlhaping groups of Kuruman, Taung and Dithakong had the same regimental names and leaders, and after having had no regiments for 13 years, the tribal groups began to have their own tribal leaders and names for regiments. After chief Olebogeng Phetlhu's son Phillip had been initiated at Dithakong under chief Oomang Gaseemelwe in 1950, it appears that regiments are formed again.

392 The following regiments are remembered of which those of the last century are uncomplete:

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Regiment	Leader	Year and place
Lohaha	Gareemelwe (Dithakong)	1850/55
Masitakgosi or Mathipakgosi	Osegetshwe (Dithakong)	about 1866
Mairamotse	Mabogole (Dithakong)	
Majaapoo	?	at Phokwane/Taung
Mantsathebe	?	at Phokwane
Mahenyakgosi	Seleku	1872
Matlolakgosi	Diteu	
Maletakgosi	Tshimane	
Maakakgang	Kasibere	1904
Malosatshwene and Majanku	Kuane	1906/7
Matsosakgang	Ohense	1913/4
Maakathata	Khoane and Oomang Olebogeng Petlhu	1918
Maakapula	Oleseng (Dithakong) Gabureo (Phokwane)	1925
Matswarwana	Selatlho	1931
Malosantwa (Dithakong), Maselo (Florina)	Sekao	1944
Mahenyathuto (Dithakong) Matsosakgang	Phillip (son of Olebogeng)	1951
Majakgomo	Modisakgomo (son of Olebogeng)	1953

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393 John Campbell describes (p.179) some initiates in 1815: "At one, P.M. we passed Cowie Fountain, the pure water of which was so inviting, that most of us regaled ourselves with a draught of it. A little further on, four young men, about sixteen years of age, came up to us, whose faces were painted red and stroked with white paint in a regular way, which had a very odd appearance. They had lately been circumcised, as a sign of their having attained the years of manhood. One of the four was a son to the late king, Mallayabang (MOLSHABANGWE). They were all well-shaped, their bodies painted red, and their hair powdered with blue powder. They asked very modestly for a little tobacco, which we gave them. They all carried assagays, or spears, over their shoulders, and wore brown coloured skin cloaks, with a round musk-cat skin sewed over the cloak between the shoulders, which made them resemble soldiers with their knapsacks.

## 10 Political Organisation:

394 The Tawana political system is built on the clans and their seniority. The Tlhaping clan system, however, was destroyed when the tribe was broken up in the Langeberg Rebellion of 1896/7, and since then the clan headmen never gained any importance again. Only the baTlhaping бага Molehe (or ba Phuduhudu) at Dithakgong retained a proper clan system. The creation of the artificial chieftainship here under discussion has not brought back a clan system. Thus the tribe has no clan headmen. Some of the Government appointed headmen are traditional heads of their followers and headman Jantjie has the status of a senior chief by tradition. The individual headmen under chief PHETLHU are described in separate chapters below.

They are:

Kgosinewang Jantjie at Manyeding  
Daniel Molema at Bothetheletsa



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## BATLHAPING

Bareng Purchase Selao	at Metswetsaneng of the baTshweng
Frank M. Mathole	at LeGobate of the baTlhaping ba Molehe
“Teiya” Tawana Seboko	at New Smouswane of the baTlhaping boo Moduana
Paul Jogome Kenosi	at Metse-Matse see Vlakfontein
G. John Petrus	at Thamoanche or New Konong.

395 Chief PHETLHU and his councillors remember the following clan names, of which Nos. 2-8 are proper clans of Dithakong, the neighbouring tribe in Vryburg district. For these clans no traditional heads are recognised. The clans are:

- 1 boo Phuduhutswana the chief is the head himself
- 2 бага Molehe
- 3 boo Tsela-ya-kgothu
- 4 boo Rankwatla
- 5 boo Diboana
- 6 boo Foboro
- 7 boo Thipa
- 8 boo Mokidiana
- 9 бага-Maidi
- 10 boo Pula
- 11 boo Marumo
- 12 baTsweng (separate tribe under the Tlhaping chief.)

396 When John Campbell visited the baTlhaping (Travels in South Africa vol.II, second journey, London 1822, p.153) he found the following “wards” (dikgotla) which were not enlisted according to rank:

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"Ward"	"name of present chief"
Mashy (Maswe) - - - - -	Mateebe (Mothibi)
Malito (Molete) (Tlharo) - - - - -	Brumella
Lekooncha - - - - -	Chakka
Masby - - - - -	Salakootoo.
Moorooaan (Moduane) - - - - -	Siminoo.
Mabote (section of boo Marumo) - - - - -	Maklak.
O, Tipa (boo Thipa) - - - - -	Geibee.
Pekwee (Peku) - - - - -	Mora.
Shaping - - - - -	Mabbinowna.
Mariba - - - - -	Mooklala.
Magelle (Makgale)- - - - -	Sillibog.
Moroping (Maruping) - - - - -	Moogotsee.
Bamogoswe - - - - -	Magwaakwe.
Makoolana (Mapulana, are Rolong) - - - -	Bakolamela.
Mamapoola (boo Pula) - - - - -	Campee.
Maroomoo (Marumo) - - - - -	Makweetsee.
Tzepana (Tsipana, are baTshweng) - - - -	Poh.
Goramootooro - - - - -	Sohekla.
Letianee - - - - -	Mooittee.
Haraclaw (gaRa-Tlou, are Rolong) - - - -	Site.
Morakilee (Morakile are Rolong) - - - - -	Sinatele.
Poolagana - - - - -	Moolee.
Mamabebee - - - - -	Malihe
Moolehe (Molebe) - - - - -	Malowee.
Mashoona - - - - -	Maklak.
Mootsabee (Motshabe) - - - - -	Matslaka.
Peetsinbana (Pitsingana are Kgatla) - - -	Gababooya.
Klassee (Tlpase, "the last") - - - - -	Kontwee.
Moinklaree (motlhwane, are Tlharo) - - - -	Kwerichaan.

397 The chief is assisted by a tribal council consisting of the following members:

1 Daniel Molema	(deputy of the chief)
2 Masilo Bojang	(aMorolong, living on a Trust farm)
3 Kg.E. Selao	(headman of Met wetsaneng)
4. Tshwelelang Situngang	(from Manyeding)
5 Joseph Selehelo	(from New Smouswane)
6 Ntsekang Thebeyagae	moTlhapi residing on a trust farm)
7 Tsholong Matlhwane	(from Bothetheletsa)
8 Keothaile Kenosi	(from Vlakfontein)
9 N.H. Kitchen,	treasurer and secretary of Bantu Authority

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### BATLHAPING

The first three are councillors who served since a long time.

398 The Tlhaping Bantu Authority was recognised by the Government by Government Notice No. 1932 dated 26.10.1956, and the number of councillors was fixed at a minimum of 7 and a maximum of 13. Since the tribe is a member of the Bantu Authorities, all tribal income goes into a tribal fund, incl. fines the chief received before. In addition the tribe decided to pay a tribal levy of R3.00 per tax-payer for 1957, 1958 and 1960 (Proclamation No.192 dd.10/6/1957, Proclamation No. 173 dd. 27.5.1960, The tribal fund has a comparatively high income from trust fees. The tribe has to approve of the monthly chief's salary and subsidies. for the headmen which are paid out of the tribal fund.

399 For further particulars about the tribe also see the various chapters of the General Introduction,

400 I visited the tribe in January 1958 and obtained most of the material from the chief, his headmen, councillors and old people.

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BATLHAPING BAGA PHUDUHUTSWANA

1 District:

401 Kuruman, Cape Province.

2 Name of tribe:

402 baTlhaping бага Phuduhutswana, totem: tholo (koodoo). The tribe is No 32-07 in the Ethnic Survey

3 Chief:

403 KGOSIENEWANG JANTJIE, born about 1891, no regiment. He was appointed headman by the Government on 1st March 1918, but is a chief according to tribal tradition. In 1944, when OLEBOGENG PHETLHU was appointed chief, KGOSIENEWANG was made a subordinate headman to this newly created chieftainship by the administration. The headman is not educated nor a member of a church.

Residence: Manyeding in the Manyeding Reserve.

4 Language:

404 Tlhaping dialect of seTswana.

5 Land and strength of population:

405 The present area of the headman is the Manyeding Reserve which is situated 19 miles east-south-east of Kuruman on the main road from Kuruman

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## BATLHAPING BAGA PHUDUHUTSWANA

to Taung. The Reserve is 21,818 morgen or 72.2 sq. miles in extent. The altitude is between 4500 and 5000 ft. above sea level. The average annual rainfall varies between 14 and 22 inch.

406 In the Reserve there are the following villages: Manyeding in the centre towards the south, Gamothibi in the north, Gamasepa in the south-eastern corner (on old maps Kuam Mazeppa), Mahukubung in the north-east on the Gamasepa spruit between Gamasepa and Gamothibi, Ntswelengwe in the west and a small village Ditlharapaneng west of Gamothibi between the Gamasepaspruit and Ntswelengwe spruit. The reserve is crossed by some spruits running in a north-west-erly direction. To the west of the Reserve there is the Ntswelengwe fountain and spruit, in the southeastern corner of the Reserve the Gamasepa spruit comes in from the farm Toxteth, in Manyeding the Manyeding spruit has its origin and has its confluence with the Gamasepa a mile north-west of the village Mahukubung where it forms the Magagaaphiri or Wessel- spruit. On the farm Magagaaphiri, a small tributary flows from Ditlharapaneng into the reserve. Two further place names may be mentioned: on the farm Khaw in the south east there is the Kekwa pan and on the farms Grofton and Annfield an old grazing area is called Molatswaneng.

407 The traditional area of the chiefs LUKA - DE- VOLK - and the heir KGOSIENEWANG extended much further than it does today (see paragraph 379 for original area). Probably the Land Commission of 1895 was misinformed about the chief's area and after it was divided by the boundaries of several administrative districts (Taung, Barkley West and Kuruman) no joint thorough investigations were made into the relations between traditional land and chieftainship. Due to ignorance of the status of KGOSIENSWANG JANTJIE (whose father lost his area in Taung because he did not live in that district) all the reserves of JANTJIE in Kuruman wore placed under chief OLEBOGENG PHETLHU in 1944 to the discontent of the tribe. Other parts of the baTlhaping country of JANTJIE such as Maruping, Seoding, Logobate and Konong were brought under the authority of the baTlharo chief Toto in 1945.

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of Kuruman and Postmasburg by P.-L. Breutz*

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## BATLHAPING BAGA PHUDUHUTSWANA

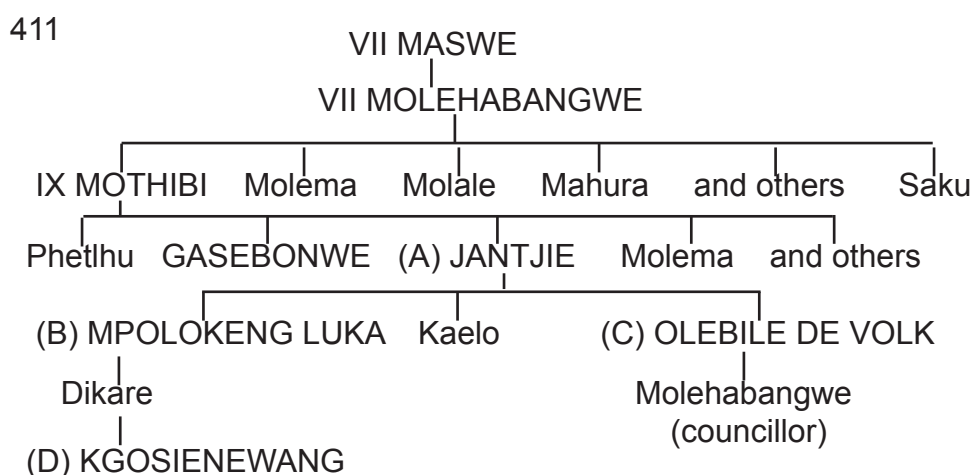
408 The Census of 1946 recorded a population of 746 (325 male, 421 female) and the Census of 1951, 579 (265 male, 314 female). The present population can be estimated as over 1000, not including workers who are absent. In 1956, 372 tax-payers were registered under the headman.

## 6 Migration and affinities of tribe:

409 This section of Batlhaping originally (i.e. from 1835/40 onwards) lived at Dikgatlhong on the Vaal-Harts confluence in Barkley West district. After the Langeberg Rebellion in 1897 the headquarters were removed to Manyeding in Kuruman, at the other end of the country of this baTlhaping branch.

410 This branch of baTlhaping is a senior branch, second in rank but of more importance than the first branch of Phetlhu and Gasebone.

## 7 Skeleton genealogy of chiefs:



## 8 History and genealogies of chiefs:

412 The earlier history of the baTlhaping to the chiefs is described in paragraphs 366-380.

413 The sources differ as to whom MOTHIBI allotted the subdivisions of the baTlhaping country. The

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## BATLHAPING BAGA PHUDUHUTSWANA

informants of this tribe say that IX MOTHIBI demarcated the area to be ruled by his sons sometime before he died in 1836/40. According to John Campbell who visited the tribe in 1815, the heads of the Tlhaping sub-areas, such as Molema, Molale and Mahura, were brothers of MOTHIBI. Only Petlhu, GASEBONE and JANTJIE were sons of MOTHIBI according to Campbell, and to my informant, Mariba, in Schmidtsdrift. The descendants of MOLEHABANGWE and MOTHIBI ruled over the following areas (according to their rank:

1) MOTHIBI's son Petlhu received the Pokwane and Magogong area in Taung district. Petlhu died young, it is said he was 28 years old, and his brother GASEBONE became chief over this area. A direct descendant of this house of MOTHIBI is the present chief or OLEBOGENG PETLHU

2) MOTHIBI's second son JANTJIE became chief over the area from Dikgatlhong (on the Vaal-Harts confluence in Barkley West district) to the western parts of the present Lower Kuruman Reserve including Legobate, Maruping and Seoding and the country in between, with places such as Majeng and Mmamutle in Taung districts and Manjeding, Bothetheletse, Vlakfontein (Matsematshwe), Konong and Smouswane.

3) MOTHIBI's brother Molale received the Taung area

4) MOTHIBI's brother Mahure was placed over the Dithakwaneng area in Vryburg district and

5) The youngest brother, Saku became head of the Klein Chwaing area in Vryburg district.

Judged by the size of the area my informants seem to be right in their belief that JANTJIE had the qualities of leadership and Petlhu and his son were too inefficient to be great chiefs. JANTJIE



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## BATLHAPING BAGA PHUDUHUTSWANA

and married a Griqua, Kebogile, by whom he had the sons MPOLOKENG LUKA, Kaelo and OLEBILE JANTJIE DITOK (DE VOLK). MOLEHABANGWE and MOTHIBI also had Hottentot wives. JANTJIE has a great name in baTlhaping history. During the time of General Warren he fled with his followers to the baNgwaketse but died a year after he returned to his home, i.e. in 1884.

415 JANTJIE was succeeded by his eldest son MPOLOENG LUKA, born in about 1820/30 who still ruled over the people in the above-described area. He first lived at Dikgatlong. Later moved to Magogong (Taung district) and from there to Majeng (in Taung district between the Harts and Vaal Rivers). In Manyeding he had his ploughing lands which he visited occasionally during the time of harvest. LUKA had the following wives and issue"

1) Gasiikangwe, a moTlhaping of the Madito clan  
 a Moseledi f  
 b Dikare m

2) Masehoro, a moTlhaping of the boo Marumo branch  
 no issue.

LUKA took part in the Langberg Rebellion and did not return from this war. It is unknown whether he died or otherwise disappeared in 1897.

416 As his son Dikare was too young to succeed and his second brother Kaelo had died in 1882, his brother DE VOLK OABILE, born about 1820/30, was appointed by the Government on 1 Jan. 1898. DE VOLK was already living at Manyeding as headman while the chief LUKA was alive. He had the following wives and issue:

1) Kobane, a moTlhaping of the Madito clan  
 a Manene f

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## BATLHAPING BAGA PHUDUHUTSWANA

2) Sina, a moTlokwa from Schmidtsdrift in Barkley West district

- |                |                        |
|----------------|------------------------|
| a Kaelo        | m died young           |
| b Matsitsane   | f                      |
| c Molehabangwe | f (present councillor) |
| d Mosebi       | m died                 |

3) Dikuduga, a rooTlharo, married after Sina had died

- |           |          |
|-----------|----------|
| a Kalaote | m alive. |
|-----------|----------|

DE VOLK died an old man on 18th February 1918.

417 For the succession of the present head of the tribe we have to go back to chief LUKA's son Dikare who is the father of (D) KGOSIENEWANG JANTJIE. Dikare who died in 1912 at the age of about 60, had the following wives and issue:

1) Tshitsha, a moTlhaping

- |                        |                               |
|------------------------|-------------------------------|
| a Jannie               | m died young                  |
| b Gasiikangwe          | f                             |
| c KGOSIENEWANG JANTJIE | m (present head of the tribe) |
| d Masadi               | f                             |

2) Sina, a moTlhaping

- |            |         |
|------------|---------|
| a Moseledi | f       |
| b Luka     | m died  |
| c Sarie    | f       |
| d Olebile  | m alive |
| e Moabi    | m died  |
| f Mahela f |         |

418

KGOSIENEWANG JANTJIE had the following wives and issue:

1) Maritjie, a moTlhaping

- |              |                          |
|--------------|--------------------------|
| a Tshitsha   | f                        |
| b Pitso      | m born in 1920, educated |
| c Gasebonwe  | m born 1924              |
| d Goitsemang | f                        |

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## BATLHAPING BAGA PHUDUHUTSWANA

2) Kelemogile, married after Maritjie died in 1933

a Kenosi f

b Moseledi f died

3) Galoome, a moTlhaping, married after the second wife had died in 1948  
no issue.

419 For administrative particulars about KGOSIENEWANG see paragraph 403

## 9 Regiments:

420 Initiation ceremonies have long been abolished and regiments are not remembered any more. see paragraph 386.

## 10 Political Organisation:

421 Although the tribe is composed of various clans, as given below, these clans are of no political importance and no clan heads are nowadays appointed. The following clans are remembered:

baga Molehe (of the Dithakong/Vryburg district branch, Diboane)  
baga Phuduhutswana, being a chief's clan

sub-clans:               baga Maswe  
                              baga Mosakga  
                              baga Madito  
                              baga Matlholane  
                              boo Ratshwene

boo Marumo  
boo Maruping  
boo Moduana  
boo Makwere (were baRolong before)  
baga Maidi (are said to have been baTlokwa before)  
boo Modumo (were Digoja (Leghoya) before)  
boo Tselayakgothu or baLehe.

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## BATLHAPING BAGA PHUDUHUTSWANA

baRolong and baTlharo immigrants of the last century are distributed over the various clans. The leading baTshweng group which are dependent on the baTlhaping live separately at Metswetsaneng while individual baTshweng are found in all baTlhaping villages.

422 The various villages in the Manyeding Reserve have elected village foremen:

Village	Village head or "foreman"
Gamothibi	Matokonyane Molema
Gamasepa	Ikaneng Molema
Mahukubung	Gaseboe ("van Zyl" Bodumelo)
Ntswelengwe	Thebeyakgosi Tshinyane
Ditlharapaneng	Setlhokwe Sedumi.

423 The chief has the following council to assist him:

- 1 Isaak Lekgwa, a moTlhaping, deputy of the chief
- 2 Molehabangwe Jankie, moTlhaping and uncle of the chief
- 3 Ikaneng Molema, a moTlhaping, village foreman
- 4 Matokonyane Molema, a moTlhaping, village foreman
- 5 Gaseboe Bodumelo, a moTlhaping, village foreman
- 6 Setlhokwe Selumi, a moTlhaping, village foreman
- 7 Thebeyakgosi Tshinyane a moTlhaping, village foreman
- 8 Seratinyane Lekgetho, a moTlharo, son-in-law of Kaelo
- 9 Amos Selemogo, a Coloured.

The council discusses tribal matters and brings the decisions before a public meeting of all men (pitso). For difficult cases the advice of chief PHETLHU is asked. Lawsuits are referred to chief PHETLHU through the headman.

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BATLHAPING BAGA PHUDUHUTSWANA

424 Allocation of arable land is usually done by the headman. An irrigation scheme with cemented waterfurrows has been extended and more arable land has been brought under cultivation. Now there exist two types of allocation of arable plots: in the old area the headman allocates land if it goes back to the tribe after having no heir for it and in a new area plots are allocated by the agricultural foreman or Native demonstrator. In this part fields which have been neglected for several years are made available to people who will really make use of the land.

425 For further particulars about the tribe also see various chapters of the general introduction.

426 The tribe was visited in Jan, 1958 and the material obtained from KGOSIENEWANG JANTJIE, his councillors and many men of the tribe.

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BATLHAPING BA PHUDUHUTSWANA

1 District :

427 Kuruman, Cape Province.

2 Name of tribe:

428 Batlhaping ba Phuduhut wana, totem: tholo (koodoo).

3 Headman:

429 DANIEL MOLEMA, born 23rd August 1912, no regiment, attended the school at Bothetheletsa, member of the Anglican Church, understands Afrikaans. He was appointed headman by the Government on 1st June 1953, Being subordinate to Chief OLEBOGENG PETLHU who has civil and criminal jurisdiction.

Residence: Bothetheletsa in the Bothetheletsa Reserve.

4 Language:

430 Tlhaping dialect of seTswana.

5 Land and strength of population:

431 Bothetheletsa is about 22 miles by road to the east of Kuruman. The so-called Bothethelesa Reserve is occupied by two tribes, one at Metswetsaneng

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## BATLHAPING BA PHUDUHUTSWANA

and one at Bothetheletse. The whole Reserve is 16,983 morgen 300 sq.rds in extent and Bothetheletse is the slightly smaller portion of about 8000 morgen. The grazing on the neighbouring trust farms is used communally by the headmen under the control of Chief OLEBOGENG PHETLHU. The boundary between the two tribes under the jurisdiction of Chief OLEBOGENG PHETLHU runs roughly as follows: In the north from the point where the farm Heiso adjoins the Reserve in a south-westerly direction nearly straight to a point on the boundary between the Reserve and the farm Tsaengelwe about 9 miles by road NW from Bothetheletse.

432 The people who are controlled by the headman live in three villages: Bothetheletse, Matlhabaneng or Skietmekaar and Motlhoeng on the Trustfarm Motlhoeng, which is the name for the upper part of the Matlhwaring River here. Bothetheletse has water from a fountain they call Motswedi (i.e. fountain) and a small irrigation scheme. The altitude is above the 4500 ft. above sea level. The average annual rainfall is very irregular and between 14 and 22 in.

433 The population census of the Botbetbeletse Reserve was not taken separately according to tribes. For both tribes together the census recorded in 1946 was 680 persons and in 1951) 631 (many people were then away for harvest work on farms). This population may by now be more than 950 persons. In 1956, 228 taxpayers were registered under the headman. I estimate the total population of this tribe to be between 600 and 800.

6 Migrations and affinities of tribe:

434 The forefathers of the Bothetheletse people took part in the migrations of the baTlhaping and it appears that the tribe occupied the area after the time of the baTlhaping chief MOTHIBI.

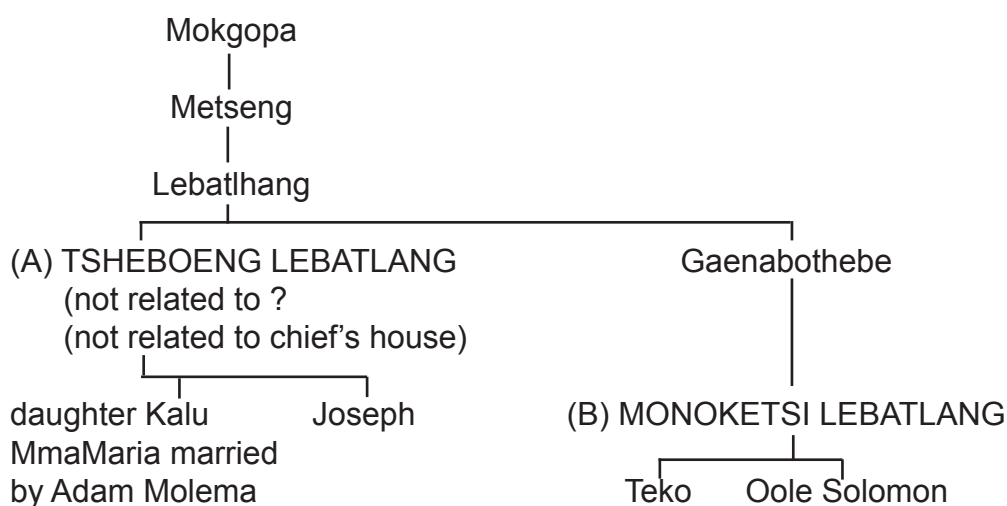
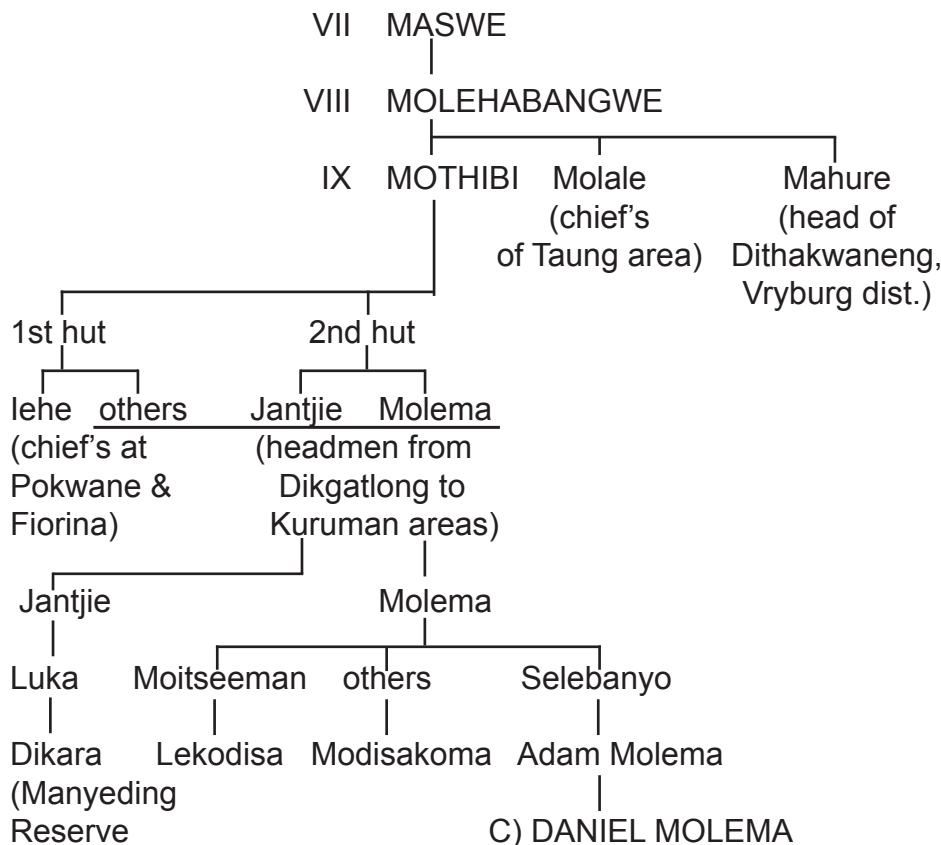


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# BATLHAPING BA PHUDUHUTSWANA

## 7 Skeleton genealogy of chiefs:

435



## 8 History and genealogies of chiefs:

436 For the earlier history to chief IX MOTHIBI and the house of chief OLEBOGENG PHETLHU, to which

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## BATLHAPING BA PHUDUHUTSWANA

the headmen of Bothetheletsa is subordinate, see paragraphs 366-380.

437 After the sons of chief MOTHIBI were grown up he subdivided his country among the eldest sons of his wives (sometime about 1825/35). The son lehe of his 1st wife, Mahuto, became head of the section then living at Pokwane, in Taung district. -----

-----  
in Kuruman. The son, Jantjie, of the second wife, Kebogile, took over the Tlhaping section at Dikgatlong (near the confluence of the Vaal and Harts Rivers) probably including the Schmidtsdrift area and part of the Kuruman areas. Jantjie's younger brother Molema accompanied him. The son, Molale, of the third wife, Kelemekae, became the head of the Taung area and was first, together with his brother of the fourth hut, Mahura. Later Molale made Mahura head of the Dithakwaneng area in Vryburg district. The descendants of lehe are PHETLHU and GASEBONE as described in the history of chief OLEBOGENG PHETLHU. The history of Jantjie is described in connection with the Tlhaping branch at Manyeding (paragraph 413) while the origin of the house of Molema needs a further description below since DANIEL MOLEMA is the headman for Bothetheletsa.

438 The first headman for Bothetheletsa was (A) TSHEBOENG LEBATLANG, born about 1840/50. His father Lebatlang who was a moRolong booRatshidi, had come with him from Thaba Nchu to Pokwane (Taung district). Because he had attended the Mission School at Sweding successfully and the local missionary, Prys, had recommended him for the post, he was appointed headman by chief Luka, the son of Jantjie, in about 1893/5. He married Sethibang, daughter of Seoloseng, and had the following issue by her:

a Kesenogilwe	f, born 1872/6
b Idihwang	f
c Tawanyana	m
d Kalu (MmaMaria)	f, born 1880, married by Adam Molema
e Binang	m
f Poloane	f

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of Kuruman and Postmasburg by P.-L. Breutz*

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## BATLHAPING BA PHUDUHUTSWANA

g Letobane	m
h	died in infancy
i Kikeditse	f
j Nthamane	f
k Tuelo	m
l Joseph Otserile;	m, born 1901, informant
m Obakeng	m
n Keobakile	m. twins

TSHEBOENG died on 30th Dec. 1921.

439 He was succeeded by (B) MONOKETSI LEBATLANG, born in 1873/4 and son of his younger half brother, Gaenabothibo. MONOKETSI was officially appointed on 7th April 1922. He married Keikantseng and had the following issue by her:

a Keikitse	f
b Gasetote	m died
c Aaetlha	f
d Teko	m (informant)
e Oole Solomon	m alive.

MONOKETSI was pensioned because of old age on 1st June 1953 and died in the following year.

440 The third and present headman for Bothetheletsa is ( C ) DANIEL MOLEMA (also see paragraph 429), who is a descendant of chief MOTHIBI as indicated in the above genealogy. By his second wife, Kebogile, MOTHIBI had the sons: Jantjie, Molema and Telekole.

Molema had the sons: Moitseemang, Tokwe, Bathusi, Koko and Selebanyo. The present headman, DANIEL, is a grandson of Selebanyo who had the sons Moreki, Kisang and Adam. They all lived at Gamasepa in the Manyeding area. Adam Molema, born in 1870 died in 1945, married Kalu, the daughter of Headman (A )

TSHEBOENG, and had the following issue by her:

a Maria	f
b	died in youth
c Ganamang	m
d Kagiso Peace	m born 1906, teacher, my informant
e Onekebetse Susi	f

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## BATLHAPING BA PHUDUHUTSWANA

f Mosimanethaba	m died
g DANIEL	m present headman
h Molema Molema	m died
i Letlhare Peter	m, owns general dealer's shop
j John Kealeboga	m, N.A.D. constable
k Mosimanegape	m died
l Andrew Galonathebe	m alive.

Kaku died in 1929 and Marie Mmathokase was married by, Adam, her issue:

a Samuel Aobakwe	m died
b Suping Mark	m alive

441

DANIEL MOLEMA married Sebopiwa, a maTshweng and has the following children by her:

a Gonamang	m born 1938 died
b unnamed	f born 1940 died
c Kelebogile	f died
d Kegomodiswe	f alive
e Moeti	m born 1946 alive
f Kesolohetse	f died
g Dithatha	f alive
h Boemo	f alive
i Obakeng	m died.

Regiments:

442 Regiments of the baTlhaping are not remembered by informants.

10 Political Organisation:

443 This baTlhaping section under chief OLEBOGENG PHETLHU has lost all traditions in connection with a clan organisation. The Bothetheletsa branch of the Tlhaping is subdivided into the inhabitants of the three villages, viz Bothetheletsa, Matlabanenong (Skiemekaar) and Motlhoaneng.

444 The headman is assisted by an advisory council consisting of the following four members:

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## BATLHAPING BA PHUDUHUTSWANA

- 1 Tsholong Matlhare who is the deputy in the absence of the headman
- 2 Saleho Jan Gwai, a moTlharo residing at Bothetheletea
- 3 William Kgalhane, a Basutoland moS the who is the sub-head of the village Motlhwaneng
- 4 Kgosinkwe Mophalane, a moTlhaping and subhead of the village Matlhabaneng.

All members are elected by the tribe. They discuss all tribal matters before these are brought before the men of the tribe in a public meeting (pitso). In difficult cases concerning Bothetheletsa the chief OLEBOGENG PHETLHU is asked to be present and give his opinion. Legal cases are not discussed by this council but referred direct to the chief through the headman.

445 Since the geographical condition of the district only allows a purely pastoral economy, arable area are only found in the river bed or where the water supply allows irrigation. The irrigation water which comes from a fountain, is conveyed by cemented furrows and one or two men are elected by the people to look after the distribution of the irrigation water. All available arable land is allocated by former headmen. The land is inherited. Usually a father gives a portion of his land to the eldest son during his life time, while the remaining portion is inherited by the youngest son. If a widow has no heir the land goes back to the headman who allots it to another family.

446 For further particulars of a general character about the tribe also see the Introduction.

447 I visited the tribe in January 1958 and obtained the above material from the headman, his relatives, the sons of former headmen, the councillors and other old men.

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## BATSHWENG

1 District:

448 Kuruman, Cape Province.

2 Name of tribe:

449 BaTshweng, or baTshweneng, section of the baTlhaping, Totem: Tshwene (baboon). The tribe is No.32-19 in the Ethnic Survey of the Bantu Tribes of S.A.

3 Headman:

450 EARENG PURCHASE SELAO, born in 1910, no regiment. He was appointed headman by the government on 1st Nov.1952, being subordinate to the baTlhaping chief OLEBOGENG PHETLHU. He had no school tuition and is not a member of any church.

Residence: Metwsetsaneng or Mecwetsaneng in the Bothetheletsa Reserve.

4 Language:

451 Tlhaping dialect of seTswana. The tribe lost its original Hurutse dialect after it had adopted the Hottentot language. Later they came under the baTlhaping a.na reverted to seTlhaping.

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## BATSHWENG

### 5 Land and strength of population

452 Metswetsaneng is situated 17 miles as the crow flies north-east of Kuruman or 22 miles by road.

According to the topocadastral map it forms part of the Bothetheletsa Reserve. However, Bothetheletsa is a separate area occupied by another tribe and this part of the reserve should have its own name, e.g. Metswetsaneng Reserve. An unsurveyed boundary between the two tribes runs from the corner point of the reserve with the farms Heiso and Gamokagaal in south-westerly direction to the boundary between the Reserve and the eastern end of the farm Tsaengelwe. Informants claim that before the time the boundary was further to the east. The Bothetheletsa reserve is 16983 morgen in extent and the tribe occupies slightly more than half of this reserve.

453 The altitude of the reserve is below 4600 ft. above sea level. The average annual rainfall is very irregular and varies between 11 and 16 in.

454 Metswetsaneng is situated on the Matlhwareng river. Towards the north of the village is a large pan, called Gaung. To the north-west of the headman's village the grazing areas called Serubisaditau, towards the south-west on the other side of the river the grazing lands are called Lopapeng and towards the farm Motontonyane (should read Mathanthanyaneng) the grazing from NW to SE are called Gatshibithi, Magogwe and Gabusigo. Towards the east of the reserve there is a village Maologane and right in the west of the reserve on both sides of the river there is the village Gantoane.

455 The population census of 1946 and that of 1951 may or may not have included the population of the tribe in the population of Bothetheletsa. Therefore, the figures for Bothetheletsa cannot be used for neither tribe. In 1956, 168 tax-payers were registered under the headman which indicates a total population of about 650 to 750.



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## BATSHWENG

## 6 Migrations and affinities of tribe:

456 Very long ago the tribe came from the Hurutshe and settled in the Hottentot country near Griquastat. In about 1860 the tribe moved to a pan called Mmakgang near Klein Chwaing in Vryburg district. After 1870 the tribe came to Metswetsaneng.

457 The headman and his followers are not related to the baTlhaping. They have been dependent on the baTlhaping chiefs since the first half of the last century.

## 7 Skeleton genealogy of chiefs:

458

Lephoi

|

Ntse

|

Morure

|

Tapile

|

Mosalahatshe ( joined the baTlhaping)

|

Ditshabe

|

(A) MAKGETLE

|

(B) SELAO

|

(C) LEDIHWANG SELAO (D) MAKGETLE SELAO (E) BAIKEDI

|

(F) EARENG SELAO

## 8 History and genealogies of chiefs:

459 The origin of the baTshweneng or baTshweng as a separate tribe goes back nine generations i.e. roughly to the time of the baTlhaping chief V MAMAI, the Rolong chiefs TAU and RATLOU, the first baTlharo chief MAELE or the Harutshe chief MOTLHWARE (who was born between 1580 and 1610). Informants believe

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## BATSHWENG

that the tribe branched off from the baHurutshe at about the same time that the baTlharo left the baHurutshe which is possible and would place this first migration in the second half of the 17th century. The tribe has the same totem as the baHurutshe, viz. Tshwene (baboon)

460 Merely the names are remembered of the first generations of the baTshweng leaders. From father to son these names are: Lephoi - Ntse - Morure - Tapile - Mosalahatse - Ditshabe. Lephoi is said to have taken up residence in the Hottentot country near Griquastat. There the tribe intermarried with Hottentots. Campbell (2nd journey Vol II 1827 p. 189) says about the baTshweng:

461 "The last attack of the Corannas, which completed the ruin of the Mootching tribe, happened when Seeklory was a boy, and confined by illness. He remembered his father dragging him from the houses, and concealing him among some rocks on the mountain with the children of his two uncles; after which he ran and joined his people, who were fighting the Corannas."

462 Some time between 1840 and 1860 the tribe joined the baTlhaping of Taung who were then ruled by the regent MAHURE. He is not well remembered by my informants. They probably did not stay long at Taung and then moved to the pan, Mmakgang, near Klein Cwaing in Vryburg district which was the area of MAHURE's brother of the 4th hut, Saku. The mentioned generations of baTshweng heads cannot be regarded as chiefs as they were always dependent on other tribes and it appears that these heads were not regarded as headmen by their superior chiefs. The first baTshweng headman was (A) MAKGETLE, born about 1820/ 1835 and son of Ditshabe who lived at Mmakgang.

463 (A) MAKGETLE was headman according to tribal custom and recognition by the Tlhaping chief of Taung, MANKURUANE, since before 1870. In about 1870 the tribe moved from Mmakgang to the present area, first to a place called Totayagamasele near Metswetsaneng. MAKGETLE's father Ditshabe accompanied the tribe and died soon after in about 1872 at Metswetsaneng being said to have been 100 years of age.

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## BATSHWENG

baTshweng informants believe that MANKURUANE gave the tribe the permission to settle at Metswetsaneng, while the informants at Bothethelatsa say that their head Selebanyo Molema (grandfather of the present headman Molema) went to chief LUKA to obtain the permission for the baTshweng to settle in the Bothetheletsa Reserve. The baTshweng thus became dependent on chief LUKA of whom Kgosienewang Jantjie at Manyeding is the rightful heir. The headman and his messengers still could only speak the language of the Griqua.

454 At the time when the tribe settled at Metswetsaneng the place was inhabited by baKgatla бага Mmanaana who had no headman of their own and recognized the headmanship of the baTshweng. The Bakgatla still live at the place mixed with the baTshweng and have no separate clan or ward. They must have come here after their tribe had been broken up at Mabotsa near Maanwane or Gopanestat (Moilwa Reserve, Marico district) by the Hurutshe chief Diutlhwileng in 1818.

465 MAKGETLE had the following sons: by the 1st wife SELAO, Tselenyane, Tsidigae, and Tshitlho and by the 2nd wife Kgopudiso. (My informant Kalayamotse is a son of Tsidigae.) He died in 1894. He was succeeded by his eldest son (B) SELAO, born about 1850/5, who was officially appointed by the government on 1st March 1910, i.e. 16 years after he had been headman by tribal custom. SELAO married Lea, a Motlharo, and had the following issue by her:

a LEDIHWANG	m born 1882
b MAKGETLE	m born 1884
C Siane	m died
d BAIKEDI	m born 1890
e Ditshabe	m died
f Tsikang	f
other	daughters died in infancy.

SELAO died on 14th July 1919.

466 He was succeeded by his eldest son (c) LEDIHWANG SELAO, born in 1882, who assumed duty by government recognition on 1st August 1919. (The spelling

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## BATSHWENG

Leditian in N.A.D. files is wrong). LEDIHWANG married Kebiditswe, a moKgatla and had the following issue by her:

a Gaseamogelwe	f died
b Selao	m died
C EARENG	m born 1910 (headman)
d Abia	f died
e Gabaangwe	f died
f Disang	m born 1918, died
g Wilhelmina	f
h Ogomoditse	m born 1921, teacher by profession

LEDIHWANG died on 6th June 1926.

467 He was succeeded by his brother (D) MAKGETLE SELAO, born in 1884 who acted for the minor, EARENG. Makgetle was officially appointed on 1st August 1926 on probation and confirmed as headman on 1st Sept. 1929. MAKGETLE had the sons: Mosalahatse, Oganne, Thatagaona and Bogosintwa. He died on 15th Oct. 1935.

468 His younger brother, (E) BAIKEDI SELAO, born in 1890, succeeded as acting headman, being appointed by the government on 1st November 1935. BAIKEDI had the sons: Kgosebonya, Ledihwang and Mosimanethebe. He died on 20th Oct. 1952.

469 The present headman, EARENG SELAO, the son of LEDIHWANG, succeeded in 1952 (see paragraph 450). He married Garebuitse, daughter of the Tlhaping headman De-Volk Jantjie of Manyeding and has the following issue by her.

a Tselexyan	m born 1937
b Molia	f
c Kenalomotho	f
d Polonomi	f
e Mothusi	m born 1946
f Gobuiwang	f died
g Daniel Monnapula	m born 1953
h Kelereditswe	f
i unnamed child	m born 1958.

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## BATSHWENG

9 Regiments:

470 The tribe has no initiation ceremonies and no regiments.

10 Political Organisation:

471 By early contact with the Hottentots the tribe lost all traditional institutions and therefore has lost its clans (makgotla). Not even the baKgatla бага Mmanaana in the village form a separate clan or have a sub-head of their own. The headman has two sub-headmen (according to the more distant villages). At Maologane the sub-head is Taletso Kgosieng and at Gantwane the sub-headman is Samuel Dinakedi. They are also councillors of the headman.

472 The deputy and head councillor for the headman is a distant uncle:, Kolayamotse who is a moTshweng. Other councillors are 2) Samuel Dinakedi, a moTlharo, 3) Taletso Kgosieng, a moTlhaping, and 4) Daniel Bojang, a moRolong. This council tries small cases with the headman before they are taken to the chief. Tribal affairs concerning the headman's area are discussed in public meetings (pitso).

473 For further particulars about the tribe see the various chapters of the general introduction.

474 I visited the tribe in January 1958 and obtained the information from the headman, his councillors and some men of the tribe.

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BATLHAPING BAGA MOLEHE

1 District:

475 Kuruman, Cape Province.

2 Name of tribe:

476 BaTlhaping бага Molehe, also baTlhaping бага Phuduhudu. The tribe has no number in the "Preliminary Survey of the Bantu tribes of S.A." As the tribe is a section related to the baTlhaping at Dithakong, I group it under the same number, viz. 32-05, Logobate.

3 Headman:

477 FRANK MODISAKGOMO MATLHOLE, born 1890 or earlier (was a headboy in 1897), regiment: Mapolisi (1911) He was appointed headman on 10th September 1953, being subordinate to chief OLEBOGENG PHETLHU. He has had no school tuition and is not a member of any church.

Residence: Logobate in the Lower Kuruman Reserve.

4 Language:

478 Tlhaping dialect of seTswana.

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## BATLHAPING BAGA MOLEHE

### 5 Land and strength of population:

479 Logobate is situated on the Matlhwareng River, 21 miles north of Kuruman (30 miles by road). The area is unsurveyed, but I estimate it to be roughly about 7000 morgen. The Logobate area is named after a tributary of the Matlhwareng River. There are two names for villages on the upper and lower part of the Matlhwareng river next to Logobate, of which I did not ascertain the correct names. According to the Topocadastral Map these are "Zaphiri" (probably GaPhiri) north-west of Logobate and "Galisili" (Galesiwe?) in the south-east. The altitude of this part of the reserve is slightly below 4000 ft. above sea level. The average annual rainfall on the neighbouring trust farm Church Hill was 16.26 inch from 1932 to 1938.

480 The Census of 1946 recorded a population of 584 (212 males, 312 females) and the Census of 1951, 772 (365 males, 407 females). I estimate the present population to be 900 not including workers being temporarily absent. In 1956, 252 tax-payers were registered under the headman.

### 6 Migrations and affinities of tribe:

481 The tribe belongs to a branch of the baTlhaping and is closely related to the baTlhaping at Dithakeng, although the two branches must have separated very long ago. The branch at Dithakong Vryburg became independent when the districts were defined, while the people of the branch under discussion fall under the chiefs at Manyeding. Later, in 1944, they were dependent on the baTlharo chief for a while and after 1945 they became subordinate to the baTlhaping chief PHETLHU.

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## BATLHAPING BAGA MOLEHE

## 7 Skeleton genealogy of chiefs:

482.

Siane

|

Mabati

|

Mokediane

|

Matlhole (first)

|

Mohulatse (first)

|

(B) MATLHOLE (second) (A) PHIRI

|

(C) MOHULATSE (second)

|

(D) FRANK MODISAKGOMO MATLHOLE

|

Kgosikwena

## 8 History and genealogies of chiefs:

483 The tribe as described here is an early offshoot of the baTlhaping, but has always been subject to the central chieftainship of the baTlhaping. The baTlhaping бага Molehe are descended from chief V MAMAE's youngest son Molehe. MAME had the sons VI MOKGOSI, Tau, Marumo, Maruping, Moduana and Molehe. It is, however, also possible, according to other informants, that Phuduhudu is a senior brother to the first chief I PHUDUHUTSWANA. Tradition explains the names as follows: Tawana, (probably a brother to MOKGOSI and Tau, and possibly younger brother to the Rolong chief Tau) had the sons Phuduhudu and Phuduhutswana. Their father Tawana hunted steenbok (Phuduhudu) one day. He had to give part of the hunt to the elder brother as a kind of tax or recognition of his status (sehuba) which he did unwillingly and named his elder son Molehe which indicates the payment. The tribe at Dithakong is an offshoot of Molene or Phuduhudu. The tribe under discussion has the same genealogy, but the family tree of the headman does not link up with

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## BATLHAPING BAGA MOLEHE

Molehe and thus the relationship cannot be indicated. If we compare the dating of the baTlhaping chiefs with that of the baRolong chief Tau we will find that the break between the baRolong and the baTlhaping about 1700/1740 falls in the same period as the origin of the baTlhaping branches of the бага Marumo (now at Bothithong), the бага Moduana (now at New Smouswane on Ellendale) and the бага Molehe (at Dithakong and at Logobate).

484 Nothing is known about the first headman (A) PHIRI, who lived in the 1880's, and was subordinate to the chiefs JANTJIE and LUKA of Manyeding (Kuruman). The origin of the forefathers of the present headmen is also historically obscure

485 The first of them who succeeded PHIRI was (B) MATLHOLE (second). His father Mohulatse (first) lived at Maruping near Kuruman and later at Bothithong where he died during the time "of the earthquake". He came to Legobate not long before 1911 and had the following wives and issue:

1 Moakimang, a moTlhaping	
a Mohulatse (second)	m born about 1860/80
b-d	three daughters
e Leire	m. died
f Leirane	m born about 1885? my informant
g Butshwane	m born about 1888, my informant

2 Kabitseng, a moTlhaping	
a Mohurutshe	m died
b Siane	m died

3 Kgalakgabelo, a moTlhaping	
a Digile	m alive

4 Seleseng, a moTlharo	
a Kgantsotle	m died
b Ramotsapane	m died
c Setahaping	m died
d Odihibe	f alive
e Tlhankanyane	m alive

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## BATLHAPING BAGA MOLEHE

486 (B) MATLHOLE (second) died in 1911 and was succeeded by his eldest son (C) MORULATSE (second). MOHULATSE had the following wives and issue:

1 Masigwe, a moTlhaping

a Modisakgomo m, present headman  
b Maleirane f

2 Ntobolo, a moRolong, married after first wife died

a Gaonyatse f  
b Masong f died  
c Otsile m died  
d Baitse f died  
e Ntwaetsile m, born 1915, alive  
f Kebotsamang f

3 Tlhakanyane, a moTlhaping

a Kibitseng f  
b Olaotswe f  
c Takelelo f  
d Mankwi m died  
e Keodihetse m alive  
f Jogwi f  
g Gaeapulwe f  
h Matshawe f

4 Sesanela, a moTlharo

a Sehapano f  
b Gasekgatle f.

MOHULATSE died on 30th July 1953 as an old man.

487 He was succeeded by his eldest son (D) FRANK MODISAKGOMO MATLHOLE, the present headman. For particular about him see paragraph 477. He married Gasekwailwe, a moTlhaping and has the following issue by her:

a Kgosikwena m born c.1921 alive  
b Obuditse m born 1923 (mentally disturbed)  
c Kwalaganyo f  
d Enang f

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## BATLHAPING BAGA MOLEHE

e Segomotseng	f
f Beti	f
g Kettlehile	f
h Tshabayakgosi	m born c.1931
i Kesebile	m born 1938.

## 9 Regiments:

488 Initiation ceremonies are still performed for a large proportion of the young generation, as the tribe is more conservative than other baTlhaping. The regiments are mostly the same as those at Dithakong (for the older period) but sometimes have another name. These two tribes also co-operate in the puberty rites i.e. when there are no ceremonies in Dithakong the youths from there come to Logobate and vice versa. The following regiments are still remembered:

Regiment	Leader	Date
Malosatau Matlhole	(second)	1855/60
Lohaha		c.1860
Mathibakgomo		c.1866
Maganyena		
Magatatlhware		
Masitakgosi		
Malwelamotse		
Manesapula	Pelele	
Mahenyakgosi	Mohulatse (second)	c.1872
Matshubatladi		after 1882
Mamokawe Seba (Maletakgosi at Dithakong)		
Majasupa (girls regiment only)		
Maakgang	Busang	1904
Malosatshwene	Matwanyane	1906/7

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## BATLHAPING BAGA MOLEHE

Mapolisie (Majanku at Dithakong)	Modisakgomo (present headman )	1911
Masepala (Matsosakgang at Dithakong)	Ebolaile	1913/4
Makapula	Mosimanethebe	1925
Makayantwa	Motlhadile	1929
Majapoo	Gaelisewe	1935
Mamongadube (Malosantwa at Dithakong)	Kgosikwena	1944
Mathopa	Tubaitsile	1950
Mahenyathuto	Moephalane	1951
Makirsmas (= X-Mas)	Kesebile	1957

## 10 Political Organisation:

489 The tribe is composed of various clans. It is still tradition-minded and therefore informants remembered the clans of their tribe. They are as follows:

Clan	Head
baga Matlhole	chief's the headman himself?
baga Pelele	clans. Tshirinyane
baga Phiri	Gooisak
baga Maidi	Gaekganelwe
baRolong бага Morakile	Seolongwe
baTlharo бага Moseki	Motshwening

490 The headman's deputy is Leirane. The headman has no advisory council. To discuss tribal affairs he calls a meeting of all men. Occasionally involved and difficult affairs are discussed by the above mentioned clan heads.

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BATLHAPING BAGA MOLEHE

491 For further particulars and statistical data  
about the tribe see also the general introduction.

492 I visited the tribe in January 1958 and obtained the above material  
from the clan heads of the tribe.

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BATLHAPING BAGA PHUDUHUTSWANA

1 District:

493 Kuruman, Cape Province.

2 Name of tribe:

494 BATLHAPING BA GA MODUANA (section of BAGA PHUDUHUTSWANA), totem: tholo (koodoo). The tribe is No.32-09 in the Ethnic Survey of the Bantu Tribes of S.A.

3 Headman:

495 TAUWANA SEBOKO, born in 1882, no regiment. He was officially appointed acting headman on 1st January, 1938. The headman is acting on behalf of his elder brother's (Tau) son Silas Tau, born 1932/34. He has had no school tuition and does not understand European languages. His church is the London Missionary Society.

Residence: New Smouswane or Gamadiwana on the farm Ellendale.

4 Language:

6 Tlhaping dialect of seTswana.

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## BATLHAPING BAGA PHUDUHUTSWANA

### 5 Land and strength of population:

497 In 1942, the tribe moved from Smouswane in the south-eastern part of Kuruman to Ellendale. The present tribal area is the New Smouswane Reserve, created by Proclamation No. 234 of 1951, and consisting of the former Trust farms: Ellendale, Kookfontein and Carrington. Farm names in this Reserve, occasionally mentioned as Uitkyk, Middeldale, Victory and Kamer appear to be names of certain portions of the mentioned former Trust farms. the Reserve is 17,190 morgen in extent.

498 The tribal farms are situated on the Matlhwareng River which has two tributaries from the south: Wesselsvlei or Magagaaphiri running from Manyeding via Gamothibi and Ellendale, and Legaganeng coming from Lengwelenowe running via Fairfield and Kookfontein. The altitude is between 3500 and 4000 ft. above sea level. The average annual rainfall varies much but is approximately between 11 in. and 16 in.

499 The name of the village on Ellendale is Gamadiwane or New Smouswane, the village at Kookfontein is Makadibeng in seTswana, the village on Carrington has no Tswana name and is merely called "Karanton". Ellendale is situated 18 miles N.N.E. of Kuruman on a new straight road leading from Kuruman to the northern Trust farms in the district.

509 The population cannot be ascertained from the Census as sub-enumerator district. No. 816 of 1951 census for which a population of 505 was recorded, includes other Trust farms besides the New Smouswane Reserve. I estimate the total population (including persons temporarily away) to be roughly between 400 and 500. In 1956 the number of taxpayers registered under the headman was 108.

### 6 Migrations and affinities of tribe:

501 The tribe is an early separate branch of the baTlhaping which has been subject to the chiefs at Taung and to the Tlhaping chief of Kuruman since 1943. In the middle of the last century they lived

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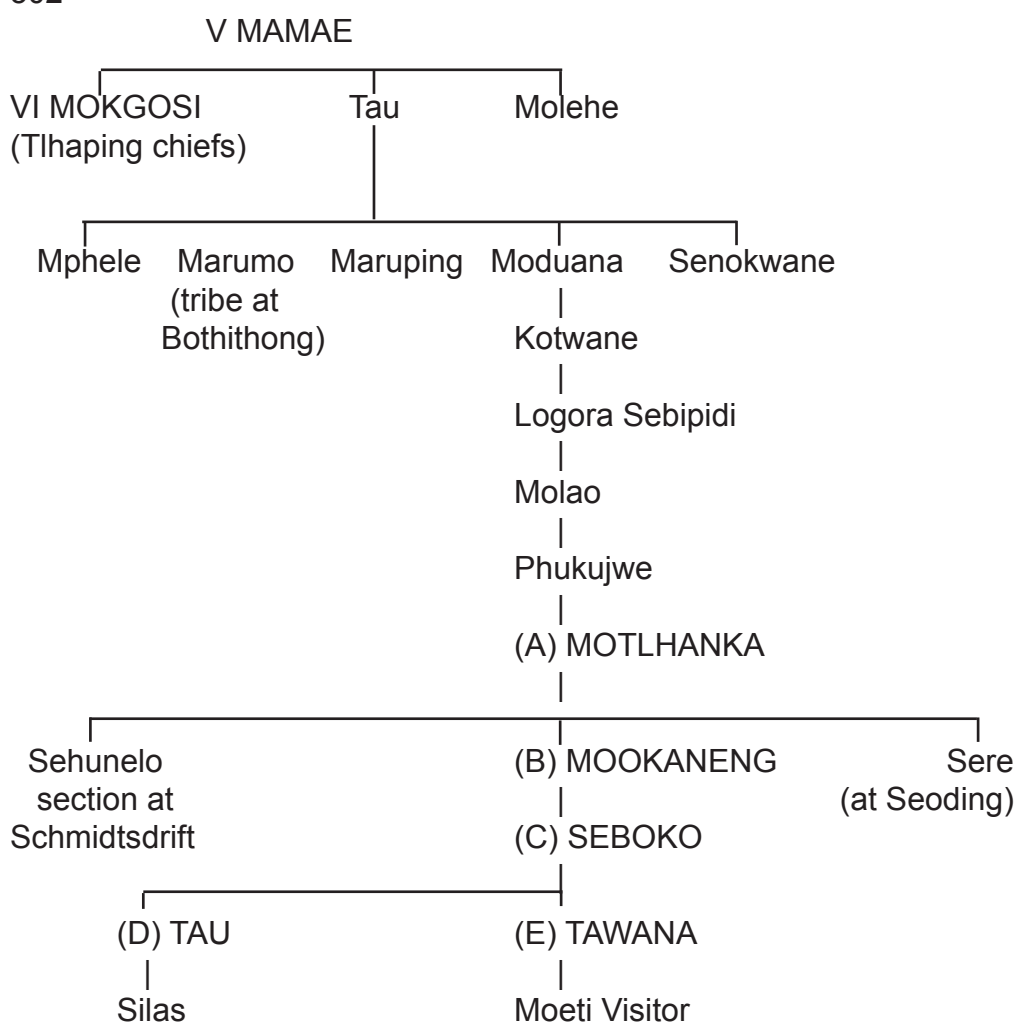
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## BATLHAPING BAGA PHUDUHUTSWANA

at Dikgatlong on the junction of the Vaal and Harts Rivers. During the last quarter of the 19th century they lived at Moratutlwane (Blackfontein in Barkley West district). Towards the end of last century the tribe moved to Smouswane in the southern part of Kuruman district. In 1943 it was declared a 'black spot' and moved to Ellendale .

7 Skeleton genealogy of chiefs:

502



8 History and genealogies of chiefs:

503 The ancient, Tlhaping chiefs are described in the introduction paragraph 66 and the modern Tlhaping chiefs in the paragraphs about the tribe of chief OLEBOGENG PETLHU, Kuruman district (see paragraphs 376)

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## BATLHAPING BAGA PHUDUHUTSWANA

504 The forefather of the tribe was Tau, a son of the Tlhaping chief V MAMAE and brother of VI MOKGOSI. Tau was born towards the end of the 17th century. He had the sons: Mphele, Marumo, Maruping, Moduana and Senokwane. These sons separated. The descendants of most of them live scattered over other baTlhaping sections, mainly at Taung and Schmidtsdrift. The descendants of Marumo originated the tribe living at Bothithong I in Vryburg district under headman Pakwe Sengae. The descendants of Moduana rule the tribe under discussion here.

505 My informants give the earlier descendants from father to son as follows: Moduana - Kotwane Logora - Sebipidi - Molao - Phukujwe - MOTLHANKA. This genealogy seems to accord with the generations of the Tlhaping chiefs. No particulars or places of residence of these generations are known.

506 (A) MOTLHANKA is the first headman. It is remembered that he was a headman over the BagaModuana section living at Magogong near Taung. He had the sons: Sehunelo, MOOKANENG and Sere. MOTLHANKA died about 1860 or earlier. Sehunelo became headman at Schmidtsdrift Location No. 6 and (B) MOOKANENG went as headman of the BagaModuana section to Moratutlwane (Blackfontein in Barkley West district). Both headmen were subj(jct to the ba Tlhaping chief who resided in Dikgatlong on the Vaal River. Later MOOKANENG moved to Smouswane where he died soon after in 1902, then being about 80 years old. He was a Christian and had only one wife, Dikokolane, a moTlhaping and the following issue:

a SEBOKO	m
b Selehelo	m
c Kotsamere	m (his grandson, Makati, is the deputy of the headman TAWANA)
d Gotsiieng	m
e Tina	f
f Sobelwaemang	f
g Goabamang	f
h Gaolekwe	f.

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## BATLHAPING BAGA PHUDUHUTSWANA

507 MOOKANENG was succeeded by his son (C) SEBOKO, born about 1845, who lived at Smouswane in Kuruman district. He was recognised as headman by the government on 3/7/1902. He had only one wife Dihapane, a moTlhaping, and the following issue:

a Baetsi	f
b Gosalang	f
c Keselotswe	f
d TAU	m born 1876
e TAWANA	m born 1882
f Sedigilwe	f
g Betsi	f.

SEBOKO died on 26th October 1920.

508 He was succeeded by his eldest son (D) TAU SEBOKO, born 1876 ( according to N.A.D. files) or 1879. He was appointed by the government on 1st November 1920. He married a moTlharo, Modjimoloi, and has the following issue by her:

a Selelojeng	f
b Mothusiemang	m died in 1941
c Mohule	f
e Dihapano	f
e Malesang	f
f Gomotsagang	f
g Disele	f
h Silas	m born 1932/4.

TAU retired because of blindness on 1st January 1938.

509 The present headman (E) TAUWANA SEBOKO and brother of TAU was appointed as acting headman, probably originally acting for Mothusiemang, who died, and now for Silas. He married Setswarapelo a moTlhaping, and has the following issue by her:

a Elisa	f
b Baetsi	f
c Oabetswe	f
d Molukeemang	f
e Keeredise	f
f Moeti Visitor	m born 1931.

Transcription of Original Page 208

## BATLHAPING BAGA PHUDUHUTSWANA

Regiments:

510 The headman of this baTlhaping section became Christians very early and abolished the initiation schools.

10 Political Organisation:

511 The whole tribe consists mainly of one clan, the bagaModuana. The tribe is subdivided according to areas and villages, viz. Ellendale under the headman and his deputy Makati, Kookfontein or Makadibeng under Ekutlile and Carrington under Kaketswe. The two sub-heads at Kookfontein and at Carrington are very old. The headman's council is composed of the beforementioned three persons, but the latter two are so old that they do not appear at meetings. Therefore TaUWANA and Makati discuss the tribal affairs and cases before resolutions are announced. All discussed in a public meeting.

512 For further particulars about the tribe see the various chapters of the general introduction.

513 The tribe was visited in January 1958 and information supplied by the headman, his three councillors and some men.

Transcription of Original Page 209

BATLHAPING

1 District :

514 Kuruman, Cape Province.

2 Name of tribe :

515 BaTlhaping бага Phuduhutswana, totem: tholo (koodoo). The tribe is No. 32-07,4 in the Ethnic Survey of the Bantu Tribes of S.A.

3 Headman :

516 PAUL JOGOME KENOSI, born 29th Sept. 1902, no regiment. He was appointed as headman by the Government on 1st April, 1938, and was formerly subordinate to the baTlhaping chief Kgosi enewang Jantjie. Since 1944 however, he has been under the Tlhaping chief O. PHETLHU. Before his appointment he was for many years a constable in the S.A. Police and in the Bechuanaland Protectorate Police. He understands English and is a member of the Anglican Church.

Residence: Kagung in the Vlakfontein Reserve (on maps also called the Metse-atshwe Reserve after a former small village which lay in the west of this reserve).

4 Language:

517 Tlhaping dialect of the Tswana language.

## Transcription of Original Page 210

## BATLHAPING

## 5 Land and strength of population

518 This small section of baTlhaping occupies the Vlakfontein Reserve which is 48 miles east-southeast of Kuruman on the district boundary. The reserve is 5,831 morgen in extent. The altitude is between 4500 and 5000 ft above sea level. The average annual rainfall varies between 11 and 16 in.

519 The Reserve has a good underground water supply. The water seeping out from under some rocks as the name Metse Matshwe implies.

520 The census of 1946 recorded a population of 547 (252 males, 295 females) and the census of 1951, 470 (190 males, 280 females showing that many people especially men were away on seasonal farm labour). The total population may thus be estimated at 700-750, not counting many families who left the tribe after the proclamation of the Betterment Scheme in 1952 (cf. par. ). In the Reserve there is the principal village Kagung and there was a small village of about 40-50 people, Metse Matshwe, with a Police Station in the west of the reserve. This village had to be abandoned because of the Betterment Scheme. In 1956, 264 taxpayers were registered under the headman.

## 6 Migrations and affinities of tribe:

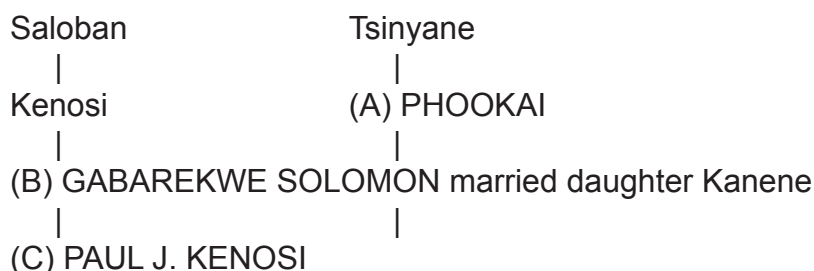
521 The first inhabitants came to this tribal outpost during the rule of the Tlhaping chief JANTJIE some time between 1850 and 1870. The headmen had always been dependents of Chief JAKTJIE's descendants until 1944, when they were transferred to chief OLEBOGENG PHETLHU by the administration.

## Transcription of Original Page 211

## BATLHAPING

## 7 Skeleton genealogy of chiefs:

522 Immigrants who were not members of the chief's house:



## 8 History and genealogies of chiefs:

523 From about 1836 JANTJIE was chief over the largest of the Tlhaping areas reaching from Dikgatlong on the Vaal river to the eastern part of the lower Kuruman Reserve and this area includes all reserves in the eastern half of Kuruman. Vlakfontein was an uninhabited outpost until Kenosi and Tsinyane migrated to this place with some followers. Before this the country was sparsely inhabited by Bushmen and Makgalagadi, and appears to be the easternmost limit of maKgalagadi settlement. The first baTlhaping immigrants came from Dikgatlong to Kagung.

524 The first headman in the area was (A) POOKAI, born in about 1835 and son of above mentioned Tsinyane. He became headman during the time of chief LUKA, the son of JANTJIE, i.e. after 1883. He was not, however, officially appointed until 1st May, 1906. He married Matsinyane, a moTlharo, and had the following issue by her:

a Tsinyane	f
b Kanene	f (mother of the present headman)
c Hesi	
d Marane	f
e Mabeke	f
f Sethunyane	f (stepmother of the present headman).
g Masolo	f
h Eva	f
i Abel	m died
j Willem	m died.

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of Kuruman and Postmasburg by P.-L. Breutz*

## Transcription of Original Page 212

## BATLHAPING

POOKAI was pensioned because of old age on 1st Nov. 1921 and died the year after.

525 It appears that the next headman, his son-in-law, (B) GABAREKE SOLOMON KENOSI, born in 1867, and son of above mentioned Kenosi and grand son of Salobane, became headman during the life-time of POOKAI as an appointment by Government on 1st Jan. 1912 is mentioned in a N.A.D. file. The same file mentions that this headman was elected by the people and officially appointed on 1st Dec. 1921. GABAREKE had the following wives and issue:

1 Kanene, daughter of above mentioned PHOOKAI

- a Mokgwabu f
- b Rutas f
- c Itebogeng f
- d Lebitsang f
- e PAUL JOGOME m (present headman)

2 Sethunyane, sister of Kanene who died in 1909

- a Seselia Nametso f
- b Magdalena f (nurse for Gatlhose clinic)
- c Martha f
- d Daniel m
- e Johana m.

GABAREKE resigned from the headmanship on 1st April 1938 and died in December 1945.

526 He was succeeded by his son (C) PAUL (JOGOME) KENOSI, the present headman (see paragraph 516). PAUL KENOSI has the following wives and issue:

1 Johanna, a moTlhaping

- a Johane m born 1931, teacher in Vryburg

2 Lebosegang, from Dithakong, married after Johanna died in 1938

- a James Keabakile m born 30/6/1941
- b Kamogelo Philip m born 14/10/1943
- c Kagalelo Simon m born 1/12/1945, died
- d Kanene f
- e Isaac m born 1952
- f Kegomoditswe Martha f died in youth

## Transcription of Original Page 213

## BATLHAPING

## 9 Regiments:

527 This tribal section has no initiation school and the old regiments are not remembered any more.

## 10 Political Organisation:

522 In this tribal section of the baTlhaping members of various clans (maKgotla) can be found although the clanship system has no longer political importance. Members of the following clans live at Vlakfontein: бага Phuduhutswana бага RaMaswe, бага Moduana, baLoho, бага Maidi, baTshweng, Matobolo and Tswana-Bushmen. The latter are usually away from the tribe, working on the European farms.

529 The headman has an advisory council consisting of the following members:

1 Keothaile Kenosi, paternal uncle and deputy of the headman

2 Makae Moehi, a moTshweng

3 Jaki Tsinyane, a moTlhaping, related to first headman (A)

4 Zakaria Kudukwane, a moTlhaping

The councillors are elected by the people and have the same function as under other headmen.

530 For further particulars about the tribe e.g. agriculture, churches, school etc. see the General Introduction.

531 The tribe was visited in Jan.1958 and information obtained from the headman PAUL KENOSI and his councillors.



Transcription of Original Page 215

KONONG

1 District

532 Kuruman, Cape Province.

2 Name of tribe:

533 baTlharo or baTlhware and baTlhaping, until 1958 the tribe was a subtribe of No. 32-18 (baTlharo) in "A Preliminary Survey of the Bantu Tribes of South Africa" by N.J. van Warmelo. The new Survey No. is 32-09, i.e. baTlhaping.

3 Headman

534 KEABETSHWA DAVID PETRUS appointed acting headman of the "Crown Reserve" in the district Kuruman on 3 June 1961, being subordinate to the jurisdiction of the Tlhaping chief O. Petlhu. The headman was born in 1922 and is acting for the late headman's son Tshenolo George Petrus, born 1943.

Residence: Konong Reserve before 1958, now Trust farm Thamoanche.

4 Language:

535 Tlharo dialect of seTswana.

## Transcription of Original Page 216

## KONONG

## 5 Land and strength of population:

536 The Konon Reserve is situated about 33 miles from Kuruman, east of the road to Kimberley. The Reserve is better known by the name Koning Reserve which is a misunderstood Tswana-word meaning the place of a soft wooden growth on trees "Kono" which was used in olden days for kindling a spark for a fire. The Konong Reserve was 12,475 morgen in extent. There was only one village in the reserve, Konong.

537 In 1958, the 137 families were removed from the Konong Reserve. 97 Families (585 persons) decided to go to the Trust farm Thamoanche. With them the following amount of stock was moved: 356 head of cattle, 208 sheep, 87 horses, 688 goats and 166 donkeys. The other 35 families went to the baTlhaping sections at Manyeding and Seoding and the baTlhar section at Gatlhose. The headman who is a moTshweng, goes to Zeerust, near the original home of his tribe. The new small tribe together with some squatters of various tribes received a land allocation of 17 190 morgen.

538 The population census of 1946 recorded a population of 319 (139 males, 245 females) and the census of 1951, 457 (211 males, 245 females). In 1959, the former population of Konong was 835 persons or 124 families (83 Tlharo, 25 Tlhaping, 8 coloured, 6 Griqua, 2 Zulu). 88 Taxpayers were registered. The present population is over 600.

## 6 Migrations and affinities of tribe

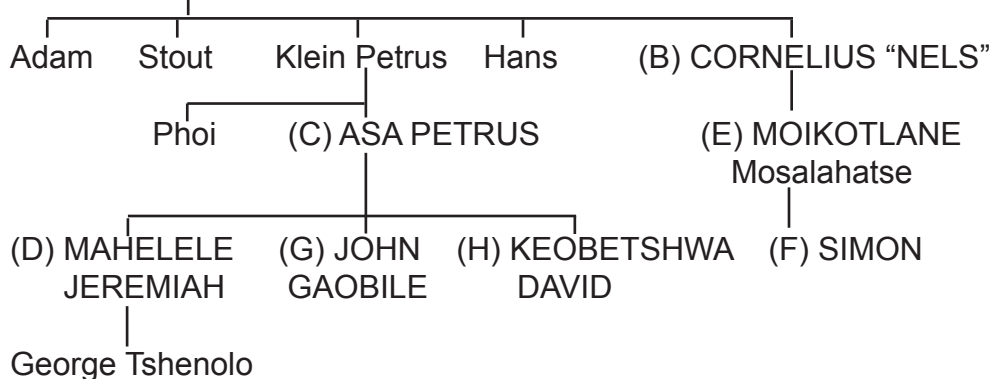
539 The tribe came to this place during the first half of the last century. They are a section of the other baTlharo and baTlhaping in the district.

## Transcription of Original Page 217

## KONONG

## 7 Skelton genealogy of chiefs:

## 541 (A) OU PETRUS



## 8 History and genealogies of chiefs:

542 The first tribesman to come to this place, Konong, was (A) OU PETRUS, the great grandfather of the present headman. He was born before 1800 and died before 1880. The country around is said to have been Bushman country and Bushman still hunted in the neighbourhood during his time. The sons of OU PETRUS are shown in the above genealogy (paragraph 541). Adam has no issue, Stout had two daughters, Klein Petrus the grandfather of the present headman did not survive his father, Hans also died before him and finally the youngest son (B) CORNELIUS, in the tribe called "NELS", succeeded to the headmanship. He later became insane and was sent to an asylum on Robben Island.

543 The next headman (C) ASA PETRUS, born in 1868 succeeded in consequence of his senior status in the family. He maintains that his name is neither Asab nor Assar as officially written occasionally. He was appointed headman by the Government on 1st April 1912 and pensioned when he was 70 on 1st April 1938. He acted for half a year from June 1942 to January 1943. He is now nearly 90 years old and was one of my informants. He married Gadihele, a moTlharo, and has the following issue from her:

## Transcription of Original Page 218

## KONONG

a Gobonamang	f
b Adam	m died
c Lekula	m died
d Elsie	f
e Sekokone	m died
f Matsuseng	f
g JEREMIAH MAHELELE	m
h Masebotseng	f
i GOABILWE JOHN	m born 1911
j KEOBETSHWA DAVID	m born 1922

544 After ASA was pensioned, his son JEREMIAH MAHELELE PETRUS, succeeded on 11th April 1938. He was born in 1904. On 1st April 1942 he was dismissed and ASA acted again until the appointment of (F) MOIKOTLANE, the son of CORNELIUS, (born in 1901) on 1st January, 1944. MOIKOTLANE died on 6th September 1949. His younger brother's son SIMON PETRUS (born 1916) acted for a short time until the reinstatement of JEREMIAH towards the end of 1949. JEREMIAH married. Sana, a moTlharo, and has the following children by her:

a Galoikang Elizabeth	f
b Tshenolo George	m born 1943
c Kwetetse Lucas	m born 1947
d Seitiso Sophia	f
e Gokgetamang Nistenis	m born 1952
f Mariam	f

JEREMIAH died on 27th July 1958.

545 Since the heir, GEORGE TSHENOLO PETRUS is still a minor, (G) GAOBILE JOHN PETRUS born 1911? and younger brother to Jeremia, was appointed acting headman on 15 Oct. 1958. He died in 1961. His brother, (H) KEABETSHWA DAVID PETRUS, born in 1922, was appointed acting headman by the Government on 3. June 1961.

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KONONG

10 Political Organisation:

546 No clans are remembered and there are no political subdivisions of the tribe.

547 The father of the present headman, ASA, still had a few councillors to assist him, who were selected by him according to ability. JEREMIAH, however, has a council of 4-6 members formed recently in accordance with the regulations of the Bantu Authorities Act.

548 The above material was obtained from the headman, his aged father, and some old man in June 1957

Transcription of Original Page 220

BATLHAPING AND BATSHWENG

1 District:

549 Kuruman, Cape Province.

2 Name of tribes:

550 baTlhaping (totem: tholo, kudu) and baTshweneng (totem: Tshwene, baboon). It appears that the majority of the population are baTlhaping, while the heads are baTshweneng, being appointed by the baTlharo chief. baTlharo and baTshweneng are of the same origin. In the Ethnic Survey of the Union of S.A. the tribe is No. 32-16.

3 Headman: f

551 TUELO GALEBOE, born between 1886 and 1889, no regiment, was appointed headman subordinate to chief TOTO by the Government on 1st April 1938. He attended the local school but does not understand European languages and is a member of the church of the London Mission Society.

Residence: Seoding, near Kuruman.

4 Language:

552 Tlharo dialect of seTswana.

## Transcription of Original Page 221

## BATLHAPING AND BATSHWENG

## 5 Land and strength of population:

553 The tribe occupies the Crown Land between Kuruman and the Lower Kuruman Native Reserve, called Kuruman Reserve Extension, the extent of which I estimate at 18186 mgn. The village Seoding which is three miles away from Kuruman town, is situated on the Kuruman River, called Gasegonyane in seTswana.

554 The population of headman TUELO's area live in four villages:

Village	Situation	Sub-headman
Seoding	3 miles NW of Kuruman	Headman himself
Mamoratwe	on the road from Seoding to Batlharos	Thapiso
Mapoteng	NE of Seoding	Greet Sebotseng Oatlhose
Gantatelang	N of Seoding	Kaitsheka Sesing

555 Altitude and rainfall are similar to the conditions at Kuruman (see paragraph 22) and BATLHAROS. The country is flat, the stony soil bears poor grass and occasional thorn trees.

556 The population census of 1946 recorded 973 persons (421 male, 550 female) and the census of 1951, 930 (404 male, 526 female). I estimate the total population at present to be over 1,100 not including absent workers. In 1956, 420 taxpayers were registered under the headman.

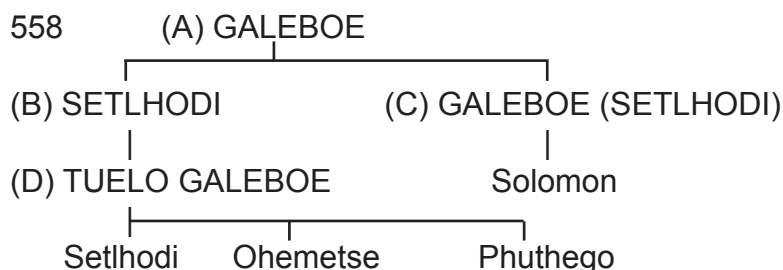
## 6 Migrations and affinities of tribe;

557 The baTlharo came to Seoding during the second half of the last century. The country then belonged to the baTlhaping to whom these baTlharo were subordinate. The headman's forefathers were not related to the baTlharo chiefs.

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## BATLHAPING AND BATSHWENG

## 7 Skeleton genealogy of chiefs:



## 8 History and genealogies of chiefs:

559 During the second half of the last century, when the baTlharo settled at Seoding, they became subject to the baTlhaping "chief" Sere Motlhanka. The first tribal headman subject to the latter chief was (A) GALEBOE, born about 1820, died in 1898. He had the two sons SETLHODI and GALEBOE (SETLHODI).

560 The elder son (B) SETLHODI, born about 1850, succeeded to the headmanship and was in his later years recognized by the Government until his death on 23rd February 1918. He had the following wives and issue:

## 1) Ntokelang, a moRolong

- |           |                                |
|-----------|--------------------------------|
| a Popi    | m born 1879, died              |
| b         | several children died in youth |
| c TUELO   | m present headman              |
| d Disiame | f                              |

## 2) Ditase, a moRolong

- |              |        |
|--------------|--------|
| a Gaserengwe | m died |
| b Tshebe     | m died |
| c Bogatswe   | m died |
| d Matlhapi   | f      |

## 3) Motlhaatsaba a moRolong

- |            |         |
|------------|---------|
| a Masia    | m alive |
| b Galobuse | f       |
| c Senewe   | f.      |



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## BATLHAPING AND BATSHWENG

561 The next headman was (C) GALEBOE (also SETLHODI in departmental files), born in 1865/8, being officially appointed on 11th March 1918. He had three sons:

a Kelehetswe	died
b Tshere	died
c Solomon	living.

GALEBOE was pensioned because of old age in 1938.

562 The present headman (D)TUELO GALEBOE succeeded (see paragraph 551). He has the following wives and issue:

1 Seitlhopeng, a moTlhaping

a Babe	m died
b Setlhodi	m born 1914
c Ohemetse	m born 1919
d Phuthego	m born 1921
e Keitumetse	f
f Kegomoditswe	f

2 Kgaseng, a moRolong

a Samaria	f
b Gabohele	f.

9 Regiments:

563 No regiments are remembered any more.

Political Organisation :

564 There are no political subdivisions of the tribe except for the sub-headmen of the villages. No clan relationship is remembered. Before the introduction of the Bantu Authorities Act the headman had no council to assist him. For the discussion of tribal matter he called all the men to a public meeting (pitso). Recently the headman appointed a council including his two sub-headmen, however none of them appears to the intended meetings.

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## BATLHAPING AND BATSHWENG

565 For further general items about the tribe, such as schools and churches, social life, statistics etc. see also the General Introduction.

11 Sources:

566 A tribal meeting was held in June 1957 in order to obtain the above material. My principal informants were the headman himself and his subheadman Greet Sebotseng Oatlhose, born in 186 .

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BATLHARO

1 District:

567 Postmasburg, Cape Province (formerly Hay district).

2 Name of tribe:

568 BaTlharo or baTlhwane. Totem: Tshwene (baboon). The tribe is a sub-tribe of the tribe No. 32-18 in "A Preliminary Survey of the Bantu Tribes of South Africa", by N.J. van Warmelo.

3 Headman

569 DAVID MOSIMANE THEBE KWEETSANE, born 1918 was appointed by the Government as headman on 13.7.1959.

Residence: Groenwater or Metsematale in the Groenwater Native Location.

4 Language:

570 SeTswana, dialect of the baTlharo. Many tribesmen understand Afrikaans.

## Transcription of Original Page 226

## BATLHARO

## 5 Land and strength of population:

571 The tribe occupies the Groenwater Location, also called Metsematale in seTswana, which is situated 18 miles from Postmasburg in an easterly direction. The railway line to Kimberly goes through this Location. Groenwater is 13,840 morgen in extent. To each of the following churches half a morgen of land was granted: London Mission Soc., St. Francis Mission, St. Peter's Mission and the Methodist Church of S.A.

572 Groenwater is a fountain which gave rise to the spruit on which Postmasburg is situated. The altitude of the Location is about 4500 ft. The average annual rainfall is about 13 inches. The country is hilly and the hills are covered with iron stones which shine in the sun.

573 The census of 1951 recorded a population of 680 (298 males, 382 females). In 1956, 199 taxpayers were registered under the headman. The total population including absentees I estimate to be between 900 and 1100.

## 6 Migrations and affinities of tribe:

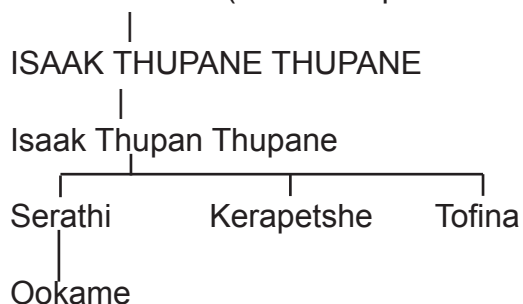
574 The tribe came to Groenwater not long before 1856.

Transcription of Original Page 227

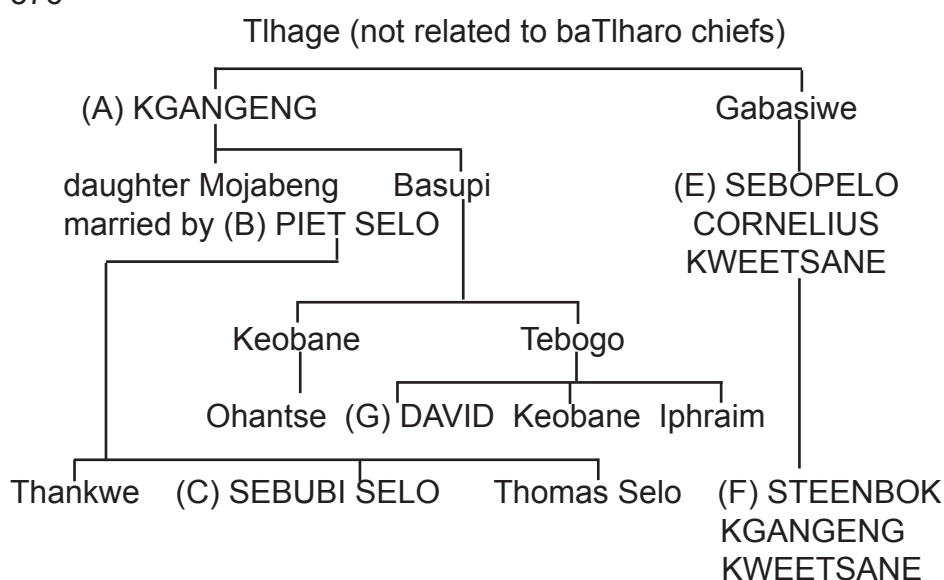
## BATLHARO

### 7 Skeleton genealogy of chiefs

575 Seametso (relationship to Tlharo chiefs see paragraph)



576



(D) LEU MOTSHABENG (elected)

### 8 History and genealogies of chiefs:

577 When the first baTlharo came to this part of the country (the present district of Postmasburg) the land belonged to the Griqua chief Andries Waterboer, the son-in-law of Adam Kok. For rendering services to Waerboer two small groups of baTlharo were allowed to settle around the present Groenwater. The first man to come was ISAAK THUPANE THUPANE, eldest son of Seametso who was the forefather of

## Transcription of Original Page 228

## BATLHARO

various baTlharo headmen. Some time between 1850 and 1855 he lived at Logageng (Gatskoppies near Postmasburg) where the Griqua obtained iron ore and the baTlharo "sebito" i.e. manganese ore, which was sold to all southern baTswana tribes up to the Molopo River. Later THUPANE and his descendants came to live at Groenwater.

578 When THUPANE lived at Logageng, (A) KGANGENG discovered the fountain of Metsematale and it appears that Waterboer ceded the land to the baTlharo about 1850/5. KGANGENG was the first headman at Groenwater. He had the following issue:

a Mojabong	f married by (B) PIET SELO
b Gasokojwe	f
c Basupi	m whose descendants are indicated in the above genealogical tree
d Nyaneng	f
e Majene	f

He died about 1885 and was succeeded by his son-inlaw (B) PIET SELO who acted until his death in 1897. His children are shown in the above genealogical tree and his son (C) SEBUBI DANIEL SELO succeeded to the headmanship, being officially appointed on 7 February 1908 after the elder brother Thaakwe had gone to live at Gamopedi. He was not very old when he died about 1900.

519 The next headman, (D) LEU MOTSHABENG, was a commoner of the tribe and merely elected to his post. He was appointed on 1st July 1921 and died 6th October 1927. (In N.A.D. files he also appears as Levi Lutsana, Kutsana and Louw Kwistannie).

580 The succession then reverted to the relatives of the first headman, whose brother's son (E) SEBOPELO CORNELIUS KWEETSANE was appointed headman by the Government on 1st December 1927. He had the following younger brothers: Nonwe, Setlhokwe and Piet Gabasiwe. He married Malesane and had the following issue by her:

## Transcription of Original Page 229

## BATLHARO

- |                       |   |
|-----------------------|---|
| a Mosetsanyane        | f married by Ditosenye (both<br>my informants probably over 70) |
| b Sepelenyane         | f   |
| c Mosadithebe         | f   |
| d KGANGENG @ STEENBOK | m present headman   |
| e Ekanyang            | f.  |

SEBOPELO died 21st February 1935.

581 He was succeeded by his only son (F) KGANGENG @ STEENBOK, born 1894 appointed on 15 April 1935 who has the following wives and issue:

1 Keanlemang, died and no bogadi was given for her

- |              |        |
|--------------|--------|
| a Nosenyane  | f      |
| b Baitsemang | f      |
| c Tati       | m died |

2 Gohenyamang

- |              |                   |
|--------------|-------------------|
| a Malesane   | f                 |
| b Mosilabele | m born about 1954 |
| c Hardhout   | m born 1956       |

3 Semotho

- |                  |             |
|------------------|-------------|
| a "Tikie" Namane | m born 1954 |
|------------------|-------------|

The headman died in Jan. 1959.

582 The present headman (G) DAVID MOSIMANETHEBE KWEETSANE born in 1907, is a grandson of Basupi and son of Jacob Thebogo who died in 1918 (see paragraph 576).

DAVID married Wagamang Henni and has the following issue by her:

- |               |             |
|---------------|-------------|
| a) Johnson    | m born 1929 |
| b) Basupi     | m born 1934 |
| c) Keseledile | f           |
| d) Kgomeng    | m           |
| e) Nkaelang   | m           |
| f) Diane      | f           |
| g) Mathatba   | m           |
| h) Karabo     | m           |

Transcription of Original Page 230

## BATLHARO

9 Regiments:

583 The tribe lost the tradition of forming regiments.

10 Political Organisation:

584 Clans are not distinguished any more and the tribe has no sub-divisions. When the present headman assumed his post he formed a council under the Bantu Authorities Act. The old council has been changed and the following councillors nominated by the headman;

Andries Sinelo, a moTlharo  
Stompie Plaatjie, a Xhosa  
Emmely Rooibaadjie, a moKwena  
Frans George, a Xhosa  
Gert Mosekare, a moRolong boo Ratshidi  
Botman Kolberg, a moKwena of the Southern Sotho.

The tribal secretary is Isaak Keakopa Seametso (one of my informants). On the chief's former council his baTlharo tribesmen were represented by only one man, the secretary's father. The reason they give is that they had no intelligent baTlharo who could be councillors.

585 A betterment scheme for this location was proclaimed by Government Notice No. 1038 dated 22.6.1945 which cost £5689. The carrying capacity in stock for the area is 1730 Cattle Units. In 1959 the tribe had 475 h.o. cattle, 1578 sheep, 142 horses, 1386 goats and 295 donkeys, owned by 99 people most of them having 5 to 20 C. U.

586 For further particulars and statistics see the general introduction.

587 The above material was obtained from the councillors and some old people during my visit in June 1957.



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BATLHARO

1 District:

588 Postmasburg, formerly part of Hay district,  
Cape Province.

2 Name of tribe:

589 BaTlharo or baTlhwane. Totem: Tshwene (baboon). The tribe is a subtribe of the tribe No.32-18 in "A Preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

3 Chief:

596 JOHN GASEITSIWE DIEMENG, born 10th October 1872, (which is probable although he looks more than 20 years younger than that). Since 1919 he has been headman according to Tswana custom, however, the Government appointed him as headman on 25th-February 1936. He understands Afrikaans, had no school education and is a member of the Church of England.  
Residence: Skeynfontein or Dikeing, also called Skyfontein.

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## 4 Language:

591 Tlharo dialect of seTswana. Most of the tribesmen also understand Afrikaans.

## 5 Land and strength of population:

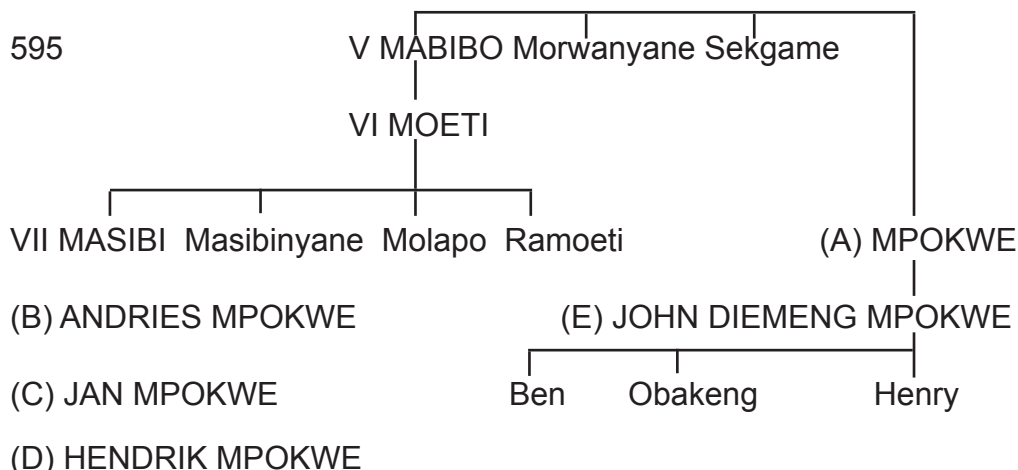
592 This section of the baTlharo occupies the Skeynfontein Location, which is 10 miles south-east of Postmasburg. The area is 15,111 morgen in extent. The altitude is about 4500 ft. and the average annual rainfall is about 12 inches. The country is hilly and has outcrops of limestone. A dry spruit, Noka Ntshu, run through the location from east to west and on to the Orange River. Its main tributary in the Location is Dikeing, after which the headman's village is named. Other villages are: Gamadito situated towards the eastern boundary of the Location, Maseutlwadi, Gajanaburu and Diphohung in the centre of the Location and near the headman's village. Half a morgen of the Location has been granted to each of the Lutheran Mission and the Nederduits Hervormde Kerk.

593 The population Census of 1951 recorded a population of 989 (440 males and 549 females). In 1956, 309 taxpayers were registered under the headman. The present total population, excluding absentees, may be estimated at between 1250 and 1500.

## 6 Migrations and affinities of tribe:

594 This section of the baTlharo has occupied the Skeynfontein area from before 1856 when chief Masibi left and trekked to Disaneng in the Molopo region (Mafeking district).

## 7 Skeleton genealogy of chiefs:



*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of Kuruman and Postmasburg by P.-L. Breutz*

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## 8 History and genealogies of chiefs:

596 Chief VII MASIBI who descended from the last of the three principal branches of the baTlharo, appears to have been subordinate to the Griqua chief Waterboer although he occupied the country from Gamothata (i.e. Griquastad in Hay district) to Skeynfontein. After MASIBI had left the country for Disaneng, Molopo Reserve, Mafeking District, it appears that (A) MPOKWE became headman over the area of Skeynfontein. He was born about 1837, but his line of descent is not quite clear. He may have been a younger brother of MASIBI of a junior hut of chief VI MOETI or he may have been a cousin to MASIBI, descending from chief V MABILO. MPOKWE (in Native Affairs files "Sebookoo") died on 13th May 1909.

597 He was succeeded by (B) ANDRIES MPOKWE who was born in 1870, officially appointed on 14th July 1909, and he died in 1919.

598 The third headman at Skeynfontein was (C) JAN MPOKWE, who was appointed headman by the Government on 6th August 1919. He resigned on 24th August 1920.

599 The fourth headman was (D) HENDRIK MPOKWE who was appointed on 15th Sept. 1920. He resigned from the headmanship because of old age on 31st December 1935.

600 MPOKWE ("Sebookoo") was the father of the present headman. MPOKWE married Feithie, a moTlharo and had the following issue by her:

a John Olehile	m died
o Pieter Kantlapi	m died
c JOHN DIEMENG	m present headman
d Obakeng	m born 1874
e Petrus Tshwaro	m born 1876
f Anni	f.

601 (E) JOHN DIEMENG GASEITSIWE succeeded to the headmanship (see paragraph 590). He married Letti, a moTlharo and had the following issue by her:

*Excerpts from Ethnological Publication No. 49, The Tribes of the Districts of Kuruman and Postmasburg by P.-L. Breutz*

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- a Jacob Lenani                m born 1916 died in youth
- b Ben Mokgosi                m born 1918, married, has no issue
- c Betty Oitsegedira        f twins, born 1920
- d Obakeng Obed            m
- e Henry Mtima                m born 1925, married, has 2 sons
- f Mosadiapula Susan        f.

602 The son of the present headman married Dikeledi Elizabeth (in 1944) and has the following children by her:

- a Benjamin Kagiso        m born 1945
- b Patric Matshego        m born 1947
- c Stella Keselohetse        f
- d Sidney Tswaro            m born 1951
- e Susanne Babedi            f
- f Monica Kedibone          f.

## 9 Regiments

603 The tribal tradition of forming regiments has long since been abandoned.

## 10 Political Organisation:

604 The tribe has no subdivisions larger than a family.

605 Before the 1i:proclamation of the Bantu Authorities Act the headman had no tribal council to assist him. All matters were discussed at public meetings (pitso). Recently a council (lekgotla) of 6 members of the tribe has been formed, the members being appointed by the headman.

606 Further general items about the tribe are mentioned in the general introduction.

607 The above material was obtained from the headman himself and his son Obakeng during my visit in June 1957.

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