

DEPARTMENT OF NATIVE AFFAIRS
Ethnological Publications No. 30

THE TRIBES OF MARICO DISTRICT

by
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THE GOVERNMENT PRINTER, PRETORIA
G.P.-S.9443-1953-4-1,000.

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September 2024
Rexburg, Idaho

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INTRODUCTION

Boundaries

1 The Marico district was first defined by proclamation No. 50, Transvaal Government Gazette dated 16/7/1909. Its boundaries were redefined by Proclamation No. 204 dated 26/10/1934 (second schedule) By Government Notice No. 2464 dated 22/11/1946 The following farms were transferred from Rustenburg to Marico districts Modderfontein 58, Zyferkuil or Gatwater 201, Rondavelskraal 420, Kwarriefontein 520, Koedoesfontein 675 and Twyfelpoort 899.

2 The Released Areas No. 9-11 of Marico district were defined in Part III of the first Schedule to the Native Trust and Land Act No. 18 of 1936.

Extent

3 Marico district, as defined above, now is 3,676 square miles in extent. The tribally and privately owned Native areas of Marico comprise 50,893 morgen or 168 square miles, the Moilwa Reserve 123,459 morgen or 409 square miles, Trust land 71,314 morgen or 236 square miles. The Native area in Marico is about 813 sq. miles.

Control

4 In 1902 the control of Marico district fell under the Native Commissioner "Western Areas". From 1909 to 1928 Native Affairs of the district Marico were administered by the Magistrate. By proclamation No. 298 dated 21/12/1928 the court of the Native Commissioner was constituted within the local limits of the magisterial district of Marico. From 1936 there was an Assistant Native Commissioner, from 1946 an Additional Assistant Native Commissioner and from 1949 a Native Commissioner.

5 The Local Council, which makes proposals in

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connection with health services, remuneration of nurses, maintenance of roads, stock diseases and wages of labourers at the bull camps, consists of 6 members who represent only the tribes of the Moilwa Reserve.

Geography

6 Marico district is situated in the extreme west of the Transvaal. Its western and northern boundaries adjoin the Bechuanaland Protectorate. Geographically Marico forms part of the Bushveld area and has typical bushveld vegetation. From the centre to the south-east of the district the country is very hilly while in the northern part of the district there are two ranges of hills, the Dwarsberg and the Rand van Tweedepoort.

7 Numerous streams run from the hills in an easterly direction into the Klein Marico, Roode Slood, Springboklaagte, Brakfontein (Tswana: Tswane) and Great Marico rivers. Some small streams and the Ngotwane are the only perennial waters. The Marico River forms the boundary of the Pilansberg district. All streams in the western part of the district run into the Ngotwane River which flows through the Moilwa Reserve and then forms the boundary up to the north-western corner of the district.

8 The altitudes average between 3,000 and 4,000 ft. and isolated elevations go up to 5,000 ft. The rainfall decreases towards the north-west, where the country has become drier during the last two decades. Annual rainfall figures are quoted in section 5 of the chapters dealing with the individual tribes. The following figures taken from "Rainfall normals" (Meteorological Office, Dept. of Irrigation) were last published in 1939 and show the monthly distribution of rain (in inches) at a few important stations.

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Table I

9

RAINFALL

No. of rain station	1283	1251	1291	1236	1267	1300
Altitude ft.	3,300	3,650	3,300	4,400	3,858	3,650
Period of years up to 1935	21-23	24	19-22	14-16	32-33	22-25
Oct.	1.26	1.08	1.11	1.17	1.55	1.34
Nov.	2.85	2.37	2.51	2.49	3.33	3.16
Dec.	3.09	2.95	3.38	3.22	3.72	4.28
Jan.	3.79	3.89	3.53	3.56	4.18	4.13
Febr.	2.91	3.11	2.67	2.92	3.78	3.12
March	2.70	2.95	3.03	3.08	3.43	3.05
Apr.	1.00	1.11	1.00	1.17	1.43	1.14
May	0.53	0.51	0.53	0.53	0.73	0.83
June	0.19	0.11	0.09	0.12	0.10	0.13
July	0.16	0.18	0.22	0.06	0.16	0.27
Aug.	0.33	0.31	0.31	0.17	0.33	0.42
Sept.	0.39	0.31	0.34	0.45	0.46	0.43
Annual total	19.20	18.88	18.72	18.94	23.20	22.30
Days	50	42	42	52	78	49
Key to rain station numbers:						
1283:	Brakspruit (in the north)					
1251:	Rietpan (north-west)					
1291:	Avondale (east central)					
1236:	Jagersfontein (south-west)					
1267:	Zeerust (town)					
1300:	Groot Marico (school)					

10 The rainfall for the period, July 1948 to June 1949, is an example of a year with low rainfall, viz. Zeerust 14.75 inches, Kalkpan 14.95 inches, Gopanestat 17.75 inches and Dinokana 15.86 inches.

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11 Minerals are found in some parts of the district, e.g. lead and copper in the Rand van Tweedepoort, gold and fluorspar in the south. Iron and copper was mined in ancient times. There are a few unimportant mines in existence at present.

Early European explorers in the district,
historical events and changes

12 The first European known to have visited the Hurutshe country was Koenraad Buys. Rev.F.H.W.Jensen says in his paper (Bahurutshe, African Studies Vol. 6 No. 4, 1947, p.178) that the Natives called him Moro (probably from his salutation), and that he came there about 1815 during the reign of "Dinloilong" (Diutlwileng). According to "The Diary of Dr. Andrew Smith 1834-1836" (p.206) Buys attacked the "Bamaliti" (ba ga Malete) under their chief "Poi" (Powe). In about 1815, during the reign of their chief Powe-a-Mokgobywe, the Malete left their town Lotlhakane (between Turflaagte 113 and Silverkrans 884, Rustenburg district) and joined the Hurutshe.

13 J. Hicks ("Some notes concerning the Marico district of the Transvaal", Journal of the African Society, 1923-1924 Vol. 23 p. 118) reports early raids of the Korana of the Springbok tribe under their leader Jan Bloem, who harried the country from the Orange River to the Ngotwane during the latter part of the 18th century.

14 The first written account of the inhabitants of the present Marico district is given by J. Campbell ("Travels in South Africa" Vol. I, London 1822). He describes the old "Marootzee" (Hurutshe) residence "Kurreechane" (Kaditshwene on Bloemfontein 223), its royal family, life and customs and mentions some neighbouring tribes (p. 240-313). This was in 1820, at a time of peace a few years after the Hurutshe had fought the baKgatla ba Mmanaana and the Ngwaketse and two or three years before the dual capital of the Hurutshue,

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Kaditshwene and Tshwenyane, was completely destroyed. At that time the Hurutshe traded with certain Native tribes to the north-east and east, from where they obtained their beads, copper, iron, silver, rain-medicine and vaccine in return for ivory, skins and cattle. Campbell noticed that they took no interest in the Native tribes living towards the south. Campbell, and even the Hottentots who accompanied him, were surprised at the size of the Hurutshe cornfields which were the largest they had seen.

15 Andrew Geddes Bain and Biddulph ("Journals of Andrew Geddes Bain, Cape Town 1519) travelled in the neighbourhood of the Hurutshe settlements in 1824, a year after the Hurutshe capital was destroyed by Sebetwane. Bain was with the Ngwaketse when Sebetwane (the Hurutshe called his people Maphathane) attacked them and settled for two years at Dithubaruba (south east of Molepolole). A more detailed description about Sebetwane may be found in "The tribes of Rustenburg and Pilansberg districts", Ethnological Publications No. 28 paragraph 21.

16 The Hurutshe only remember the names of other marauding hordes, the Mantatees and Batlhakwane, and it seems to me that they were not attacked by these hordes. Some of my informants say that Tshwenyane was destroyed by the Mantatees. The Betswana, however, called any of the marauding hordes of the period 1818 to 1827 "Mantatees". The true Mantatees were baTlokwa under their chieftainess MmaNthatisi. After she had conquered her neighbours, the baFokeng (South-Sotho) and some other tribes, she withdrew to her home country. The baFokeng, led by Sebetwane, however, were joined on their way to the north by people from various other tribes. It is even doubtful whether the baTlokwa of MmaNthatisi took part in the attack of Dithakong in 1823. The witnesses Robert Moffat and George Thompson call the invaders "Mantatees", but they do not say that they were baTlokwa. Moreover Moffat writes (Matebele Journals Vol. II 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

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Tshwane and Nkarahanye (comp. E.W. Smith in "Africa" XXII No. 4 p. 375-376). In January 1823, the "Mantatees" attacked the baRolong at Thabeng (Klerksdorp district). When the "Batlhakwane" trekked to the present Rustenburg district, where they attacked several tribes, they probably passed through Hurutshe country. Other tribes also raided in the vicinity of the Hurutshe country, but my Hurutshe informants remember nothing, for instance, about the baTaung of Moletsane who destroyed a Methodist Mission station and Rolong settlements on the Maquassi River and who were defeated in August 1824 by the baRolong in the present Molopo Reserve near Pitsane.

17 Mzilikazi invaded the present Marico district in 1832, but still had his headquarters at a small camp in Rustenburg district on the Tholwana (Toelanie) River near the present Silverkrans post office, where Dr. A. Smith and Moffat visited him in about 1835. Several explorers, such as Dr. Andrew Smith, Rev. Archbell, David Hume, Rev. Moffat, Robert Scoon, and William McLuckie, Capt. W.C. Harris, and Dr. Wilson travelled through the present Marico district between 1829 and 1836. Their descriptions of the country refer mainly to Mzilikazi, as few of the Tswana inhabitants had remained in the country. The area teemed with game and wild animals. Some of the early descriptions are quoted in paragraphs 16, 23-36 of the work mentioned in the foregoing paragraph 15.

18 Mzilikazi had two important camps in the Marico district, viz. on Silkaatskop 122 and at Mosega (Zendelingspost 268). In 1835, Dr. Andrew Smith travelled through the district via Mosega, Zeerust, Riekersdam and northwards along the Marico River. On his way he visited a camp, probably on the present farm Silkaatskop 122 where Mzilikazi had some of his wives and about 120 huts. Vide his description p.240-241 of his Diary. I believe this to be the place called Kapain by W.C. Harris ("The wild sports of Southern Africa" p.122, 126), "about thirty miles below the point where it (the Marico River) issues from the mountain chain" and 10 miles north of the confluence of the Tholwane and Marico Rivers. Harris found the

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kraals occupying a plain between three isolated hills of the Great Marico. The most northerly of these hills is now called Silkaatskop (Tswana: Rolakhudu).

19 Mosega was visited by several travellers, but it seems as if Mzilikazi only rarely resided at the large camp of Mosega. According to Smith this was because he was afraid of smallpox. Smallpox epidemics did actually occur in the districts of Marico and Rustenburg in 1831-1832 and 1834-1835. About Mosega, Smith says (p. 56) "As far as I have been able to ascertain there are about 10 kraals in the Mosega basin and I am convinced none of these contain more than fifty men able to use arms. There are a great number of women and a few children. The women appear mostly Baquana (Kwena) and Bahurutsi (Hurutshe)". The country around Mosega and the hills in the centre of the district were under the control of Mzilikazi's powerful subchief Calepi; the adjoining area to the north-east was under Umbati (Mncumbati) and that the north-west and north was under Kabalonta.

20 Mzilikazi's rule was terminated by the Boers. After his men had wiped out small parties of Boers who had crossed the Vaal River in 1836, Calepi led a strong force against another Boez contingent a few months later. He was repulsed with heavy losses at Vegkop, but drove off all their cattle. In January 1837 Potgieter and Maritz, supported by some Griqua and the baRolong, attacked the valley of Mosega, killed about 400 Matebele and put the rest to flight. In June 1837, Dingaane's impis attacked the Mateebele and a little later a combined force of Griqua, Hurutshe and Ngwaketse raided the Matebele cattle kraals. A final attack by Potgieter and Piet Uys took place in November 1837 and forced Mzilikazi to retreat northwards. ("The Matebele Journals of Rob. Moffat" p.140, and communicated by Mr. C. F. Gronum, Zendelingspost).

21 In 1843, David Livingstone founded the first mission station of the London Missionary Society to be built in this district. It stood in a small baKgatla ba ga Mmanaana village at Mabotsa on the Maanwane stream (part of Gopanestat, Moilwa Reserve). He

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lived here for three years. The lower part of the walls of his house are still there, and the place is indicated by a stone monument. The lion adventure he describes in his book, "Missionary travels and researches in South Africa" (London 1857, p 11-13), happened on the plain between Mabotsa and Motswedi on the Ngotwane River. At Mabotsa Livingstone became acquainted with the Kwena chief Setshele and decided to work among the large Kwena tribe. From 1846 to 1847 he had his mission station on the present farm Secheli's Oude Stad No. 224 on the Letsororo stream in the westernmost part of the Rand van Tweedepoort.

22 Six miles north-west of the remains of his house is the source of the Dithubaruba stream. Livingstone joined the baKwena when, in 18 7, they left and settled at a place called Dithubaruba or Lepelole (15 miles south of Sokwane) in the present Kwena Reserve (Bechuanaland Protectorate) and 15 to 18 miles north or north-west of the last station. For political reasons the London Missionary society abandoned their stations in the Maric district about 1852.

23 Before the founding of Zeerust the Hurutshe tribes were granted the Moilwa Reserve (defined in 1865) where several travellers visited their chiefs. J. Chapman ("Travels in the Interior of South Africa", London 1868 vol. I. p. 21-22), who gives a description of Tswana craft, metallurgy and says that the Hurutshe under Moilwa only numbered about 300 men, but that many of them were away working on European Farms.

24 Dr. Emil Holub an Austrian traveller, visited chief Gopane in 1873 and 1876 and gives a long narrative of the Hurutshe history of that period in his books: "Von der Capstad ins Land der Maschukulumbe", (Wien 1880, vol. I p. 125-135) and "Seven years in South Africa" (London 1881 vol. 2 p. 1-41). For particulars see paragraphs 265, 410 under baHurutsheba ga Gopane.

25 The first settlement of the Boers was at Jacobsdal, Zeerust was founded in 1868. The name Zeerust is derived from Coetzee' s Rust, after a man who had his farm there (Huisgenoot, 3/2/1939). Parker

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Gillmore ("The great thirstland", 1878, p. 213) says that in the early days Zeerust existed mainly on the ivory and ostrich-feather trade. Before the Anglo-Boer war the European population of Marico district was estimated at 6,500 persons and the Native population at 7,000, whilst Zeerust itself then had 800 inhabitants. Zeerust is called Sefatlhane by the Natives.

Early and present inhabitants

26 Nothing is known of the inhabitants or their implements prior to the Bantu immigration into the Marico area, except for a few bored stones, which I came across in the northern and southern part of the district. There are some rock engravings on Wonderhoek No. 192 and on the Ottoshoop town lands in the south of the district (Bureau of Archaeology, Serial No. V. p. 36). From the history of the Kgatla ba ga Kgafela we learn of the existence of a maKgalagadi village at Phoko Hill near Tshwene-Tshwene (I. Schapera "A short history of the Bakgatla ba ga Kgafela of Bechuanaland Protectorate", p. 7) in 1824. It can be accepted that up to about 1800 small scattered Khoisan groups lived in the Marico and adjoining districts to the east; the Tlokwa for example found a tribe of Korana (baKgothu) in the Moreteletse Mountains (Matlawnsberg in Pilansberg district) in the seventeenth century.

27 There are also some rock engravings at Matsieng or Lowe near Mochudi (Bechuanaland Protectorate). These are mentioned in all the earliest Tswana traditions which relate that the first men and animals were created here. Particulars vide para. graphs 171, 172.

28 A.A. Anderson mentions and reproduces drawings of certain old stone hut structures in his book "Twenty-five years in a wagon in the gold regions of South Africa" (1887 vol. I. p.37-38, vol. II. p. 55). They are said to be located on the Bechuanaland border in the Marico district. He writes: "These extensive kraals must have been erected by a white race who understood building in stone and at right angles, with

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doorposts, lintels and sills, and it required more than Kaffir skill to erect the stone huts, with stone circular roofs, beautifully formed, and most substantially erected, strong enough, if not disturbed, to last 1000 years, as the walls and roofs of the huts were 2 ft. in thickness, built of partly hewn stone. The divisional walls and outer wall were 5 and 6 ft. in thickness, and at the present time 5 ft. in height at places, the upper stones having fallen But in no case have I discovered any trace of mortar or any implements. Plenty of broken crockery is found in the ground when it is turned up. Kaffirs have never been known to build their huts with stone or make fences at right angles". There are two extensive remains of such "stones towns" in the Marico district if we can rely on Anderson's description and drawing. He says: "They are not seen until you are close upon them". His drawing shows 10 huts which might be 12 to 15 ft. high; although different in many respects they appear to be similar to those found in the Orange Free State (Vechtkop) and in the eastern Transvaal (R.F.A. Hoernle, "The stone hut settlement on Tafelkop, near Bethal", Bantu Studies 1930, 1 p. 33-47). As no one has as yet found the Marico stone huts, Hoernle suspects that Anderson's description is not quite reliable, and that he has drawn his sketch from memory and embellished it from his imagination.

29 I enquired after stone huts throughout the district except along the south-western boundary where Hoernle mentions Mr. Gubbins searching unsuccessfully and the southernmost part of the Moilwa Reserve where the poor dolomite soil is not even suitable for grazing and probably never was of any use. When we plot the routes which the old travellers used from Kuruman to Zeerust, we find that they followed the modern road via Ottoshoop-Mosega-Jacobsdal. Anderson would not have departed far from this road into unknown country without mentioning the fact. This leaves only one likely locality for Anderson's ruins, which are moreover supposed to have been in hilly country.

30 This area, where we find many ancient "cattle kraals", extends along the Klein Marico River and the

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Baskop Hills, altogether over 20 miles from northwest to south-east including the following farms: Honingkrans 215, Kwarriefontein 149, Vergenoegd 46, Winterhoek 287, Doornhoek 151, Kwaggafontein 47, Bergplaats 49, Rhenosterfontein 50, Doornhoek 32, Kaffer's kraal 214, Rietvaly 5, Rietvallei 91, Zyferfontein 85, Bronkhorstfontein 33, Kuilfontein 82, Rhenosterfontein 83, Draaifontein 84 and Roodekrans 335.

31 All stone structures in this area are built in the same style, but of different material: some of round iron stone, some of cube-shaped boulders, and two villages on Kwaggafontein are built of rectangular pieces of undressed shale.

32 The latter villages are the only ones conforming to Anderson's description. The regularity of the circular walls which enclose a space of 12-21 ft. and of 35-55 ft. diameter, is evidence of considerable experience in building with stone without the use of mortar. The methods employed do not seem to have any relation with known Bantu building methods. There are also a few straight walls and rectangular enclosures. If we take into consideration that Anderson made his sketch at a later date, when he wrote his book it may well be that he drew on both memory and imagination for the details of the sketch. The measurements which I have checked correspond with his description. As he was familiar with the stone huts of the Free State, he may have assumed that these circular walls had once been stone huts. I doubt whether these structures were stone huts at all, because the ground plans of the two villages show far too many large enclosures for the relatively few small enclosures which might be taken for huts. I am of opinion that Anderson saw the villages which I found in the Baskop Hills.

33 The walls of all the villages suffer constant damage from baboons looking for scorpions among the stones. That the inhabitants of these enclosure villages possessed pottery is shown by the thick dark brown and black sherds differing from Tswana pots, which have been found on the sites. They knew how to smelt iron, and kept domestic animals in some kraals.

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The villages were always built on hills near water and now-a-days are hidden by bush. The walls do not seem to have served for defence. I have the impression that the inhabitants wanted a wide field for observation of the game in the plains.

34 These stone villages are not related in style to those at Vechtkop, Koffyfontein and on the Vaal River (as described by van Riet Lowe, 1927 and 1931) or Tafelkop near Bethal (Prof. and Mrs. Hoernle, 1930), Heilbron (P.W. Laidler, 1935), Stynsrust (F. Daubenton, 1938), or Barberton, Carolina and Ermelo districts (A.C. Myburgh, *Ethnologist N.A.D.*, 1949-51). They are also slightly different from those near the entrance of the Gatrand cave (Haughton, 1942), but they are of exactly the same type as those 10-15 miles north of Klerksdorp (Platberg) as described by L. H. Wells "A report on the stone structures on the Platberg near Klerksdorp" (*S.A. Journal of Science* XXX 1933 p. 582-584).

35 In series running west to east, one in the centre and another in the north of the district, I found further groups of villages consisting of stone enclosures. In the central series the villages are on the farms: Buispoort 319, Bergvliet 185, Hartebeestlaagte 179, Bergfontein 178, Leeuwfontein 126, Kleinfontein 27, Rietfontein 169, Bleomfontein 223, Mezeg 139, Ella 130, Witpoortjie and Kareefontein 156. The Natives say these ruins continue as far as Kanye in the Bechuanaland Protectorate. In the north the stone structures are found on the Dwarsberg and on the Rand van Tweedepoort on the following farms: Kanfontein 249, Alewynskop 94, Sechele's oude stad 224, Middelrand 254, Sebenani 330, Heimwegberg 255, Vleifontein 117, Droogedal 256 Abjaterskop 152, Boschrand 8, Gnadendal 314 and Lotteringskop 29. The series, extends into Bechuanaland Protectorate, e.g. on the Taung River near Ramoutsa.

36 I found similar stone structures in Rustenburg district; they were more numerous on Selonskraal and Moedwil, and at other places they were fewer in number and scattered. All these ruins of stone structures are of the style already described with

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occasional minor differences. The northern chain of villages in the Marico district runs parallel to numerous ancient copper mines with as many as fifty or more shafts and excavations in one hill.

37 The origin of all these ancient stone structures is attributed by European farmers and the Tswana themselves to local Native tribes. Some speak of "Matebele kraals" as the Matebele were in the disirict (at Mosega/Zendlingspost 268 and Kapain/ Zilkaatskop 122) from 1832 to 1837. But the Matebele had no stone built kraals and there are none on Zendlingspost and Zilkaatskop, except one defending wall on a hill on the latter farm. The only custom the Matebele have in common with the inhabitants of the stone structures is that they keep grain in large clay pots buried in the ground.

38 Some of my Hurutshe informants and European farmers believe that the baHurutshe used the stone enclosures around Tshwenyane and Kaditshwene (1500-1823) and at Mosega (1823-1831) and the baKgatla ba ga Mmanaana those at Buispoort (before 1815). Campbell's descriptions and drawings of the Hurutshe twin capital Tshwenyane and Kaditshwene indicate nothing in the way of stone structures. Moreover we find no such remains on the sites of the ancient Hurutshe towns. On the other hand, however, there are ruins in places where the Hurutshe and other Tswana tribes had no settlements. The traditional places of residence of the baHurutshe are known and are described below paragraphs 400, 249. Those of other tribes of the Hurutshe group, such as the baKwena are also well known.

39 Until I had collected enough of the history of the baRolong, I thought that they might have built these structures, the more so since they claim that they were the masters of the country before (1500) the coming of the Hurutshe. The baRolong did in fact at some time live at places where old stone structures are to be found, namely at Thabeng (Platberg, Klerksdorp district), at Setlagole, at Dithakong (Molopo Reserve, Mafeking district), and at Modimong (near Taungs) where the Hurutshe also lived before 1500. I

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have come to the conclusion that the baRolong were not the builders of the ancient stone kraals which have been deserted since before 1450. It is perhaps possible that the baTaung who were apart of the large Digoja tribe, themselves a part of the baRolong group, occupied some of the present Marico district before the Rolong immigration. What we know of their tradition however, only relates to territories south of the present districts of Ventersdorp and Lichtenburg, except their baKubung section, who lived in Rustenburg district on the Selons River before 1700.

40 It is not certain who the inhabitants of the ruined cities were, but apparently the country belonged to the king Monomotapa before 1500 as is indicated on all maps of the 17th and 18th century. Monomotapa's people still inhabited the stone structures in the present Matebeleland in Southern Rhodesia in 1500, whereas the ruins of Mashonaland belong to a much older culture.

41 Now-a-days all the tribes of the Marico district are Hurutshe excepting the ba ga Malete who, in custom and language, are closely related to them and the recent Xhosa immigrants. It is therefore necessary to refer to their early history here.

42 The Hurutshe are by descent, senior in rank to all other Tswana tribes, although not necessarily more powerful. Up to the beginning of the last century their pre-eminence was acknowledged by their right to perform the first-fruits ceremony (go loma thotse, or go loma nwaga) before any other Tswana tribe. Nobody was allowed to eat of the first fruits of the year before the Hurutshe chief had smeared certain parts of his body with lerotse or lekatane leaves (see paragraph 318). The degrees of precedence among the Tswana tribes, clans and families were strictly observed. The Hurutshe were the ritual selectors and castrators of the young bulls of the other Tswana tribes. The Hurutshe chief proclaimed the harvesting season and the beginning of initiation ceremonies.

43 As to the name Hurutshe, Willoughby ("Notes on

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the Totemism of the Bechwana" p.286) presumes a relationship of the wards thotse (thotse - seed of a melon), lerotse (a kind of fruit between melon and pumpkin), horotse (perfect of go horola - to smeare medicine) with the name Hurutshe.

44 The arguments of two informants that five Rhodesian baRotse tribes are related to the Hurutshe are not supported by any evidence.

45 We have no exact knowledge when the Hurutshe, the parent tribe of the Tswana, reached South Africa, nor whence they came. They must of course, have come from the north. Stow ("The native races of South-Africa" page 545) says: "They state emphatically that their forefathers came from the far, far north, that the sun's shadow has altered from the days of their remote forefathers, that before that time their fathers said they came from the rising sun, and that this is the reason why in burying their dead they place the face of the deceased person in that direction, that they may see whence their remote, or rather their earliest, progenitors came". Several sources assume that the early Tswana immigrants came along a route through the present Bechuanaland Protectorate. Nothing is known in Tswana tradition of any settlement of theirs in these parts of South Africa, but several Hurutshe and Kwena (Rustenburg) informants said that the oldest settlements were in the present Brits district in the Mabyana-matshwane (Zwartkoppies). Geographically and historically there would have been nothing to prevent the Tswana from settling in Bechuanaland, if they had passed there. I therefore conclude that the Tswana are more likely to have come down the centre of the Transvaal after crossing the Limpopo.

46 As to the date of the Hurutshe immigration, they certainly were settled in what is now the Transvaal before 1500, and it is not out of the question that they arrived as early as 1300.

47 The first six chiefs whom the Hurutshe remember were I MOGALE (born between 1250-1330), II MHETE III MELORE (first), IV MASILO (first), V MALOPE (first

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and VI MOHURUTSHE (born between 1410-1460). Some sources differ slightly, e.g. Rev. F.H.W. Jensen (Afr. Stud. vol. 6 No. 4 1947 p.177) for some reason left out IV MASILO and V MALOPE. The sons of V MALOPE were VI MOHURUTSHE, Kwena, Ngwato, Ngwaketse, Monagane (it may be that the last two belong to the next generation) and others. According to Schapera ("A handbook of Tswana laws and custom" p. 302) Masilo's sons were Mohurutshe and Malope, and Malope's were Kwena, Ngwato and Ngwaketse. See supplement paragraph 76.

48 My informants from various Hurutshe tribes said that the first five chiefs lived at Mabyana Matshwana (Zwartkoppies, Brits district; see baKwena ba Mogopa in Ethnological Publications No. 28 of N.A.D. and Schapera, Ditirafalo tsa Merafe y a Batswana, page 33).

49 It is not known where VI MOHURUTSHE lived, but several informants believe that the Hurutshe of his time (15th century) went to Modimong in the Tlhaping country "near Taungs". As it is known where they lived from the times of chief VII MOTEBELE onwards, their stay at Modimong can only fall in the period of MOHURUTSHE's reign. Campbell ("Travels in South Africa", vol. I p.126) says: It (the site) is only about six miles to the eastward of what is now called Old Lattakoo (Dithakong) On the road we passed several ancient cattle enclosures built of stone, but by what nation the Matchappees (Tlhaping) have no tradition, only they are certain they could not be built by their ancestors, as Matchappee enclosures are all composed of bushes, and one generation adheres strictly to the customs of that which preceded it, but we afterwards discovered that it must have been built by the Marootzee (Hurutshe), or some other nation in the direction, who built their enclosures of stone exactly in the form of these ancient ruins. There is little doubt, therefore, but the ancient Marrotzee nation had resided in that part of the country which is now possessed by the Matchappees, but the cause of their removing so far is now (1813) utterly unknown". I doubt the Hurutshe origin of these stone enclosures. If the Hurutshe remember that they once lived near Taungs

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they should also remember whether they lived near Dithakong, but they know nothing of such a place and the stone-structures may well be older than the Hurutshe migration to Modimong (about 1450). It is not likely that the stone kraals were built by the baRolong.

50 VI MOHURUTSHE had the sons VII MOTEBELE and VIII MOTEBEJANE. During the reign of MOTEBELE the Hurutshe settled at Sedutlana (on Kromspruit 18, Pilansberg district) on the Letlhakeng (Groot Brak River). The Hurutshe booMokgatla say that they lived 20 miles south of it at Marapalwe (on Roodewal 265) on the Tholwane River ("Toelanie", Rustenburg district), where they adopted their totem tshwene (baboon). See paragraph 76.

51 One Hurutshe informant and also a moKwena believed that the totem of the first chiefs was kwena (crocodile), and of Mohurutshe phofu (eland), but the majority said that phofu always had been the old Hurutshe totem. It is still well remembered how the totem phofu came to be changed. On a hunting expedition MOTEBEJANE's regiment caught a young baboon and took it to the chief MOTEBELE. MOTEBEJANE used to stay in the veld herding cattle. The chief ordered him to guard the baboon at the cattle post. One day the baboon escaped. When MOTEBEJANE's men reported to the chief what had happened, they were flogged severely. This led to a split in the tribe. MOTEBEJANE prepared his regiment for war and defeated the chief, who thereupon fled to the south-east. The majority of the people elected VIII MOTEBEJANE as their chief. He adopted the baboon as totem, and founded a new village at Tshwenyane (Mezeg 139, Waterval, post office Enzelsberg) at some time between 1470 and 1520.

52 VII MOTEBELE asked the Basuto of Mafatlhane to support him in a war against his brother. According to Jensen (African Studies 1947 p. 177) he got reinforcements from the Zulu. The hill of Tshwenyane was well fortified and there was a little well in the rocks. After the siege of Tshwenyane had been going on for some time, MOTEBEJANE's people resorted to a ruse. They waited until they had enough water to fill many pots and then poured out the water over the rocks

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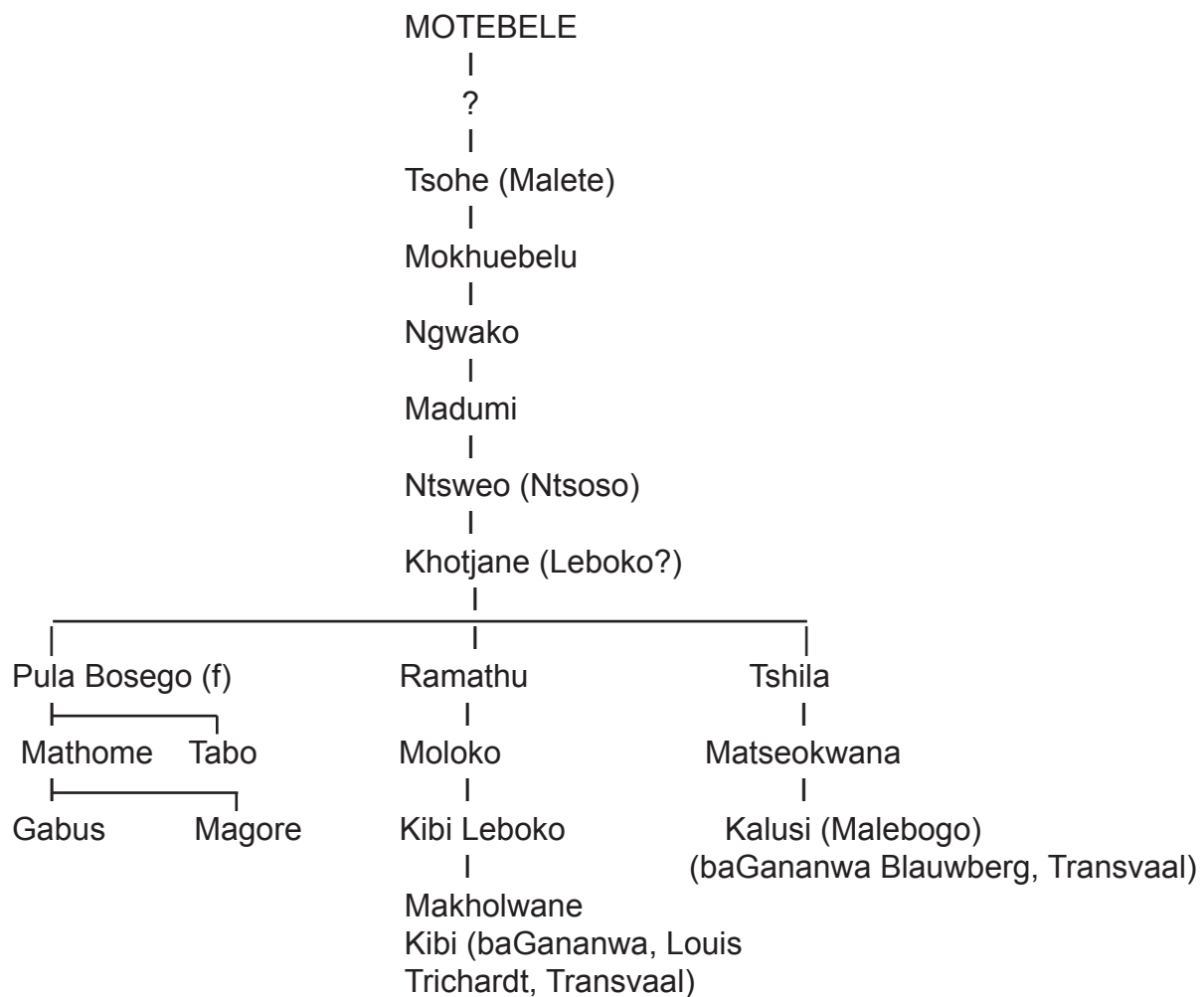
and fortifications to show that they had had enough. The others then abandoned the siege and MOTEBELE went north.

53 Some of my informants support Jensen (African Stud. 1947 p. 177) who says that MOTEBELE travelled in the direction of Pietersburg where he became the ancestor of the baGananwa tribe. There are now two Gananwa tribes in the districts Blauwberg and Louis Trichardt (N.J. van Warmelo, "Preliminary Survey", 1935 p. 116).

54 Other informants say the MOTEBELE first joined the baKwena and later the bamaNgwato. Part of his people remained under the Ngwato chiefs whilst another part became independent. They are called baKhurutshe and separated from the Hurutshe at Ootse, a hill which can be seen in the south-west from Mosane on Witkleigat 273. In 1934 the Khurutshe numbered about 1,600 taxpayers in the Serowe district under the Ngwato chief and c. 600 taxpayers in the Tati district near Francistown, Bechuanaland Protectorate. (Further particulars about the Khurutshe vide N.J. vanWarmelo "Preliminary Survey", 1935 p. 103). See paragraph 76 about Ootse.

55 It is not known whether the Khurutshe and Gananwa separated at the same time from the Hurutshe under MOTEBELE, or whether there were two secessions from the Hurutshe. The only link between VII MOTEBELE and the present time is the following genealogy (N.A.D. file of 1926):

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57 VIII MOTEBEJANE died at an early age. He had two sons, born some time between 1480 and 1520, Moswane also known as Motshwene, and MELORE; were both still minors when their father died. Their uncle IX MONAGANE acted for X MELORE, and later handed over the chieftainship to him. Genealogy: para. 143.

58 After the siege of Tshwenyane the Hurutshe had to look for food among other tribes. When they returned to Tshwenyane, Moswane and his followers stayed behind at a place called Tegane on the Maquassi River (south-east of Lichtenburg), and formed a separate tribe called the ba ga Moswane (Rev. F.H.W. Jensen, *African Studies* 1947 No. 4 p. 177) or Barwa boo Thopedi (Wookey, *Dico tsa Secwana*, p. 40).

59 Melore was succeeded by his son (the second)

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XI MALOPE, who had a twin brother Malotswane. MALOPE's sons were XII KEALEDI, (the second) XIII MASILO (the second) XIV MOSWANE, and (the second) XV MOHURUTSHE. All of them were chiefs or regents, but little is remembered about them.

60 XII KEALEDI, born between c.1550 and 1570, had these sons: XVI PHATSHWANE, XVII MODISANE and XVIII PULE. They all ruled as chiefs.

61 XVIII PULE, born between c.1580 and 1600, had these sons: XIX MANYANE, Monnaametse, Nong, (the first) MENWE @ Menomentsi, Matlholo, Nonyane, Phelehu, and Lootwane. PULE still lived at Tshwenyane, but after his death the tribe split into several sections.

62 XIX MANYANE who was born in c.1625, or earlier, succeeded his father. The design of an earmark for cattle caused a dispute between MANYANE and MENWE, vide Hurutshe boo Manyane para.145. MANYANE was defeated in an encounter and in c.1660 settled at Borutwe (near Mangope siding, Rustenburg district). MANYANE was the ancestor of the following tribes:

- 1) Hurutshe at Dimawe on the Kolobeng in Bechuanaland Protectorate,
- 2) Hurutshe boo Manyane at Motswedi, and
- 3) Hurutshe ba ga Suping.

The history of these tribes is described in section 8 of the two last mentioned tribes.

63 Nong, MANYANE's younger brother, fanned a separate tribe of his own, known as the boo Motshibidu, who live at Mankodi near Gabane in the Kwena Reserve, Bechuanaland Protectorate.

64 Menwe, born about 1630 or earlier, remained at Tshwenyane (Mezeg 139) and became the ancestor of the chiefs of the Hurutshe ba ga Gopane, Hurutshe ba ga Lentswe, Hurutshe ba ga Moilwa and Hurutshe boo Mokgatlha. The later history of these tribes is described in section 8 of each of these tribes.

65 We first hear of the name of Kaditshwene in

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the reign of Menwe. Kaditshwene (on Bloemfontein 223) on the Tshwediyaane spruit formes one town with Tshwenyane, to the north-west .. At Tshwenyane there is a stream called Nkgetlane. Both streams are tributaries of the Springboklaagte River.

66 In connection with the Hurutshe culture Tshwenyane, E.C.N. van Hoepen ("n Versameling van merkwaardige voorwerpe van die Oer-Bahurutshe," Argeologiese navorsing van die Nasionale Museum Bloemfontein, 1935) found a few implements of a kind no longer in use today, viz. 1) A soapstone pipe with a crocodile carved on it. My Hurutshe informants still remember having once used such pipes and that the stone was found near the Tshwenyane rocks. 2) A clay pot with three legs. 3) A tuyere for a smelting furnace and 4) some iron tools.

67 On the farm Buispoort 319, which adjoins Motswedi, a great deal of iron-smelting and forging was done at one time. Before about 1815 the baKgatla ba ga Mmanaana lived at Motswedi and on Buispoort. They were well known for the superiority of their barbed spearheads.

MALETE

68 Some tribes which once lived in the Hurutshe country must be mentioned here. After the Hurutshe had destroyed the ba ga Malete town Lotlhakane on the Tholwane River ("Toelanie", Rustenburg district) in about 1816-1817, the Malete first joined the baKwena and later the Hurutshe under DIUTLWILENG and Senosi at Kaditshwene. For a period of years the Malete lived east of Tshwenyane in the Marico district. They also occupied "the poort to the north-east of Zeerust" ("The diary of Dr. A. Smith p. 142). Particulars about the Malete vide under Malete wa Mokgobjwa paragraphs 641-700.

BAROLONG

69 I was told by Mr. Gronum of Zedelingspost that the baRolong once lived on the present farm Witkleigat No.273. Though the time is unknown they were expelled by the Hurutshe and defeated in a battle at the present Ottoshoop.

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70 • Before about 1600 the baRolong lived at Molenane in the south of Zeerust.

BAKGATLA BA GA MMANAANA

71 It is unknown when they came to Marico district. About 1800 they resided on the inaccessible hill of the present village Motswedi, and it appears that the Hurutshe allowed them to use the land between Motswedi and Mabotsa, 5 miles to the south-west, and on Buispoort 319. They paid tribute to the Hurutshe chiefs until about 1814-1815. I was told by Mr. Gronum that on Buispoort there is an old long wall built of stones which formed the boundary between the two Kgatla brothers, Ramodibedi and Moselele, who fought each other for the chieftainship. Ramodibedi was mentioned to me by informants as being a placename 12 miles north of Dinokana, i.e. Motswedi or Buispoort.

72 I Schapera (in "A short history of the Bangwaketse," African Studies XV, 4 1941 p. 4,7 and 12) mentions a war between this Kgatla tribe and the Ngwaketse, and says it took place on the Ngotwane River some time prior to 1808. The baKgatla had been scattered and all their cattle taken away. Afterwards their chief Kontle came to the Ngwaketse chief Makaba to beg for some cattle. Kontle remained with Ngwaketse.

73 Sebogodi and Diutlwileng (Hurutshe) fought the Kgatla in about 1815, because they refused to pay tribute.

74 About 1825, when the Ngwaketse chief Sebego succeeded Makaba, those Kgatla who were living among the Ngwaketse returned to Mabotsa (1 mile south of Gopanestat and east of the main road), but Kontle's son, Mosielele, who had married a daughter of the Ngwaketse chief remained with his mother's people.

75 In 1850 the Kgatla ba ga Mmanaana fled again from Mabotsa and settled first at Ga-Mafihana at Kanye, then at Mosupa and finally at Gaseitsiwe.

76 Supplementary note to paragraphs 47-51.

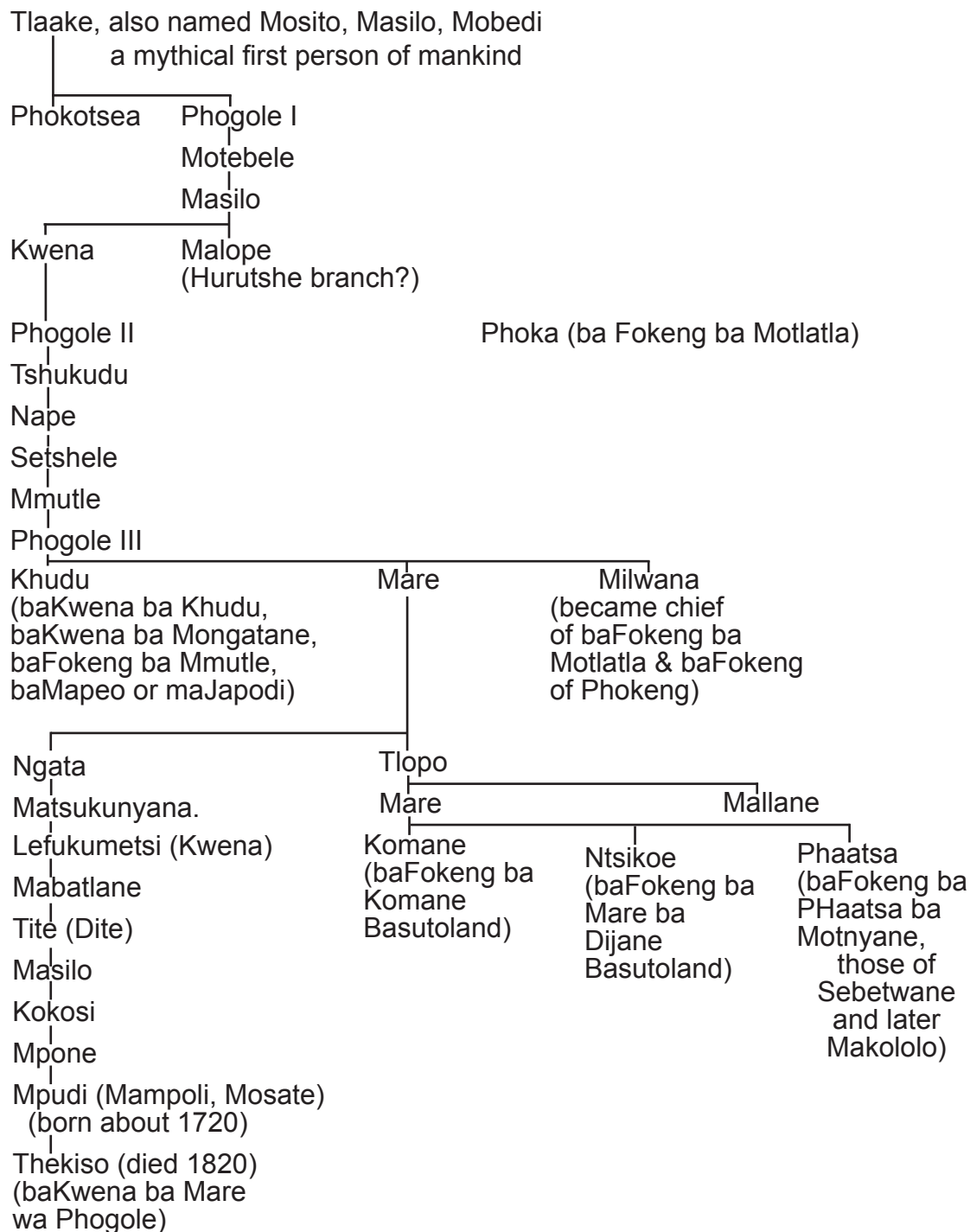
Whilst the book was being prepared for printing I was able to collect more information on the oldest history of the baKwena - Hurutshe group and the relationship between these two. We may distinguish two groups of Tswana. The one is represented by the baRolong who came into South Africa in two waves:

1) the Digoja or Lihoya, to-day comprising the baKubung, baPhiring, baKolobe and baTaung.

2) the baRolong, whose later offshoots are the baThaping and baKaa. The other very large group, which arrived later, is that of the Kwena-Hurutshe.

After I had investigated the history of the baKwena baPhogole a Mare (in Ventersdorp district and at Randfontein) who claim to be of the highest rank in this latter group and who say that the baKwena are of even higher rank than the baHurutshe, the problem remained why the baHurutshe have always been the first to perform various ceremonies, e.g. first fruit ceremonies, castrating the bulls, and first in rank in the initiation ceremonies. I therefore again visited some Hurutshe elders who were able to give an explanation. They said VI MOHURUTSHE was a female chief, because no male heir had been borne by the great wife of MALOPE; and Kwena Ngwato, Ngwaketse (possibly of the next generation) and others were sons of junior wives, but all of them had the totem kwena (crocodile) and lived at Phogole (between Enzelsberg, i.e. Tshwenyare, and Riekertsdam) or on the Crocodile River in the Zwartkoppies. These sons, and the majority of the tribesmen, objected to a female's assuming the chieftainship as this was contrary to custom in those days, and they recognised Kwena as their chief. MOHURUTSHE therefore left with her followers, and went first to Ootse (in the Bechuanaland Protectorate) and from there to Modimong near Taungs. This happened about 1440 or 1480. The tribe now took the phofu (eland) as their totem. After the death of MOHURUTSHE her sons VII MOTEBELE and VIII MOTEBEJANE returned to Sedutlana (Kromspruit 18, Pilansberg district). The Hurutshe continued to take precedence to other tribes in certain ceremonies, but the baKwena gained the political power. The foregoing data tally with the genealogy of chiefs in paragraphs 143 and 251.

According to my Hurutshe informants, all baKwena have Kwena, the half brother of MOHURUTSHE, as their common ancestor, but this does not seem possible. Comparison of the different genealogies show a widely differing number of generations which cannot be explained merely by assuming that some have been forgotten. The evidence rather leads to the conclusion that there were, and still are, two Kwena groups. The one consists of the offshoots under the descendants of the aforementioned chief Kwena. They are, in order of their rank the baKwena baMogopa, baModibedi (of Tsolo, in Basutoland), baMonaheng (of Tsohwane, in Basutoland), baMokotedi (of Tsohwana, in Basutoland), baHlakwana (of Seema, in Basutoland), maKhoakhoa (of Molapo, in Basutoland), baKwena ba Molotswane (Ventersdorp district), baKwena baSetshele (in the Bechuanaland Protectorate), baKwena ba Modimosana (four tribes in Rustenburg and Pilansberg district), baMoletsi (15 miles north-west of Pietersburg) and baPhalane (baTlhase). The other baKwena group has at least 5 generations of chiefs more and they - who claim to be of higher rank than the Hurutshe - give the following genealogy of their chiefs:



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Appendix to Hurutshe history.

77 Here follow the praise songs of some of the best known Hurutshe chiefs and regents. The songs were collected by the Hermannsburg Mission at Maanwane in about 1906 and are translated by Levi C. Moumakwa M.B.E

DIUTLWILENG: (XXVIII)

Thebenale ya matlhape oo Pula,
Thebe Mmakaje o tla e gana, a re:
"Ga ke alele thebe e tswa marumong
E tlhotse e konotewa ka diphorotlo"
Segokatlana. se lobelo soo morwadi a Phefo
Kwa se tshabangteng se fadima,
Thabana ya sa sedimosa wa.
Bakgatla ba tsenye mo lewalawaleng
Metsana e menye ya senyega,
E tsaakanya ka ya ga Modipana,
E tserwe thathawe ya senyega.
Mogaadile wa pitse ke bolawekwa majeng,
Ke dule ke gaufi le maje a Gabane.
Hokela gotlhe ya mariga
Moya o kile wa bolaya Tshukudu
Moya o bolaile Makgale
Phokedi oo Moilwa-a-Mmusi,
Kana go rona jang ke feta ke ya ga Kgabo ,
Ntswa ngwanawa ntswe la Tswenyana a leo,
Ngwana wa ga mogolojana nteba,
Matlho a bone fake fedile,
Ke digetse seperuperu
Ke boka loo Kgenepa loo Motsepa le Ditibane
Mathathatsane a mogatle wa kgomo
E kile ya thatha mogatla letsogong.

Historical data for DIUTLWILENG see paragraph 260.

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78 DIUTLWILENG (XXVIII)

Thou the Red-White-Shield of the heards of Pula,
Shield, thou wilt be rejected by Mmakaja, saying:
"I shan't lay a bed for a Shield returning from the battle-field,
Who all day long was being pierced all over with short spears."
Thou fleet-footed one born of the daughter of Phefo,
Whenever thou fleest thou dashest away with all speed,
The hill catches fire, the heavenly element falls,
The Bakgatla have become confused and noisy,
The small villages are threatened with ruin,
The catastrophe is spreading to Modipana village,
They, one and all, share the same fate.
I with zebra-like speed shall escape death on the hills,
I found a way out and I am near the hills of Gabane,
I, the winter wind which bloweth all over,
The wind which did once kill Tshukudu (rhinoceros)
The wind which killed Makgale (rhinoceros bull)
I, the wind, son of Moilwa, the son of Mmusi,
How unseemly it would be to pass by on the way to Kgabo;
While the child of the Tswenyana Hills is there
Thou my elder brother's son, look at me,
That thy eyes may see that I am finished,
And that my breast bone is crushed.
I sing the praises of the hero of Motsepa and Diti bane,
Who holds the tail of the cow which is intertwined with his powerful arm.

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79 MOILWA (XXX)

Kidikidi e thamo kima,
Motho ga e re a le thebe_mmala,
A kibakiba. kwa morago ga batho;
O kekerega ka y6ne,
A itshupe a bonwe ke rraagwe, Sebogodi.
A re "Ga ke a tsala ngwana,
Ke tsetse ledimo"Ledimo le le maoto a dikgong,
Tlhokotsa maoto re tla tlhabana
Tshaba di ja di tshogile
Ga di bolo go nna di re siisa,
Kgomo e gogile motlhana direng,
Motlhana ke Kontle le Mookodi,
Kgobotlela yo o Maoto-a-Matswe,
Ga e ke e jela sephiring,
E ja fela mo mpaananeng.
Rumo ja ga Magotlhodise-a-Sebogodi,
Rumo pitsengle tsamaile jang?
Le ntse la kgaola motho mokwatla.

Historical data for MOILWA see paragraphs 264, 404; 405.

INTRODUCTION

80 MOILWA (XXX)

Thou mighty man with the thick neck,
A man who carries a striped shield
does not walk behind the people.
He dashes in front with the shield,
To show himself to his father Sebogodi
Who says: "I did not beget a child,
I beget a Hurricane, a stormwind on massive legs."
Spring to your feet: we shall give battle,
The tribes east in fear;
For a long time they have tormented us.
The cow has dropped her afterbirth before the enemies,
The afterbirth which is Kontle and Mookodi
Thou the mighty one of Maota, the son of Matswe,
Who never eats in hidden places,
But eats in the open.
Spear of Mogotlhodise, the son of Sebogodi,
How did the spear pierce the zebra?
It struck and broke his spine.

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81 GOPANE (XXXI)

Mogobe o motona Rra-Ntlatsang,
Ditlou di k a nwa di o latile,
Di tswa Shashe di tla di o lateletse
Motho o kwano ramokobokwa,
Tlang re mo kobokeng.
Le Makgowa a tlhola a mo koboka,
Re bonye motho yo o pelo morwa Sebogodi,
E re bogosi bo se ke bo neelwa,
Re tshoga a kgobokanya Batshweneng,
A re: Bonang kgosi y a lona Bahurutshe!
E rile ka re le diphologolo tsa maje,
Re bile re tlhola re mo tseetse kang,
Ba ga gabo ba mo itatola taataa!
Mme le nna ke a makala ka re:
"A fane seo se Kgosi ga e tsalwe
Fa e sa tsalwe ke lona Ba ga Malope-a-Masilo,
Kokomoga ka letsomo Mubite o eme ka rona Bahurutsbe
Kgosi kana kgosi philo e mo mahureng.
Tlhatlelela Maganelwa
Maganelwa a letse a sa konope,
Go letse go konopa Malwelamotse.
O se ke wa tlhola o utlwa, "ke etla!"
Ke etla y a basimane mmolelo,
Ke bale ba rapaletse kwa mpeng tsa bo Tshwenyana,
Rra-Mokobokwa, monna wa ga Mmapula,
Thotse ya lephutse, mogatsa Mosetse,
E tlatlabetse ya lekana sehuti,
E lekanye Molepe le Nkuntlhwe.
Ba ja ditlhogo tseno ba ile kae?
Legobe o tshabile le Motlhotlhedi,
Ba tshabetse godimo ga Lobotana
Rra-Motho o direlwa bontle, bodiba ke ene,
O direlwa bontle
Nka bo ke ne ka boka Tlholo
Ka boka yo o nnang Maphepane.
O ka bo a nneile setsipane ka itseta.
Historical data for Gopane see para. 265-269.

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82 GOPANE (XXXI)

The Great Pool, Rra-Ntlatsang,
 When the elephants come there they can drink,
 They come from as far afield as Shashe to visit it.
 A man is here, an attacked one.
 Come let us assail him,
 Even the white men are hostile to him.
 To us he was a man of kind heart, this son of Sebegodi,
 Since the chieftainship was never offered to him,
 We startled that he summons the Bahurutshe.
 "Behold your Chief, Bahurutshe!" He said.
 We who are as the animals of the hills
 Have talked much of him;
 His people disowned him.
 I, too am surprised, and say;
 It is not true, that a Chief is not born,
 If you have not begotten him Malope son of Masile?
 Rise and go to lead the tribal hunt, O Mubite
 Have faith in us, the Bahurutshe.
 For the Chief is like unto the kidney,
 Embedded in its fat.
 Chief give arms to the Maganelwa regiment.
 Yesternight the Maganelwa did not throw their spears,
 it was the Malwelamotse who attacked.
 Listen no longer to people who say "I am coming"
 this talk of "coming" is the chatter of boys.
 There they are lingering at the oot of TshwenyanaHills.
 Thou, the outcast, the husband of Mmapula,
 The seed of the pumpkin plant, the husband of Mosetse,
 The plant which spreads over all the valley of Molepe and Nkuntlhwe.
 Those who may eat the heads (maternal uncles), where are they?
 Legobe and Motlhotlhedi have fled to the top of Lebotana Hill (west of Motswedi)
 Good things are done for the father of the people
 He is the Pool: good deeds are done for him.
 I had rather sung praises to Tiholo,
 Sung praises to him who dwells at Maphepane
 He would have rewarded me with an apron.

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83 SEBOGODI (XXXII)

Noga e ntso ya metsi Sebogodi,
E ntsho ya metsi Thebethi ya Tshwene;
E ntse ya itoga dimelemethe
Mo mosimeng e ise e tswe yotlhe
E tsilel ya huduga Maamuse
Ya feta ya itoga mo matlapeng a sekgwa sa Sesuatu
Ya tlhola teng ya tlhola e ba lebile,
Ntekane bone Bakgothu ba etla
E tsile ya robaroba mekaota
Mme dithata tsa thulana
Ngwana wa Kgosi o bolaile ngwana wa Kgosi e nngwe.
Sebogodi-a-Moilwa o bolaile Teteme
Ngwana wa Kgosi ya Bakgothu
A morafe o Bakgothu matlakala!
A ga ba bone tshwene e gabilwe matlhong?
Kgomo di hula ka rumo la mogale,
Ka rumo la thipa mogatsa Mositle-a-Rra-Nkudu,
Noga e ntsho Malebelele le Pule
Yoo Malebelele dintweng ...
A motho yo o segoHotite
A bona mosima a o itsadisa.

Historical data for SEBOGODI see paragraph 406.

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84 SEBOGODI (XXXII)

The black water snake, Sebogodi,
The black one of the water, the Hero of the Baboons;
It has coiled and coiled itself into rolls,
Although not all of it has come out of the hole.
It then moved from Maamuse and went and coiled itself
again on the flat stones in the thicket of Sesuoto.
There it stayed all day watching them.
Little did it know that the Hottentot army was coming..
When the army came it crushed all the warriors,
In single combat the mighty ones exchanged blows,
The son of one Chief then killed the son of another.
Sebogodi, the son of Moilwa, killed Teteme,
The son of the Chief of the Korana.
O, what idiots are these Korana?
Do they not see in the hollow eyes of the Baboon?
The cattle graze in the shelter of the spear of the brave.
The sharp spear is the husband of Mositle the daughter of Rankudu:
The black snake of Malebelele and Pule!
Beware of Malebelele in the battle-field
How fortunate is Hotite:
He finds a hole and crawls into it!

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85 The following chronological table (No.II) shows the approximate date of the chiefs of the Marico district.

Abbreviations:

bn — born

dd - died

r - regent

Capitals indicate that the chiefs concerned assumed office.

86 Table No. II. *transcription: see Image 37; original see Image 38*

APPROXIMATE DATES OF THE CHIEFS.

at Braklaagte	at Borakalalo	boo Mokgatla at Koppieskraal	ba ga Malete wa Mokgobjwa Hartebeestfontein	ama Gcina "Xhosa" Zwartkopfontein	ba Rokologadi formerly Melorane now Pilansberg district	ba Phalane formerly Vleeschfontein now Pilansberg district	
Monomotapa Mogopa, of Phogole, of Setshele, of Modimosana & others), Ngwato settled at Tshwenyane (Enzelsberg) under MOTEBEJANE; adopted totem Tshwene							before 1500
Mohurutshe (second)	bn				baPedi started		before 1600
XXII THEKISO		1670/1680 XXIII Mokgatla bn			tribe possibly broke away from baPedi		1600-1625 1625-1650 1650-1675 1675-1700 1700-1720
XXIII BOIKANYO		XXIV Mekgwe bn			XXconquered by baKgatla ba ga Kgafela MAOTWE		1710-1720 1720-1730 1730-1740 1740-1750 1750-1760
XXV MOILWA (first)		c. 1750 XXV Senosi bn c. 1775/1780 XXVI Mooketsi bn	c. 1790 Mokgosi a Powe bn			baPhalane, parent tribe, started	1760-1770 1770-1780 1780-1790
XXX MOILWA (second) bn		XXV SENOSI sub chief at Kaditshwene c. 1825/1830 XXV Senosi dd c. 1851 XXIX Thebeyatlhajwa bn	parent tribe joined baHurutshe 1823 I Mokobjwe bn 1846 Pule bn II Tsiepe bn		c. 1803/1810 I Sentswe bn		1790-1800 1800-1810 1810-1820 1820-1830 1830-1840
1850/1860 (XXXVI) Malebelele bn SEBOGODI (second) Sebogodi dd	c. 1870 Tlhaole bn 1890 (XXXVI) Bob Moilwa bn 1897 XXXVII Menwe Tiro bn	1862 XXX Ratlala bn 1865 XXXI Mokkaotse bn 1874/1878 XXVI Mooketsi dd XXVII MOKGATLHA 1889 XXVII Mokgatla dd XXVIII LESOMO 1892 XXVIII Lesomo dd XXIX THEBEYATLHAJWA 1898 tribe started	1880 IKANENG 1886 Mokgosi dd 1892 tribe started under Kwena chief of Molopolole	1860 I sam Thambe bn 1890 II Klaas Thambe bn 1896 III Bolman Thambe bn	1860 II Thari bn left baKgatla at Saulspoort, 1875/1879 settled at Melorane I SENTSWE 1887 III Levi bn 1891/1895 Sentswe dd, II THARI	1835/1845 IV MAFODI RAMOKOKA (parent tribe c. 1850 VII Steven and VIII Michael Maotse bn two clans left Phalane led by Rramotsedi 1884 VII STEVEN MOATSE	1840-1850 1850-1860 1860-1870 1870-1880 1880-1890 1890-1900
XXXVI George bn XXXVII Lekoloane bn XXXVI MALEBELELE sub chief XXXVI Malebelele dd XXXVII GEORGE MOSEKAPHOFU XXXVII George dd XXXVIII J.L. SEBOGODI	1910 XV TLHAOLE 1918 XXXVIII Kgosietsile bn 1926 XXV Tlhaole dd XXXVI BOB MOILWA r 1932 XXXVII MENWE TIRO r 1947 XXXVIII KGOSIETSILE PIET CHRISTOPH MOILWA 1950 XXXVII Menwe Tiro dd	1904 XXX Ratlala dd 1910 XXXIII Saul Mooketsi bn 1922 XXXI Mokkaotse dd XXXII HERMAN THEBE 1933 XXIX Thebeyatlhajwa dd 1936 XXXIII SAUL MOOKETSI	1911 Pule dd 1912 III thutweng bn 1919 I MOKGOBJWE (appointed by Govt.) 1932 I Mokobjwe dd II TSIEPE 1942 III THUTWENG BROWN 1945 II Tsiepe dd	1907 few men of the tribe at Lobatsi Bech. Prot. 1911 I SAM THAMBE, settled in Marico district 1919 Gaborone bn 1938 I Sam Thambe dd, II KLAAS THAMBE 1945 tribe recogn. by Govt. 1948 II Klaas Thambe dd 1949 III BOLMAN THAMBE r	1916 V Olefile bn 1921 II Thari dd, III LEVI TUWANA 1930 III Levi dd, IV SENTSWE R 1936 V OLEFILE 1949 tribe settled in Pilansberg district	1903 VII Steven Moatse dd VIII MICHAEL MOATSE 1945 VIII Michael dd, IX DANIEL MOKOKE tribe moved to Pilansberg district	1900-1910 1910-1920 1920-1930 1930-1940 1940-1950 1950-1960

DATES OF THE CHIEFS.							page 36a
klaagte	at Borakalalo	boo Mokgatlha at Koppieskraal	ba ga M a l e t e wa Mokgobjwa Hartebeestfontein	ama G c i n a " X h o s a " Zwartkopfontein	ba R o k o l o g a d i formerly Melorane now Pilansberg district	ba P h a l a n e formerly Vleeschfontein now Pilansberg district	
pa, of Phôgôlê, of led at Tshwenyane(I	Setshêlê, of Modimosana & others), Ngwato nzelsberg) under MOTEBEJANE; adopted totem Tshwene						before 1500
Mohurutshe (second)	bn				baPedi started		before 1600
I THÊKISO		1670/80 XXIII Mokgatlha bn			tribe possibly broke away from baPedi		1600-1625 1625-1650 1650-1675 1675-1700 1700-1710
		XXIV Mekgwe bn			conquered by baKgatla ba ga Kgafêla MAOTWE		1710-1720 1720-1730 1730-1740 1740-1750
		c.1750 XXV Senosi bn					1750-1760 1760-1770 1770-1780 1780-1790 1790-1800
		c.1775/80 XXVI Mooketsi bn	c.1790 Mokgosi a Pôwê bn			baPhalane, parent tribe, started	
		XXV SENOSI sub chief at Kaditshwene					
(second) bn		c.1825/30 XXV Senosi dd XXVI MOOKETSI	parent tribe joined baHurutshe 1823 I Mokôbjwe bn		c.1803/10 I Sentswe bn		1800-1810 1810-1820 1820-1830 1830-1840 1840-1850
		c.1851 XXIX Thêbêyatlhajwa bn	1846 Pulê bn II Tsiêpe bn			1835/45 IV MAFODI RAMOKOKA(parent tribe)	
60(XXXVI) Malebelele bn	c.1870 Tlhaole bn	1862 XXX Ratlala bn 1865 XXXI Mokgaotse bn 1874/8 XXVI Mooketsi dd XXVII MOKGATLHA 1889 XXVII Mokgatlha dd XXVIII LESOMÔ 1890 (XXXVI) Bob Moilwa bn 1897 XXXVII Menwê Tirô bn	1880 IKANENG 1886 Mokgosi dd 1892 tribe started under Kwena chief of Molopolole I MOKGÔBJWE	1860 I Sam Thambe bn 1890 II Klaas Thambe bn 1896 III Bolman Thambe bn	1860 II Thari bn left baKgatla at Saulspoor, 1875/9 settled at Melorane I SENTSWÉ 1887 III Levi bn 1891/5 Sentswe dd, II THARI	c.1850 VII Steven and VIII Michael Maotse bn two clans left Phalane led by Rramotsedi 1884 VII STEVEN MOATSE	1850-1860 1860-1870 1870-1880 1880-1890 1890-1900
OGODI (second) di dd n							
XXXVI George bn XXXVII Lekoloane bn XXXVI MALEBELELE sub chief	1910 XXXV TLHAOLE	1904 XXX Ratlala dd XXXI SAMSON MOKGAOTSE r		1907 few men of the tribe at Lobatsi Bech. Prot.		1903 VII Steven Moatse dd VIII MICHAEL MOATSE	1900-1910
	1918 XXXVIII Kgosietsile bn	1910 XXXIII Saul Mooketsi bn	1911 Pulê dd 1912 III Thutweng bn 1919 I MOKGÔBJWE (appointed by Govt.)	1911 I SAM THAMBE, settled in Marico district 1919 Gaborone bn	1916 V Olefile bn 1921 II Thari dd, III LEVI TUWANA		1910-1920 1920-1930
XXXVI Malebelele dd VII GEORGE MOSEKAPHOFU	1926 XXXV Tlhaole dd XXXVI BOB MOILWA r	1922 XXXI Mokgaotse dd XXXII HERMAN THÊBÊ (dd	1932 I Mokôbjwe dd, II TSIÊPE	1938 I Sam Thambe dd, II KLAAS THAMBE	1930 III Levi dd, IV SENTSWÉ r		1930-1940
	1932 XXXVII MENWÊ TIRÔ r	1933 XXIX Thêbêyatlhajwa 1936 XXXIII SAUL MOOKETSI					
8 XXXVII George dd 9 XXXVIII J. L. SEBOGODI	1947 XXXVIII KGOSIETSILE PIET CHRISTOPH MOILWA 1950 XXXVII Menwê Tirô dd		1942 III THUTWENG BROWN 1945 II Tsiêpe dd	1945 tribe recogn. by Govt. 1948 II Klaas Thambe dd 1949 III BOLMAN THAMBE r	1936 V OLEFILE 1949 tribe settled in Pilansberg district	1945 VIII Michael dd, IX DANIEL MOKOKE tribe moved to Pilans- berg district	1940-1950 1950-1960

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Synoptical table of population in relation to land and stock

87 The following table (No.III) dealing with the Marico district shows the ratios of population to the land owned by Natives and the stock they own. All figures refer to the year 1950.

88 The average holding of stock is 170 cattle units per 100 of population. The figures for stock kept on Trust farms are correct, but those relating to Native-owned land and the Moilwa Reserve should be higher in view of the fact that many Natives give unreliable figures of their stock.

89 Note: A cattle unit is a bovine, or 5 sheep, goats or calves. Figures in brackets are not included in the totals.

90 Table No. III. See *Page 36b* of <https://familyhistorytreasures.com/pdf/marico1.pdf>

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Numbers and distribution of the Native population

91 In May 1946 the general census yielded certain figures for the Native population of the Marico district. The figures for the tribes have been elaborated from this material. The total is made up of totals for enumerator's sub-districts. Roughly about 15% should probably be added to the census totals to include persons not counted. It can be assumed that the population increased by 10% from 1946 to 1951.

92 According to the 1946 census, the district had a Native population of 45,733 (actually nearer 52,500) persons. Previous figures for the district were:

Year	Urban	Rural	Males	Female	Total Natives	Total all races
1898					14,000	
1904					22,337	
1921	1,242	30,161	15,028	16,375	31,403	42,866
1936	2,213	35,726	18,005	19,934	37,939	49,413
1946	3,054	42,679	21,899	23,834	45,733	56,735
1951	4,170	38,315	20,691	21,794	42,485	53,040.

93 Estimated on the basis of the 1946 Census figures the 1951 census should have shown at least 50,000 persons. The discrepancy of 8,000 -10,000 Natives can be ascribed to increased migration to towns outside the district. This is most probable as it is also the tendency of Natives to prefer the attractive town life to the harder life on the tribal lands. Only 12% of the arable soil is used in the Native area of the district see paragraph 114. From our experience of enumerations in general we know that the Hurutshe are more and more disinclined to turn up for any census. For that reason no 1951 census figures, by tribes and enumerators' sub-districts, are given here.

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94 The following tables show the distribution of population according to the Census of 1946:

95 Table No.IV Distribution by categories of land, *page 38a*

96 Table No. V Population figures, broken down into tribes, and languages, and indicating alien Natives, *page 38b*

97 Table No.VI Native knowledge of official Languages, *page 38c*

98 Table No. VII Native marital condition, *page 38c.*

To see these tables, go to the above listed page numbers of the document:

<https://familyhistorytreasures.com/pdf/marico1.pdf>

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99 The census figures are of course imperfect for various reasons.. The census was not taken on a tribal basis, not all persons were counted, many were away from their domicile, some still in and others outside the district. Roughly 15% should be added to the census totals for uncounted persons. For these reasons the strength of the tribes as shown by the census may safely be increased by about 25%, to obtain the full totals for the tribes. Inasmuch as the population increase appears to be a little below 2% p, a., the strength of tribes in 1951 may be put at about 10% higher than it was in 1946. A proved method of estimating the strength of individual tribes is to multiply the number of taxpayers by the factor 4.25.

Farms and agricultural statistics

100 The Marico district consists of European-owned land. Less than one quarter of the land,
but five-sixths of the population, falls under
Native Affairs Administration.

101 The following farms of the district Marico are

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under Native Affairs administration:
South African Native Trust farms:

Name of Farm	Released area	Morgan	square rods
Alewynkop 94	No.9	4,424	135
Buispoort 319	No.9	952	73
Buitenkui 244	No.9	2,713	--
Driefontein 36	No.9	4,114	427
Kalkpan 271	No.9	6,120	490
Kanfontein 249	No.9	2,280	23
Klippfontein 222	No.9	5,610	15
Nioolaasdoorns 157	No.9	4,461	176
Nooitgedacht 211	No.11	2,653	290
Rietpan 270	No.9	4,277	396
Rooikoppiesfontein 123	No. 9	6,113	157
Schoonlaagte 250	No.9	4,210	222
Schuinsdam 131	No.9	2,973	199
Wildebeestkop 252	No.9	4,870	180
Witfontein 1	No.9	6,760	384
Witkleigat 273	No.9	987	96
	total	63,520	263

102 Farms vested in Trust:

Braklaagte 1-58	No.9	3,344	253
Bushman's Kraal 259	No.9	2,402	357
Driehoek 21	No.9	1,403	569
Sengome 107	No.9	642	163
	total	7,793	142

103 Total government ground:

Molwa Reserve			
Trust purchased		123,459	13
		63,520	263
Trust vested		7, 772	418
	total	194,772	418

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104 Native Communally and privately-owned farms:

Name of Farm	Owner	Mgn. sq.rds.	
Driefontein 36 (Released area No.9)	Vaughen & Co	119 528	portion of Lot B
Rooikoppiesfontein 123 (Released area No.11)	Masupa & Co	489 287	portion B, 7 shares
Witkleigat 273 (Released area No.9)	Moagie & Co	4,014 200	portion 1-5 and remaining extent
Zilkaatskop 122 (Released area No.9)	Mekgwe & Co	2,732 265	
	total	7,355 152	

105 Native tribally owned farms:

Name of Farm	Tribe	Mgn. sq.rds.	
Brakpan 200 (Released area No.9)	baHurutshe	4,055 379	
Buispoort 319 (Released area No.9)	ba ga Gôpane	883 100	
De Dam van Metsugo 54 (Sched. Native area)	baHurutshe at Dinokana	5,349 154	
Hartebeestfontein 195 (Sched. Native area)	baHurutshe	991 329	eastern half of eastern portion
Hartebeestfontein 195 (Sched. Native area)	ba Suping		
Hartebeestfontein 195 (Sched. Native area)	ba ga Ma-lete	991 329	remainder of eastern portion
Hartebeestfontein 195 (Released area No.9)	ba ga Malete	1,983 58	western portion
Matjesvallei 205 (Sched. Native area)	baHurutshe at Dinokana	1,826 545	
Stryfontein 124 (Released area No.11)	baHurutshe booManyane	6,527 183	

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Name of Farm	Tribe	Mgn. sq.rds.	
Vinkrevier 132 (Sched. Native area)	baHurutshe ba Suping	4,154 109	
Welverdiend 201 or Sandpoortjie (Released area No.9)	baHurutshe at Dinokana	1,000 ---	portion A
Welverdiend 201 (Released area No.9)	baHurutshe at Braklaagte	2,611 437	remaining extent
Witkleigat 273 (Released area No.9)	baHurutshe ba ga Lentswe	1,974 295	portion B and remain- ing extent
Zwartkopfontein 328 (Released area No.9)	"Xhosa tribe"	4,705 ---	four equal shares re- gistered under four names
total		37,053 518	

106 Native tribally owned farms in the European area:

Name of Farm	Tribe	Mgn. sq.rds.	
Braklaagte 168	baHurutshe ba ga Moilwa	3,152 529	
Koppieskraal 272	baHurutshe booMokgatlha	542 466	portion I
Leeuwfontein 126	baHurutshe ba ga Moilwa	2,787 361	portion "Mo- kgola"
total		6,483 156	

107	Mgn. sq.rds.	sq.miles
Communally and privately-owned farms	7,355 152	
Tribally owned farms	37,053 518	
Tribally owned farms in the European area	6,483 156	
Native properties	50,893 226	168.5
Government properties	194,772 418	409
area under administration	245,666 44	813.5

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108 European owned farms in the released area:

Farm	Owner	morgen	square rods
Buispoort 319	Southwood	1,722	23 portion 1 A, B, C.
Rooikoppiesfontein 123	Middleton	1,227	38 portion D
		2,949	61

109 The Trust farms in the Marico district lie east of the eastern boundary of the Moilwa Reserve and then along the Ngotwane River where it forms the Transvaal border, following it, when it leaves the river, for 16 miles eastward. There is a small group of Trust farms west and north of Zilkaatskop. The Trust farms were purchased between 1937 and 1939. Natives from the surrounding tribes are not allowed to settle on Trust. Residential areas are demarcated on Trust farms for squatters. The main purposes of the Trust farms are the grazing and improvement of Native cattle and soil conservation.

110 As the Trust area consists mainly of dry country with a rainfall below 20 in., it is equipped with 22 dams (15 on Trust, 7 in the Reserve) and 127 boreholes to water the stock. It has no perennial streams apart from the Ngotwane River. No smallstock and donkeys are allowed on Trust farms, except in the residential areas. The present average ratio on Trust land is about 8.5 morgen per cattle unit. For the improvement of Native cattle there are 4 bull camps (3 of them in the Reserve); about 800 cows were served in 1948-49 and there were about 500 calves born. Natives are advised to castrate all scrub bulls and about 3000 p.a. were castrated under the supervision of agricultural demonstrators. About 850 head of cattle were sold at Trust auctions in 1948-9. Stock sales in 1950-1 rose to 1,775 head of cattle sold for £26,300. There are as yet no milk depots.

111 There are seven Native agricultural demonstrators and one forestry demonstrator. On Witkleigat, Driefontein and Rietpan there are 576 acres of forest with about 240,000 trees.

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112 The soil of the Trust farms along the northern boundary of the district is black turf, along the north-western boundary the soil is mainly sand, clay and decomposed limestone. There is clay, sand and dolomite in the south-western part of the Reserve, red soil and sand in the centre, and black turf over large areas in the north and east. The soil of the adjoining Trust farms is also turf. The south-eastern part of the Reserve is waterless, the south-western and central parts are mainly grazing areas, and the northern half has much arable land.

113 In the Reserve there is an irrigation scheme at Dinokana, of. para. 457. At first there was strong opposition to it because its purpose was not understood. However about 600 morgen are now under irrigation.

114 In general the Natives of the district still adhere to the agricultural methods of their forefathers, and progressive agriculture is the exception. Compared with the extensive fields of the Hurutshe described by the early travellers, there appears to have been retrogression after the Native wars of the period 1823-1837. Nowadays the people no longer grow all they need; in 1949 about 70% of the normal consumption of the grain had to be bought. The agricultural officer explained to me, that they only make use of about 12% of the available arable soil (incl. Trust). He estimates that about 70,000 morgen are arable in the Native area of the district, but only 7,620 morgen of the tribal land are under cultivation. On Trust farms, 1,500 plots of 5 morgen each, viz. 7,500 morgen, have been demarcated for agricultural purposes, but the Natives only used 1,000 morgen. The Hurutshe usually do not plough deeper than 3 to 5 in., do not cultivate during growth, do not use manure, and sometimes do not even remove the trees in the fields. A few Natives at Dinokana and Gopanestat use manure from their cattle-kraals. They rarely take advice from the agricultural officer and Native demonstrators, so that the government exerts but little direct influence on the improvement of Native agriculture in the locations owned by Natives and in the Reserve, where it also is the policy

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not to interfere. Particulars of the agriculture of individual tribes are given in section 18 under each tribe.

115 The crops, stock and agricultural implements of the tribes are shown in the following table, but the figures are only approximate as few Natives are prepared to disclose all the facts concerning their property, stock and production.

116 Table No. VIII, *See Page 46a of*

<https://familyhistorytreasures.com/pdf/marico1.pdf>

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Missions and education

117 Missionary work was first undertaken in Marico district by the London Missionary Society. Its pioneer was Dr. David Livingstone who arrived in 1843. There still is a small community of the Society at Mabotsa (Maanwan, Moilwa Reserve).

118 After the London Missionary Society had left the Transvaal in 1850-1, the Kwena chief Setshele asked President Pretorius to send him a missionary. In 1856, the government invited the Hermannsburg Evangelical Lutheran Mission, who had been in Natal since 1854. The society began work on the western border of the Transvaal and first established the stations Dithejane (1857, Bechuanaland Protectorate), Dinokana, Shoshong (Bech. Prot.) and Dimao (1863, Bech. Prot.). It now has the following stations in the district of which further particulars are given in section 13 under each tribe:

Station	Established	Approx. number of converts (1950)
Dinokana	1859	4,200
Melorane	1872	2,300
Manoane (Maanwane)	1880	3,000
Motswedi	1885	1,500

Harmshope (Bech. Prot.), Ramoutsa, has several outstations in this district.

119 An old centre of Roman Catholic missionary

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enterprise is the mission station at Vleeschfontein. Jesuit Fathers established themselves here in 1884 in order to have a halfway house to their stations in Rhodesia. The Austrian traveller, Dr. Emil Holub, says the following in his book "Von der Capstad ins Land der Maschukulumbé" (Wien 1890, vol. I p.136): "Die Lage von Fleeschfontein zeugt von dem Geschicke mit welchem die Jesuiten seit dreihundert Jahren ihre Missionen anzulegen verstehen. Heute ist diese Station Stutzpunkt für die Stationen am Zambesi sowohl ala für die im Matabelelande." The station at Vleeschfontein was abandoned in 1951 and the mission now works at Zeerust. The priest in charge thought there were about 1000 Catholic converts in the district.

120 The Dutch Reformed Church as the oldest in South Africa, began its mission work in 1864 at Saulspoort, in the adjoining district of Pilansberg. The Dutch Reformed Churches have a common Mission Church, the "Nederduits Gereformeerde Sending Kerk" which had the following stations in the district:

Stations and outstations	established in	No. of converts
1) Malopo at Ottoshoop (Molemane) one evangelist; outstation at Slurry	1925 (began in 1915)	about 500
2) Zeerust Town Location one European missionary, two evangelists; outstations on Klippan and Nietverdiend	1943 (began in 1920)	381
3) Groot Marico one evangelist; outstations on Bokkraal and Skuinsdrift.	1948	60

All stations except Nietverdiend have a church building.

- 4) Sekwane, Bechuanaland Protectorate, on the north eastern border of Marico district, one European missionary; outstations in Bechuanaland Protectorate.

A hospital, built in 1951, is on the Marico side of the border, on Derdepoort 39.

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121 For the denominations working among the individual tribes and in the Zeerust Town Location see section 13 under individual tribes and para. 127 for the Town Location.

122 As Native education follows a uniform line in the Union, and all schools in the district are government controlled, we need not dwell on the system or problems. The early development of Native schools by missionaries was mentioned in the Ethnological publications No. 28 on the Rustenburg and Pilansberg tribes, para. 106. The oldest Native school in the Transvaal is that at Dinokana. Particulars about the numbers of schools, staff and pupils are given in section 13 under each tribe.

Zeerust urban location

123 The Location lies north-west of the centre of the town, and is about 40 morgen in extent. It is a survival from the early days of Zeerust, and a new location is being planned. The inhabitants numbered about 2500 Natives and 140 Coloureds at the census of 1951, and there were about 500 houses. Actually there appears to be over 3,000 inhabitants, as that number turned up for vaccination when four people died of smallpox in 1948. The inhabitants of the locations are people who have lived in the district for a long time. The majority are baHurutshe and the rest baNgwaketse, ba ga Malete, baKgatla, baKwena, baRolong, baThalerwa and a few baMangwato. Some families, though they have lived in the location for some years succumb to the lure of the cities.

124 The location is controlled by a Location Committee and a European superintendent, and there is a Native advisory board of 6 members of whom three are appointed by the municipality and three by the inhabitants of the location. Most of the internal difficulties and troubles are settled by the superintendent and the advisory council. In 1950 revenue was £2800 and expenditure £1900. The surplus of £900 is reserved for the planned new location.

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125 A man hires a stand of 50 by 50 ft. and builds a home himself. He pays 5/- a month for the stand, rent and water. There is no electricity. There is a clinic with four beds, staffed by one Native nurse and a caretaker. The district surgeon visits the clinic once a week.

126 The location has two schools, one Government School (established in 1929) with five teachers and one private teacher for the sub-standards, and a school of the Church of England with six teachers. The schools are attended by 340 and 270 pupils respectively. The principal of the Government School estimates that 70% of the children of school-going age attend the schools.

127 The following churches work in the location:
Church of England
Methodist Church of South Africa
Hermannsburg Lutheran Evangelical Mission
Dutch Reformed Mission Church
London Missionary Society
Apostolic Church
Roman Catholic Church
Assemblies of God - South African Council
African Methodist Episcopal Church
Church of the Province of South Africa
Congregational Union of South Africa.

128 Native circumcision ceremonies are no longer attended by boys born in the location. The others go back to the tribal areas to be circumcised. Girls seldom marry before they have had at least one child. Dowry (bogadi) is still given by heathens but often in the form of money, at the rate of £4 to 6 per head of cattle. Most of those who have been to school do no longer give bogadi. In recent years more civil marriages are contracted before the Native Commissioner because railway workers and government employees get a higher cost of living allowance if married according to European law.

129 The average income of labourers is £4 per month and £1-10-0 for women, with food. Employees of shops,

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garages, the Railways, the municipality and the Government earn more. Three Natives have shops of their own on stands in the location. A few people own cattle, donkeys, sheep, pigs and fowls. The outskirts of the town are used for grazing.

130 The consumption of dagga and intoxicating drinks (skokiaan) is considerable. The inhabitants of the location are usually better fed than the Natives in the tribal areas. No trouble is caused by regular visitors from Johannesburg, or by Coloureds, as in the Rustenburg urban location. The Coloureds intermarry with the Natives.

Bibliography and source

131 My informants and sources for the individual tribes are given in section 21 under each tribe. Very useful information was furnished by missionaries of the Hermannsburg Lutheran Mission and Native Affairs officers. The following written sources have been consulted:

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BAHURUTSHE BOO MANYANE

1 District:

132 Marico, Transvaal.

2 Name of tribe:

133 baHurutshe boo Manyane. Totem: Tshwene (baboon).
This tribe is No. 32-58 in "A preliminary Survey of the Bantu tribes in South Africa" by N.J. van Warmelo.

3 Chief:

134 LUCAS MANYANE MANGOPE, born 1884, regiment: Marekwa. Became chief by Native custom on 7th March 1907 and was recognised as chief by Government on 25th February 1941 with civil and criminal jurisdiction. Is an independent chief. Residence: Motswedi in Moilwa Reserve, P.O. Motswelie.

135 The chief is a member of the Hermansburg Mission Church. After attending the local school he was at Lovedale in 1908-1909. He is educated, and understands English and Afrikaans.

4 Language:

136 The Hurutshe dialect of Setswana.

5 Land and strength of population:

137 The bulk of the tribe lives in the northern part of the Moilwa Reserve, called Gepane's Portion. There is no defined boundary between this portion and that of the baHurutshe ba ga Gopane. The Hurutshe boo Manyane occupy roughly about 5500 morgen of the Reserve. They also use the farms Brakpan 200 (4056 morgen) and portion A ("De Anker") of Buispoort 319 (863 morgen 100 sq. rds.), both owned by the Hurutshe ba ga Gopane. In the north-eastern part of the district (Released Area No .11) the tribe owns the farm Stryfontein 124 (6527 morgen 183 sq. rds.). The people thus have about 16,946 morgen of land at their disposal. Motswedi lies 20 miles north-west of Zeerust, 42 miles by road via Dinokana and Maanwane.

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138 The altitude is about 4,000 feet. No rainfall figures can be given as the nearest rain stations are: 10 miles further east (rain station No. 1251) Montagu with 24.06 in. on 67 days, 11 miles south (rain station No. 1248) Dinokana with 23.10 in. on 67 days, and 12 miles north (rain station No. 1251) Rietpan 270, with 18.18 in. on 42 days, (average of over 20 years before 1935 for each station. The rain stations nearest to Stryfontein are: 6 miles towards east Nooitgedacht 221 (rain station No. 1299) with 19.87 in. on 37 days (average of 4-5 years before 1935), and 6 miles towards north Tweekoppiesfontein 198 (rain station No. 1285) with 20.11 in. on 53 days (average of 19 years before 1935).

139 Motswedi village is situated on a ridge called Sekwakwe, and roads lead steeply up to it from the west, east and north. North of the village there is Sebalagane hill, to the south Mogologadikwe hill where the small Motswedi stream rises. The Sehujane (Riet River), a tributary of the Marico, also rises at the village. On Brakfontein 200, a tributary called Molopowapula (Sand River) flows from the south and south-east into the Sehujane. The vegetation is middle bushveld. The soil is sandy with patches of black turf. The village on Stryfontein is called Masebodule.

140 The tribe is the fourth largest in the district. According to the census of 1946 it numbered 347 persons (165 males 182 females) on Brakpan No. 200, 326 (150 males, 176 females) on Stryfontein No. 124, and at Motswedi including the Hurutshe of Borakalalo 2109 persons (848 males, 1,261 females). The figures for the Hurutshe at Borakalalo and those for the tribe under discussion are in the proportion of 3.5 to 4.5, which gives the latter a total of about 1816 excluding those (about 500) who are temporarily absent. The chief said that in 1951 there were 500 people on Stryfontein. In January 1950, 467 tax payers (including 33 on Stryfontein) and in January 1951, 559 tax payers (including 38 on Stryfontein) were registered under chief Lucas Mangope. I estimate the total population of the tribe at 2,400 to 2,700 persons. The density

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of population (not including those who are temporarily away) is 35 persons per sq. mile.

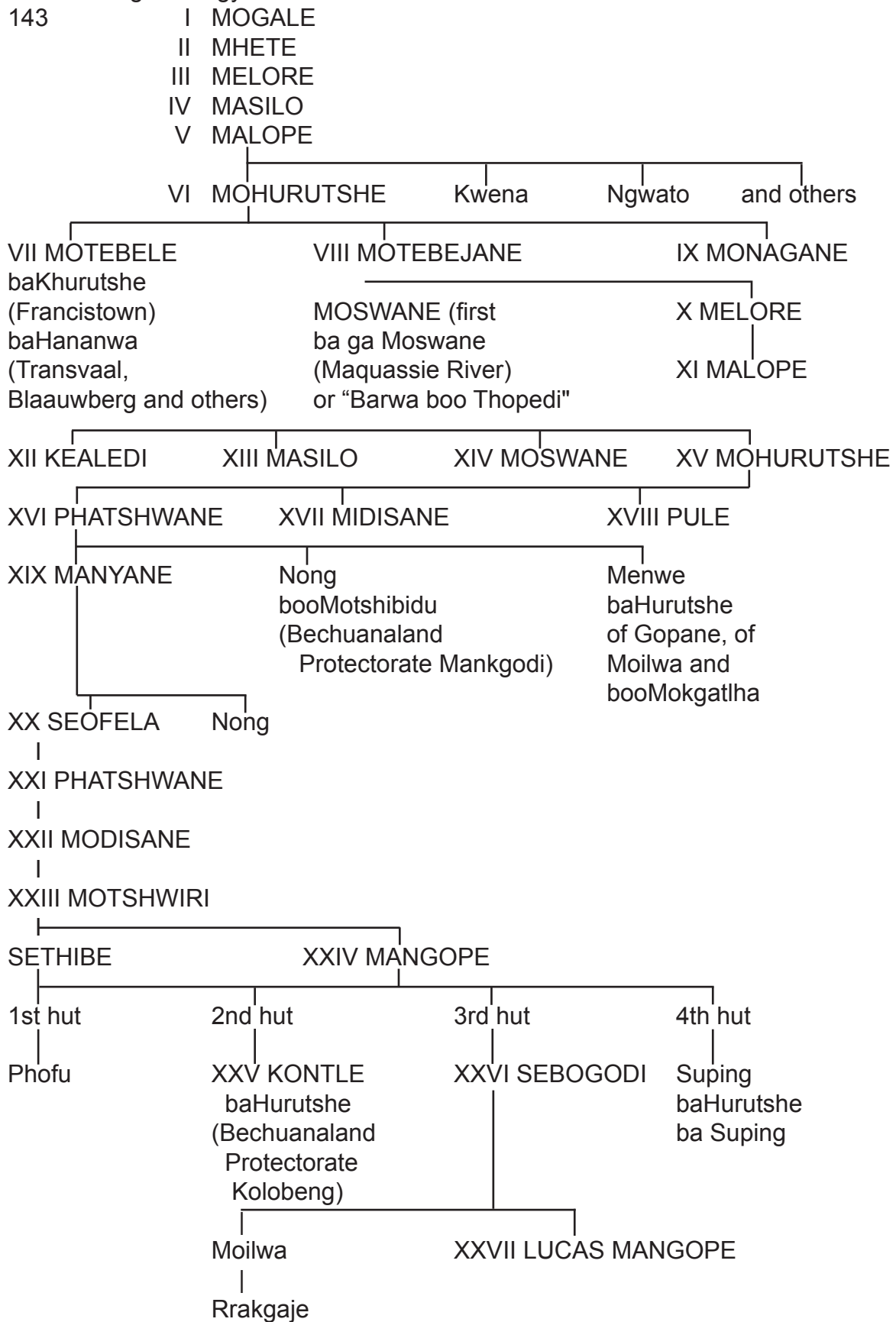
6 Migrations and affinities of tribe:

141 In the second half of the 17th century the tribe left the main portion of the baHurutshe then living at Tshwenyane (Enzelsberg) and settled at Borutwe, (Mangope siding in Rustenburg district east of Groot Marico) under their chief XIX MANYANE and remained there until 1863-6 during the reign of XXIV MANGOPE. Thereafter they moved to Dimawe, a place called after a rock on the Kolobeng River in the Bechuanaland Protectorate, and is also known by that name. About 1881-2 the tribe, then under chief XXVI SEBOGODI, settled at Motswedi.

142 The relative status of the tribe can be seen from the genealogy of chiefs hereunder. A few tribes seceded about 1600, but they are not recognised by the Hurutshe tribes in Marico, Rustenburg or at Kolobeng (Bechuanaland Protectorate). The highest in rank among the Hurutshe would be those at Dimawe on the Kolobeng, if they could be classed as a tribe. The Hurutshe tribe which is in fact highest in rank is the one here discussed. It is closely related to the Hurutshe ba Suping. In the course of the history of the tribe relations with the baPhiring at Mabalanestad (Rustenburg district) have been maintained.

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7 Skeleton genealogy of chiefs:



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8 History and genealogies of chiefs:

144 The Hurutshe in the Marico district are divided into two large groups under a single chief: XV MOHURUTSHE succeeded by his sons: XVI Phatshwane, XVII Modisane and XVIII Pule. Pule had the following sons: MANYANE, Monnaametse, Nong, Menwe, also called Menomentsi, Matlholo, Nonyane, Phelehu and Lootwane. XIX MANYANE, born in about 1625 or earlier, succeeded his father.

145 In the reign of MANYANE, his brother Menwe had as his own an earmark for his cattle, a design which was used by the Fingu. A rich relative, Mongatane, who knew this earmark, made it for others for payment. MANYANE had some of these earmarks made, but refused to pay Mongatane who called up his regiment which cut off all the ears of MANYANE's cattle bearing his mark. The chief in turn seized all Mongatane's cattle. Mongatane, his body covered with a lion skin stampeded his cattle out of the chief's kraal, and placed them under the protection of Menwe. This affair led to a dispute between MANYANE and Menwe. The majority of the Hurutshe supported Menwe, and MANYANE had to leave the tribe with his followers. This incident occurred between 1650 and 1680. Rev. Jensen says in his paper ("Notes on the Bahurutshe", Afr. Stud. 1947 p.177) that MANYANE was defeated in a tribal fight. MANYANE settled at Borutwe (Mangope siding east of Groot Marico in Rustenburg district).

146 Nong formed a separate tribe, known as the boo Motshibidu at Mankgodi in Bechuanaland Protectorate. Menwe became the first chief of the Hurutshe ba ga Moilwa and ba ga Gopane, Marico district.

147 XIX MANYANE was succeeded by the following chief of whom only the names are known: XX SEOFELA, XXI PHATSWANE, XXII MODISANE and XXIII MOTSHWIRI. MOTSHWIRI, who died between 1824-1830, had sons named Sethibe, who predeceased his father and MANGOPE.

148 There was no fighting when Sebetwane passed through their country in 1824 and later in 1826. When Mzilikazi invaded the Hurutshe and Tlokwa country in about 1831-1832 he was resisted near Silverkrans (Rustenburg district).

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149 It is unknown when XXIV MANGOPE became chief. He was born in about 1800-1810. His regiment was Magalatladi (1840 or earlier). Following trouble with the Boers, the tribe left Borutwe between 1863 and 1866 and settled at Dimawe, also called Kolobeng. MANGOPE died at Dimawe in about 1878.

150 MANGOPE had the following wives and issue:

1 Mmaphofu

a Phofu	m
b Photshwane	m
c name	unknown

2 Matshai, great wife, daughter of headman of the tribe

a KONTLE	m chief at Kolobeng
b Kenetswe	f
c Ketlogetswe	f
d Boabonegwa	f

3 Matsopa, daughter of headman of the tribe

a Masebolao	f
b SEBOGODI	m first chief of the baHurutshe boo Manyane
c Sebogotsane	m
d Mosweu	f

4 Mmasuping, daughter of a headman of the tribe

a Suping	m first chief of the baHurutse ba Suping
b Makokwe	f
c Ditlole	m
d Mokodi	m
e Nyolwe	m
f Pule	m

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5 Mmasebetla

a Sebetla	m
b Peolane	m
c Kgang	m
d Moipone	f
e name	unknown

6 Mmabotshe, daughter of a headman of the tribe

a Botshe	f
b Botshenyane	f
c Nakedi	m
d name	unknown

7 Sebokana, a member of the tribe

a Diutlwileng	m
b Mokgatlhe	m

8 Matlakayane

a Golowatshwene	f
b Tsie	m
c Pela	m
d Nagaesele	m
e Lohang	m (named after a missionary)
f Tlhomela	m

9 Khudugane, daughter of a headman of the ba ga Malete

a Matshai	f
b Ipotseng	f
c Bojang	f
d Mmatshipi	f

10 Mateyang, a member of the tribe

a Mmamokale	f
b Sereki	f
c Mmantlhogo	f
d Mojabeng	f
e Mmutlane	m

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11 Lefifi, daughter of a headman of the ba ga Malete

a Gaonalerole m

151 XXV KONTLE (2nd hut) succeeded his father. He was born during the Matebele occupation (1830-1837) and his regiment was Malokwana. (1860).

152 The eldest son of MANGOPE, Phofu, was captured by the Matebele between 1829 and 1832.

153 The brothers KONTLE, SEBOGODI and Suping quarrelled and they parted. Suping left first, with the intention of going back to Borutwe (near Groot Marico). One of the reasons for the quarrel was that KONTLE regarded the ba ga Malete as his subjects and intended to send his regiment against them. When Suping passed through their country, and arrived at the boundary of the Moilwa Reserve, they asked him to stay and support them against KONTLE. As KONTLE was a friend of the baNgwaketse the Malete were also expecting an attack from that quarter.

154 At the outbreak of this war, the second brother SEBOGODI, left the tribe, refusing to take part in the fighting. The combined forces of the Hurutshe of KONTLE and the baNgwaketse were not strong enough to defeat the ba ga Malete. KONTLE remained at Dimawe on the Kolobeng River and became a subject of the Ngwaketse chief. KONTLE died at "Dimawe in about 1893. (His tribe is No.32-56 in "A Preliminary Survey of the Bantu tribes of S.A." by N.J. van Warmelo, 1935). He had three wives. In the first hut were his sons Mosielele and Senona. Mosielele succeeded his father and was in turn succeeded by his son Hermann Mangope, the present headman of this branch of the baHurutshe at Dimawe or Kolobeng in the Kenye Reserve.

155 XXVI SEBOGODI (3rd hut) was born about 1830 or earlier and was older than KONTLE (2nd hut). When SEBOGODI left Dimawe he settled at Motswedi, in

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accompany with his brother Mokgatlhe of the 7th hut.
As from 1831-2 SEBOGODI may be regarded as the head of his section of the tribe.

156 The third section of MANGOPE's people became an independent tribe under chief Suping.

157 When SEBOGODI's tribe came to Motswedi, this part of the Moilwa Reserve belonged to Chief Gopane, the grand-father of the present chief Alfred Gopane, and the tribe became subject to Gopane. SEBOGODI had the following wives and issue:

1 Bodietsho, daughter of a headman of the tribe

a Kgopelwe	f married by a member of the tribe
b Moilwa	m
c Piet	m

2 Monyenye, sister of 1, and substitute because Bodietsho died. The children therefore belong to the first house.

d MANYANE LUCAS	m
e Mamarama	f died in youth
f Jesaya	m
g Rramelore	m
h Gaboipewe	f died in youth
i Maditlhabano	f married a moHurutshe of Dinokana

3 Motlhalepule, daughter of a headman of the tribe

a Matsopa	f died in youth
b Madiba	m
c Mapopi	f married a member of the tribe
d Rramasia	m
e Komoki	m

4 Mapula, daughter of a chief of the ba ga Malete

a Motsholathebe	m
b ?	m died in youth
c Morubisi	f married a member of the tribe
e Motladiile	m
f Moikabi	f married a member of the tribe

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5 Serurubele, daughter of a headman of the tribe

a Gabautlwane	m
b Kobileng	f married a member of the tribe
c Mphefe	f married a member of the tribe
d Nkokoba	f married a member of the tribe
e Boteka	f married a member of the Hurutshe at Dinokana

XXVI SEBOGODI died in 1906.

158 SEBOGODI was succeeded by his son XXVII LUCAS MANYANE MANGOPE (see paragraph 134). The two elder brothers of LUCAS, Moilwa and Piet, had predeceased their father, and Moilwa's son Rakgaje was still a minor (born about 1901). Rakgaje went to Johannesburg as a young man and has remained there. During the rule of LUCAS MANYANE his tribe increased in number until it equalled half the baHurutshe of Gopane. In 1934 the baHurutshe boo Manyane had 433 tax payers and the baHurutshe ba ga Gopane had 431 tax payers. In 1917 they bought the farm Stryfontein 124 and because the tribe now owned land, LUCAS MANYANE applied for Government recognition as chief. This was granted in 1941. Chief Gopane's uncle, Israel Gopane, in the absence of the chief, recommended the application, but the chief himself protested on his return as most of the boo Manyane live on his land. Chief LUCAS MANYANE takes a great interest in the education of his tribe and has built a secondary school.

159 XXVI LUCAS MANYANE has the following wives and issue:

1 Hirtia, married according to Christian rites, a moHurutshe

a Hirtia	f born 1910
b ?	m died in youth
c Roderich Mamuwe	m born 1918 deceased
d Michael	m born 1919 deceased
e Ipoleleng	f born 1920
f Dora	f born 1921

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2 Lydia Semakaleng, daughter of baPo chief Darius

a Lawrence Lucas Manyane	m born 1923
b Darius	m born 1925
c Galerekwe	f born 1928 married the chief of the baPhiring
d Madikewana	f born 1930
e Kapaletswe	f born 1932 (?)
f Khoni Constance	f born 1935
g Auma Gertrude	f born 1937
h Ipuseng	f born 1944

9 Regiments:

160

Regiment (Mophato)	Leader (Morena)	Date	and	place
Maphatana	?	before 1826		
Mabetlwana	?	1836?		Borutwe
Managana	?	1838?		Borutwe
Magalatladi	MANGOPE	1840? or about 10 years earlier		Borutwe
Matlwai	Marete	1843?		Borutwe
Malau (not certain)	?	1845		Bortitwe
Maatsekwana	Kwalate?	1848?		Borutwe
Matsema	Rampaana?	1851?		Borutwe
Magaikgomo	Nkgwang	1854?		Borutwe
Majakgomo I	SEBOGODI	1856 or earlier		Borutwe
Malokwana	KONTLE	1860		Borutwe
Matsayakgang I	Peolwane	1863		Borutwe
Magwaiwa	Kgang	1866		Dimawe (Kolobeng)
Mathubapula	Mookodi	1869		Dimawe
Maakapitso	Nyolwe	1872		Dimawe

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Matshelanoka	Pula	1875	Dimawe
Matlhwane	Nagaesele	1878	Dimawe
Maswela	Mosielele	1880	Dimawe
Maganelwa	Senone	1884	Motswedi
Masole	Moilwa	1892	Motswedi
Matsayakgang II	Komoki	1894-1895	Motswedi
Maakantwa	Seitshiro	1901	Motswedi
Marekwa	LUCAS MANYANE	1904	Motswedi
Malosankwe	Jesaya	1908	Motswedi
Maakateko	Rramelora	1911	Motswedi
Mafosamokgwa	Rrakgaje Diutlwileng	1916	Motswedi
Malatlhwa	Sebogodi	1919	Motswedi
Majakgomo II	Monnaamere	1923	Motswedi
Magasa	Mare	1928?	Motswedi
Matima	Nkgwang	1932	Motswedi
Marema	Ntshobotho	1935	Motswedi
?	?	1941-1942	Motswedi
Matlhatlhojwa	Lucas Manyane	1944	Motswedi
Madumelakgosi	Darius Mangope	1947	Motswedi

161 The women's regiments have the same names.

The boys' initiation school (bogwera) is held on the Sekwakwe Hills and on Motswatswane.

10 Political organisation:

162 The tribe is composed of the following clans (dikgoro) listed in order of rank:

Kgoro	Kgosana	Seano (totem)
1 Bakgosing	Nkgwang	tshwene (baboon)
2 Mankwe	Kwalate	"
3 Maalaphathe	Mawe	"
4 Molwana	Mothupi	"
5 Sebilo	Tsere	"
6 Seswaana	Rramokgotu	"
7 booMmifi	Letlole	"
8 booNong	Pogiso	"
9 booLekgetho	Nketsho	"
10 Bagamasiano	Rranoku	Tsie (locust)

The subdivisions (makgotla) of the clans are not mentioned as they have no important role in tribal life.

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163 The chieftainship is hereditary. The chief's uncle or a brother deputizes for the chief if he is absent. The head councillor (ntona) is elected by the chief's councillors (lekgotla). Above all things, he must be a capable man. He may be dismissed if he loses confidence of the tribe. The post of a personal servant (kala) of the chief is unknown. Difficult matters are first discussed by the chief's secret council (khuduthamaga) which is composed of his elder male relatives and the heads of each clan. It is doubtful whether it is the usual practice nowadays. A public meeting of these is called lekgotla.

164 Lawsuits are tried in the lekgotla. To inform the public about tribal matters all men are summoned for a general assembly (pitsc). When serious tribal matters are to be discussed in a general assembly, all regiments of the men are summoned to meet outside the village, early in the morning; the meeting is then called letsholo (tribal hunt).

165 Arable lands are allocated by the clan heads. If there is no more land available in their area, they may apply for more land to the chief. After a good harvest a basket of corn (phase) is still presented to the chief. First fruit ceremonies still occur.

11 Social:

166 There are no distinct social classes apart from the nobility. Factions or social groups do not exist. Education plays a more important part than among the other tribes in the district.

167 Polygamous marriages no longer occur. Marriage cattle (bogadi) must be given when the marriage is contracted and not afterwards, as is the Hurutshe custom. The chief made this tribal law in 1929 as it was found that full payment of bogadi was seldom made. Among poor families bogadi sheep can be substituted for cattle. For others the rate of exchange is four sheep for one head of cattle. The average bogadi amounts to 4 or 6 head of cattle, and uneven

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numbers are not given. Bogadi cannot be given in money. The man who has no cattle buys some for the purpose.

168 Illegitimacy, due to the influence of town life is deplored by the old people. If the father of an illegitimate child is a member of the tribe and refuses to marry the mother, her father may claim damages in the chief's court. The compensation usually awarded is three head of cattle, the pre-war equivalent of £15.

12 Beliefs:

169 On occasion ancestor worship still takes place. After a long drought a headman may ask the chief to pray for rain. The headman must then supply a black ox for sacrifice. In the past the rain-ceremonies and prayers were performed under a certain tree. There the rain medicine was prepared, and everybody had to wash their feet with this medicine, which was also sprinkled on all crossings. If the rain did not come, the medicine man (moroka) consulted his divining bones (ditaola), and he might ask for a small antelope, called mokabawane, the hair of which he would use to make rain medicine. In the past the chief could also be the rainmaker of his tribe, he no longer exercises this function.

170 Many people still fear witchcraft, because "they do not know where the mischief comes from" and they protect themselves against it, by means of protective charms (dipheku).

171 All Hurutshe tribes believe that the first human beings and animals came out of Lowe, near Mochudi (Bechuanaland Protectorate) which I visited in 1936. This is a hole about 9-12 ft. deep, in a rock in a dry river bed. On the rock surrounding the hole there are engravings of footprints of men and wild animals. The Tswana believe that these are the footprints of the first creatures, and that one of them, pointing towards the hole, is the footprint of the one-legged Creator, who retired into the hole when he was disappointed with his creatures.

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172 There are different versions about the Creator at Lowe. One is that Lowe was a god, and Matsieng, his servant, who was ordered to open the hole and make the first creatures. Later Lowe imprisoned Matsieng in the hole and became the first Tswana chief. His son was Masilo. The other version is that Matsieng was the god at the place Lowe and Thobega, was the servant, and one-legged Creator. Many East African gods are also one-legged. Matsieng left another footprint in another place, namely on a rock near the hill Powe (Dinokana) see paragraph 444.

173 Thobega or Thobega-wa-phatswa later became an important god of the Hurutshe. They prayed to him for help in their need. Thobega married a Hurutshe woman, Mampa, at Tshwenyane, and when he visited his wife all had to stay in their huts. Mampa also was Thobega's messenger. He is said to have left the Hurutshe in about 1815, because they did not obey his order not to make war on the baKgatla ba ga Mmanaana. Chief Diutlwileng had a vision, in which Mampa told him that Thobega was killed by a buffalo before he became a god.

174 Campell to whom we owe the first description of Lowe (in "Travels in South Africa" London 1822, vol. 1 p. 303 and 306-7), says that the first human being to come out of the hole was the girl Matoomyane, who had two brothers, both named Matoome and who were also created there. This girl "had orders respecting the cattle, and was appointed to superintend them; but her brother Matoome came out, and without leave went and led the cattle round the end of a mountain, which so enraged his sister, who possessed medicine for the preservation of life and health, that she returned to the hole, carrying with her the precious medicine; in consequence of which diseases and death came into the world, and prevail in it to this day".

13 Churches and schools:

175 There is a mission station and church building, established in 1885, of the Hermannsburg Evangelical Lutheran Mission at Motswedi. It has outstations at

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Borakalalo, Driehoek, and Serake. The number of converts is 1200-1500. The Anglican Church has one evangelist at Motswedi and 30-50 converts. There is a Roman Catholic outstation on Stryfontein, with one Catechist and 170 members.

176 The Educational facilities are good. There is a secondary school with 15 teachers and about 800 pupils. Almost every child of school-going age attends school. On Stryfontein there is a tribal school under Catholic supervision with 2 teachers.

14 Mode of settlement:

177 This is similar to that of all other Hurutshe tribes, cf. sect. 14 of the Hurutshe ba ga Gopane para. 300-2.

15 Material culture:

178 Most of the old types of household utensils are still locally made and used. One comes across mortars and pestles, clay pots of various sizes bought from the Hurutshe at Dinokana, round wooden porridge dishes, grain baskets, winnowing baskets, different types of calabashes, goat skin and grass mats, beer strainers, spoons etc. Many houses have simple European furniture and utensils. As in the other tribes of this district, material culture is not European to the same extent as in the larger tribes of Rustenburg district.

16 Tribal marks and dress:

179 There are no tribal marks. Everybody wears European clothes, hats, caps and footgear. A few men wear sandals of motor tyre or leather. Herdboys still make straw hats of the old Tswana design. The women wear home-made dresses of printed calico with dark blue patterns and, occasionally, modern-style European dresses. Few people wear bead or wire ornaments or cheap European trinkets bought in the local store.

180 After passing through the initiation rites, youths wear bunches of bead necklaces and bright

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coloured bangles bought in the Store. Some old people and children wear protective charms made of strips of skins round their necks, and on arms and legs below the knee. Babies are carried in baby slings (thari) of goatskin.

17 Cattle and pastoralism:

181 Their cattle consists of Native stock and Afrikanders and a cross of the two. The tribe owns the following stock according to the agricultural census of September 1949 and September 1950:

	1949	1950
Cows (over one year)	--	1161
Calves (under one year)	--	117
Bulls (over one year)	--	47
Oxen	--	928
Total cattle	1113	2253
Cattle losses	--	474
Losses of small stock	--	32
Donkeys	--	187
Horses	--	8
Mules	--	12
Goats	731	1093
Sheep	44	238
Cattle units	1268	2633
Pigs	--	52
Fowls	--	248

The figures lead me to suspect that the agricultural census is not always accurate. In 1951, the stock inspector inoculated 1,002 head of cattle, 50 sheep, 783 goats at Motswedi.

182 The tribe occupies an area of about 16,950 morgen or 56 sq. miles (in the Reserve, on Stryfontein 124 and Brakpan 200). In this area there are 47 cattle units per sq. mile which means it is overstocked by 23% if the carrying capacity is taken to be 8 morgen per cattle unit. The tribe owns 132, possibly more, cattle

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units per 100 of population. No stock is kept on Trust farms.

183 At Rrakate, three miles outside the village there is a bull camp by which the quality of the cattle is improved and there is also a cattle dip. The cattle diseases which occur are: quarter evil (tsorotswane), anthrax (lebate), a liver disease of calves (lesebete), bile (santhoko or legala), foot and mouth disease (tlhwakwana) in goats, an internal disease (ntshothwane) caused by bad water in the dry season besides others. Women are allowed to enter a cattle kraal, but are not allowed to milk cows.

184 Near the village there are two boreholes and a further one can be used at the bull camp, a few miles distant from the village.

18 Agriculture:

185 The lands belonging to one family usually lie in different places. Ploughed lands of the family belong to a wife and are inherited by the daughters after her death. If there are no daughters the sons get the land. The chief authorises the beginning of the harvest and indicates where grazing is to take place after the harvest. Formerly he also proclaimed the beginning of the ploughing season.

186 About 3 bags of sorghum are said to be grown per acre. Ten bags is the minimum annual requirement for a family of 3-4 persons. The men do the ploughing with oxen. Hoes are used only for weeding which is mainly done by women. Crops may not be harvested until the chief gives permission, and this he formerly only gave after the first fruits ceremony.

187 The agricultural census of September 1950 returned the following crop figures (Stryfontein 124 and Brakpan 200 are included but no Trust Farms):

	bags	morgen cultivated
Maize	1	--
Kaffircorn	870	1055
Beans, cowpeas	11	30

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18 fruit trees and 91 citrus trees are also shown.

The tribesmen own the following agricultural implements:

Plough (single furrow)	191
Ploughs (two furrows)	27
Harrows	6
Cultivators	none
Wagons	25
Carts	17
Sledges	118

188 The principal crops are:

Maize (mmopo), varieties: Botman, white maize (mmopo o mosweu) and white maize with a red shelled cob;

Sorghum (Mabele), varieties: Lethejane, mabele a masweu, mohibitswane, kokoloane, lebelebele, segaolane, tshabatsie;

Sugar reeds (ntswe), varieties: Mongatane, tlharami, serothe;

Beans, varieties: European beans (dinawa tsasekgowa, cow peas (dinawa), mokolwane, maeatsilwane, mung beans (ditlhodi) and jugo beans (ditloo);

Melons: magapu a sibidu, the European kind and magapu a masweu;
Pumpkins (aphutshe),

Fruits between melons and pumpkins (marotse, maowane and makatane);

A half wild kind, makgomani, gourds (phafana and sego);

Small quantities of potatoes; some fruit trees like figs, oranges, peaches and grapes. Lephutse, lowane and makatane are dried and kept for the winter. It is difficult to identify the varieties of sorghum and beans, because most of the Hurutshe tribes mix the seed.

19 Economics:

189 In general the tribe is not poor and there

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are some rich families. Labour migration to the towns and mines for extensive periods is common. It is stated that the population between the ages of 16 and 60 years migrates to Johannesburg, the Witwatersrand mines and to Kimberley. Only a few men work on European farms. As among most of the tribes of the district they prefer employment in towns. The Tswana are not fond of mine and farm work.

190 Very few people can afford to sell grain to the local stores. When money is needed, it is earned in town or cattle are sold. The only products they have for sale are stock, some hides and skins. Generally, manufactured goods, grain or wool are not traded between the tribes. There is one European store and one store owned by the chief. Some progressive families have post office saving accounts, but usually money is invested in goods or stock.

20 Health:

191 Drinking water is drawn from a borehole. There is a clinic in charge of a Native nurse. Once a week, patients are attended by the district surgeon from Zeerust.

192 The local stores in the district are usually well-stocked with European medicines, and it seems that the Hurutshe like the other Tswana tribes, buy patent medicines extensively.

21 Sources:

193 The above material was obtained in February 1950 at Motswedi. The chief, his councillors, some of his relatives and some men were present.

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1 District:

194 Marico, Transvaal.

2 Name of tribe:

195 baHurutshe ba Suping, totem: tshwene (baboon).
This tribe is No. 32-59 in "A preliminary Survey of
the Bantu tribes in South Africa" N.J. van Warmelo.

3 Chief:

196 HENDRIK SUPING, born 1907, assumed duty as
acting chief on 10th June 1953, with civil and criminal
jurisdiction. Residence Leowana, P.O. Supingstad,
on the boundary of the farms Vinkriver 132 and
Hartebeestfontein 195.

4 Language:

197 The Hurutshe dialect of Setswana.

5 Land and strength of population:

198 The tribe owns the farm Vinkrivier 132 (4,154
morgen 109 sq. yards) and a portion (991 morgen 329 sq. yards)
east of the Dithubaruba spruit on Hartebeestfontein.
195 in the scheduled area.

199 The tribal area is situated in the northwestern
part of the district on the northern slope
of the Rand van Tweedepoort. Supingstad is about 75
miles from Zeerust. The Tswana name for Supingstad
is Leowana.

200 The altitude is 3,500 ft. to 4,000 ft. No
rainfall figures can be given, as the nearest rain
station is 7 miles away. This is Wonderboom 110 (St.
No. 1273), with an average annual rainfall of 17.99
in. over 33 days (recorded prior 1935). Leowana or
Supingstad has higher temperatures than the rest of
the district.

201 The tribe is the seventh largest in the district.
In January 1951, 368 taxpayers were registered
under the chief. The census of 1946 returned
1,024 persons (422 males, 602 females) for the tribe,
which has probably grown to about 1,100 in 1950. I estimate

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the total population of the tribe at 1,300 to 1,500, including labourers temporarily absent. As the tribe occupies an area of 4,154 morgen or 13.75 sq. miles the density of population is 80 per sq. mile.

6 Migrations and affinities of tribe:

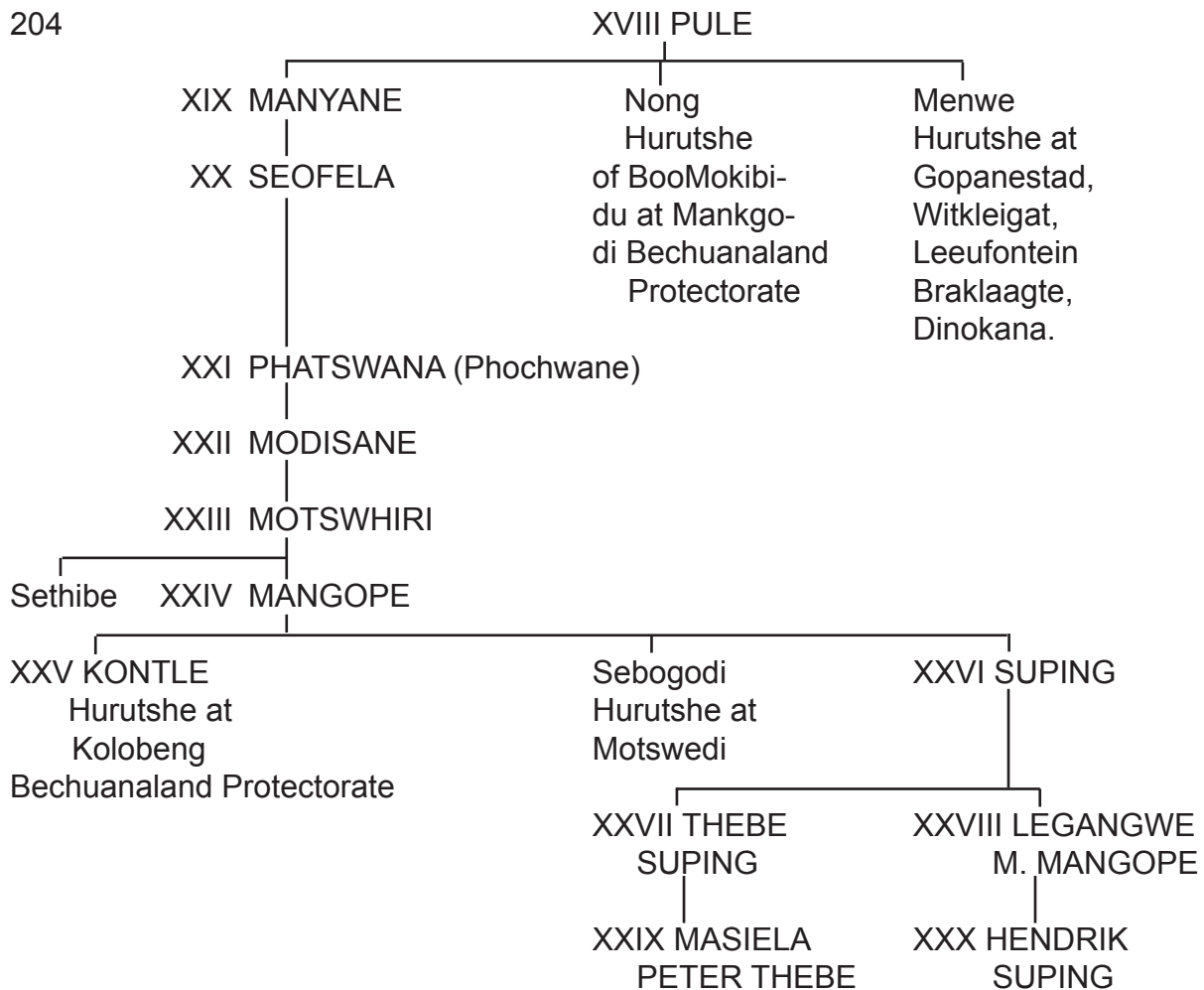
202 At the commencement of the 19th century the tribe lived at Borutwe (east of Groot Marico) and trekked to Dimawe, on the Kolobeng spruit, Ngwaketse Reserve in the Bechuanaland Protectorate. In 1882 they moved to Ramoutswa (on Kanfontein 249) in the Transvaal. One year later they settled at Lekgopung (the present village of the ba ga Malete on Hartebeestfontein 195). In about 1894-5 they left again for the Bechuanaland Protectorate and lived for some years at Odi (a hill near Gaberones). In 1903 they built their present village at leowana.

203 The tribe is independent. It is closely related to the baHurutshe still at Kolobeng and those at Motswedi. They belong to the senior branch of the baHurutshe. There is some intermarriage with the neighbouring ba ga Malete at Lekgopung, who closely resemble the Hurutshe in language and customs.

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7 Skeleton genealogy of chiefs:

204



8 History and genealogies of chiefs:

205 The earlier history of the baHurutshe in general is described in para. 42-67 and the early history of this tribe in the section on history of the baHurutshe boo Manyane paragraphs 145-55.

206 After Sebogodi and SUPING had separated from KONTLE in 1881-2, SUPING trekked to Ramoutswa (on Kanfontein 249) in the Marico district, where the tribe stayed one year and where XXVI SUPING became chief of his section of the tribe. SUPING was born about 1830, his regiment was Malokwana (1860). In 1882-3 the tribe moved to Lekgopung, the present Malete village on Hartebeestfontein 195. After some difficulties, the Transvaal Government, in 1892, allowed chief SUPING to buy the farms Vinkrivier and Hartebeestfontein. The farm Vinkrivier was in fact purchased in April 1894. Owing to differences with

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neighbouring farmers, SUPING left the Republic in 1895 and settled at Odi, a hill near Gaberones. He died there between 1894 and 1896.

207 XXVI SUPING had the following wives and issue:

1 Mmathebe, a member of the tribe

a Thebe	m
b Motlhabane	m
c Ntsime	
d Seani	f married a member of the tribe
e Rampana	m
f Mmamoeti	f married a member of the tribe
g Nkaa	m
h Mphaleng	m

2 Mmadibese, daughter of the Hurutshe royal family at Maanwane.

a Dibese	f married a member of the tribe
b Mmampodu	f married a member of the tribe
c Mmone	m
d Rraitto	m

3 Mmamogwe, from Bokkraal (Kofa) in Pilansberg district. She was divorced and sent home.

4 Kebolepile, a member of the royal family of the tribe

a Sejabosigo	m
b Mpo	m
c Metseapula	f
d Motsenyane	f married a Malete at Lekgopung
e Thapelo	f alive
f Sethatho	f married a member of the tribe

5 Nkato, a member of the royal family of the tribe

a Mmasenosa	f married a member of the tribe
b Mokgalo	m
c Sadi	f
d Leni	m
e Nthebolang	m
f Ntshutlhi	m
g Nni	f married at Kolobeng.

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208 SUPING was succeeded by his son XXVII THEBE SUPING, born in about 1850, regiment Maswelwa I (1880?). Under his rule the tribe settled at Leowana in 1902-1903. THEBE had the following wives and issue:-

1 Sebokwani Makopeng, great wife, of the Hurutshe of Kolobeng

a Kapeng	m deceased
b Matsidi Annie	f married a member of the tribe, deceased

2 Siena Mamasiela (a) Bessie Suping

a Mmathebe Ngale	f
b PETER MASIELA	m
c Baby Sebogodi	f married a Mohurutshe at Maanwane
d Kgampane	f died in youth
e Mmasebopeng	f died in youth
f Kgale	f
g Dithole Mookodi	m deceased

3 Mmayanyane, of the ba ga Malete of Lekgopung

a Bokgaritlheng	m
b Nkgabe Seautlweng	f married a Mohurutshe at Dinokana
c Boithathelo	f

4 Mmantsetse, a member of the tribe

a Ekelesiya	f married a member of the ba ga Malete at Ramoutsa, Bechuanaland Protectorate
b Johanna Malyane	f married a member of the ba ga Malete at Ramoutsa, Bechuanaland Protectorate

5 Mmamangope (Mati) a member of the tribe

a Sepopeng	f married a Malete at Lekgopung
b Mangope Matthews	m
c Tihomamiso	f married a member of the tribe
d Rrabaki Edward	m deceased
e Lekgowa Gordon	m alive
f Kgoteni Joel	m alive
g Mabobe	f deceased
h Monica Rasebotso	f married a member of the tribe

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6 Memeng, of the royal family of the tribe

- | | |
|--------------------|---|
| a Podipo Asnath | f |
| b Malkia Pitse | m |
| c Flora | f |
| d Pitsenyane | m |
| e Sankgopha Jessie | f |

7 Nthobu, a member of the tribe

- | | |
|--------------------------|---|
| a Popoleri Laena | f married a member of the royal family of the tribe |
| b Matshai Linah Nkolizwe | f married a Xhosa who lived at Leowana, widow |
| c Mokgatlhe Thadeus | m alive |

8 Tsofa Sophie, a member of the tribe

- | | |
|---------------------|--------------|
| a Monoko Joseph | m alive |
| b Bessie | f died young |
| c Rramperile Samson | m alive |
| d Nenek Samuel | m alive |
| e Motsewabeng Aron | m alive. |
| f Nondlala Ellen | f |

9 Molate, a member of the ba ga Malete tribe

- | | |
|-----------------------|---------|
| a Bafurutshe Israel | m alive |
| b Bafurutshane Thomas | m alive |
| c Sofela | m alive |
| d Mophulana | m alive |

10 Josephina Mmakgodu, a member of the tribe

- | | |
|-----------------|---------|
| a Kgodu Coulson | m alive |
| b Batlhalefi | f |

11 Dineo, a member of the tribe

- | | |
|-------------------------|---------|
| a Bakonopang James | m alive |
| b Mmasofela Seesimane | f |
| c Mmatepe | f |
| d Keituletse Kitsiletai | f |
| d Besele | m alive |

12 Leni, daughter of a commoner of the Hurutshe at Maanwane, divorced

- | | |
|---------------|---------------|
| a Moselekatse | m still young |
| b Kehumileng | f |

13 Tsholofelo, a member of the Malete tribe.
no issue.

14(?) Seoseng, divorced.

- | | |
|------------|-------------|
| a Motswiri | m |
| b Dikole | m deceased. |

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209 THEBE was a chief of the old tradition who survived up to our time. He died at the age of about 99 years on 1st December, 1949. In 1935 THEBE's son, PETER acted for his father for two months.

210 Pending the appointment of the heir, XXVIII LEGANGWE MICHAEL unofficially acted as chief. LEGANGWE was the son of Dithole, a brother of SUPING. He was born in about 1890, regiment: Maakapula (1907), and was a member of the Hermannsburg Lutheran Mission. A progressive man, he became the richest of the tribe. He was married to Kgomotso, a member of the baTlokwa at Gaberones, and had the following issue:

a Moreri	m
b Botshenyana	f
c Kwalate	m
d Mangope	m
e Botshe	f
f Sethibe	m
g Nakedi	m
h Bishop	m

MICHAEL LEGANGWE died on 17th December 1951.

211 The heir is PETER MASIELA THEBE, born in about 1899, regiment: Mafrans (1918). He belongs to the Anglican Church. After attending the local school he was at Lovedale Institution 1922-3. He married Bessie Dithlare, a member of the tribe, by whom he had three daughters, of whom two died young, the third is Simatela. Bessie left her husband, but is not yet divorced. As a second wife he married Mothoosele, of the Hurutshe of Kolobeng (Bechuanaland Protectorate). Mothoosele had three children before marriage (Mogola m born 1933, Tebogo f, Batswana m born 1941). PETER only has one daughter by her, Mrnathebe, born 1943. XXIX PETER was appointed acting chief on 1st April 1952 on probation for one year. He died on 9th June 1953. XXX Hendrik Suping, a son of a brother of chief THEBE, succeeded him.

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9 Regiments :

212

Regiment	Leader	Initiated at	
Mabetlwana	?	Borutwe,	1836?
Manangana	?	"	1839?
Magalatladi	MANGOPE	"	1842?
Matlwai	Marete	"	1845?
Mayatsekgwana	(Kwalate?)	"	1848?
Matseme	(Rampalana?)	"	1851?
Magaikomo	Nkwang	"	1854?
Majakgomo	Sebogodi	"	1855-1856?
Malokwana	Kontle		
Matsayakgang	Peolwane	"	1860?
Magwiwa	Kgang	"	1863?
Mathubapula I	Mookodi	Dimawe,	1866
Mayakapitso	Nyolwe	"	1869
Matshelanoka	Pule	"	1872
Matlhwane	Kerramang	"	1875
Maswelwa I	Mosielele	"	1878
Majanko	Ntsime	"	1880
Magolakgotla	Rrantsewe.	Lekgopung,	1884
Masi taphefo	Rrampana	"	1892
Mailamotlhotlho	Nkgaa(Frank)	Odi	1894-1895
Maakapula	Mphaleng	"	1901
Majeremani(Germans)	Tswidi I	Leowana,	1907
Mafrans (French)	Masiela(Peter)	"	1918
Maswelwa II	Joel	"	1921
Mathubapula II	Ntukwana	"	1925
Marematlou	Mangope	"	1927
Matshwarakgosi	Zakaria	"	1931
Maakapi tso	Lekgoa	"	1937
Maratakgori	Pele	"	1942
Malwelamotse	Sethibe	"	1946

213 The women's regiments bear the same names. No regiment may be formed until a year after the death of a chief. Initiation ceremonies (bogwera and bojale) are held regularly.

10 Political organisation:

214 The tribe consists of the following clans (dikgoro):

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Kgoro (clan)	Kgosana (head)	Seano(totem)
1 Kgosing	Legwang	tshwene (baboon)
2 Monneng	Kgolego	"
3 Powane	Mokgetisi	"
4 Boikanyo	Thejane	"
5 Ditibane	Dintlhe	"
6 Mahibitsane	Tlowe	" & thakadu (antbear)
7 Mokalaka	Rradigau	kwenā (crocodile)
8 Puani	Malane	kwenā (crocodile)
9 Maaba	(Kgatlā Kwekwele ba ga Kgafela)	kgabo (blue monkey)
10 Booseleka	Marope	thaka (a bird)
11 Goorantoku	Kgalagadi	tlou (elephant)

The order of precedence of the clans in relation to one another is not so strictly observed as among other tribes in the western Transvaal.

215 The chieftainship is hereditary. The deputy of the present acting chief is Tswidi Mangope. The secret council (boorramakgotla, among other tribes called khuduthamaga) is composed of the chief, his nearest male relatives and the heads (dikgosana) of each clan. Others are only invited for consultation. These councillors may also be summoned to meet in public and to try lawsuits. The law court is called tsheko. Appeals to the Native Commissioner were never lodged against any of chief THEBE's judgements. The men of the tribe are also expected to attend public meetings (pitso) for instruction and discussion by the authorities. Occasionally the councillors and the regiments are called for a secret meeting (letsholo i.e. tribal hunt) outside the village.

216 The chief's secretary, Isaak Mangope is paid by the tribe. The chief can order anyone to act as messenger (barrongwana). The late chief THEBE had a personal servant (montlhanka), chosen by himself, but not of his own regiment.

11 Social:

217 Polygamy is now rare. Chief THEBE who died in 1949 had 14 wives. One sheep or ox is the gift

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(serufo) to contract a marriage which is also celebrated by a marriage feast (Christian influence).

It takes some time until the man has built his own hut and is able to bring the wife home, often after the marriage cattle (bogadi) has already been sent. Christians have to give bogadi one or two days before the marriage, the non-Christians sent it later, but before the initiation of the eldest child.

218 If the bogadi has not been given by that time the ceremony of "go apara lomipi" takes place in the initiation school, i.e. the intestinal fat of an animal is hung round the neck of the eldest child. This ceremony "go a para lomipi" is also performed after bogadi has been given and the wife has been taken to the man's hut. After her mother has announced the ceremony, four women of the husband's ward (kgotla) fetch the wife, and bring her to the husband's lekgotla (public meeting place) where the contents of the stomach and bowels of an animal are thrown in her face. After this, the intestinal fat of the animal is hung round her neck. The wife's parents provide the animal. The ceremony is said to show that bogadi has been given, that the children of the married couple are the legitimate children of the husband, and that the parents of the wife are pleased with the bogadi gift.

219 There is some complaint about the growing frequency of illegitimacy which is attributed to the effect of labour migration and town life. If a girl is married after having had illegitimate children, the bogadi for her should go to the maternal uncle of her mother (malome wa mmagwe), and not to the father and malome of the bride. Formerly when the father of an illegitimate child does not intend to marry the mother, he was ordered to pay three head of cattle. One of which went to the court as a fine, and two as compensation to the father of the girl. The people however, regarded both payments as fines. According to the law the chief could not impose a fine of more than one head of cattle. In the resulting confusion such cases came to be dropped altogether.

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12 Beliefs:

220 There is nothing of importance to note though there is still a strong belief in witchcraft. The informants say that they have no rainmaker (moroka) to make rain medicine, and that the custom of killing a black ox for the ancestors is no longer observed. Prayers for rain are offered in the lekgotla.

13 Churches and schools:

221 The mission churches working in the tribe are;

1) The Anglican Church, commenced activities in 1916 and now has about 300 converts. One Native evangelist lives in the village.

2) A Native church called "African Mission Society", established in 1913, which has about 80 converts, and

3) the Hermannsburg Evangelical Lutheran Mission. Since 1949, Supingstad is an outstation of Dinokana and has about 90 members.

4) Supingstad is also an outstation of the Roman Catholic Mission of Zeerust.

222 There is one government-aided school, which goes to standard V, has three teachers and 165 pupils, that is below 60% of the children of school-going age. There is no accommodation for more pupils.

14 Mode of settlement:

223 There is one fairly large village, which bears the character of the typical Tswana village. Round huts predominate; there are a few rectangular huts and 2-3 houses of European type. The living hut and a kitchen or store hut are grouped around the courtyard (lolwapa), which is surrounded by a three to four foot high clay wall or poles and thorn branches. The roof of a hut rests on poles forming a narrow veranda (maribela). A centre pole is no longer used to support the roof. Most roofs are thatched. The cattle kraals are made of poles or thorn branches. The Chief's meeting place (lekgotla) is a semi-circular windscreen of poles with a fireplace in the centre. A second meeting place is with a substantial roof of poles and soil offering shelter against the heat of the day.

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15 Material culture:

224 With the exception of clothes and metal articles the old material culture still persists, consisting of mortars (kika) and pestles (motshe), grinders (lolwala), pots (pitsa) of various sizes, beer pots (nkgo or tshaga), water pots (nkgwana), cooking pots (pitsa) – now mostly replaced by three-legged iron pots –, small pots (pitsanyana), shallow wooden platters for porridge (letsopa), wooden dishes (mogopo), a large type for serving porridge and a smaller one for eating, various wooden spoons (lefyana), skins for sleeping on (phate), rush sleeping mats (legogo), rush sitting mats (moseme), beer strainers (motlhotlho), conical grain-baskets (tlatlana), winnowing baskets (leselo), drinking calabashes (phafa for beer and for water sego), calabash dippers for water or beer (modutlwana) decanters etc.

225 The following European household utensils are bought at the local store: cutlery, crockery, teapots, three-legged iron pots, billycans, metal dishes, tin Mugs, buckets, combs etc. All kinds of large tins are used, mostly as buckets.

16 Tribal marks and dress:

226 There are no tribal marks and it is said that even in olden days there were none. All adults and school children wear European clothing khaki shirts, hats, caps and footgear. Women wear home-made skirts and blouses of blue print, black cloth of other material. Old men like to wear their great coats. Most men's clothing comes from surplus military stocks. Some elderly men wear home-made sandals made from leather or old motor tyres. Most children under school going age wear the old tribal dress or similar dress made of cloth. Babies are carried in baby slings (thari) of goat skin. Very few ornaments are displayed. Youths of newly initiated regiments also wear the traditional lion skin, bead necklaces and flashy bangles.

17 Cattle and pastoralism:

227 The cattle are a cross of Native and Afrikander

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cattle yielding very little milk and still the main symbol of wealth. According to the Agricultural census of September 1949 and September 1950 the tribe had the following stock:

	1949	1950
Cows (over one year)	—	662
Calves (under one year)	—	157
Bulls (over one year)	—	113
Oxen	—	539
Head of cattle	2290	1471
Cattle lost	—	244
Small stock lost	—	103
Donkeys	—	37
Horses	—	10
Mules	—	5
Goats	1382	763
Sheep	598	341
Cattle units	2686	1618
Pigs	—	58
Fowls	—	422

The figures for 1950 are unreliable. Those for 1949 do not include cattle on Trust farms while those for 1950 do. The tribe uses an area of about 10,850 morgen, including the Trust farms Braklaagte 158 and Nicolaasdoorns 157.

228 Stock diseases are similar to those occurring in the other tribes. The following were mentioned to me: Quarter evil (tsorotswana), anthrax (lebeta), a heart disease (nteremane), a blood poisoning which causes death immediately (sephatlo), a liver disease of calves (sebeta), gall (sabotlhokwe), a foot and mouth disease of goats only (tlhwakwana), and shrinking of the skin (sekwepe). The custom of leaving stock (go fisa) in the safekeeping of others is practised as a method. The Trust stock-sales are usually well supported by the tribe. The water supply seems to be sufficient. There are four boreholes (one pump is animal driven, one by a windmill, one by hand, and one is still under construction).

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18 Agriculture:

229 The agricultural census of September 1950 recorded the following crop figures. In my opinion double these figures would be more accurate.

Maize	nil
Kaffircorn	744 bags on 437 morgan
Fruit trees	26
Pawpaw plants	81
Citrus trees	14

230 The tribe possessed the following agricultural implements:

Ploughs (single-furrow)	64
Ploughs (two-furrow)	2
Harrows	2
Cultivators	none
Separators	3
Wagons	17
Carts	10
Sledges	none
Planters	1

231 The principal crops grown are the following:

maize (mmopo), varieties: Botman, white maize (mmopo o mosweu), and white maize with a red shelled cob;
 sorghum (mabele), varieties: Dedutsewido, lethejane, mabele a masweu, mamafosa, mantsakane, mohibitswane, bosetlha, rondkop, segaolane, tshabatsie, joriko;
 sugar reeds (ntswe), varieties: Mongatane, tlharane, mosope, bowe, mokgatla;
 beans (dinawa), varieties: cow peas (dinawa), European beans or suikerboon (dinawa tsa sekgowa), gopolanare, maeatsilwe, moraratshane, korogwane, senawana, mung beans (ditlhodi) and jugo beans (ditloo);
 melons and pumpkins, varieties: European melon (legapu la sibidu), native melons (legapu le lesweu), pumpkins (lephutse), lowane, lekatane, lekgomane, gourds (phafana, sego);

BAHURUTSHE BA SUPING

potatoes are not cultivated. Pawpaws do well because of the warm climate. The staple crops are stored in granaries. The seed of beans and of the various varieties of sorghum are stored and sown mixed.

232 Arable lands are allocated by the chief who sends a headman to point them out to the applicant. The applicant is always a man but after his death his youngest daughter inherits the land.

233 It is said that the first-fruit ceremony has fallen into desuetude. The chief however, still gives permission for the eating of the first-fruits of the season. The late chief was one of the few chiefs to take an interest in the agricultural betterment scheme.

19 Economics:

234 The tribe is wealthy in stock. Practically all the young men and women work for a time in the towns, mainly Johannesburg and other Reef towns, and in Kimberley. A few work for short periods on European farms. Money is sometimes invested in cattle. When cash is required, cattle have to be sold. Very few people are able to sell any of their grain. There was, however, one exceptionally progressive individual who paid income tax. There is one European store.

20 Health:

235 The Anglican Church had a clinic until 1949. I was told that it is now difficult to get help for a sick person because there are no doctors or clinical facilities in the vicinity.

236 Drinking water is drawn from a borehole.

21 Sources:

237 The above information was obtained at Supingstad in July 1950. The informants were the acting chief Legangwe Mangope, the relatives of the chief, and the late chief's son Pieter. Thebe, some of the councillors and a few commoners.

BAHURUTSHE BA GA GOPANE

1 District:

238 Marico, Transvaal.

2 Name of tribe

239 baHurutshe ba ga Gopane. Totem: Tshwene (baboon). This tribe is No. 32-61 in "A preliminary Survey of the Bantu tribes in South Africa." N.J. van Warmelo.

3 Chief:

240 ALFRED NTLATSANG JAIRUS GOPANE, born June 1913 (baptised on 13th), regiment: Maswelwa. He assumed duty as chief on 10th November 1938 with civil and criminal jurisdiction. Residence: Maanwane or Gopanestad, Moilwa Reserve. He is a member of the Hermannsburg Lutheran Mission Church. After attending the local school, he was at Tigerkloof Institution from 1933 to 1938.

4 Language

241 Hurutshe dialect of seTswana.

5 Land and strength of population:

242 The tribe occupies the northern half of the Moilwa Reserve, called Gopane's portion about 59,200 morgen. The baHurutshe boo Manyane (about 5,500 morgen) and those at Borakalalo (about 2,000 morgen) also occupy this part of the reserve. The reserve is Government land. The tribe also owns the farm Brakpan 200, 4055 morgen 379 sq. yards, in extent, and portion A or "De Anker", 863 morgen 100 sq. yards, of Buispoort 319 which are both used by the Hurutshe boo Manyane. The tribe has about 51,700 morgen land at its disposal.

243 Maanwane is about 30 miles by road from Zeerust. The Moilwa Reserve extends along the western boundary of the district, covering an area of 123,459 morgen 13 sq. yards, (including river beds).

244 The altitude in the northern half of the Moilwa Reserve is between 3,500 and 4,000 ft., the

BAHURUTSHE BA GA GOPANE

hilly parts are between 4,000 and 4,500 ft. and more, the northernmost part of the Reserve along the Ngotwane River is below 3,500 ft. The annual rainfall at Gopanestad was:

In 1947, 10.2 in.,
1948, 21.4 in., and
1949, 21.1 in.

245 Besides Gopanestad there are the villages Pampierstad (Goorra Sediakgotle), Borakalalo, Nkodumang, Mabotsa and Skilpad (Khudu). The name of the stat Maanwane has its origin in the name of a group of streams.

246 The chief objects to Gopanestad being called Maanwane. Gopanestad is spread over a plain surrounded by the following hills: Mabotsa and Bosukwe in the west (between which the road passes over the phata ya Maanwane), Ntlane towards the Bechuanaland border, in the north by Sedukgwane with the Otukile fountain and Sadume dam and the Mpape Hill, and in the east there are Tlomeso and Serite, with the pass "phata ya Ramokgakala" between them. The road and the stream Nkuntlwe, tributary of the Ngotwane passes between these hills. In the south there is Mangaamodimo (or Rompieskop). On the road to Pampierstad there are two hills, Lebotane (west of the road) and Mogomane (east of the road). The place names around Motswedi and Borakalalo are mentioned under section 5 of the baHurutshe boo hlanyane (para. 139) and those of Borakalalo (para. 560). The following are merely names of cattle posts in the northern part of the reserve: Goonko, Maleupe, Matsiapane, Mabokwana, Mmameno, Lokabing Maokaameruti, Lotlhakeng, Mpadintlhe, Lefatshwana, Lobotane, Mothei, Nkodumang, Sudumane. The lands are at Mpadintlhe, Lotlhakeng, Maokaameruti, Lokabing, Mmameno (named after a stream), Sakhutswane and Tawane (Brakpan 200).

247 The hills around Gopanestad give rise to a few perennial streams. The lower reaches of the Ngotwane River also have a perennial flow. The Maanwane stream was perennial until it dried up in the course of the last 20 years. Along the north-western boundary

BAHURUTSHE BA GA GOPANE

of the Reserve and north of Motswedi the soil is black turf, while the central part has mainly sandy and red soil. The vegetation is middle bushveld and as a result of over-stocking, grazing is poor, especially in the north-western part.

248 The tribe is the second largest in the district. According to the census of 1946, the population around Gopanestad numbered 1,660 (692 male and 839 female members of the tribe, 57 male and 72 female non-Tswana); on the outskirts in the northern part of the reserve, except Motswedi and Borakalalo, the population numbered 21,069 (876 male and 1,071 female members of the tribe, 58 male and 64 female non-Tswana). Natural increase brought the population to about 3988 in 1950 excluding about 1000 workers or more on the European owned farms in the district and industrial areas outside the district. Estimates of the total population of the tribe are between 5,000 to 6,000. The density of population in the northern part of Moilwa Reserve is 23 persons per sq.mile. In January 1951, 1,344 taxpayers were registered under Chief Gôpane.

6Migrations and Affinities of the Tribe:

249 From about 1500 to 1823-1824 the Hurutshe lived at Tshwenyane (Mezeg 139, Enzelsberg) and Kaditshwene (Bloemfontein 223). From there they went to Mosega (Zendelingspost 268 near Jacobsdal) until 1830 or 32. Thereafter they lived for short periods at Modimong near Taungs in the Tlhaping country, at Kolosi (Bokkraal near Ventersdorp) between 1840 and 1845, at Rabogadi (near Wilgeboomspruit 278, between Zeerust and Groot Marico) and at Dinokana or Powe Hill in the Moilwa Reserve. The portion of the Hurutshe dealt with here moved to Maanwane in 1878 and laid out Gopanestad.

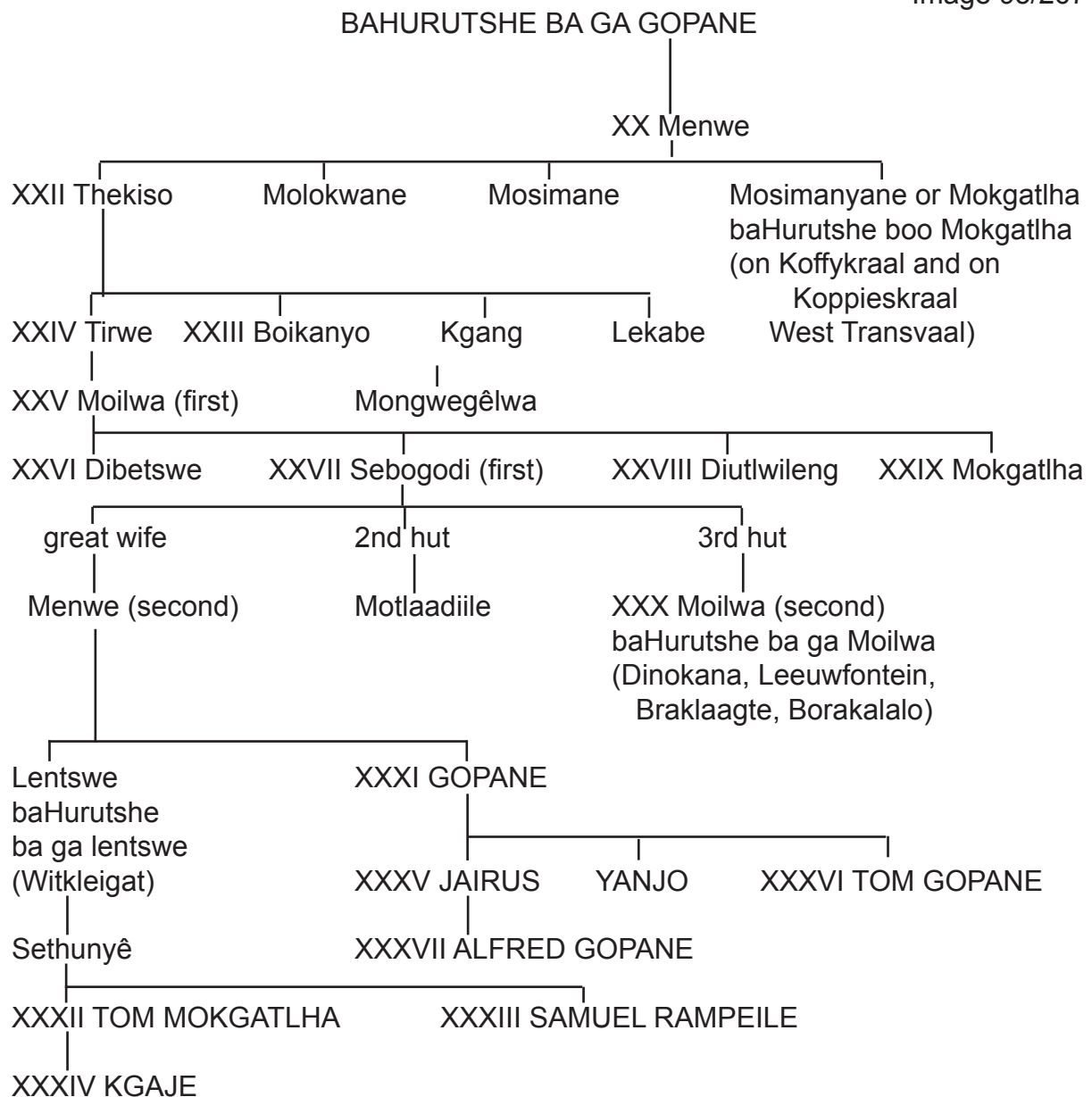
250 The tribe is closely related to the Hurutshe ba ga Lentsweat Mosane on Witkleigat. Both sections left Dinokana and separated from the Hurutshe ba ga Moilwa. The Hurutshe at Borakalalo, who are under chief Gôpane, are an offshoot of the Hurutshe ba ga Moilwa, while the Hurutshe booManyane who were under

Gopane up to 1942, came from another branch. A good deal of contact is maintained between the various Hurutshe tribes.

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graph TD
    I[Mogale] --> II[Mhete]
    II --> III[Melore (first)]
    III --> IV[Masilo (first)]
    IV --> V[Malope (first)]
    V --> VI[Mohurutshe]
    V --> VII[Kwena]
    V --> VIII[Ngwato]
    V --> IX[and others]
    VI --> VII[Motebele  
baKhurutshe  
(Francistown)  
Bechuanaland  
Protectorate  
(Blaauwberg,  
Transvaal  
and others)]
    VII --> VIII[Motebejane]
    VIII --> IX[Moswane (first)  
ba ga Moswane  
Maquassie Riv.  
or "Barwa boo  
Thopedi"]
    IX --> X[Melore (second)]
    X --> XI[Malope (second)]
    XI --> XII[Kealedi]
    XI --> XIII[Masilo (second)]
    XI --> XIV[Moawane (second)]
    XI --> XV[Mohurutshe (second)]
    XII --> XVI[Phatshwane]
    XIII --> XVII[Modisane]
    XIV --> XVIII[Pule]
    XV --> XIX[Manyane  
baHurutshe at  
Kolobeng Bechuanaland  
Protectorate, baHurutshe boo  
Manyane (Moiilwa Res.),  
baHurutshe ba ga Suping]
    XVIII --> XX[Nong-boo  
Matšhibidu  
(Mankgodi,  
Bechuanaland  
Protectorate)]
    XVIII --> XXI[Menwe (first)]
    XXI --> XXII[Nonyane]
  
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I Mogale
|
II Mhete
|
III Melore (first)
|
IV Masilo (first)
|
V Malope (first)
|
VI Mohurutshe Kwena Ngwato and others
|
VII Motebele VIII Motebejane IX Monagane
baKhurutshe Moswane (first) X Melore (second)
(Francistown) ba ga Moswane XI Malope (second)
Bechuanaland Maquassie Riv. |
Protectorate or "Barwa boo |
(Blaauwberg, Thopedi" |
Transvaal |
and others |
|
XII Kealedi XIII Masilo XIV Moawane XV Mohurutshe
(second) (second) (second)
|
XVI Phatshwane XVII Modisane XVIII Pule
|
XIX Manyane Nong-boo XX Menwe XXI Nonyane
baHurutshe at Matšhibidu (first)
Kolobeng Bechuanaland (Mankgodi, |
Protectorate, baHurutshe boo Bechuanaland |
Manyane (Moiilwa Res.), Protectorate) |
baHurutshe ba ga Suping |
continued on the next page.



8 History and genealogies of chiefs:

See page 252 For the early history and chiefs of the baHurutshe
see general part (paragraphs 42 - 67)

253 The baHurutshe lived at Tshwenyane (on the farm Mezeg 139, "Waterval", around the post office Enzelsberg) and Kaditshwene (on Bloemfontein 223) for about 300 years, after VIII MOTEBEJANE had settled there between about 1470 and 1520. MOTEBEJANE adopted the tribal totem tshwene (baboon). The previous totem having been phofu (eland).

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254 The tribe was split at Tshwenyane about 1660, when XIX MANYANE was defeated in a tribal encounter. MANYANE and his followers left for Borutwe (railway siding Mangope on Rondavelskraal 420, Rustenburg district). His brother Nong formed a tribe of his own called boo Motshibidu (or Mokhibidu), now at Mankgodi -on the Kolobeng River in the Kwenā Reserve in the Beohuanaland Protectorate. XX MENWE became a powerful chief of the large Huruts, the section at Tshwenyane and Kaditshwene. He was also called Menomentsi. It appears that he died fairly young, as his eldest son THEKISO was still a minor when he died. XXI NONYANE for a few years acted for THEKISO who was born about 1660 or earlier.

255 Under the rule of XXII THEKISO (about 1690) or earlier, the baHurutshe were the masters of a large country. Towards the east their influence reached up to Tlhabane (Rustenburg), There they had the ceremonial rights of castrating the bulls of the baFokeng. From the history of the baKgatlā ba ga Kgafela we know that the Hurutshe country reached up to the Pilansberg and Saulspoort at the time that they had a war with the intruding baKgatlā under their chief Kgafela. THEKISO for a long time resided at Babcgadi (Wilgeboomspruit 278). He is said to have established the first settlement at the hill Powe (Dinokana) where his eldest son TIRWE lived after 1700. This settlement lay between Powe Hill and the Nrotwane River. XXII THEKISO's younger brothers were Molokwane, Mosimane and Mosimanyane or Mokgatlha. Mokgatlha and his successors, who were sub-chiefs at Kaditshwene, appear to have become more and more independent until finally their tribe, the baHurutshe booMMokgatlha, became a tribe on its own.

256 THEKISO also died before his eldest son of the first hut, TIRWE, was old enough to succeed him. Consequently, his eldest son of the second hut, XXIII BOIKANYO, ruled for him and later refused to hand over the chieftainship. TIRWE fled to the baNgwaketse. In about 1730 they combined Ngwaketse and Kwenā forces fought BOIKANYO and killed him. According to Jensen ("Notes on the Bahurutso" Afr. St. 6,4, 1947 p. 176-179),

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TIRWE was with the ba Hurutshe boo Manyane at Borutwe at that time. XXIV TIRWE was then installed chief. He was born about 1690-1700. Besides BOIKANYO he had brothers named Kgang and Lekabe in junior huts. Informants at Dinokana and Gopanestad said that he moved from Powe (Dinokana) to Mmutlawagae (on Klaarstroom 55, 5 miles west of Zeerust), but that Tshwenyane remained the important Hurutshe centre.

257 TIRWE's sons were MOILWA (first), born c. 1720 at Mmutlawagae, and Mongwegelwa. When XXV MOILWA (first) became chief is not known, though it must have been between 1730 and 1785. His sons are still remembered as follows: DIBETSWE, SEBOGODI, DIUTLWILENG and MOKGATLHA. MOILWA died as an old man in about 1805-1810, at Sekanament (Jacobsdal).

258 MOILWA was succeeded by his eldest son XXVI DIBETSWE, born about 1740-1750. He was disliked by his people because he took away their cattle and seduced their wives. When the tribe held a meeting with a view to banishing him, he fled and settled with some of his followers at Thabaneng in Basutoland. This happened before 1815.

259 The next chief was DIBETSWE's brother XXVII SEBOGODI (first). In his day the baKagatla ba ga Mmanaana had their village on the hills of Motswedi, 6 miles from Gopanestad. For a time they had to pay tribute (sehuba) to the Hurutshe chiefs, but when they later refused to pay, SEBOGODI fought them at Moseg (Zendelingspost 268) according to Mr. Gronum who lives there. He defeated them and they retreated into Bechuanaland (according to F. Jensen, Afr. St. 6, 4, 1948). SEBOGODI was killed in this action in or before 1815 though more likely at Mabotsa, about 200 yards from the present Memorial stone of Dr. D. Livingstone's Mission station. The baKgatla returned to Mabotsa later in 1843 when Livingstone established his first mission station among them. They left the place about 1850-1853. SEBOGODI's sons were Menwe (second) in the great hut, Motlaadiile in the second hut MOILWA (second) in the third hut of the wife Merenyana.

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260 Menwê (second) had predeceased his father, SEBOGODI who was succeeded by his brother, XXVIII DIUTLWILENG (born about 1755-1760). During his reign in 1815 according to F. Jensen (Afr. St. VI, 1947 176-79) the first white man, Coenraad Buys visited the tribe. The baHurutshe called him Moro, probably because of his salutation.

261 The first written notes on the baHurutshe the result of Rev. John.Campbells"visit to Tshwenyane in 1820 ("Travels in South Africa", second journey, London 1822, p. 221, 244). DIUTLWILENG invited Campbell to a beer party. When Sebetwane invaded the western Transvaal, he attacked the baHurutshe afterb he had destroyed the Ngwaketse settlements. DIUTLWILENG fought against him in 1823-1824, but was killed in the battle with the "Maphatana", as the Hurutshe call them, and Tshwenyane was destroyed. The Hurutshe then trekked southward and settled near Mosega (Zendelingspost 268, south of Jacobsdal), see paragraph 77, 78.

262 The next chief to succeed was the youngest brother, XXIX MOKGATLHA, born about 1760. In 1831, or a year earlier Rev. Robert Moffat was received by MOKGATLHA at Mosega. Before his death Menwe was engaged to Tsadi who was to become his great wife, and cattle had already been given to her. Consequently, MOKGATLHA had to raise seed on behalf of Menwe and did so. Tsadi's issue by MOKGALHA were the sons Lentswe and GOPANE and the daughters Keadilweand Sebokwe. However, the baHurutshe at Dinokanasey that MOKGATLHA married Tsadi to strengthen his position against his senior brother, Motlaadiile, and that Tsadi's children must be regarded as his own. This version would make the tribe at Dinokana senior to those_of GOPANE and Lentswe, as was in fact officialiy assumed for a long time. Other facts also seem to speak in favour of the senior rank of the baHurutshe of Lentswe and GOPANE. Although Menwe died before he could marry his great wife Tsadi, he had married Mosetse as an inferior wife. By her he had the following sons:

- a. Sethunye (first) m
- b. Motsumi m
- c. Leotwane m
- d. Phupayamodimo m

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263 When Mzilikazi went to Mosega, MOKGATLHA and his followers, in about 1831, fled to the south, to Modimong in the Tlhaping country near Taungs and the Harts River, where the Hurutshe are said to have lived a long time before coming to Tshwenyane. The "Short history of the Native tribes of the Transvaal 11" (Pretoria. 1905 p.12) states that a few Hurutshe remained at Mosega under their head Ramesega Setshele. According to a note in the N.A.D. Ethnologist's files they fled to Maamuse, now Schweizer Reneke. Kotlaadiile who remained behind drew attention of a neighboring Korana tribe (baKgothu) to the numerous cattle of the retreating Hurutshe section. But MOKGATLHA had been warned of the impending attack and so the Korana were beaten off with great losses and their heir apparent, Teteme, fell by the hand of XXXII SEBOGODI, whose seboko (praises) of the occasion is given in translation by F. Jensen "Das Ihldenliedder Betschuanen" (Afrikanischer Heimatkalender, 1933 p.70), cf. paras. 83, 84. In his paper F. Jensen (Afr. St. VI, 1947) says the following: "MOKGATLHA nominated Lentswe as the rightful chief. Motlaadiile objected and after a quarrel, MOKGATLHA left Motlaadiile at Modimong and between 1840 and 1845 went to a place called Kolosi (Bokkraal, near Ventersdorp). At Kolosi Lentswe presuming on his chieftainship, ill-treated MOILWA and another split took place. MOILWA returned to the land of his forefathers and settled at Rabogadi (near Wilgeboomsprui 278, halfway between Zeerust and Groot Marico) for a short period and then went to live at Dinokana at the foot of the hill Powe. After a quarrel with MOKGATLHA, Lentswe lived with the Barolong, in whose country he was soon after killed by the Boers in a cattle raid. Before his death-(between 1845 and 1850) MOKGATLHA and Motlaadiile had joined the baHurutshe under MOILWA (second).

264 XXX MOILWA, who was born about 1785, is regarded as having been a regent by the Hurutshe ba ga Gopane, and as chief by the Hurutshe of Dinokana

BAHURUTSHE BA GA GOPANE

since about 1845. His descendants, beginning with: XXXII Sebogodi (second) are dealt with below under history of the baHurutshe ba ga Moilwa, para 404. As MOILWA and his regiments had taken part in the final campaign of the Boers against Mzilikazi in 1837, General Potgieter rewarded the baHurutse with grants of land in the present Moilwa Reserve, which had previously been occupied by them. President Andries Pretorius ratified this grant "on condition that he (Moilwa) was to be loyal and obedient". The beacons of the land granted (125,589 morgen 333 sq.rds.) were subsequently defined in 1865. A portion of Dinokana was given to the London Missionary Society in 1884. MOILWA (second) became a great ally of the Boers. He died on 6th July 1875. For his wives and issue, see para. 404 under Hurutshe of Dinokana.

265 XXXI GOPANE, the younger son of Menwe's great wife, succeeded him. He was born about 1845, his regiment was Letlhware(1868). Emil Holub ("Von der Kapstadt in das Land der Maschukulumbwe" Wien 1890, Vol. I, p.125-130) says that MOILWA in his last will appointed Gopane as his heir, though he had sons of his own. Holub had already met Gopane in 1873, among the Ngwaketse at Mosaneng. In 1876 he visited him at Dinokana where he was the chief of about 15,000 baHurutshe. Holub says that he was not as active a ruler as MOILWA, but that he had a better character and was more prudent than MOILWA's sons. Soon after GOPANE had assumed his chieftainship, his relatives attempted to harm him with the Transvaal Government, though without success. They were successful with the English in 1878 after the annexation, for Sir Theophilus Shepstone directed that MOILWA's grandson Ikalafeng, (see history of the baHulutshe ba ga Moilwa of Dinokana) was to rule at Dinokana, whilst GOPANE was to leave Dinokana and receive the northern half of the Moilwa Reserve, where he settled in the valley of the Maanwan stream. Holub says that the best sub-chiefs and the men of better character, were among GOPANE's followers. The majority of the Christians were also with them. The strangers who had joined the Hurutshe from time to time remained at Dinokana and only those of pure Hurutshe descent went to Maanwane.

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266 During the reign of GOPANE, in 1882, Ikalafeng had built small fortifications around Dinokana and prepared for a war against the Boers. The Boers however, occupied the town without firing a single shot, and the Hurutshe of the reserve were fined a large number of cattle. (For particulars, see history of Hurutshe at Dinokana para. 410). When the annexation of British Bechuanaland took place in 1885, the Hurutshe of GOPANE earned much money from transport services for the Warren expedition.

267 During the reign of chief Gopane, a certain Sediakgotle quarreled with him and left for Pampierstad (motse wa ga Lekwalo) in the Reserve. It is mostly people of the second clan (cf. Sect. 10) who live at Pampierstad, and are still subject to chief Gopane, the grandfather of Sediakgotle was XXVII SEBOGODI and his father was Motlaadiile. Motlaadiile had the following wives and sons:

1 Mmatshukudu, great wife
a Tshukudu

2 Nkgabe
a Lekwalo, Pampier m
b Sediakgotle m

Mangope
a Gopanyane m
b Rramokgosi, Ntshwa m

268 As the section at Pampierstad is subject to chief Gopane, the boys and girls are sent to Gopanestad for the initiation ceremonies, cases go on appeal to chief Gopane, and he gives the sign for ploughing, reaping and rating of first fruits. At Pampierstad there is a school for about 122 children and a church of the Hermannsburg Lutheran Mission with about 400 members. The present headman is Sediakgotle.

269 GOPANE had the following wives and issue:

1 Seboletswe, great wife, daughter of chief Sebogodi Moilwa
a Gobusamang m died in infancy

BAHURUTSHE BA GA GOPANE

2 Popinyane, substitute wife (seantlo) for the first hut, who is a daughter of the elder sister of 17 Gasegoilwe.

b Kgang m (lives at Yitkleigat)

3 Mrnagwe-Jairus Mosetse member of the Mokgatlha clan at Dinokana

a Ntlatsang m died in youth.

b Setshoso f

c Masetlogane f

d JAIRUS YANJO m

e Theth butswane f

f TOM GOPANE m died after 1940

Dikeledi, daughter of Hurutshe sub-chief

Mathola

a SETHUNYE ISRAEL m died about 1942

b Mamabele f

c Matoisi f

d Motsumi m alive

5 Mampela, member of the Mokgatlha clan of the tribe

a Keadidi f

6 Tshekewaletswe, a sister of Dikeledi

a Mogapi m

b Mogapinyane Christoph m

c Seepapitso m

7 Seboko, a member of the Ditibana clan of the tribe

a Bogatsu m died in youth

XXXI GOPANE died on 26th September 1904. See also paragraph 81.

270 After GOPANE's death XXXII TOM MOKGATLHE succeeded at Gopanestad. The informants say that he was merely a regent. TOM was born in about 1854 and opinions differ as to whose son he was. The Hurutshe ba ga Gopane say he was the son of Sethunye, whilst the Hurutshe ba ga Lentswe say Sethunye raised up seed for Lentswe who was GOPANE's elder brother TOM MOKGATLHE died in 1907.

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271 TOM MOKGATLHE was succeeded by his younger brother XXXIII RAMPEILE SAMUEL, who was born in about 1858.

272 In 1919 RAMPEILE was succeeded by XXXIV KGAJE DAVID MENWE, eldest son of Lentswe's eldest son David Rrakgaje. He was born in 1886 and had only ruled for half a year when he died on 18th September 1919.

273 Until his death on 19th October 1920 RAMPEILE was again regent for JAIRUS, and for one or two years after the tribe had no ruler; the tribal affairs were administered by the sub-chief Sulenyane.

274 In 1921 XXXV JAIRUS YANJO became chief. As Mpolokang, KGAJE's brother in the third hut, also claimed the chieftainship, the tribe was split. Although the Government tried to force Mpolokang aid his followers to remain with the tribe they left and settled at Mosane (Witkleigat 273). This seceding section was called Ramolongwana after the man whose son Sethunye raised up seed for Lentswe. JAIRUS was born in 1896. He had the following wives and issue:

1 Mogonono Mothwagae, daughter of sub-chief at Dinokana married according to Christian rites.

a ALFRED GOPANE	m
b Isaak	m

2 Dabora Modisi, a member of the tribe, married according to Native custom.

a Motlagomang	f
b Motsatsi	m alive
c Motlhagodi	f
d Jakob	m alive
e Maburu	m twin
f Mantshesane	f twin
g Rrakorong	m alive

3 Itogele Diutlwileng, member of the royal family of the tribe.

a Morupisi	f
b Motlaadiile	m alive

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4 Tatolo, member of the tribe, daughter of Maleka
a Menwe m alive

All the widows of JAIRUS are still alive
and are being provided for by the present chief.
XXXV JAIRUS died on 1st June 1934.

275 The heir to the chieftainship was still a minor
when his father died, and his uncle XXXVI TOM
GOPANE, born in 1901, became regent on 2nd August
1934. He ruled up to 1938 when the heir ALFRED
GOPANE completed his schooling at Tigerkloof.

276 For particulars about the present chief,
XXXVII ALFRED NTLATSANG JAIRUS
GOPANE, see paragraph 240. He married Tsholofelo,
a member of the Mokgattha clan of the tribe according
to Christian rites. She had the following issue:

a Seboletswe	f born 1938
b Menwe	m died in infancy
c Baleseng Kingsly	m born 1943
e Jairus Yanjo	m born 1949
f Dikeledi	f born 1950.

9 Regiments:

277

Regiment	Leader	Initiated at
	?	? 1833-1836
Maretlwa	SEBOGODI	? 1835
Malosatau	Lentswe or Mopulana	
Magatakgomo	Mokgattha	? 1836-1837
Maakakgang	Rramatu	? 1852
Maakapula	Gareolwele	? 1854
Mankwe	Sekuruswane	1858 Dinokana
Magwaiwa	Lokwalo (Monnaamere under Ikalafeng)	1866 Dinokana
Matlhwale I	GOPANE (and IKALAFENG)	1869 Dinokana
Maabantwa	Dikolobe Malebelele	1874 Dinokana
Malwelamotse	Rampeile	1878 Dinokana
Maosi		
not a name, means women's regiment		
Maganelwa I	Selobane	1885 Maanwane
Masole	Pitso	1888 Maanwane

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Regiment	Leader	Initiated at
Matsaakgang I Maosi (women's regiment)?	Mmutlana	1892 Maanwane
Maakantwa	Mwabi	1901 Maanwane
Mafitlhakgosi	Kgaje(and JAIRUS GOPANE)	1905 Maanwane (chief Rampeile)
Maakakgang Mofolosa (women's regiment)	Labius Menwe	1908 Maanwane
Maakathata	Mokgatlhe(Tom Gopane)	1911 Maanwane
Maratakgori	Piet (died during the ceremonies) Mogapinyane Gopane	1916 Maanwane
Mmaboswa I	Sepapitso	1919 Maanwane
Mmaboswa II	had no leader, the two regiments joined	1923 Maanwane
Mapega	Suping	1925 Maanwane
Maswela	Pitora (Petrus) Sebogodi (ALFRED NTLATSANG)	1929 Maanwane
Matlhwane II	Isaak Gopane (chief's brother)	1934 Maanwane
Matlhatlhojwa	Rankgotomane Sebogodi	1937 Maanwane
Matlotlakgosi	Sethunyane (Petrus' family)	1939 Maanwane
Maatsaakgang	Jacob Gopane	1947 Maanwane
		1950 Maanwane

278 When the heir succeeds to the chieftainship

he must resign as leader of his regiment, and another takes his place. The regiment Matlhatlhojwa (1939) was inspected by a European medical doctor.

Regiments may be summoned for work by the chief. Only the leader of a regiment may excuse a man from his duty to do public work and may also punish a man for dereliction of duty. Women's regiments do not do any public work. In the regiment last on the list were some members from the baTlokwa ba ga Bogatsu (Rustenburg district). The initiates pay a fee to go out for the first hunt called kilo.

10 Political Organization:

279 The tribe is composed of the following clans (dikgoro):

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Kgoro (clan) and Makgotla (sub-clan)	Kgosana(head)	Seano (totem)
I Bakgosing	Motsumi	tshwene (baboon)
1 Maswaana		tshwene
2 Mariba		tshwene
3 Boorra Motswapong		Kwena (crocodile)
4 Senna (at Mabotsa)		tshwene
5 Dikgola (Shangaan)		---
6 MaXhosa	Xabanisa	---
(at Nkodumang near Pampierstad)		
7 BoorraRoma (at Skilpad, Griquas of Adam Kok who are older inhabitants in this part of the country than the tribe)		
II Serame	Diedrik Sebogodi, acting head for Piet Sebogodi	tshwene
1 Mogakabe		tshwene
2 Boorra Selo (at Pampierstad)		tshwene
3 Mong (at Papierstad)		kgabo (blue monkey)
4 BoorraThekiso		tshwene
5 Makgonya (at Pampierstad)		kwena
6 BooMokgalo		thswene
7 Madibana		kolobe (pig) and phofu (eland)
8 Moletsane		kolobe
9 BoorraNtle		tshwene
10 MaXhosa (at Pampirstad)		---
III Maaweu	Malcome Diutlwileng	tshwene
1 Mapono		kolobe
2 Madibana		phofu

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	3 Kubu		phofu
	4 Motang		kwena
	5 MaXhosa		---
	6 Leteane		tshipi (iron)
IV	Puane	Johannes Mokgatlhe	tshwene
	1 Puanyane		tshwene
	2 Ditlwana		tshwene
	3 Molokwane		tshwene
	4 Phelwaneng		tshwene
	5 baPuane		noko (poroupine)
	6 baKwena		kwena
	7 baKgatl		kgabo
	8 baKgatl ba ga Mmanaana		kgabo
	9 BoorraMolele		kubu (hippo)
	10 Madibana		kolobe
	11 Moraba		noga (snake)
V	Ditshoka	acting head Harry Mokgatlha for Tloman	tshwene
	1 Motswiri		tshwene
	2 baKgatl		kgabo
	3 baTlokwa (ba ga Bogatsu)		thakadu (antbear)
	4 ba ga Malete		nare (buffalo)
VI	Boikanyo	Mpango Motswatswa	tshwene
	1 BoorraMogopudi (at Skilpad)		tshwene tshwene
	2 Mogodi (at Skilpad)		kwena
	3 BoorraSebogo		tshwene
	4 BoorraMagano (emigrated to the Ngwaketse country for some years, but returned later)		

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5 Boorra Sebulediso
(bagatla) (at Skilpad)

kgabo

The first six clans are the royal clans.

VII Ditibane

Polasi, acting head

tshwene

1 Bootiro

tshwene

2 Boorraa Nkgotwe

tshwene

3 BoorraMolefe

tshwene

(4 Maduenyane left for Witkleigat)

VIII BooMokgatlha

Mmupi Senosi

tshwene

1 BooMonneng

tshwene

2 Masefoge

tshwene

3 Senokwane

tshwene

4 Naako

tshwene

5 BoorraMosweu

tshwene

6 BoorraMakgetla

tshwene

(Rolong boo Ratshidi)

and tshipi

7 baThageng(from baSeleka)

thaga (a bird)

8 BoorraMontsho

kwena

9 Boorra1lothupi

kwena

10 BoorraMogotsi

tshwene

11 baNogeng

noga

12 RraMoletsane

tshwene

13 ba ga Malete

nare (buffalo)

IX Matlholo

acting head Potokwane for Sefemo

tshwene

1 BoorraMautsana

tshwene

2 BoorraMogapi

tshwene

3 BoorraNye

tshwene

4 BoorraPelefu

tshwene

5 BooMasika

tshwen p

6 BoorraMasoku

kwena

7 BoorraKgomari

kgabo

8 Masika

tshwene

X Nkwe

Motselele Nani

tshwene

1 Menyatswe

tshwene

2 Mmutle

tshwene

3 Nonyane

tshwene

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4 Sesweu		kwena
XI Seane	Sebilo se'ane, tshwene acting head for Kgokong	
1 Magakgale		tshwene
2 Touta		tshwene
3 Majafa		tshwene
4 Motona		tshwene
5 Lekwape Monga la		tshwene
6 Mono		tshwene
7 Thejane		tshwene
8 Matlaopane		tshwene
9 Serumola		tshwene
XII Marwala	Samson Kakgotlho	tshwene
1 Maleka		tshwene
2 Katsana		kgabo
3 BoorraSeero		kwena
XIII Kubu	Monametsane	tshwene
1 Morakile		phofu
2 Molefe		phofu
3 Kgokong		phofu
4 BooraLekame		tlou (elephant)
5 Motlhankana		phofu
6 Pholo		phofu
7 Boorrru oswanyane		phofu
8 BoorraMotsisi		phofu (?)
XIV Mafathane	Tagane, acting head for Mokeng	kwena
1 Lesolao		thakadu
2 BoorraMata		tlou
3 BoorraMokobate		tshipi

280 The majority of the clans live at Gopanestad, those at Pampierstad, Nkodumang, Mabotsa and Skilpad are indicated in the above list. In 1880, there were 16 sub-chiefs and headmen under chief Gopane. The present sub-chief (kgosana) at Pampierstad is Sediakgotle, who is related to the chief's family. The village Skilpad, also called Khudu, is named after a headman Khudu. The present headman (kgosana) of

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the section at Skilpad is Zacharias Nosi. Another under chief Gopane is Kgosietsile Christoph Piet Moilwa at Borakalalo. This section is a branch of the baHurutshe ba ga Moilwa and is described elsewhere as a separate tribe, paragraphs 555-595.

281 Up to 1941, the Hurutshe boo Manyane under Lucas IIsngope at Motswedi were subject to chief Gopane. Chief Gopane still complains that Mangope was made independent without his consent or that of a person authorized according to tribal customs to do so. The Hurutshe boo Manyane are described in para. 132-192 as a separate tribe.

282 The chief is, independent and senior in rank to the other Hurutshe chiefs except Lucas Mangope and Pieter Thebe Suping, who are of a different branch of the Hurutshe. The rights and duties of chief Gopane might be given special mention: He controls the distribution of irrigation water. He allots land to the headmen, who distribute it to families in plots of c.12 acres. He gives permission to hold the initiation ceremonies (bogwera and bojale) after discussion in the secret council and collects the fees. He gives the word for ploughing to begin. He is the first to perform the first fruits ceremonies, which are continued by members of the tribe first by those who also have the totem tshwene, and then by phofu, kwena, kgabo and tlou. When the ploughing is done he gives leave for the castration of bulls. He likewise gives permission to fell certain trees, such as: osetlha, mokgalo (wag 'n bietjie), moologa, mokubu, which is done seasonally. He holds the rain-prayers and gives permission to the sub-chiefs to do so for their areas. Marriages, births and deaths are reported to him. The chief's fields are ploughed, weeded, and reaped by the tribe. The headmen occasionally send gifts (sehuta) to the chief to honor him.

283 The men next in rank to the chief and competent to deputise for him in his absence are Motsumi, who is absent from time to time, Mogapi and Mogapinyane, sons of the chief's grandfather, Gopane, i.e. paternal uncles.

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284 The chief's council is presided over by a ntona, through whom matters are brought to the chief and he must organize meetings and acts as messenger in important matters. The present ntona, who was elected at a public meeting, is Dikwetla Moroweng. The chief also has a secretary, who happens to be his brother-in-law. His personal servant (kalaya kgosi) is a member of his regiment and is rewarded with occasional gifts.

285 The institution of a secret family council (khuduthamaga or pitso ya ditlhogo) for the preliminary discussion of difficult matters still functions. Its members are chief's uncles, the sub-chiefs if necessary, and all clan heads, but not the chief's brothers. The resolutions of the chief and council are brought before a public meeting (pitso), where they may be further discussed. Sudden decisions, as in the case of war in olden times, and the proclamation of the initiation ceremonies are made in an early morning secret meeting (letsholo) outside the village to which all initiated men are summoned in connection with a hunt. Cases are discussed in the kgotla of a clan head and if the importance of the matter warrants or if the parties are not satisfied, they are taken to the chief and his public council (lekgotla). The members of the chief's lekgotla for lawsuits are the chief's uncles and the heads of the royal clans who are described as morwa mogolole or Boorrakgosi; they are: Motsume, Christoph Gopane, Diederik Sebogodi, Makome Dutlwileng, Johannes Mokgatlhe, Harry Mokgatlhe and Mpango Matswatswa. The composition of the council often varies as according to the nature of the cases before it. All men who happen to be present may take part in the proceedings. Women who appear must be accompanied by male relatives.

286 Generally speaking, the rank of an individual is determined by that of his clan and sub-clan, which is well known to all those who passed the initiation rites. The royal clan forms the only distinct group

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within the tribe. There are no other distinct groups determined by education, by town life or by tribal politics. The tshwene (baboon) totem still plays a part in tribal life, while other totems are as unimportant as among the tribes in the adjoining eastern districts. All with the totem tsbwene take precedence at tribal ceremonies.

287 The tribe is almost wholly monogamous, there are only a few old men with two wives. Jlarrtage cattle (bogadi) amount to 2-12 head amongst commoners and about 10 to 12 head for the chief. Seven or nine beasts are never given. Money is not accepted as the equivalent of bogadi cattle. Christians give bogadi cattle before the wedding, non-Christians often after the first child is born, but before it passes the initiation rites where it receives the rank of its father. Unless bogadi has been given before the eldest child of the marriage goes to the initiation lodge the ceremony of go apara lomipi (hanging intestinal fat of an animal round the neck of the initiate) must be performed in order to legalize his status. The preferential marriage of a great wife is still as between cross-cousins, mostly from the mother's brother's (malome) family.

288 Old people complain about the frequency of illegitimate births. If a man refuses to marry a girl he seduced, he is taken to court and the usual compensation of three beasts, payable to the girl's family is awarded.

12 Beliefs:

289 Rain prayers are held at the chief's meeting place (kgotla). An unspotted black ox is slaughtered as sacrifice to the ancestors. After the ceremony, medicine had in former times to be sprinkled on the lands and paths by young girls. Some people still use protective charms, which are buried in lands and under the walls of newly built huts.

290 For first-fruit ceremonies see paragraph 318 below.

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291 Most people still fear of witchcraft. Divining bones (ditaola) are consulted to discover a witch (moloi). The medicine for black magic can be obtained through the medicine-man (ngaka), and some witches know how to make the medicine themselves. People found guilty of witchcraft are fined as they cannot be killed as in olden days. Complaints are made about the poor knowledge of modern medicine-men as compared with those of old. Two of the local medicine-men are Shangaans. For charms see paragraphs 301, 317.

292 There are no sacred places around Gopanestad. The only sacred hill they know is Labadimu at Tshwenyane, where the god Thobega-a-phaatswa lived. Some still believe in Thobega, and pray to him for what they need. Thobega's wife was a Hurutshe woman, Mampa. Thobega and Mampa had a son Samson. The god left the people at Tshwenyane because they had fought the baKgatla ba ga Mmanaana against his advice (about 1815). Although this could have happened before the first white men came, it is now said that Thobega was afraid of white people.

293 There still are stone-piles (sefikantswe) of ancient origin in the Reserve on which in olden times passers-by threw stones to propitiate the mountain spirits. One of them is on the Bosuko Hill at Tlomeso near Skilpad and Madikana.

294 There is a strong general belief in giant watersnakes (Gogela) among all the Hurutshe tribes. The largest and most dangerous one is at Tshwenyane (paragraph 494, the Hurutshe ba ga Moilwa of Leeuwfontein). Another one lives in the sources (Sekhutlo) of Dinokana (paragraph 441, baHurutshe ba ga Moilwa at Dinokana). The water snake, of the tribe under discussion here, is said to live in a well near an Indian store beyond Skilpad on the road to Lobatsi. They have several stories to prove the existence of the water snake. The names of girls, are given who are said to have been drawn into the water by the eyes of the snake and drowned or turned dumb.

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13 Churches and schools:

295 Livingstone established his first mission station at Mabotsa on the Maanwane stream in 1843. Part of the walls of his house still stand and there is a memorial stone. Although the missionaries of the London Mission Society had to leave the country of the Boers for political reasons in 1852, there has been a small congregation (about 80 members) of the London Missionary Society and a Native minister since 1884.

296 The Hermannsburg Lutheran-Mission established a station at Maanwane in 1880, after the tribe had settled there. Its outstations are at Witkleigat, Motswedi and Lobatleng. The community has about 3,000 members.

297 In 1913-1914 the Methodist Church of South Africa started a small congregation, which now numbers about 50 members. There is a church building, which is visited regularly by a Native Minister from Moswane. The Anglican Church has a congregation of about 30 members. The independent Native churches are not of any importance at Gopanestad, where only the Zionists have a very small group of adherents.

298 The school at Gopanestad has 7 teachers, one agricultural instructor and about 390 pupils. There is also a small private school for beginners with one teacher and about 20 pupils. At Pampierstad there is one school, with two teachers and about 100 pupils. The children of Borakalalo attend the school at Motswedi.

14 Mode of settlement:

299 The tribe is concentrated at Gopanestad (Maanwane), and there are few outpost villages; of these Mabotsa and Khudu (Skilpad) almost adjoin Gopanestad, whilst Pampierstad and Nkodumang are about 10 miles further north. Up to about 1920 Gopanestad itself was densely populated, one courtyard adjoining the other with only occasional narrow passages in between. After the baHurutshe ba ga Lentswe had departed, open spaces were left, which grew in extent as people

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came to prefer to live in privacy. Every sub-clan (makgotla) has its separate settlement area, but the sub-divisions (makgotla) of a clan (kgoro) do not live in the same ward.

300 The majority of the huts are circular, but there is a tendency to build rectangular huts with thatched roofs. Some houses have been built in European style with four to six rooms and corrugated iron roofs. Rectangular huts are usually divided in two or three rooms, which serve as living and bed-rooms for the parents. In addition to the square hut there are usually one or two round huts which serve as kitchen, storeroom or bedroom for the children or elderly relatives. The roofs of the round huts are supported by the customary centre-pole (pinagare). Some old round huts have built-in shelves (digareteng). Some of the one-room square huts only have a door in front and at the back, and bricked-in windows with a small aperture at the top. Only sun-dried bricks are used.

301 Each rectangular hut has a small front yard. At the back, the outbuildings are grouped around a court-yard (lolwapa or lelapana), enclosed by a mud wall three to four foot high. In some cases the walls of the huts and yards are painted in bands, stripes and various patterns in clay pigments of different colours such as red, yellow, white and slate blue. The floor pattern of the yards is worked in a mixture of clay and cattle dung. About fifty years ago the interior walls of huts were decorated with paintings of various animals, trees and designs. There is usually an open fireplace (leiso) in the backyard. Many homesteads have a second private courtyard (leiso) for the fireplace, the chickens and the large clay and iron pots. These yards, as well as some of the kitchen gardens, are surrounded by a high fence of thorn bushes. Homesteads are still protected by charms, mothao for the huts and, pegs buried in the yard (bapole). Large granaries are built inside the storage huts. I saw no granaries outside the huts.

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302 In olden times cattle kraals in the villages were mainly build of stone, nowadays poles and bushes are used. These kraals are only for the cattle kept at the village, as most of the stock is at cattle posts and on Trust farms. There the cattle kraals are built of strong poles, while a small round hut accommodates the herdboys. In spite of the scarcity of wood, there is a general aversion to stone kraals, although these would be much more permanent.

303 The meeting place (kgotla) for the elders of each family-group or for the chief's council is a semicircular palisade with a fireplace in the middle. The chief's meeting places are a semi-circle, 50 yards in diameter, and for rainy or cold weather, a smaller one with a small hut.

15 Material culture:

304 On the whole, the people seem to possess only the most essential European furniture, such as tables, chairs, beds and cupboards. A few European household utensils and three-legged iron pots (pitsa) are obtainable from the local stores. Sewing machines and bicycles may be found in the huts of many families.

305 They make the traditional Tswana household utensils for their own use: very large clay pots (nkgo and tsaga) for beer, large pots (nkgwana) for water which are frequently replaced by European buckets and 4 gallon tins, cooking pots (pitsa and pitsana), clay bowls for meat (mothuba-tlhogo), serving dishes (potowane), small pots (pitsanyana), mortars (kika) and pestles (motshe), beer strainers of grass (motlhotlho), grass-mats for sleeping and sitting (legogo) -- women often sit on goatskins -, conical grain-baskets (tlatlana), winnowing baskets (loselo), baskets made from mosetlha, large (mogopo) and small (mogotswana) wooden dishes for porridge, spoons of various sizes (leswana), some wooden containers (meruba) for milk, different types of calabashes such as mugs for drinking beer (phafa, phafana), dippers (sego), calabash bowls for sour milk (lekuka), and calabash flasks (segwana). Some grinders

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(lolwala) and grinding stones (lefudu) are also used. Certain families are expert makers of some of the items mentioned which they make for sale or barter.

306 The tribe possessed the following agricultural implements (agricultural census of 1950):

Ploughs (one-furrow)	320
Ploughs (two furrow)	83
Harrows	13
Wagons	83
Carts	26
Sledges	113.

16 Tribal marks and dress

307 There are no tribal marks and on recollection of them in the past. The scars frequently seen on their temples are the marks of blood-letting and other medical treatment.

308 Everybody wears European clothes, the men trousers and shirts, the women dresses of blueprint or blouses and skirts. Clothing are usually tattered and threadbare. Men wear old hats and caps and the women headcloths. Herdboys and some men have homemade straw hats (segofani). Some old men wear traditional fur caps (kuane), which are also the ensignia of medicine-men. Some people wear shoes, but the majority of men wear sandals made from old moto tyres or traditional leather sandals (rampeitshane or ditlhaku), whilst women go barefoot when they have no shoes. "Best" clothes, hats and shoes are kept for Sundays and special occasions. School children have to wear European clothes, but small children and initiates before and after the ceremonies, wear traditional dress.

309 For boys the traditional dress (tshega) is a triangular loin cloth of goat or duiker skin with a girdle round the hips and the lower tip passing backwards between the legs. Small girls wear a girdle with an apron of strings (makgabe). Before the initiation ceremonies girls now wear a plain coloured loincloth. After-the initiation ceremonies marriage-

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able girls (makabe) wear an apron of strings in front and a long sheepskin behind and around the hips (motlokolo). Their hair is cropped short and shaved away to leave a patch on top, around which a ring of black ointment is smeared.

310 Initiated youths wear many beads on neck and arms. Adults do not wear many ornaments, apart from bracelets (copper rings for men), and earrings for men and women. Children and old people sometimes wear strips of skin round their necks, on arms and legs below the knee but these are protective charms (dipheku). Babies are carried in babyslings (thari) made of goat skin.

17 Cattle and pastoralism:

311 In the Reserve the tribe has ample grazing land, although the veld seems to be poor and overstocked. Individual ownership of cattle is indicated by ear-marks as among other Tswana tribes. The tribal ownership mark is a registered number burnt on to a hind quarters.

312 The cattle are Afrikander and a cross between Afrikander and Native cattle. Pure-bred bulls are made available by the Trust at bull camps in the reserve. Some men have bought pure-bred bulls. The agricultural census of September 1950 recorded for this tribe

6,665 head of cattle (3,434 cows, 683 calves
under one year, 110 bulls, 2,438 Oxen),
3,401 goats,
1,024 sheep,
204 donkeys,
11 horses,
8 mules, equivalent to
7,227 cattle units.

In 1951, the stock inspector inoculated 7,179 head of cattle 1,629 sheep and 5,830 goats of the tribe at Gopanestad, Pampierstad and at the bull camp. The available figures are not accurate enough to determine the extent of overstocking.

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313 Water for the cattle is provided by boreholes, one each at a bull-camp, at Lokabeng, at Momeno and at Motlhakeng.

314 The main cattle diseases, as in the other tribal areas of the district: black quarter (tsorotswane), anthrax (lebeta), paratyphoid (lesebeta), bile (santlhoko), foot and mouth disease (tlhokgwana) in the case of goats and sheep as well as a disease of goat kids (seme).

315 Milk is consumed by people who live near cattle posts. Women are not allowed to enter the cattle kraals nor to milk the cows. The custom of leaving 1 to 3 head of cattle (mafisa) with friends or poor relatives is still followed. The calves of such animals remain the property of the owner.

18 Agriculture:

316 The lands belonging to an individual household vary in extent from about 12 to 30 acres. When a new household is set up, about 12 acres are allotted to the family, but additional land may be obtained later on. At the present rate of production arable land does not appear to be inadequate in the reserve. The lands of one family are sometimes in different localities.

317 It is the men's task to plough after the first rains. The women and children do the weeding, cropwatching and harvesting. Some of the men also help in these tasks. Many lands are still protected against theft by charms. Sticks are buried in the lands to act as charms against birds, locusts and hail. In the ploughing season and for some time after certain trees, e.g. mokgalo, mosetlha, moologa, mokubu, may not be cut before the chief gives permission to do so, lest hail storms result.

318 Before the first-fruits and crops of the new season may be eaten, the ceremony of the first-fruits (go loma thotse) must be performed at the chief's place, first by the chief himself and then by the

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others according to hereditary rank. The order of rank is as follows: firstly all those having the totem tshwene (baboon) in order of clans (dikgoro), then those with the old Hurutshe totem phofu, kwena (crocodile), phuti (duiker) of the Ngwato, the Ngwaketse (totem kwena), and the Kgatla kgabo (monkey); then those who have other totems. Nearly all the Hurutshe tribes observe the custom but because of Christianity some deny that they do. There is no memory of any connection in olden times of war-dances and new sacred fires for distribution according to rank, with this ceremony as is the case with the North Sotho. It is still the custom for husband and great wife to cohabit during the night following. Should either of them have been absent from the village at the time of the ceremony, he or she must undergo ritual purification, especially if one of them has been unfaithful. See also paragraph 542.

319 Kaffircorn is preferred to maize. Crops are mainly stored in bags, and also in granaries. The agricultural census of 1950 recorded the following figures which are however too low:

Wheat	19 bags on	20 morgen
Kaffiroorn	2,226 bags on	1,745 morgen
Maize	184 bags on	78 morgen
Beans	44 bags on	12 morgen.

320 The principal crops are:

Kaffircorn (mabele) varieties: Tshabatsie, mantsakane, sebethanie (variety which came from Bethanie, baKwena ba Mogopa), segaolane, manotse, mamafosa, mamokobokwa, mokwere, saasaa and Rondekop;
 white maize (mmidi);
 beans (dinawa) varieties: gopolanare, mokinganto; tshilwana, ditlodi (green and black Chinese peas, planted separately), and ditloo (jugo-beans) which they grow more than other tribes;
 pumpkins (lephutshe), melons (legapu) and a fruit between a pumpkin and a melon, called lowane and makatane, which when cut in pieces can be dried for the winter; and

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fruit (140 citrus trees and about 250 other fruit trees) and potatoes.

Women and children collect various wild greens (lerothwe, leswe, monyaku, motukwi or sethuku, phare, thepe, letlhang, mamasate, serame, mothomotsane and modujana).

during and after the rainy season, especially near water.

19 Economics:

321 The majority of the young men and girls go out to work for some years in the towns or mines on the Rand and at Kimberley. Some of the young and some elderly people also work on the neighbouring farms in the district. The average tribes-man cannot be regarded as poor. This tribe has the highest rate of stock owned per capita in the district, viz. 181 cattle units per 100 of population, but this is probably even higher because not all cattle (about 10-15%) were reported for the agricultural census of 1950. Except in very dry years the people have all they need in crops, money and stock. It seems that they require less cash than the tribes living nearer to the European centres.

322 There is one European and one Indian store in the village. There are also some Native craftsmen: two shoemakers, two blacksmiths, several carpenters and several bricklayers. The craft of working and sewing skins is dying out.

20 Health:

323 There is a clinic with one nurse, visited once a week by the district surgeon. There are only few cases of tuberculosis, about 5 per year. In 1950 there were 7 cases of pneumonia. Occasional cases of dysentery occurred. Many people suffer from tapeworm and other worms. Mothers bring their babies to the clinic to be treated for diarrhoea, eye troubles and colds. Whooping-cough is very rare. Syphilis (matsabane) occurs. Drinking water is drawn from a bore-hole by a hand pump and from holes dug in the bed of the Maanwane spruit. Other boreholes are mainly for stock.

BAHURUTSHE BA GA GOPANE

21 Sources:

324 The above material was collected in February 1950 and in March 1951 at the chief's place. Informants were the chief, his uncles and some old men.

BAHURUTSHE BA GA LENTSWE

1 District :

325 Marico, Transvaal.

2 Name of tribe and totem:

326 baHurutshe ba ga Lentswe, totem: Tshwene (baboon). This tribe is No. 32-66 in "A preliminary Survey of the Bantu tribes in South Africa" by N .J. van Warmelo.

3 Chief:

327 EDWARD RAMOKOPANE KELER.AMANG LENTSWE,. born 23rd August 1922, regiment: Maganagoutlwa. Appointed chief by the government on 3rd August 1949, with civil and criminal jurisdiction. Residence: Mosane, P.O. Witkleigat. He is a member of the Methodist Church of South Africa. After attending the local school he was at the Trafalgar School, Cape Town, from 1941 to 1943,and speaks English and Afrikaans.

4 Language:

328 Hurutshe dialect of Setswana.

5 Land and strength of population:

329 The tribe owns portions B and remaining extent, 1974 morgen 295 sq.rds., of the farm Witkleigat 273 while portions 1-5, 4,014 morgen 200 sq.rds.are jointly owned by one Moagi and others. Including Trust farms the tribe has c.24,880 morgen at its disposal.

330 The farm Witkleigat 273 is situated on the Bechuanaland border and the Ngotwane River in the northern part of the district, c.50 miles by road north-west of Zeerust. The road from Zeerust to Ramoutsa (Bech. Prot.) passes through Mosane. Mosane means yellow sandstone. Towards the border there are two hills on the farm, called Ditampana. Along the border there is a range in the Bechuanaland Protectorate. The three most prominent hills are seen from the tribal farm, and are called Manyelanong,Ootse,and Sengoma as seen from south to north.

BAHURUTSHE BA GA LENTSWE

Two hills of the Rand van Tweefontein stand out, Kolobegatse at its western end and Montsho east of it.

331 In the southern part of the tribal farm is a tributary of the Ngotwane River, called -Ditshilo. Some place names on Trust farms which are used by the tribe, are: Ditshephe (on Kalkpan), Moratwe (arable land on Buitenkuil), Sengoma (grazing on Bui tenkuil), and goRamoro (grazing on Witkleigat).

332 The altitude of Witkleigat is 3,500 ft., but it drops along the Ngotwane River. The average annual rainfall in the neighbourhood was 18.88 in. on 42 days, 5 miles south on Rietpan 270 (st.no. 1251) measured for 24 years before 1935, and 19.20 in. on 33 days, 5 miles north-east on Grootfontein 329 (st.no. 1265) measured 4-6 years before 1935. The vegetation is typical bushveld .vegetation, with very poor grass.

333 The tribe is the third largest in the district. The population census of 1946 gives 1,934 persons (840 males, 1,094 females) on tribally owned land, 91 persons (51 males, 40 females) on Native privately-owned land, and 116 persons (51 males, 65 females) on the Trust portion of Witkleigat. Only three of these 2141 persons were not Tswana. With the natural increase, the population was probably c.2,300 in 1950, excluding the workers on European farms in the district and workers who are absent from the district.

I estimate the total tribal population at between 2,900 and 3,100. In December 1950, 1,469 taxpayers were registered under chief Lentswe. The density of population on the tribal farm is 323 persons per sq. mile. Because of this congestion the tribe makes more use of Trust farms than do other tribes.

6 Migrations and affinities of tribe:

334 Migrations are the same as of the other Hurutshe tribes (cf. para. 249). After they had settled in the northern half of the Moilwa Reserve in 1880, they left the baHurutshe ba ga Gopane in 1921-2 and settled at Mosane (Witkleigat 273). Some families

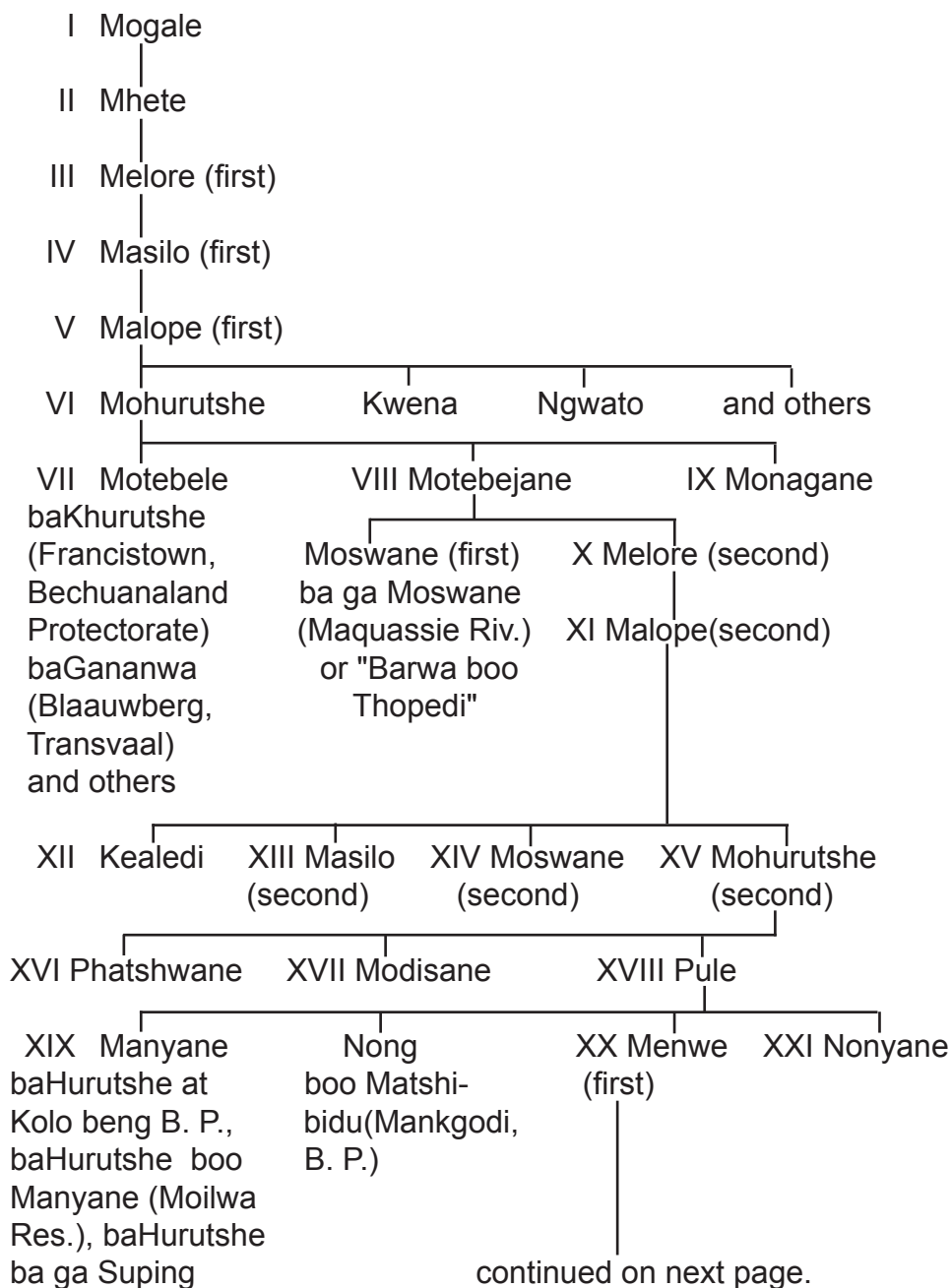
BAHURUTSHE BA GA LENTSWE

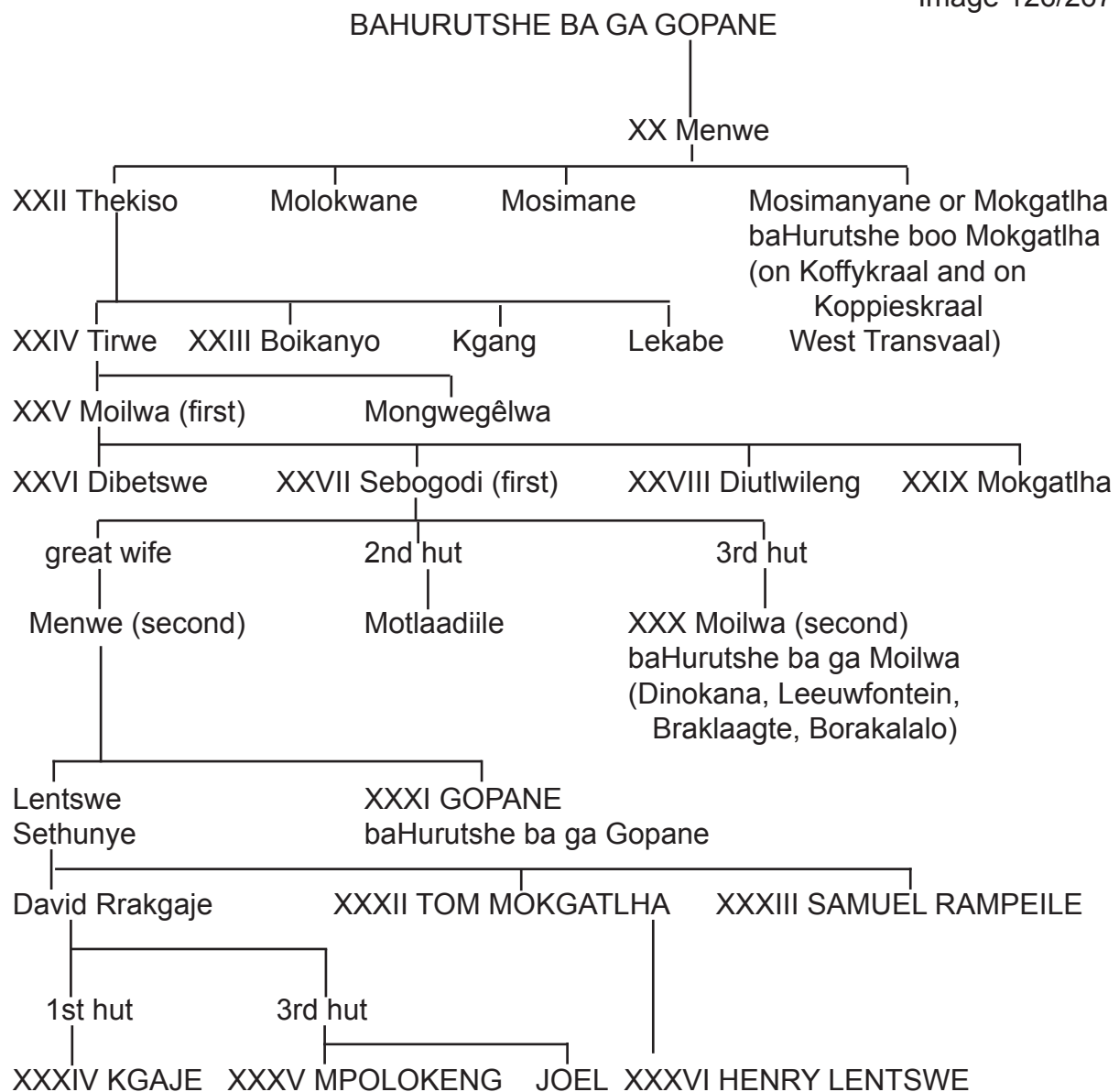
recently returned to the Reserve to be able to get arable land.

335 The tribe is closely related to the baHurutshe ba ga Gopane, who in turn are of the same Hurutshe group as the baHurutshe ba ga Moilwa at Dinokana, at Leeuwfontein, at Braklaagte and at Borakalalo. It is not possible to decide which tribe is of higher rank the Hurutshe ba ga Gopane or the tribe now under discussion.

7 Skeleton genealogy of chiefs:

336





8 History and genealogies of chiefs :

337 For the first Hurutshe chiefs see paragraphs 42-67, 76. For the chiefs who lived from about 1700 onwards (XX MENWE to LENTSWE) see the history of the baHurutshe ba ga Gopane, paragraphs 253-266. The following serves merely as a resume:

338 XXVII SEBOGODI had a son Menwe by his great wife another son Motlaadiile by the second wife, and

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a son XXX MOILWA (second) by the third wife, Merenyana. As Menwe (second) had predeceased his father SEBOGODI, the latter's brothers XXVIII DIUTLWILENG (about 1815 to 1823-1824) and XXIX MOKGATLHA (1824 to about 1845), and Menwe's younger brother XXX MOILWA (second) (about 1845 to 1875) acted as regents, although the baHurutshe ba ga Moilwa look upon the latter as having been their chief. Menwe had been betrothed to Tsadi, who was to have become his great wife, and some cattle had actually been given for her. After Menwe's death, MOKGATLHA raised up seed for Menwe, and Tsadi had the following issue: Lentswe and GOPANE (sons) and Keadilwe and Sebokwe (daughters). MOKGATLHA nominated Lentswe as the rightful chief. There was a quarrel about the succession between Motlaadiile and MOKGATLHA and as a result the followers of MOKGATLHA left for Kolosie (Bokkraal, Ventersdorp district) between 1840 and 1845. A further split took place between MOKGATLHA and Lentswe who went to live among the baRolong, where he was soon after (in about 1845) killed by the Boers in a cattle raid.

339 Lentswe was born about 1820, his regiment was Magatakomo (after 1837?). He was to have married one Motshabi as his great wife, but died prematurely. Sethunye (first) raised up seed for Lentswe by Motshabi who bore the following issue:

a Letlhoo	f
b Rrakgaj e David	m
c MOKGATLHA TOM	m
d RAMPEILE SAMUEL	m
e Kgalagatsane	f
f Sefako	f

There is some doubt wh Sethunye's issue should be regarded as that of Lentswe, since my informants said that Sethunye gave the bogadi for Motshabi out of his own kraal.

340 To identify Sethunye (first), we must go back to Mosetse, the second wife of Menwe(second)although it is not certain whether she was married to him before he died. After his death another Menwe, also

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called Ramolongwane married her and she had the following issue:

a Sethunye	m
b Mokgatlhe	m
c Motsumi	m
d Leowane	m
e Thupayamodimo	m

341 After XXIX MOKGATLHA's death between 1845 or 1850, XXX MOILWA, the son of XXVII SEBOGODI, became chief. In his time the baHurutshe were granted the Moilwa Reserve, the boundaries of which were defined in 1865. MOILWA was a faithful ally of the Boers. The descendants of MOILWA are described in the history of the baHurutshe ba ga Moilwa of Dinokana (paragraph 404). In his last will MOILWA appointed GOPANE as the heir to the chieftainship. MOILWA died in 1875.

342 XXXI GOPANE, born about 1845, now succeeded. When he had ruled for four or five years, MOILWA's relatives claimed the chieftainship for MOILWA's son Sebogodi. The British Government however, supported Sebogodi, and the tribe split, GOPANE and his followers settling at Maanwane, (see History of the baHurutehe ba ga Gopane) . When GOPANE died in 1904, the heir to the chieftainship was still a minor and his regents were descendants of Lentswe.

343 XXXII TOM MOKGATLHE succeeded as regent from 1904 to 1907. He was born in about 1854, his regiment was Maabantwa (1872). He had the following wives and issue:

1 Moloi, a member of the tribe

a Keitirang	m
b Marame	f

2 Pulane, married according to Christian rites

a Silas Nkwenyane	m
b Lesang	m
c Mokhutshwane	f married a member of tribe
d HENRY LENTSWE	

TOM MOKGATLHE died in 1907.

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344 MOKGATLHA was succeeded by his younger brother XXXIII SAMUEL RAMPEILE, who was born about 1858. In his time (1907-1919) the descendants of Lentswe wanted the eldest son of Rrakgaje to become chief, as two of Rrakgaje's brothers had been regents.

345 XXXIV KGAJE (born 1886, regiment: Mafitlhakgosi) on his succession in 1919 was regarded as the chief by his tribe, but only as regent by the followers of GOPANE. It is difficult to say which of the two sections is right in regard to his status. It is not certain who the true heir is, but to my mind the claims of the ba ga Lentwe are the weaker. (See paragraph 339)

346 The tribesmen regard Rrakgaje as a son of Lentswe, on the grounds that Sethunye raised up seed for the latter (see paragraphs 339, 340) Rrakgaje was born in about 1850-1851. He had the following wives and issue:

1 Makgaje, great wife, daughter of a baPhiring chief (Mabaalstad)

- | | |
|-----------------|------------------------------------|
| a KGAJE | m |
| b Selwe | f married by a member of the tribe |
| c Ikalafeng | m died in 1918 |
| d Ntholeng | f married a member of the tribe |
| e Mmamathekethe | f married a member of the |

2 Mmakefithile Thokwe, a member of the tribe

- | | |
|--------------|---------------------------------|
| a Kefitlhile | m died in youth |
| b Motshidisi | f married a member of the tribe |
| c Samenyane | f married a member of the tribe |
| d Matsha | f married a member of the tribe |

3 Ditshang Matumediso, a moRolong from Mafeking

- | | |
|-------------------|---|
| a Mosile | m |
| b MPOLOKANG | m |
| c Motshabi | f married a headman of the baRolong |
| d Joel Keitumetse | m born 1904 at Mafeking, father unknown |

Rrakgaje died in 1897.

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347 XXXIV KGAJE was married to Nora Masieng, a member of the tribe, according to Christian rites. KGAJE only ruled for half a year. He died on 17th May 1919. MPOLOKANG raised up seed for Kgaje after 1919. There is the following issue:

- | | |
|---------------------|-----------------------------|
| a Moithui | f |
| b Tshidisi | f |
| c KELERAMANG EDWARD | m (present chief) born 1922 |
| d Kgalagatsane | f |

348 After KGAJE's death XXXIII RAMPEILE resumed regency which he exercised until his death on 19th October 1920. When Jairus Yanjo Gopane was old enough to succeed, the dispute over the succession led to a split of the Hurutshe at Gopanestad. The descendants of Lentswe wanted the younger brother of KGAJE of the 3rd hut, MPOLOKANG, to become chief. Efforts of the Government could not prevent the followers of MPOLOKANG from leaving the tribe after they had bought land on Witkleigat 273.

349 In 1922 the tribe established the village Mosane on Witkleigat and XXXV MPOLOKANG MENWE in October 1924 became chief for purely administrative purposes. He was born about 1892-3, his regiment was mafolosa (1911). He married Eva, a member of the tribe, according to Christian rites, and she had the following issue:

- | | |
|----------|-------------|
| a Akola | f |
| b Suping | m born 1939 |

MPOLOKANG died in 1939.

350 Joel Keitumetse born in 1904 at Mafeking and younger "brother of MPOLOKANG, now claimed the regency, but XXXVI HENRY LENTSWE, son of TOM MOKGATLHA, actually became acting chief in July 1939 and remained in office for about 10 years. It appears that he was not popular. HENRY, who is still alive, married Bokgwabo, a member of the tribe, who had the following issue:

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a Letlhoo	f
b Mokgatlhe (third)	m
c Motswana	m
d Mopotsang	m
e Makota	f died in youth
f Pulane	f
g Anweng	f

351 After completing his studies at Cape Town
XXXVII EDWARD KELERAMANG RAMOKOPANE LENTSWE the
heir, became chief, in August 1949. For particulars
see para. 327. He has not yet married.

352 On the Trust portion of Witkleigat on the
hillside, 100-200 yards behind the overseer's house,
are remains of many human skeletons. Some were found
near the house, others are embedded in the red soil.
They are probably remains of Bantu, killed in war
over a century ago.

9 Regiments:

353

Regiment	Leader	Initiated at
Malosatau	Sebogodi II	? 1830-1835
Magatakgomo	Lentswe or Mopulana Mokgatliha	? 1835-1837
Maakakgang	Rramatu	? 1852
Maakapula	Gareolwele	? 1854
Mankwe	Sekuruswane	1858 Dinokana
Magwaiwa	Lokwalo(Monnaamere under Ikalafeng)	1866 Dinokana
Matlhwale I	Gopane(and Ikalafeng)	1869 Dinokana
Maabantwa	Dikolobe Malebelele	1874 Dinokana
Malwelamotse	Rampeile	1878 Dinokana
Maosi	?	
(womens regiment;		
Maganelwa I	Selobane	1885 Maanwane
Masole	Pitso	1888 Maanwane
Matsaakgang	Mmutlana	1892 Maanwane
Maosi	?	
(women's regiment)		
Maakantwa	Mwabi	1901 Maanwane

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Mafitlhakgosi	Kgaje(and Jairus Gopane)	1905 Maanwane (chief Rampeile)
Maakakgang	Labijs Menwe	1908 Maanwane
Mafofosa (women's regiment)	?	1911 Maanwane
Maakathata	Mokgatlhe (Tom Gopane)	1916 Maanwane
Maratakgori	Piet (died during the ceremonies), Mogapinyane Gopane	1919 Maanwane
Maosi (women's regiment)	?	
bojale and confirmation regiment in one:		1922 Mosana
Matlotlakgosi	Lentswe II (later when Lentswe was chief, Kontle)	1925 Mosane
Maosi (women's regiment)	?	1927 Mosane
Magodu	Kgang	1929 Mosane
Maosi (women's regiment)	Sebatlwang	1931 Mosane
Matimakgabo	Tiroyamodimo	1934 Mosane
Maosi (women's regiment)	?	
Malepakgosi	Mphing	1938 Mosane
Maganagoutlwa	Keleramang, afterwards Nkwenyane	1942 Mosane
Malosantwa	Kealetshoga	1947 Mosane
Maosi (women's regiment)	?	1950 Mosane

354 The names for the women's regiments are the same as for those of the men. It is remarkable that in this tribe Christian and Non-Christian youths are members of the same regiment. The ceremonies are more or less the same as among the other Hurutshe tribes.

10 Political organisation:

355 The tribe is composed of the following clans (dikgoro) and sub-clans (makgotla):

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Clan (kgoro) and sub-clans(makgotla)	Clanhead (kgosana)	Totem
I baKgosing	H. Lentswe	tshwene(baboon)
Monneng	Pile	tshwene
II Serame	Kontle	tshwene
Madibana	Modumedise	tshwene
III Masweu	Sebogodi	tshwene
IV Puane	Rramadiba	tshwene
booMokgatlhe	Matlotswe	tshwene
V Boikanyo	Metsing	tshwene
Motswatswa	Kgosietsile	tshwene
BoorraPowe	Maserebe	tshwene
Mosimane	Pakedi	tshwene
Kgakatsi	Kgakatsi	phofu (eland)
baTlhako	Letsebe	tlou (elephant)
VI Ditibane	Matheadilo	tshwene
Modisane	Motsamai	tshwene
VII Matlhole	Sebake	tshwene
Mmitsi	Taowe	tshwene
VIII Nkwe	Thanolo	tshwene
Mmutle	Mmutle	tshwene
IX Seane	Mothwane	tshwene
Khuduge	Khuduge	tshwene
X Marwala	Jack Nkokwe	tshwene
Makgotlho	Sebonego	tshwene
XI Kubu	Isaak	phofu

356 It will be noticed that the totem tshwene is more numerous here than among other Hurutshe tribes. Almost all the tribesmen who left Gopanestad as a result of the controversy concerning the chieftainship were related to the heads of clans with the totem tshwene.

357 The chief's deputy is HENRY LENTSWE. Among the Hurutshe it is customary for the deputy to take only unimportant decisions in the absence of the chief. The heads of clans (dikgosana) and the chief's uncles are his councillors. The affairs and meetings of the council are organized by an official (ntona) appointed by the chief and tribe. He also acts as court messenger. He is the channel to the chief. The chief has no private servant. Important matters are first discussed secretly in the chief's private

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council (khuduthamaga), composed of the following men: HENRY LENTSWE, Sebogodi, Diutlwileng, Rramadiba, Kontle, Sebaka, Metsieng, Mateadilo, Sebetwane, Gaesirwe, Kokwe, Gert Karabo and Nkwakwe. Legal disputes are tried in a public council (lekgotla) consisting of the abovementioned councillors and all other men who care to attend. No court fees are levied. Decisions taken by the chief and councillors are made known at a public meeting of all men (pitso). Secret meetings of all regiments of the men are held outside the village (letscholo), when occasion therefore arises, usually in connection with initiation Ceremonies.

358 There is no arable land left for allocation to newly-married couples. These therefore hire land on the Trust farms. Some families have already returned to the Moilwa Reserve, where those who acknowledge chief Gopane receive land.

359 The chief is given presents by town and mine workers who have come home, - especially after their first tour of work. Initiates also give presents to the chief after the ceremonies.

360 The chief gives permission for initiation rites to be held. He gives the word when ploughing, harvesting, grazing on harvested fields, the cutting of certain trees (mokgalo, mosetlha, moologa, mokubu) and the castration of bulls may commence. Until the chief has performed the first-fruit ceremony (go loma thotse), no one may eat of the new crop.

11 Social:

361 There is no social grouping apart from the customary rank and age-group system. Social customs are the same as among the other Hurutshe tribes, excepting the booManyane (see baHurutshe ba ga Gopane section 11).

362 In the case of the Hurutshe it is not clear whether a marriage is indicated by the gift of the serufo animal which may be either an ox or a sheep.

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Whilst among two tribes out of a dozen, the informants said, that serufo was betrothal earnest, they are emphatic that the serufo gift actually represents the marriage(lenyalo). The feast at the bride's place comes later and is now-a-days a part of the marriage: A traditional Hurutshe marriage can not be described as a one-day affair. European influence, through Christianity, plays an important part in respect of the changes in what is regarded as "mariage" by Christians and Non-Christians alike.

363 Christians must send the bride-wealth (bogadi) on the occasion of marriage. The Non-Christians give bogadi after the first child is born or as otherwise arranged. If it has not been given by the time of the first child's initiation ceremonies the ceremony of go apara lomipi takes place to establish the child's rank. For purposes of bogadi odd numbers of cattle between 2 and 10 are not preferred, though 3 and 5 are acceptable, but a sheep should be thrown in. Four sheep may be given instead of an ox or cow, but as among other Tswana tribes goats are not accepted. Bogadi is brought to the kraal of the bride's father. Then the bride's maternal uncle (malome) is given first choice of an animal for himself. Her father then makes his choice and distributes the rest among his relatives. He may present the bridegroom's parents with a beast for the feast. According to Hurutshe tradition, this animal may not be taken from the bogadi itself (cf. Hurutshe of Dinokana section 11). The main cuts from this animal are distributed as follows: the bridegroom's maternal uncle gets the head (tlhogo) and the hide (letlalo), the bride's maternal uncle a hind-quarter (serope), and the rest belongs to the bridegroom's father who may distribute it as he pleases.

364 After the wedding the wife remains at her own home until her husband has built his huts, which should not take longer than two years. Old people of several Hurutshe tribes complained to me that young husbands nowadays delay too long in building houses of their own. The first child is born at the wife's mother's home where after there is the

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ceremony (kiso) of bringing the child to its father's home.

365 As is the case in all Tswana tribes, illegitimate children are numerous. If the father of such a child refuses to marry its mother, her parents can sue him for damages (three head of cattle), in the chief's court. These damages were recently raised to five head by the chief.

12 Beliefs:

366 Beliefs seem to be the same as among the other Hurutshe tribes, especially those concerning the gods Matsieng and Thobega, the watersnakes, the old rain Ceremonies, first-fruit ceremonies, creation of first men and animals as Lowe (or Matsieng) near Mochudi in the Bechuanaland Protectorate, protective charms for lands, homesteads and persons, stone cairns (sefikantswe) at dangerous places where propitiatory stones are thrown (go dumela) to the mountain ghosts.

367 Rain-prayers are held under a tree in the village. The hill Ootse across the border in the Bechuanaland Protectorate has a sacred meaning, but is no longer visited because it is now in the area of the ba ga Malete.

368 There is still belief in witchcraft although the councillors deny it. There are several medicinemen who treat sick people, practise divination with Bones (ditaola) and discover witches, but do not point to the witch in public as is done in the eastern Tswana area.

13 Churches and schools:

369 Mosane is an outstation of the Hermannsburg Lutheran Mission at Gopanestad, from where the tribe came in 1922. The congregation has about 500 members.

370 The Methodist Church of South Africa also has a church building at Mosane and from time to time sends an evangelist from Mafeking. This church has about 100 converts.

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371 There is a school going up to standard VI with 5 teachers and about 280 pupils. After church confirmation or initiation, many pupils continue to attend the school which is not usual among the tribes of the Western Transvaal. The chief takes a great interest in education and a large proportion of the children of school-going age seems to be in school.

14 Mode of settlement :

372 This is the same as among the related Hurutshe tribes, see paragraph 300-302 of Hurutshe ba ga Gopane.

15 Material culture :

373 This seems identical with that found among the other Hurutshe tribes, see para. 304, 305.

16 Tribal marks and dress :

374 Nothing is known about tribal marks in the past. Dressing is the same as all over the district, see paragraph 307 and 310.

17 Cattle and pastoralism :

375 Cattle are a mixed type of Native cattle and Afrikander which are being improved with pure bred bulls at the Trust bull camp. In the drought of 1949 the tribe lost well over 1,000 head of cattle and individual owners had losses of 100. Cattle diseases are alleged to be insignificant. Trust stock sales are generally well supported by the tribe. Only a few animals are kept on tribal land. This is because the tribe is allowed to use the following Trust farms for grazing: Witkleigat 273 (portion), Buitenkuil 244, Sengoma 107, Kanfontein 249, Alwyskop 94, Skuinsdam 131, Wildebeeskop 252, a total of 19,305 morgen or 64 sq. miles.

376 The agricultural census of September 1950 produced the following figures for these farms:

Cows 1,618

Calves 54 (under one year old)

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Bulls	62	Pigs	205
Oxen	1,349	Fowls	2,514
Donkeys	112	Cattle lost	212
Mules	13	Goats lost	15
Goats	1,089	Sheep lost	143
Sheep	403		
Cattle units (total)	3,586		

377 If we assume that the tribe owns about 10% more stock than actually reported by its members, there would still be more than 10 morgen per cattle unit available.

18 Agriculture:

378 There is no arable land on Witkleigat for further distribution, so that many families have to plough on Trust land and others have had to go back to the Moilwa Reserve. Most families have their lands in different parts of the tribal farm. Arable land is inherited by sons from their fathers; daughters inherit only when there is no son.

379 The store has bought no corn from the local Natives for many years, because the harvests have been too small as a result of drought.

380 The principal crops are:

Kaffircorn (mabele) varieties: mosibidu, masetlha,
mabele a masweu, Rondekop, letrejane,
and mmanjakane;

Maize (mmedi): white only;

Beans (dinawa): of which there are several varieties,
which are often kept mixed;

Pumpkins (lephutshe), melons (legapu) lekatsane, lowane;

The country is too dry for potatoes and fruit-trees.

381 The chief gives the word for ploughing, reaping, cutting of certain trees, castration of bulls, first-fruit ceremonies, and grazing in the harvested fields.

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382 The tribe is allowed to use arable land on the Trust farms: Driehoek 21 (no stock is kept on this farm), Sengoma 107 and Buitenkui 244. According to the agricultural census of September 1950 the crops reaped were as follows. It is almost certain that not everything was reported:

	Maize		Sorghum		Beans	
	bags	morgen.	bags	morgen.	Bags	morgen
Tribal land	--	--	490	403	25	21
Trust farms	1	1	1,402	1,105	5	17
Totals	1	1	1,892	1,508	30	38

Part of the crops were reaped by the squatters on Rietpan 270.

383 The tribe owned the following agricultural implements:

Ploughs (single furrow)	65
Ploughs (two furrows)	3
Harrows	5
Cultivators	1
Wagons	52
Carts	20
Sledges	29

19 Economics:

384 There is much labour migration to Johannesburg, the Witwatersrand and Kimberley. It seems as if the majority of the juvenile workers are on the European farms in the district.

385 There are three stores two European and one Indian on Witkleigat.

20 Health:

386 This subject could not be investigated. There is no clinic and the distance is too great for regular visits by the district surgeon. Drinking water is pumped from a borehole.

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21 Sources:

387 Inquiries were made at the chief's place in February 1950 and March 1951. Informants were the chief, his relatives, councillors and some old men.

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1 District :

388 Marico, Transvaal.

2 Name of tribe :

389 baHurutshe ba ga Moilwa (kwa Powe , -or baTshweneng.
Totem: Tshwene (baboon). This tribe is No. 32-60 in "A preliminary
Survey of the Bantu tribes in South Africa" N.J. van Warmelo.

3 Chief :

390 ABRAHAM GRANT RAMOTSERE POGISO MOILWA, born
6th September 1910, regiment Mayakapula. Assumed duty as chief
in April 1934, with criminal and civil jurisdiction. An independent chief.
Residence: Dinokana in the Moilwa Reserve, P.O. Dinokana.

391 The chief is a member of the Hermannsburg Lutheran Church,
was at Tigerkloof Institution from 1930 to 1932, and understands
English and Afrikaans.

4 Language :

392 Hurutshe dialect of seTswana.

5 Land and strength of population :

393 The tribe occupies the southern half of the Moilwa Reserve,
called Ikalafeng's portion which is 64,259 morgen. in extent. It also owns the
farms: De dam van Metsugo 54(5,349 morgen. 154 sq.rds.), Matjesvallei 205
(1,826 morgen. 545 sq.rds.) and portion A of Welverdiend 201 or Sandpoortjie
(1,000 morgen.). Total land of the tribe is c.72,435 morgen.or 239.85 sq.miles in
extent.

394 Dinokana is 18 miles north-west of Zeerust on the main road to
Lobatsi (Bechuanaland Protectorate). The Moilwa Reserve (123,459 morgen.13
sq.rds), extends along
the western borders of the district and of the Transvaal.

395 The altitude of this part of the Reserve is 4,500 ft .. and over, except .along the
main road Zeerust-Dinokana-Lobatsi, and in the north-eastern

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part, where it is 4,000 ft. in the neighbourhood of the Ngotwane River and in the north-east of it. Dinokana is 4,100 ft. above sea-level. The average annual rainfall at the rain station Dinokana (No.1248), taken 31 to 32 years before 1935, was 23.10 in 67 days.

396 There is a system of streams (dinokana) after which the village Dinokana is called. The streams run towards Ngotwane River, which rises outside the Reserve on Tweefontein 64. The south-western part of the Reserve is dry, the soil is sandy and the grass is very poor. The other part of Ikalafeng's portion of the Reserve has typical dry bushveld vegetation.

397 Dinokana is also called Powe after a hill north of the village. Powe and its eastern extension Motlhawane form one hill. In the south there is a range extending to Lobatsi. The part nearest Dinokana is called Makadima. At its foot is the eye, called Sekhutlo, of the Dinokana streams. Further north before the road is reached is the source of the Mathebe spruit a tributary of the Ngotwane. The spruit which passes the Hermannsburg mission station is called Maphanyane and flows into the Mathebe. In the west, north of the road, lies the Tlowe Hill. Still further west is the swampy pan Mmakidibonye, 'which receives water from the west and south, and discharges it towards the Ngotwane River. In the bend of the Ngotwane River, north of Dinokana, lies the Maramage Hill. There are neither hills nor streams east of Dinokana.

398 Besides Dinokana, there are in Ikalafeng's Portion of the Reserve also the following villages: Madutle or Matlhase, a Xhosa village, in the SW. corner of the Reserve, Setete in the SE. corner of the De dam van Metsugo 54 and Powe Sudumani, two miles south of Borakalalo . Puaneng, at the foot of Tlowe Hill, is a suburb of Dinokana.

399 This tribe is the largest in the district. The

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population of 1946 recorded 5,272 persons at Dinokana (2,156 males and 3,019 females Tswana, 52 males and 47 females Non-Tswana) and 956 persons outside Dinokana in the Reserve (423 males and 484 females Tswana, 29 males and 20 females Non-Tswana). Up to 1950, the total population of Ikalafeng's Portion increased to c.6,700 persons, not including c.1,700 or more workers on European owned farms of the district and in industrial areas outside the district. I estimate the total population of the tribe at 8,500 to 11,000 persons. The density of population in the southern part of the Reserve is 28 persons per sq.mile. In January 1951, 2,553 taxpayers were registered under chief Abraham Moilwa.

6 Migrations and affinities of tribe:

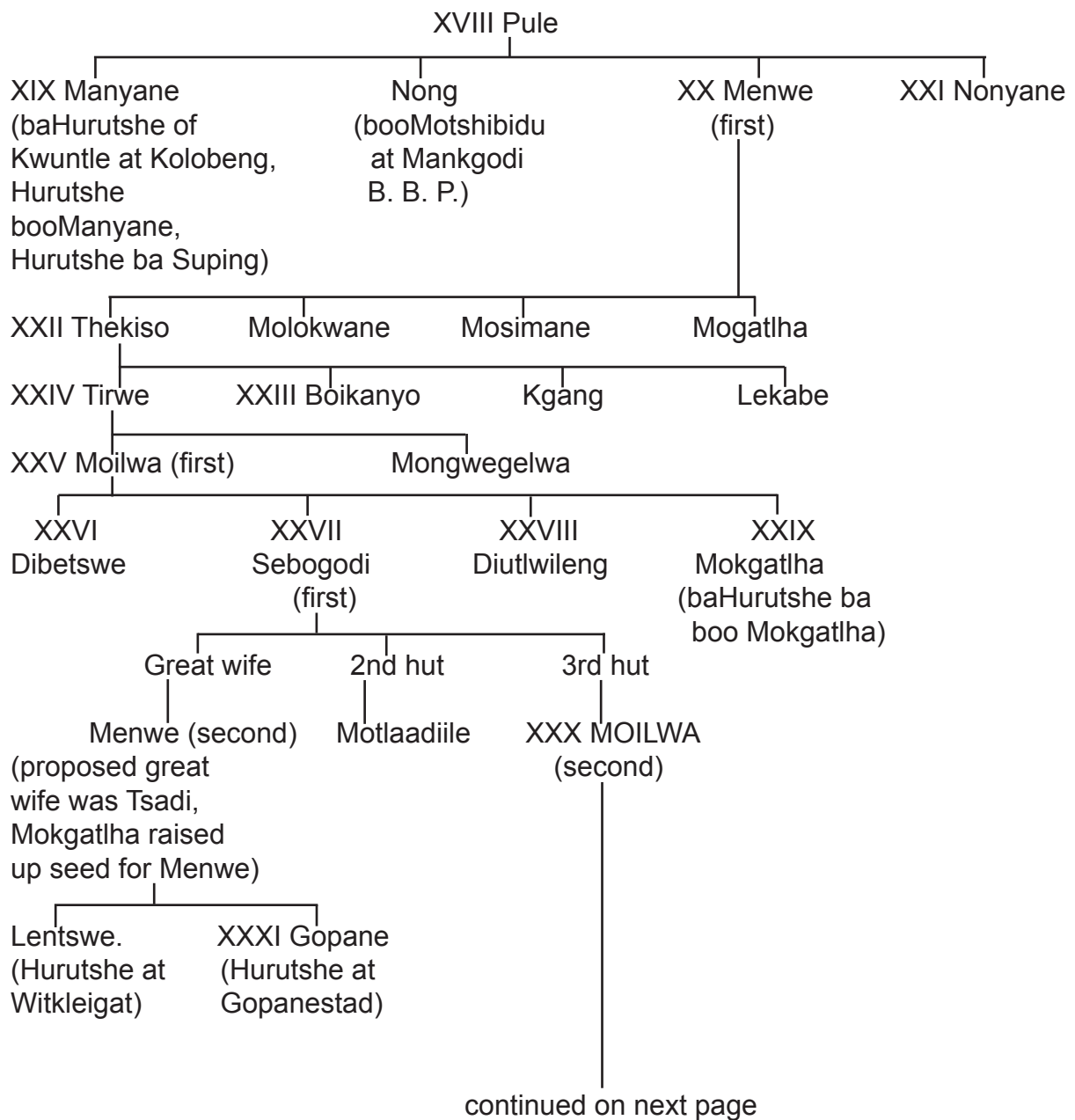
400 The Hurutshe successively lived at Modimong (near Taungs), at Sedutlana (near Groot Marico), on the Tholwane (Toelanie River, Rustenburg district) near Silverkrans and then settled at Tshwenyane (Mezeg 139, "Waterval", P.O. Enzelsberg) somewhere between 1470 and 1520 which absorbed the village Kaditshwene (on Bloemfontein 223). In the course of the history the chiefs occasionally had their headquarters at other places. Thus in c.1700 they settled for the first time at Powe (Dinokana) and subsequently Mmutlawagae (Klaarstroom 55). Tshwenyane was abandoned in 1823-1824 when the tribe moved to Mosega (Zendelingspost 268, near Jacobsdal). After 1830-1831 they lived for short periods at Modimong (near Taungs) in the Tlhaping country, at Kolosi (Bokkraal, near Ventersdorp) between 1840 and 1845, and at Rabogadi (near Wilgeboomspruit 278, between Zeerust and Groot Marico). In 1850 they returned to Dinokana.

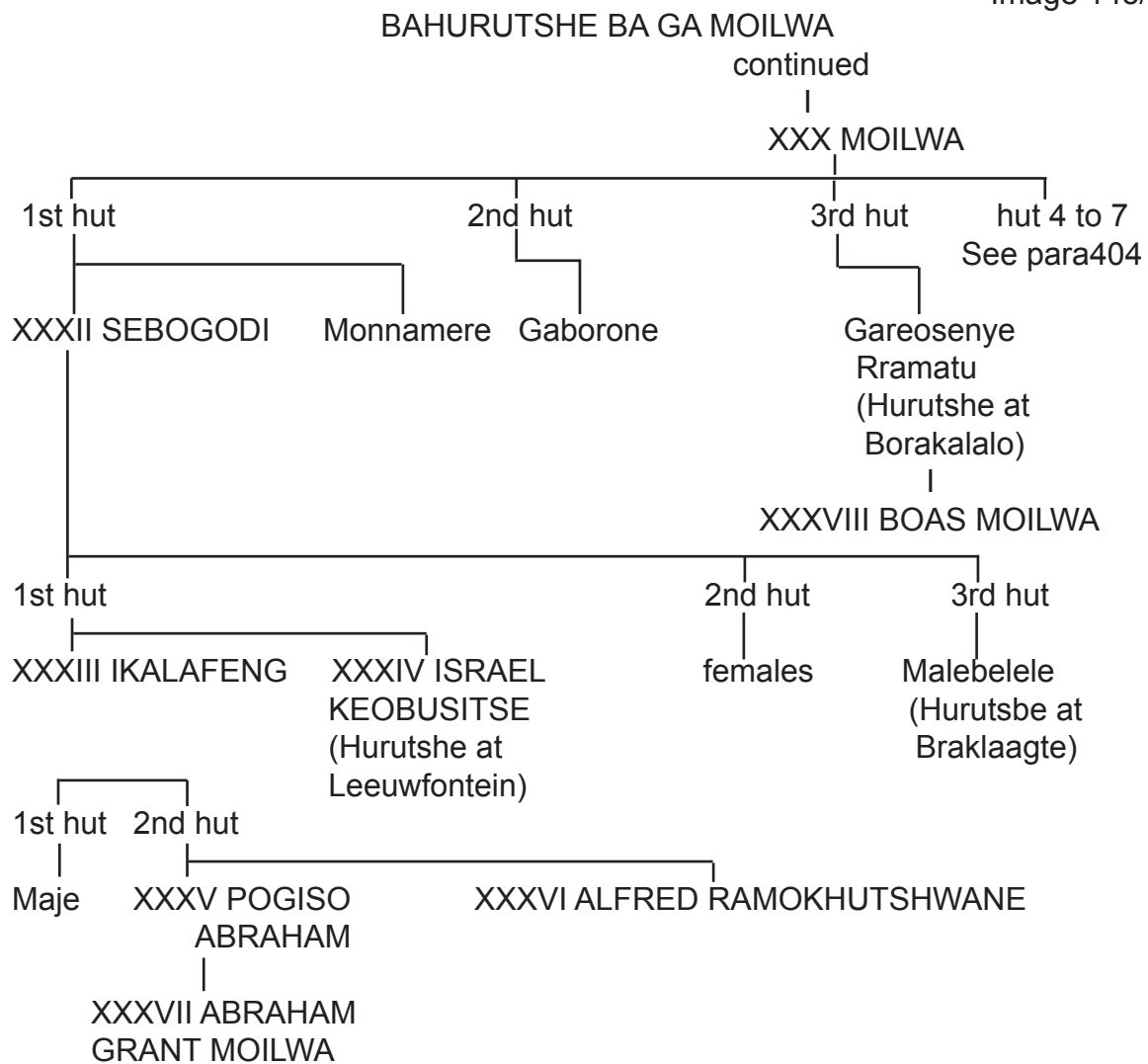
401 The tribe has its independent branches Leeuwfontein and Braklaagte. The branch at Borakalalo is subject to chief Alfred Gopane. The Hurutshe ba ga Gopane and ba ga Lentswe are closely related to the tribe here under discussion, while the Hurutshe booManyane and ba ga Suping are a different senior branch of Hurutshe. All Hurutshe tribes continue to have close relations with one another and frequently intermarry.

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7 Skeleton genealogy of chiefs:

402





8 History and genealogies of chiefs

403 For the oldest chiefs of the Hurutshe see general art (para.42-67). The history from chief XX MENWE to XXXI GOPANE see under history of the Hurutshe ba ga Gopane (para. 253-266).

404 MOILWA had the following wives and sons:

- 1 Mojanku, great wife
 - a SEBOGODI
 - b Monnaamere, Sebogotsane (became sub-chief of the clan Monneng)

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- 2 Lekgothunyane
 - a Gaborone (father of Suping)
 - b Lesang
 - c Tshose
- 3 Phora
 - a Gareosenye Ramatu {-father of Joseph and BOAS)
 - b Gareolwele (father of Golwatshwene and Tlhaole, Hurutshe section at Borakalalo)
- 4 Moroko
 - a Mosimanegape
 - b Gaonakala
 - c Sekurutshwane
 - d Mak'ama
 - e Phakedi
 - f Matlale
- 5 Kgetsing and the substitute wife (seantlo) Kebotlhokile
 - a Tomosi (Thomas)
 - b Motsewabatho
 - c Malope
 - d Ntutu
- 6 Makgoropedi
 - a Mogadi.
 - b Tshikayamma
 - c Kgolane
 - d Letlhaku
- 7 Mapole
 - a Bogatsu (father of Michael and Modiri, informants)
 - b Diutlwileng
 - C Matlapeng

405 On his death on 6th July 1875 XXX MOILWA was succeeded by XXXI
 GOPANE . The traveller Emil Holub visited him when he was chief at Dinokana in
 1876.

He ruled at Dinokana until 1877. For particulars about him v. para 264.

406 The section at Dinokana regarded XXXII SEBOGODI

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as its chief after the death of MOILWA and during the reign of GOPANE. It appears that there were parallel governments by the two chiefs or, may be the tribe had split after Moilwa's death. SEBOGODI was born between 1815 and 1820, his regiment was Malosatau. SEBOGODI died on 9 July 1877. He had the following wives and issue:

- 1 Aduma Mogatsakula Mogatsabereng, great wife,
from the booNonyane clan of the tribe
 - a IKALAFEI-TG m
 - b KEOBUSITSE ISRAEL m
 - c Ntholeng f married a Hurutshe sub-chief
 - d Lekolwane m
- 2 Melato, a member of the tribe
 - a Keseabetswe f married a Maletse headman
 - b Mampunyane f married a commoner of the tribe
- 3 Mongake, a member of the tribe
 - a Malebelele m
 - b Mmamatlhapa f married a member of the tribe
 - c Sekopo f married a member of the tribe
 - d Potokwane f married a member of the tribe
 - e Sentsokokatla f married a member of the tribe

His praise song is given in paragraph 83, 84.

407 After the British annexation of the Transvaal in 1878, the dispute about the succession was decided by Sir Theophilus Shepstone, in favour of the eldest son of SEBOGODI, IKALAFENG. This led to a definite break between the Hurutshe of G6pane and those of IKALAFENG, and the former went to Maanwane. The Reserve was then divided into two parts, viz. a northern one called Gopane's portion, and a southern one called Ikalafeng's portion.

408 XXXIII IKALAFENG was born in c.1850. His regiment was Mathware(1868). He had the following wives and issue:

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- 1 Dikeledi, great wife, daughter of a headman of the tribe.
 - a Ramogodiri m died in infancy
 - b Segogwane f married a noble of the tribe
 - c Maji m deceased
- 2 Montle, daughter of a headman's family of the tribe
 - a ABRAHAM POGISO m
 - b ALFRED RAMOKHUTSH'iVANE m informant
 - c Otukile m deceased
 - d Seatu m deceased
 - e Mmakoduntwane f married a noble of the tribe
 - f Matheong· Matsione m deceased
- 3 Sedidi, daughter of chief Montshiwa of the Rolong (of Mafeking) no issue
- 4 Moji, daughter of the royal family of the tribe. no issue

IKALAFENG died 24th June 1893.

409 During the reign of IKALAFENG, the baRolong booRatshidi chiet Montshiwa (in 1881) engaged in a war against the baRolong booRatlou and asked the Hurutshe to support him. IKALAFENG sent a regiment under the command of his uncle Mosimanegape (4th hut). The Hurutshe at Dinokana fortified their village against counter-attacks. At the same time IKALAFENG neglected to see that his people paid their taxes to the government. After they had won this war, IKALAFENG felt strong enough to refuse to pay tax and prepared war against the Boers. The Boers ordered him to demolish his fortifications. Despite the warnings he received from various people, he continued his preparations and the neighbouring farmers left their farms with their families. In 1882 General Piet Joubert arrested the chief in order to bring him to trial and the Boers took the village Dinokana without firing a shot. IKALAFENG was fined £1,800, which cost his

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tribe most of their cattle. General Joubert also made them demolish the fortifications and build a peace memorial with the stones on the Dinokana-Zeerust road, at the entrance to Dinokana. Three square terraces, ·15-20 feet high, were built and named "Vredeskoppie". All that is now left of it is a stone heap, 12 ft. high and 30-40 ft. in diameter. J. H. B. Blignaut, (in Staatsamptenaar, Nov. 1939 p.869).

410 Among the- reports of the old travellers we find a description of IKALAFENG by the Austrian Dr. Emil Holub (Von der Capstadt in das Land der Maschukulumbwe, Wein 1890, Vol. Ip. 27-8). It reads as follows:

"Ikalafeng erwies sich nicht allein als ein unfähiger Hauptling, sondern auch als dem Wohle derer, die sich ihn zum Hauptlinge auserkoren, ausserst schädlich, so dass es die letzteren gar bald bereuten, ihn auf den Schild gehoben zu haben. Im Kampfe zwischen den Batlapinen und Boers hatte Ikalafeng die Stammesbrüder unterstützt und sich so die Feindschaft der Boers, seiner Gebieter, zugezogen. Eine solche Politik war verderblich und Ikalafeng, eine Strafe von Seite der Boers befurchtend, wurde durch und durch englisch gesinnt. Ermuthigt wurde er in seiner Politik dadurch, dass es hiess, die Engländer wurden als anerkannte Freunde der Schwarzen den bedrangten Batlapinen und ihrem Hauptlinge Mankuruane zu Hilfe eilen. So ertschloss er sich zu einer der unsinnigsten Thaten seines Lebens, dass er gegen die Boers rustete, indem er, trotz des Abrathens des Missionars Herrn T. Jensen eine niedrige und cementlose Steinmauer um seine Stadt aufführte. Die Boers warnten, obgleich sie heimlich darüber lachten und sich freuten, endlich einen triftigen Grund zum Einschreiten gegen den missliebigen Hauptling - Transvaal war ja inzwischen von den Boers zuruckerobert worden - gefunden zu haben, um energisch und zuchtigend vorgehen zu können "

411 When IKALAFENG died the heir was still under age, and IKALAFENG's younger brother, XXXIV ISRAEL

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KEOBUSITSE, assumed tp.e. regency in 1894. ISRAEL, born in 1855, regiment Maabantwa (1872), had the following wives and issue:

- 1 Tsholwane, a member of the tribe
 - a Kereboletswe f married a member of the royal family, Mokgattha
 - b Monnaamere m
 - c Lekgotnunyane .f born by substitute wife (seantlo)
 - d Helena f
 - e Malebelele m
- 2 Mmamosweu, a member of the tribe
 - a Mosekaphofu George m Chief at Braklaatge

It appears that ISRAEL was very popular since he co-operated with the sub-chiefs and councillors.

412 After ISRAEL had handed over the chieftainship to the heir POGISO in 1906, differences arose between the two. ISRAEL wished to become chief and this led to a split in the tribe, ISRAEL and his followers leaving Dinokana in 1906. The new Hurutshe branch is that at Leeuwfontein and Borakalalo. XXXV POGISO ABRAHAM MOILWA. was born c.1883, his regiment was Maakantwa (1909). POGISO's wife and issue are:

- 1 Lorato, great wife, daughter of a commoner of the tribe married according to Christian rites.
 - a Ikalafeng m died in infancy
 - b Alice Nkota f married a noble of the tribe
 - c ABRAHAM GRANT MOIL'iiA (Ramotshere) m
 - d Dina Katnatayamodimo f married a commoner of the tribe

POGISQ died 17th October 1918.

413 Whilst the heir was a minor, XXXVI ALFRED RAMOKHUTSWANE, acted as regent from 1919 to 1932. He was a younger brother of POGISO, born in c.1887, regiment Mafenyakgosi (1905), and is still alive, being the sub-chief of the clan Monneng. His wife and issue are:

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- 1 Kegakgametse Marie, a member of the tribe
 a Dorothea f married a member of the Hurutshe ba ga Gopane
 b Margret Mmakapaa f
 c Motlalepula Helene f married a member of Hurutshe ba ga Gopane

414 In 1932 the heir XXXVII ABRAHAM GRANT RAMOTSERE POGISO MOILWA, succeeded and is the present chief. For particulars about him see para.390.

He married Sebane Masibone Annie, a daughter of a Kwenā (ba Molotswane, Ventersdorp district) chief and has one daughter, Seboletswe Glory.

415 During the chief's sickness, XXXVIII BOAS MOILWA acted for him from 12th June to 27th October, 1946 and exercised civil and criminal jurisdiction. BOAS is a son of Gareosenye Ramatu (3rd hut of XXX Moilwa). He is an important headman at Dinokana and acts as the deputy of the chief and also disposes of the minor function of the chief.

9 Regiments:

416 The following regiments are still remembered or were mentioned to me by Rev. F. Jensen in 1936:

Regiment (mophato)	Leader (morena)	Place and date
Maretlwa	?	
Malosatau	SEBOGODI II	1833-6
Magatakomo	Lentswe Mosimanegape	during the rule of Sebogodi
Matshelaphala	MOILWA	
Maakakgang	Rramatu Gareosenye	1852 Dinokana
Maakapula I	Gareolwele	1854 Dinokana
Mankwe	Sekuruswane	1858 Dinokana
(epidemic: Sebogotwane	"Sekgamma"	1861)
Magoiwa	Monnaamere	1862 Dinokana
Matlhwane	IKALAFENG	1868 Dinokana
Maabantwa	KEOBUSITSE	1872 Dinokana
Malwelamotse	Malebelele	1878 Dinokana
("Sekgamma" or "Sekonkonyane" small pox epidemic 1883)		
Maganelwa I	Mogapinyane	1885 Dinokana

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Maatswakgosi	Matlhare	1888 Dinokana
Maganamokgva	Gopanyane	1892 Dinokana
Maakantwa	Pogiso	1901 Dinokana
Mafenyakgosi	Rramokhutshwane	1905 Dinokana
Maratakgosi	Otukile	1909 Dinokana
Maakakgosi	Seato	1912 Dinokana
(Maakathata at Gopanestat)		
Manoga	Matshione	1919 Dinokana
Maakatsie	Suping	1923 Dinokana
Maakapula II	ABRAHAM GRANT	1927 Dinokana
	(did not take part)	
Matlhaselwa	(Khibidu) Thobane	1930 Dinokana
	(did not take part)	
Matlhomakgosi	(Raditabora) Komane	1934 Dinokana
	(did not take part)	
Mafolosa	(Sereiwa) Bathweng	1937 Dinokana
	(did not take part)	
Maakakgosi	(Kgosietsile) Kuka	1942 Dinokana
	(did not take part)	
Maganelwa IT	Thebeetsile	1947 Dinokana
Matlhokangaka	Rramatu Moilwa	1950 Dinokana

417 The women's regiments have the same names as the men's. It is reputed that the chief derives no income from the initiation school although he is entitled to dues from it. The confirmands of the Lutheran Mission Church and the pagans who have gone through the initiation rites (bogwera and bojale) form one regiment. When a chief assumes duty he hands over the leadership of his regiment to the man next in regimental rank, usually a near relative.

10 Political organisation:

418 The tribe is composed of the following clans (dikgoro), sub-clans (makgotla) and their heads (dikgosana) are listed in the order of their rank:

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Clan and sub-clan I Kgosing or Masetlha	Head Ramokhutshwane responsible to the chief	Totem tshwene (baboon)
1 Seswaana		phofu (eland)
2 Matsepa		tshwene
3 Magabala		tshwene
4 Madibana		kolobe (pig)
5 Marebo		and phofu
6 Basotho		noga (snake)
		kwenā (crocodile)
II Monneng	Ramokhutshwane (the same as above)	tshwene
1 Thebeyagae		tshwene
2 BoorraSodu		kwenā
3 BoorraMogale		kgabo (moneky)
III Sekwatla	Boas Moilwa	tshwene
1 Sekwatla		kwenā
2 Dipale		nare (buffalo)
3 Maphalatsa		kwenā
4 Bomasiana		tsie (locust)
5 baTlhako		tlou (elephant)
IV Mahubitshwana	Nkadu	tshwene
1 BoorraBotlolo		kwenā
2 BoorraMosadi		tlolo (koodoo)
3 BoorraKatametsi		kwenā
4 BoorraLedikwanyane		tshwene
5 BoorraModiegi		kgabo
V Mahutsiwa	Michael Moilwa	tshwene
1 BoorraTau (came from Basutoland)		tshwene
2 BoorraKhiba		tshwene
VI Diphepheng	Ramokgabana	tshwene
1 BoorraBaepanye		tshwene
2 BoorraLedikwa		tshwene
3 BoorraMogami		tshipi (iron)
BoorraRamonnana		kwenā
VII Dimona	Ramotshola Mojafi	tshwene
1 baKwenā		kwenā
2 BoorraMolebatsi		nare
VIII Puana	Ditese Mokgatlha	tshwene

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Clan	Head	Totem
1 Ditshoka		tshwene
2 Ditshokana		tshwene
3 Sekhutlola		tshwene
4 Puana		tshwene
5 BoorraPheelwane		tshwene
6 Ba ga Motlatla		kwena
IX booTiro	Sebegi Tiro	tshwene
1 Boorra Lekaba		tshwene
2 BoorraTlalang		kwena
3 BoorraMoleleked		kgabo
BoorraDihutswane		tshwene
X Book gang	Mathebenyane MokgatIha	tshwene
1 BoorraMogaetsho		tshwene
2 BoorraKoikoi		tshwene
3 BooMongatana		tshwene
XI BooNonyane	Poru Tiro	tshwene
(descendants of THEKISO		
1 Loomosimanyana		tshwene
2 Ditheledi		tshwene
3 Lootironyana		tshwene
4 Lorrarsebogodi		tshwene
5 Yoolootwane		tshwene
6 Loommutla		tshwene
7 Lorratshukudu		tshwene
8 Lorradisemelo		tshwene
9 Lorramongala		kwena (crocodile)
10 Ba ga Mogatlana		kwena
11 BoorraMomogwa		kgabo ya mollo (flame)
12 BoorraMokoto		tholo (koodoo)
XII Ba ga Marwala	Podile	tshwene
1 Ba-MaSweu		tshwene
2 Ba-Ma Swaanyana		tshwene
3 BoorraLetsholonyana		tshwene
4 BoorraMokgotIho		tshwene
XIII BooMokgatIha	Petrus Mothwagae	tshwene
	DiutIwileng	
1 Matobo		tshwene
2 Mogogoroappl		tshwene

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Clan	Head	Totem
3 Kotlwane		tshwene
4 Dinyane		tshwene
5 Dikgokong		tshwene
6 Masigo		tshwene
7 Yooradibetso		tshwene
8 BooTsholo		tlou
9 Molebatsi		nare
XIV Bagaseane	Tlotleng Johannes Senna	tshwene
1 BooSonono (Mogorosi)		tshwene
2 BoorraKhuduganyane		tshwene
3 BoorraMafisa		tshwene
4 BoorraMpolokeng		tshwene
5 BoorraNyenye		tshwene
6 BooMogajana		tshwene

419 Some of the sub-clans (makgotla) are composed of several family-groups (kgotla plur.: dikgotla), (e.g. X 3 BoMongatana have seven) while others only comprise one family-group. The first five clans (I-V) are the royal clans 9 which are responsible to ALFRED RAMOKHUTSWANE MOILWA. The sub-clans of the tribe at Dinokana show a greater variety of totems than those among other Hurutshe tribes, especially the smaller ones. The reason appears to be that atly members of the royal family and their Hurutshe followers (totem tshwene) took part in tribal disputes about the sucession and broke away. Those with other totems are indifferent to matters connected with the royal family and after a split rarely leave their places. As a result the purest Hurutshe dialect is not spoken at Dinokana but at other places such as Gopanestad.

420 In February 1950 the chief's deputy was the headman ALFRED RAMOKHUTSWANE who is next in rank to the chief (rrangwane). A year later (March 1951), I found the headman BOAS MOILWA to be the chief's deputy.

421 Tribal government is carried out as follows: important matters are first discussed in secret by the chief and his uncles and other relatives. After

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this disoussion, the headmen sometimes - only those of the five royal clans - are summoned to a meeting (khuduthamaga) in the chief's cattle kraal. These clan heads may be accompanied by their immediate juniors in rank. These juniors may also deputize for the seniors if the latter can not attend. The khuduthamaga is beginningto lose its secret character, although its deliberations are carried on in low voices.

422 The decisions of the council are brought before a public meeting (pitso) of all men in order to test public opinion, to hear suggestions or to persuade the public.

423 The council system of the tribe has fallen into decay, expecially in the matter of law-suits, although some councillors still try cases to the best of their ability. The chief takes the fines for himself. Some old people complain that even Seniority is not observed any more among the councillors, i.e. a man who thinks himself sufficiently important will speak at the lekgotla (meeting), and those of higher rank will have the least to say. An important reason for this decline is that the tribe is very numerous and the full exercise of their functions would take up all the councillor's time without any remuneration. They claim in vain to be paid by the tribe.

424 From 1912-1923 a useful district council for local affairs was started at Dinokana by Michael Moilwa in collaboration with some of the district chiefs and the government, and they were financially supported by the tribes.

425 The chief's council has a ntona who arranges the meetings, accepts the cases and informs the chief of the nature of the discussions. The present chief appointed the ntona without consulting the representatives of the tribe. A ntona need not be related to the chief, although he must be a man of proved ability. The tribe has a secretary. The chief has no personal servants (kala), as was the custon during

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the rule of Chief MOILWA when the sub-chiefs also had servants,

426 The sub-chiefs have arable land for allocation to their respective followers, and more is given out to them by the chief as seems necessary to him. There is no land committee.

427 The chief generally receives no presents(kilo) from the initiated youths of a newly formed regiment and rarely from the workers who pay short visits in the village. The chief is entitled to receive "kilo" even if he has not passed the initiation rites. "kilo" was originally the hunt of the newly formed regiment for the benefit of the chief, who then received all lion and leopard skins and the meat of the hunted game.

428 The chief's fields are still ploughed by the public. Formerly one field had to be ploughed for each wife of the chief.

429 The chief gives permission to open the ploughing and harvesting season and for the cutting of certain trees (mokubu, mogonono, mokgalo, mosetlha and monyena). Deaths are usually reported to the chief, but not marriages and births, although they at one time began to register marriages.

11 Social:

430 The social system is more or less the same as among other Hurutshe tribes.

431 Marriage customs should be explained in greater detail in respect of this tribe. Only few cases of polygamy occur nowadays. In monogamous marriages those between cross-cousins are preferred. Here, as among some other Tswana tribes(cf, Schapera, Handbook of Tswana laws and customs, 1938), it is possible for the children of two sisters to marry.

432 Betrothal commences with a number of visits girl's family and, after an agreement has

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been reached, is concluded, one morning when the bridegroom's family comes officially to ask for the bride (go batla). The same afternoon the bridegroom's father seads an animal, a cow or a sheep (serufo), to seal the marriage agreement. Reliable informants say that the gift of the serufo animal means that the young couple is now married and, they are called husband and wife, and may have children. No serufo is payable for a divorced woman. Immediately after receiving serufo, the bridegroom's blankets are brought to the bride's hut. The serufo animal which was brought by the bridegroom's father is given to the maternal uncle (malome) of the bride to be slaughtered. The ribs (sehuba) he gives to the bride and keeps the rest. There is no feast at the bride's place. Formerly the young husband had to go home early in the morning to kindle the fire in his father's lekgotla and in the evenings he was not allowed to visit his wife until he had brought his father's cattle into the kraal. The husband has to build a hut and his wife is allowed to visit him occasionally, but only in the company of a relative (matsiso). When the hut is built, the wife is brought to the new home and her mother-in-law kindles a new fire and prepares food for her.

433 After the birth of the first child at the home of the wife's mother, there is the ceremony of bringing the child home (matsiswaangwane). The "bride price" (bogadi) is payable after the child's birth. No fixed number of cattle is stipulated, they give as many as they can afford. If the wife already has children and the husband wishes to take them over as his own, he must give bogadi as soon as possible. Bogadi is not given in installments. The number given is usually between 2 and 10 animals. Odd numbers are not usual, and to overcome this objection a sheep is added. If over 8 head of cattle are offered, two of them (diatlhwara) must be from the young husband's kraal. One beast counts as 6 sheep. Where sheep are exchanged for cattle an additional sheep must be slaughtered and the blood spread over the six exchanged. Money is not accepted as bogadi. There is no ceremony when bogadi is handed over. If a

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chief or sub-chief marries a wife the clans (dikgoro) and family-groups (makgotla) have to contribute towards the bogadi. By this contribution the people recognise the succession of the heir to be born.

434 Christians give bogadi when the wedding takes place and through them wedding feasts at the bride's place have become customary also among Non-Christians.

435 About one year after bogadi has been given, the bride parents invite the husband and his family, and present them with an animal (tlhabisa) which may not be one that formed part of the bogadi received. The gift is to show that the bride's family is pleased with the bogadi. The animal is slaughtered and the meat distributed as follows: tlhogo (head) and letlalo) (skin) to the maternal uncle; marago (hindleg) tied up with ielele (intestine) to the bride's mother's elder sister (mmamogolo); motlhana (back), sehuba (ribs) and letsele (udder) to the bride to be eaten with guests; the remainder to friends and those who have helped to arrange the marriage.

436 The intestinal fat (peritoneum), called lomipi, is draped over the bride's head in the afternoon of the feast. After that dancing begins. The husband is not present and some meat called thupa is sent to him. He may put in an appearance in the evening with some of the men of his regiment. At Dinokana and Supingstad this custom of "go apara lomipi" is still followed. Among the other Hurutshe tribes this ceremony is only customary in connection with the initiation ceremonies. If bogadi was not given until the first child's initiation ceremonies, the mother's father kills a sheep and performs the ceremony of "go apara lomipi" in order to invest the child with its rank for the ceremonies. The husband's family continues to owe bogadi.

437 At Dinokana and among the other Hurutshe tribes the ceremony is not performed at the engagement of the malome's (maternal uncle) daughter as it is a Tswana custom.

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438 Levirate and sororate (seantlo) are still practised, that is in the one instance, a. near relative has to raise up seed and in the other, to bear an heir for one who has no son or died without male issue. Such unions are not regarded as marriages and the words husband or wife are not applied to the parties.

439 Illegitimate births are numerous. If a man will not marry a girl he has seduced, he pays 2-3 head of cattle as damages, if the two families concerned agree; if they do not and the case is brought before the chief's court, damages of five head are awarded plus one beast for the court.

12 Beliefs:

440 No rainprayers are made to the ancestors. There are no rainmakers (baroka).

441 A gigantic water snake (gogela) which can change itself into various animals is believed to live at the source (Sekhutlo) of the Dinokana treams. If a pregnant woman sees the snake she will bear a deformed child. They tell of a woman who saw the snake, and remained pregnant for 10 years. Other water snakes of a similar type are said to live at Tshwenyane (Enzelsberg) and on the road from Skilpad to Lobatsi.

442 There is no sacred hill in the neighbourhood, but near Borakalalo there is a hill called Mogologadikwe, where hunting was impossible. On the hill it is believed, people can witness miracles.

443 In tribal tradition sacred fires, to be kindled on certain occasions are known though, the fire in the lekgotla had formerly kept burning.

444 At the back of the hills Motlhawane and Powe towards the Ngotwane River, and about 3 miles from Dinokana is a place called Matsieng On a rock at this place a mark like a left foot print of man can be seen and on another rock are foot prints of cattle

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and goats. The marks are not rock engravings as those at Lowe (near Mochudi Bechuanaland Protectorate). It is generally believed that the God Lowe's helper Matsieng who opened the waterhole at Lowe and created the first men and animals, went in the direction of Dinokana and left his foot print at these places. Other Tswana tribes regard Matsieng himself as a god.

13 Church and schools

445 In the Transvaal the oldest station of the Hermannsburg Lutheran Evangelical Mission was established at Dinokana in 1859, after the London Missionary Society had left the place in 1852. The Mission now has about 4,200 church members at Dinokana. The station has the following outstations: Rietpan, Langezocht (Nyetse), Leeuwfontein (Mokgola or Mokakana), Braklaagte (Lekubung), Zeerust Location (Sefatlhane), Rooiesloot near Enzelsberg, Vaalkop (10 miles east of Zeerust), Vergenoeg (Mmakgame), Ottoshoop, Melorane. Since recently the outstations Supingstad and Lekgopung (ba ga Malete) have been visited from Ramoutsa (Bechuanaland Protectorate).

446 The following churches have Native evangelists and small congregations. at Dinokana: Wesleyan Methodist Church, Anglican Church, Seventh Day Adventists and Apostolic Faith Church. There are two unimportant independent Native churches.

447 There is a large school at Dinokana with 13 teachers, 2 private teachers, paid by the tribe, and 720 pupils, going up to standard VI. Over 100 children have to be turned away every year owing to lack of accommodation and staff. Another school at Dinokana with two teachers, was begun by the Seventh Day Adventists. There is a small private school at Maramage, 5 miles from Dinokana, with one teacher.

14 Mode of settlement:

448 All Hurutshe tribes have more or less the same type of settlement, as described under paragraphs 299-302 of the Hurutshe ba ga Gopane.

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15 Material Culture:

449 See paragraphs 304, 305 of Hurutshe ba ga Gopane.

16 Tribal marks and dress.

450 See paragraphs 307-310 of Hurutshe ba ga Gopane.

17 Cattle and pastoralism:

451 The tribe has the usual mixed type of cattle. Customs connected with cattle and cattle diseases are the same as described under paragraphs 311, 314, 315, of the Hurutshe ba ga Gopane.

452 The agricultural census of September 1950 returned the following figures, although it should be borne in mind that not every owner made a true return, so that the figures for cattle are possibly 15 - 25% higher than those given below:

Cows 6,535	Donkeys 912
Calves 660	Mules 11
(under one year)	Horses 87
Oxen 2,680	Pigs 1,347
Bulls 160	Fowls 5,866
Sheep 2,323	
Goats 2,860	

In 1951, the stock inspector inoculated 8,257 head of cattle, 3009 sheep and 4,513 goats of the tribe at Dinokana, Matlhas, Mantsie (Buispoort) and the Dinokana bull camp.

453 The tribe does not use any Trust farms. It may be assumed that the tribe has at least 11,554 (above figures) and perhaps 14,000 cattle units on a grazing area of about 72,500 morgen. There are two dipping tanks for the cattle of the tribe.

454 Women are not allowed to milk cows, but young girls may do so. Women in their periods are not allowed to enter a cattle kraal.

455 There is plenty of water around Dinokana so that there are only two boreholes at Madutle (Matlabse)

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in the south-western corner of the Reserve and at Mantsie.

18 Agriculture:

456 The lands of the same family are usually in different localities. The sub-chiefs allocate 4-10 acres to a family. Arable lands belonging to a man, who may give some of it to his daughters, pass to his wife after his death and in due course the eldest son inherits them.

457 The tribe has an elaborate irrigation system fed from various streams. A local irrigation board of four arranges the distribution of the water, so that an owner of a field under irrigation receives water for 24 hours once per month. The owner of the field has to open the furrow. Several families grow wheat under irrigation.

458 Some people let lands under irrigation to other tribesmen. In return the tenant, having used the field, ploughs and sows for the owner the next year.

459 They grow the same crops as among the other Hurutshe tribes, see paragraphs 188, 231 and 320. As there is more water they also grow European vegetables such as cabbages, peas, tomatoes, carrots, radish, onions, and they have various kinds of fruit trees. There is also sufficient grazing around Dinokana.

460 The agricultural census of September 1950, returned the following figures for the tribe which I think should be higher:

	bags	morgen	(under irrigation)
Wheat	2,888	351	
Maize	2,826	681	
Kaffircorn	6,388	1,134	
Beans	115	21	
Fruit trees	4,410		
Citrus	2,042		

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The tribe has the following agricultural implements:

Ploughs, (one furrow)	428
Ploughs, (two furrows)	122
Harrows	67
Cultivators	4
Planters	1
Cream separators	2
Wagons	145
Carts	64
Sledges	86

461 Fields often are protected against birds, locusts and hail by charms (moupo) and medicines (mothuso) are used against drought and witchcraft. The chief does not open the agricultural seasons, nor does he perform the ceremonies of the first fruits.

19 Economics:

462 The majority of the tribe is not poor compared with other tribes. Cash money is earned in the European towns and in the mines on the Witwatersrand and Kimberley. Elderly men usually work on the European farms in the district or are sometimes taken to the Rustenburg tobacco farms, for seasonal work.

463 At Dinokana are two European stores, two Indian and three Native owned shops. One Native has a butcher's licence. There is a European blacksmith and a Native blacksmith. There are about six bricklayers and general builders, five shoemakers and a carpenter.

20 Health:

464 Dinokana has a clinic staffed with one nurse. The district surgeon attends the clinic once a week.

21 Sources:

465 The tribe was visited in February 1950 and March 1951. The material was obtained from some of the headmen and elders of the tribe.

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1 District:

466 Marico, Transvaal.

2 Name of Tribe:

467 baHurutshe ba ga Moilwa (kwa Mokgola), Totem: Tshwene (baboon). No.32-64 in "A preliminary Survey of the Bantu tribes of S.A." by Dr. N.J.van Warmelo.

3 Chief:

468 KEOBUSITSE ISRAEL SERUTHE MOILWA, born 1911, regiment magatakgomo (1927). He is officially recognised as headman with civil and criminal jurisdiction. He assumed duty on 10th October, 1942. Residence: Mokgola on the farm Leeuwfontein 126, P.O.Blairbeth. The chief is a member of the Hermannsburg Lutheran Mission Church. He attended the school at Bethal in 1925 and understands Afrikaans.

4 Language:

469 Hurutshe dialect of seTswana.

5 Land and strength of population:

470 The tribe owns the portion "Mokgola" (2787 morgen. 361 sq.rds.) of the farm Leeuwfontein 126 which is situated outside the released and scheduled areas.

471 The tribal village "Mokgola" is 20 miles north of Zeerust on the main roads to Derdepoort and to Zilkaatskop. Another name for the village is Mokakana. A regular bus service from Zeerust passes through the tribal farm.

472 The altitude of the northern half of the tribal land is between 3500 and 4000 ft., the southern half is over 4000 ft. The annual rainfall is probably the same as at Montagu, 24.06 in. on 65 days (measured over 20 years before 1935).

473 The village is named after a dry stream, Mokgola (Pampierfontein), on the eastern part of the farm Leeuwfontein, which touches Kleinfontein 27 and goes towards north and Riet River. Manogelo is a

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stream in the centre of Leeuwfontein flowing to the north-east into Riet River. Mosumo a tributary of the Mokgola flows towards the south-east. The following hills surround the village: Pakedi on the northeast, Sepitse to the north-west, Sesamoto to southwest and Dipetsane to the north-west.

474 Numerically, the tribe is the fifth largest in the district. According to the census of 1946 the population on the tribal land was 1410 persons (583 males, 827 females), not including members absent as labourers. In January 1951, 691 tax-payers were registered under the headman of Leeuwfontein. I estimate the total population of the tribe at 1,900 to 3,000 persons. As the tribe occupies an area of 2,788 morgen or 9.23 sq. miles the density is 165 persons per sq. mile.

6 Migrations and affinities of tribe:

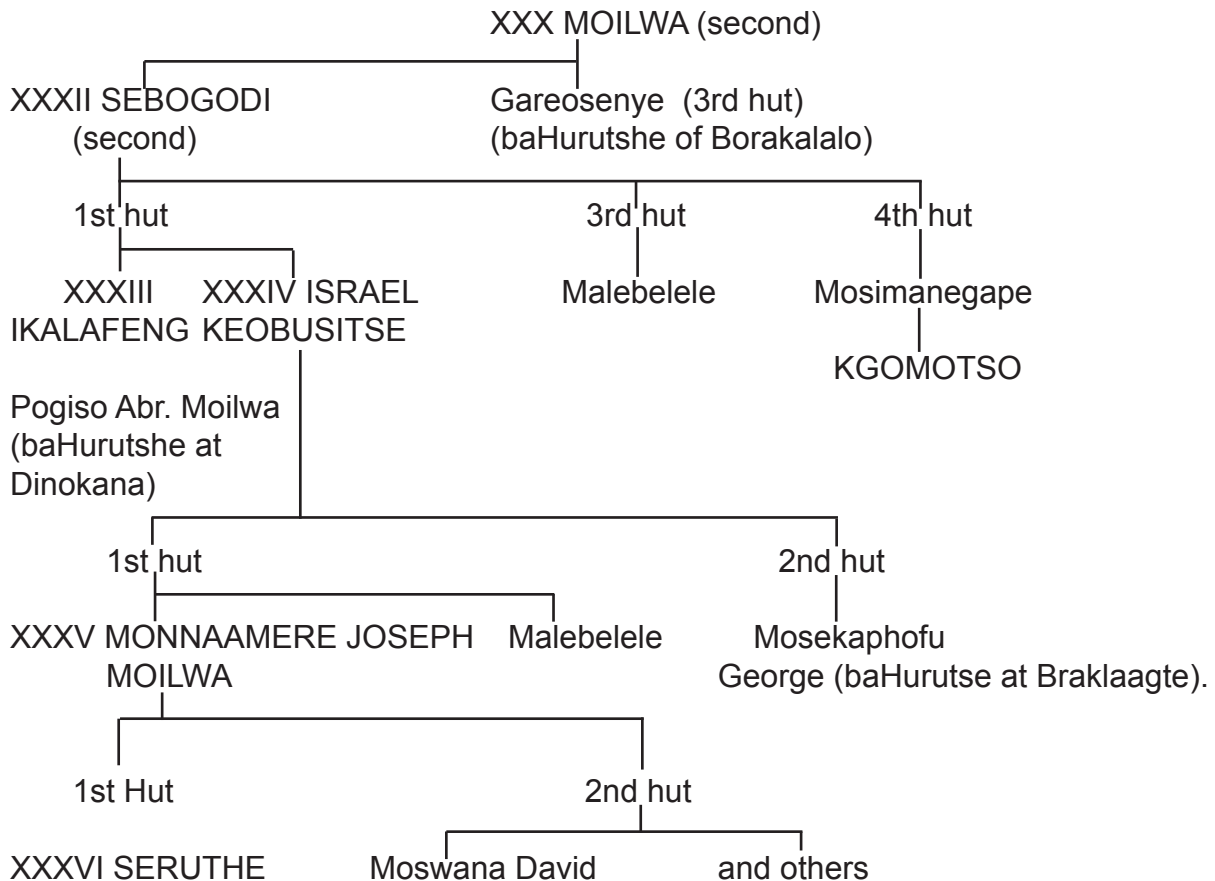
475 Up to 1906 the migrations of the tribe were the same as described for the baHurutshe at Dinokana (see paragraph 400). In 1906 they first settled at Manogelo, at the present post office Blairbeth. After the registration of the portion "Mokgola" of the farm Leeuwfontein in the name of the tribe at Dinokana in 1911, this part of the tribe settled at Mokgola.

476 They separated from the baHurutshe ba ba Moilwa at Dinokana who are regarded as of superior rank. Of inferior rank are the baHurutshe at Braklaagte 168 who became independent of this tribe in 1924, and the baHurutshe of Borakalalo who left it in 1910. There is still much intermarriage among the related Hurutshe tribes.

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7 Skeleton genealogy of chiefs:

477 For the more ancient chiefs see baHurutshe ba ga Gopane (p. 251).



8 History and genealogies of chiefs:

478 The older history of the tribe is described under the baHurutshe of Gopanestad (paragraphs 252-266, 404-412).

479 When chief XXXIII IKALAFENG of the baHurutshe at Dinokana died in 1893, the heir Pogiso was still a minor (born in 1883). So XXXIV ISRAEL KEOBUSITSE, who was a younger brother to IKALAFENG of the same hut, became the acting chief for Pogiso at Dinokana in 1894. After some time many tribesmen became discontented with his rule because of his frequent absences. As a result the chieftainship was handed over to the heir Pogiso in 1905. ISRAEL, however, had many followers who wanted him to be the chief,

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because "Pogiso had not attended the initiation school.

480 ISRAEL and his followers broke away from the tribe at Dinokana in 1906 and went to Manogelo, the site of the present post office of Blairbeth, on a tributary of Riet River, called Manogelo. The farm Leeuwfontein has belonged to the baHurutshe at Dinokana since 1876, i.e. since shortly before XXXII SEBOGODI (second) died. Later, in 1911, when the farm Leeuwfontein was registered in the name of the baHurutshe at Dinokana, Pogiso invited ISRAEL and his tribe to settle on the portion "Mokgola".

481 When ISRAEL left Dinokana he was accompanied by his younger brother of the 3rd hut, Malebelele, and the younger brother of his father, Gareosenye Ramatu (3rd hut). After ISRAEL MAOILWA had been banished in 1908 to the Heidelberg district (Transvaal) by the Government, a dispute arose as to who should be regent during his absence, as his son MONNAAMERE was then still a minor. Consequently Tlhaole Moilwa, a son of Gareosenye Ramatu, and his followers left and settled at Borakalalo in the Moilwa Reserve under chief Gopane. ISRAEL returned from his exile in 1911 and resumed his duties as chief at Leeuwfontein. At the suggestion of ISRAEL and his brother Malebelele, the tribe bought the farm Braklaagte 168 where Malebelele became the sub-chief under ISRAEL.

482 XXXIV ISRAEL KEOBUSITSE MOILWA was born in about 1855; his regiment was Maabantwa (1872). He is a son of XXX SEBOGODI (second) and his great wife. ISRAEL had the following wives and issue:

1 Tsolwane, great wife, a member of the tribe

- | | |
|-----------------|--|
| a Kereboletswe | f married a member of the royal family at Dinokana |
| b MONNAAMERE | m |
| c Lekgothunyane | f married a member of the royal family at Kanye |
| | Mhaladi, substitute wife for the first house |
| d Helena | f married a member of the tribe |
| e Malebelele | m |

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2 Mmamosweu, a member of the baHurutshe at Dinokana

a Mosekaphofu George m (chief at Braklaagte)

ISRAEL died in 1924.

483 ISRAEL was succeeded by his eldest son XXXV
MONNAAMERE JOSEPH MOILWA, who was born before 1885.
MONNAAMERE's regiment was Maakantwa (1901). MONNAMERE
had the following wives and issue:

1 Sebako, great wife, a member of the royal family at Gopanestat

a SERUTHE m (present chief)

2 Letlhoo, a member of the Mokgatlha clan of Dinokana

a Tsholwane	f married a moHurutshe of Dinokana
b Moswana David Moilwa	m living
c Motshwenyane Moilwa	m living
d Motsholathebe Frank Moilwa	m living
e Rakgaje Moilwa	m Living
f Ntholeng	f married a member of the tribe
g Mokgosi Moilwa	m living

3 Mmainoane, a member of the baHurutshe at Dinokana

a Ketshwerebothata	m living
b Ramogwatle	m living
c Mosenka	f (not yet married)

484 MONNAAMERE died on the 4th May, 1942, after he had been recognized by the government on 25th February, 1941 as headman, with civil and criminal jurisdiction. KGOMOTSO was in charge of tribal affairs, until the heir could assume the chieftainship.

485 The eldest son of the first hut of MONNAAMERE,
XXXVI KEOBUSITSE SERUTHtE MOILWA became headman
on 10th October 1942. For particulars about the
present chief, see paragraph 468.

He has the following wives and issue:

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1 Mmamotsaamai, who is a moTlhako but came from Lichtenburg

- | | |
|-------------------------|-------------|
| a Monnaamere Joseph | m born 1939 |
| b Rabotsile Petrus Paul | m born 1941 |
| c Segogwane | f born 1943 |
| d Kedikilwe | f born 1945 |
| e Tsimane | m born 1947 |

2 Mmakobe Claudia, daughter of sub-chief Ditese at Dinokana

- | | |
|-------------|-------------|
| a Moitlhobo | f born 1950 |
|-------------|-------------|

9 Regiments :

486 The older regiments of the tribe are the same as at Dinokana (see paragraph 416). The regiments (mephato) and their respective leaders as far as they can be remembered were:

Regiment	Leader	Initiated at
Mafenyakgosi	Ramokhutshwane	1905 Dinokana
Mafofosa		
Maikane (combined)	Maje	1909 Manogela
Maakathata	Malebelele	1916 Mokgola
Manoga	Matshione	1919 Mokgola
Maratakgori by		1922 Mokgola
Matsie combined	Lekolwane	1923 Mokgola
Magatakomo	SERUTHE	1927 Mokgola
Maswelwa	Moswana	1930 Mokgola
Matlhomathebe	Motswenyane	1934 Mokgola
Matshelaphala	Motsholathebe	1937 Mokgola
Mafitlhakgori	Rakaje	1942 Mokgola
Malwelamotse	Mokgori	1947 Mokgola
Maakakgang	Ramogwatle	1950 Mokgola

487 The women's age groups have the same names.

Initiation ceremonies still play an important part in tribal life. The members of the girls' initiation school (bojale) which took place in 1950 appear to have been very young.

10 Political organisation:

488 The social system of the tribe has

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substantially retained its old structure and customs, although much is only remembered by some of the old people.

489 The tribe consists of the following clans listed in the order of their rank.

Clan Leader

- 1 Kgosing and Masetlha Lesang Moilwa
- 2 Monneng Lesang Moilwa
- 3 Sekwatla Lekoloane

(The first three are the royal clans)

- | | |
|-----------------------|-------------------------|
| 4 Diphepheng | Kgosietsile Moilwanyane |
| 5 Dimona | Mojafi Moswang |
| 6 Bookgang | Tin Mokgatlhe |
| 7 BooNonyane | Gopane |
| 8 BooMokgatlha | Mankutwane Mothowagae |
| 9 Bagaseane | Philimon Senna |
| 10 Molebatsi (Malete) | ? |

The leading families of the clans all have the totem tshwene, very few have other totems.

490 Important matters are first submitted for preliminary discussion to the chief's private council (khuduthamaga) which is composed of the heads of each clan and the chief's relatives. The same members, as a rule form the public council (lekgotla) which tries the cases. No court fees are payable to the lekgotla. The secret meeting of the men's regiments which is held outside the village, is called letsholo. The public meeting of all men, at which tribal resolutions are announced to the public, is called pitso. The chief's council is presided over by a ntona, who according to custom, is elected. The present ntona is the chief's uncle Lesang Moilwa. There is no secretary, no messenger, and no chief's servant.

491 The same procedure is followed in the allocation of land as in other matters: the applicant requests his subchief (kgosana) to lay his application before the chief. The chief at Dinokana has no authority over the tribal administration except

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in so far as the appointment of a new chief is concerned

11 Social:

492 Few men have more than one wife. The marriage customs are the same as among the other Hurutshe tribes, i.e. one animal (serufo) is due for the marriage contract and the dowry cattle (bogadi) passes after the birth of the first child or before its initiation. Christians give bogadi prior to the marriage contract. My informants say that this is at the instance of the missionaries. Christians give no serufo animal. The custom of go lomipi, that is hanging the intestinal fat (peritoneum) of an animal round the bride's neck is still followed. It is performed on three occasions: 1) when the serufo is given to the mother's brother of the bride, 2) when the first child receives its rank in cases where the bogadi was not given until the initiation or 3) at the thanks-giving ceremony after the bogadi has been received. Illegitimacy is frequent. If a complaint about an illegitimate child is brought before the chief by the parents of the mother, and the father refuses to marry her, he must pay 4 head of cattle as compensation and one head as costs to the chief and the lekgotla.

12 Beliefs

493 Fear of witchcraft is still general. The chief offers rain prayers to his ancestral spirits at a suitable place. There are no sacred places of historical importance on the tribal land. As the tribe lives near the ancient Hurutshe centre, Tshwenyane, it still shares beliefs which originated at this place before its destruction over 130 years ago.

494 They still fear the large water-snake, Gogela, which fixes people with its eyes and then kills them. This snake is believed to live at the source of the stream which flows from the rocks of Tshwenyane. For the first few hundred yards of the stream's course, there is a dense bush which is

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green-even during the dry season. The chiefs of old used to pick these leaves (ledibu) and hang them round the necks of children-to make rain. In the Tshwenyane Hills are two piles of stones; one of them marks the grave of an ancient chief, to which the passers-by used to add a stone to propitiate the mountain spirits. Various charms are used to protect the person, houses and fields.

495 They remember the hero God Thobega-wa-patswa, who is said to have protected the Hurutshe at Tswenyane; by name only. His wife was a woman of the village, Mampa.

13 Churches and schools

- 496 Mission work is carried on
- 1) since 1907 by the Hermannsburg Lutheran Mission at Manogelwa,
 - 2) by the Anglican Mission since 1917,
 - 3) the London Mission Society since about 1917 and
 - 4) the Zion African Church (the exact name could not be ascertained).

Only a few of the tribesmen belong to the three last denominations.

497 There is a government aided school with 2 teachers instructing 110 children up to standard IV. 30 children had to be turned back for lack of teachers and accommodation. In general the parents take little interest in education, so that school attendance is not more than 30%. Another reason for this low attendance is that young people consider themselves over school-age after initiation.

14 Mode of settlement:

498 There is only one village of any size, Mokgola. In the centre of the village the habitations are closer to one another than in the outer parts. There are some fields, but only few cattle kraals in the village itself. The homesteads are built in the

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same way as among the other Hurutshe tribes. Round huts are common. With a few exceptions the roofs of the huts are thatched. Only a few huts retain the old centre polo (pinagare) of the baHurutshe. Nowadays home-made burnt bricks are used. The walls of many huts and courtyards still bear coloured ornaments. The granaries are inside the huts. Cattle kraals are made of thorn scrub; occasional small ones have stone walls.

15 Material culture:

499 The material culture is the same as for the other tribes in the district. In addition this tribe uses long rectangular wooden dishes for meat (mogujuana), whilst the wooden milk-containers (morufa) are going out of use. Old stone pipes (kakana) which have been found on the neighbouring farm Bloemfontein, are said to have been made at Tshwenyane where the suitable raw material is found.

16 Tribal marks and dress:

500 There are no tribal marks and none are remembered from olden times. Dress is European as among all the other tribes. For a European dress or costume, the dressmaker is paid only 1/6 to 2/- (in contrast, a dressmaker in the Zeerust location gets 5/-). The traditional dress is worn only by children and the members of a newly formed regiment.

17 Cattle and pastoralism:

501 The tribesmen breed Afrikander cattle and mixed Afrikander and Native cattle. The majority of the cattle is kept on the Trust farms Witfontein 1 and Klipfontein 222, where they have about 12,370 morgen of grazing at their disposal.

502 According to the agricultural census of September 1950 the tribe owns the following stock:

	Leeuwfonteinon	S.A.N. Trust
Cows	72	730
Calves under one year old	4	184

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Leeuwfontein

Bulls	1	31
Oxen	-	631
Donkeys	36	-
Horses	4	-
Goats	102	-
Sheep	68	-
Cattle units	148	1,429

total; 1,577

Pigs	16	2
Fowls	179	42
Cattle lost	18	70
Small stock lost	120	--
Hides	--	48

503 The tribe occupies an area of 15,158 morgen, of grazing, arable and residential land, which gives a grazing area of about 9 morgen per cattle unit.

504 The diseases of cattle and small stock are the same as among the other tribes. Women are not allowed to enter the cattle kraals or to milk cows.

505 There are two boreholes one with a windmill driven pump, the other with a hand pump. Because they give insufficient water for their stock, some men dig deep holes in the riverbeds.

18 Agriculture:

506 Some people have several fields in different parts of the tribal area, the majority seems to have one field only. They say their fields are 100 paces long and 100 paces wide, but those I saw in the village were all 40-50 by 70-90 paces in extent. The usufruct of a field belongs to a man and is inherited by his eldest son.

507 The agricultural census of 1950 showed the following figures for the tribe:

	Leeuwfontein		Klipfontein (Trust)	
	bags	morgen	bags	morgen
Maize	-	-	-	-
Kaffircorn	266	176	162	155
Beans	-	3	-	-

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508 The tribe has the following agricultural implements

Ploughs single furrow	91
Ploughs double furrow	9
Harrows	4
Wagons	12
Carts	3

509 They grow the following crops, vegetables and fruit: Maize (mmopo) which, they say, has been introduced by European farmers: only white maize (mmopo o mosweu).

Kaffircorn or Sorghum (mabele), which is the main crop: Lethejane, bosetlha, mabele a masweu, mantsakane, tshabatsie; bulrush millet or eleusine (lebelebele) is only seldom grown because of the drought. The seeds are not kept mixed as among other Hurutshe tribes and are also sown separately.

Sugar reed (ntswe): Nketsane, leboe, tlharami, serothe, and for making beer mokgatle and maidi.

Beans (dinawa): gopolanare, maetsilwane, moraratshane, (which they say is a bean of the amaXhosa), sekatloana, khunaganyadi, maungwakotana. They do not mix the seeds. Beans are planted amongst the Kaffircorn but very seldom among maize, where they do not do well. Only few families have enough land to have separate bean fields. Mung-beans (ditlhodi) and Jugobbeans (ditloo) are grown in small quantities.

Pumpkins (lephutse) ,melons (legapu), a cross between melons and pumpkins (lowane and makatane), and the varieties of gourds (sego, phafana and lekgomani) are the same as those grown by the other tribes.

There are very few fruit trees, because the country is dry.

510 The seasonal wild vegetables are collected by women. These are: rotho, leswe, monyaku, mothukhu, phare, thepe, letlhang, mamasete, mothomotsane and modujana.

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511 The crops are stored in bags by some families and in granaries (sefala and sefalana) by others.

512 After the first rains the chief must give permission for ploughing. After ploughing nobody is allowed to cut the following trees: Morula, mokgalo, mosetlha, mokubu and mokwele, because they believe this will cause hail storms. The chief also gives permission for reaping and for grazing off the harvested fields.

19 Economics:

513 Labour migration is about the same as among the other tribes. The workers on the surrounding European farms are all baHurutshe and mainly from the tribe under review. During the past two years inadequate crops for consumption were reaped on account of drought. Most of the families had to buy half the staple crop they required for the year. Expenses are covered by the wages they earn outside the tribal area and from the sale of cattle. Two shops are near the tribal area.

20 Health:

514 The tribe has no clinic. There is a bus service giving access to the district surgeon at Zeerust. Health conditions seem to be the same as among the other tribes. No efforts to provide sanitation have been made.

21 Sources:

515 The above material was obtained at the chief's place in October 1950 from the chief, his councillors and some of the old men.

BAHURUTSHE BA GA MOILWA

1 District:

516 Marico, Transvaal.

2 Name of tribe:

517 baHurutshe ba ga Moilwa, totem: Tshwene (baboon).
This tribe is No. 32-63 in "A preliminary survey
of the Bantu tribes of S.A." by Dr. N. J. Van Warmelo.

3 Chiefs:

518 JOHN LEKOLOANE SEBOGODI, born 1902, regiment:
Maakathata (1916). He assumed duty 16th November
1949 as headman with civil and criminal jurisdiction.
According to N.A.D. files he is acting for Moitasilo
Edwin. The chieftainship is independent. The chief
is a member of the "Church of Africa". He did not
attend any European school, but served for 6 years
in the Municipal Police in Johannesburg. Residence:
Braklaagte 168, Lekubung.

4 Language:

519 Hurutshe dialect of Setswana.

5 Land and strength of population:

520 The tribe owns the farm Braklaagte 168 (3152
morgen 529 sq. rds. and the portion, remaining extent
(2611 morgen 437 sq.rds.) of Welverdiend 201. The tribal
village, called Bana-ba-Kae and by an older name Lekubung,
is situated 15 miles north of Zeerust on the
main roads leading to Ramoutsa, Derdepoort and
Zilkaatskop.

521 The average altitude is 4,000 ft. The annual
rainfall on the farm Rietgat 197 (station 1263) which
adjoins the tribal farm in the west, was 20.52 in. in
51 days (measured over a period of 20 years prior to
1935). There are no rivers or streams on the tribal
farm. A hill in the south-west and near to the road
is called Serite, another one in the east is called
Lesotlhwane.

BAHURUTSHE BA GA MOILWA

522 The tribe is the sixth largest in the district. According to the census of 1946 the population on Braklaagte was 1,343 (548 males, 759 females) excluding absentees during the census. I estimate the tribe at 1,800 to 1,900 persons. In January 1951, 417 taxpayers were registered under the chief of the tribe. The density of population on the tribal land is 75 persons per sq. mile.

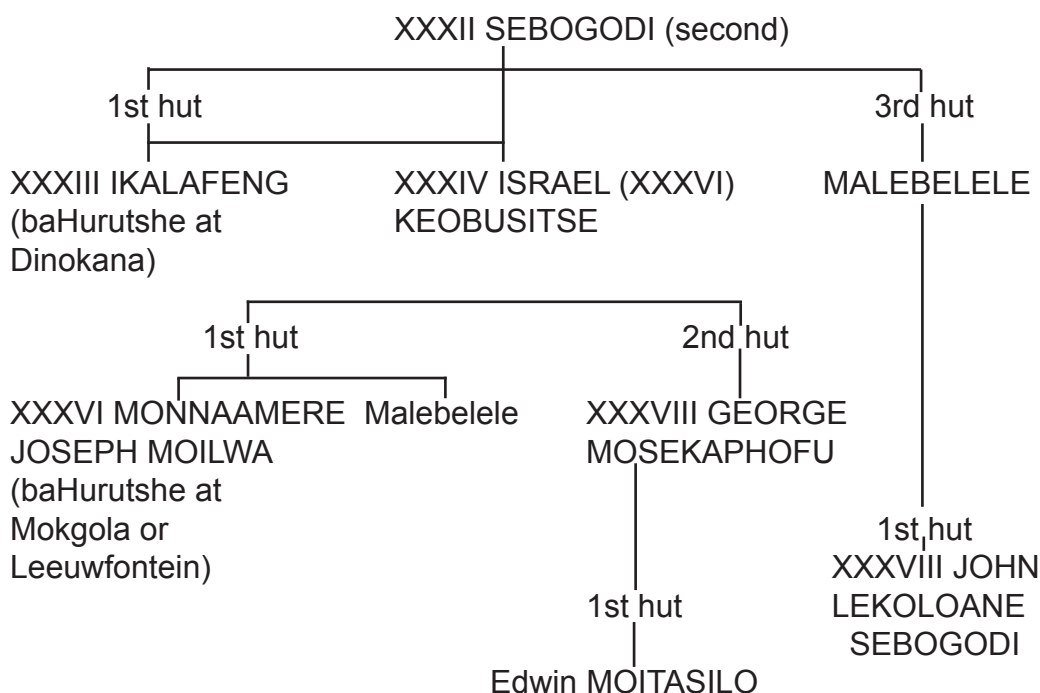
6 Migrations and affinities of tribe:

523 After the tribe left the baHurutshe at Dinokana in 1906, they settled for some years at Manogelwa near the present post office of Blairbeth. In 1909 they moved to their present village on Braklaagte 168.

524 They branched from the baHurutshe at Dinokana and from those at Leeuwfontein. They became independent of the latter in 1926. The tribesmen and the people at Dinokana and Leeuwfontein maintain relations by visits and intermarriage.

7 Skeleton genealogy of chief:

525 For the ancient chiefs see paragraph 402 of the baHurutshe ba ga Moilwa.



BAHURUTSHE BA GA MOILWA

8 History and genealogies of chiefs:

526 The older history of the tribe up to 1905-1906 is the same as that of the baHurutshe at Dinokana (see paragraphs 404-412) and the baHurutshe of Mokgola on Leeuwfontein (see paragraphs 478-484).

527 After XXXIV ISRAEL KEOBUSITSE had started his own tribe after 1906, his younger brother of the third hut, MALEBELELE, bought a part of the farm Braklaagte 168 as a tribal farm. MALEBELELE became sub-chief for the Hurutshe section which settled on Braklaagte in 1909.

528 XXXVI MALEBELELE was born between 1858 and 1860, his regiment was Malwelamotse (1878). He is the son of the 3rd hut (Mongake) of XXXII SEBOGODI (second). MALEBELELE had the following wives and issue:

1 Matlahara, great wife, a moRolong from the Mafeking district.

- | | |
|-----------------|------------------------------------|
| a Tihara | f married a member of the tribe |
| b Tiharanyane | f died in youth |
| c Lephirimelang | f married a moHurutshe of Dinokana |
| d Kgomonale | m died in youth |
| e LEKOLOANE | m (present chief) |
| f Monyere | m died in youth |
| g Mmditlhare | f died in youth |

2 Gaboile, a daughter of a subchief at Dinokana

- | | |
|-------------------|------------------------------------|
| a Kibika | f married a moHurutshe of Dinonaka |
| b Sebetwane | m died in youth |
| c Motswakgakala | m |
| d Matonkomane | m |
| e Mmamothwabo | f |
| f Mmantshadinyana | f married a moHurutshe of Dinokana |

3 Kesejwang, a member of the royal family Gopanestat

- | | |
|--------------|--------------------------------------|
| a Sebogodi | m |
| b Mmantsetse | f married a moHurutshe of Gopanestat |

BAHURUTSHE BA GA MOILWA

MALEBELELE died in 1925, after the tribe had bought the last portion of the farm.

529 There had been some misunderstanding between MONNAAMERE and his father ISRAEL. My informants at Braklaagte say that before the latter died, he wanted his son GEORGE of the second hut to succeed as chief at Braklaagte. After XXXVII GEORGE MOSEKAPHOFU became chief in 1925-1926, the tribe was regarded as independent. GEORGE was born in 1901, his regiment was Maakathata (1916).

530 GEORGE had the following wives and issue:

1 Mmaserumo, great wife, a member of the tribe

- a Mmamokhutshwa f
- b Ntlholeng f married a moHurutshe of Dinokana
- c Moitaasilo Edwin m born 1928
- d Mosekaphofu m died in youth
- e Kgosinkwe m born 1932
- f Gaelebalwe m born 1937
- g Masedi f
- h Bafedile m born 1942
- i Mmamosekaphofu f

2 Mwatswi, a member of the tribe

- a Rantshilane m born 1932
- b Mmatsimane f died in youth
- c Ramongala m born 1937
- d Ipopeng f died in youth
- e Mmatshipa f
- f (not yet given name) f died in youth

GEORGE died 12th December, 1948.

531 Since George's son Edwin was still a minor and the rights of succession were disputed, Mosale Mojafi administered the tribal affairs until a chief could be elected.

532 The tribe decided in favour of JOHN LEKOLOANE SEBOGODI who according to the N.A.D. files is merely acting for Moitasilo Edwin. In his own opinion and

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that of some councillors, however, he is the rightful chief of the tribe as his father was the first subchief. at Br?, klaagte. The name of the newly formed regiment "matlhomakgosi" means 'that the tribe elected the chief, To my mind both attitudes are right. For Jmticulars about LEKOLOANE see para.518. He married Mabopene, a member of the tribe and has the following issue:

- a Moitiri f
- b Balepile f died in youth
- c Seatshogeng f died in youth
- d Malebelele m died in youth
- e Papsi m born 1948
- f Solomon m born 1950.

9 Regiments :

533 The older regiments are common to this tribe and the baHurutshe at Dinokana (see paragraph 416).

Regiment	Leader	Initiated at
Mafenyakgosi	Ramokhutshwane	1905 Dinokana
Maikana	Maje	1909 Manogelo
Maakathata (son of ISRAEL)	Malebelele (Leeuwfontein)	1916 Mokgola
Manoga	Matsione	1919 Mokgola
Maratakgori	Sebetwane	1922 Mokgola
Malwelakgori (Braklaagte)	Mokgakala	1927 Lekubung
Marutlhwa	Sebogodi	1930 Lekubung
Malwelanaga	Kanolo	1934 Lekubung
Matlakadibe	Thape	1937 Lekubung
Maswelwa (son of GEORGE)	Moitaasilo	1942 Lekubung
Maabantwa	Kgosinkwe	1947 Lekubung
Matlhomakgori	Rantollo	1950 Lekubung

534 The initiation ceremonies for boys (bogwera) last for three months, those for girls (bojale) two months.

10 Political organisation:

535 The tribal traditions are upheld by both the tribal community and its chief who seems to exercise

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considerable authority. The tribe is composed of the following clans (digkoro) in order of their rank:

Clan	Subchief	Totem
Masetlha	chief	tshwene (baboon)
Monneng	Monnaamere	tshwene
Sekwatla	Molosiwa	tshwene, but also kwena (crocodile), nare (buffalo) and tsie (locust)
Mahubitswana	Kgosiyane	tshwene, kwena, tlholo

(The first four are the royal clans)

Diphepheng	Ntshwabi	tshwene
Dimona	Mosale	tshwene, kwena, nare
Tiro	Kgotlantwa	tshwene, kgabo (monkey)
BooKgang	Ramokaeyana	tshwene
BooNonyane	Sepoane	tshwene
ba ga Marwala	Motsisi	tshwene
BooMokgatlhe	Makgweng	tshwene
Molebatsi	Tomane	nare

536 The chief's private council, at which the most important tribal affairs come up for preliminary secret discussion, is composed of the chief's close relatives and the heads of each clan. When these same councillors meet in public the session is called lekgotla. The lekgotla also tries the law suits which are brought before the chief. They still have the letsholo, secret early morning meetings of the men's regiments outside the village. Public meetings of all men, called pitso, still take place. The man next to the chief and his deputy is his uncle Mokgakale. He also serves as leader and speaker of the chief's council. Another man (ntona) is elected as his assistant to preside over the chief's council and is also the official messenger. No fees are paid to the lekgotla for trying a case.

537 Application for allocation of lands is made to the chief by the clan head (kgosana) on behalf of the applicant. The chief makes the allocation to the clan head.

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11 Social

538 The marriage customs are the same as among the other Hurutshe tribes. Some informants are of the opinion that the giving of the first animal (serufo) does not constitute the marriage. It is said to be an engagement since "the animal is given to the mother's brother (malome) of the bride". The mother's brother, as a matter of fact, also takes one animal out of the bride price, bogadi, even where only two animals were given. The ceremony of "go apara lomipi", hanging the fat of the entrails (peritoneum) of an animal round the neck of the bride or her eldest child is performed only in connection with the initiation ceremonies. The purpose is to give the eldest born child its rank in the initiation ceremonies, in cases where no bogadi has yet been given for the mother. The father's elder sister (rakgadi) of the bride receives no animal out of the bogadi, but if a bogadi cow has a calf, it is given to her. Among the !lurutshe she generally is the last one to be entitled to anything out of the bogadi. In cases of illegitimate births are brought before the chief, which happens from time to time compensation of 5 head of cattle for the girl's parents and a court fee of one beast must be paid.

12 Beliefs:

539 Rain prayers are still held under a large tree, called Motlhasa, which also serves as a meeting place for the chief's councillors. A black ox is sacrificed in connection with rain prayers, but no rain medicine need be sprinkled on the fields or paths.

540 There are various private charms (dipheku) and medicines (moupo and mothuso) to protect the fields. They have retained a strong belief in witchcraft.

541 The old god Thobega wa phatswa is well known, but has few adherents. The ceremony of the first fruits (go loma thotse) continues to be performed. One of the first lowane (pumpkin-like) fruits is taken

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to the chief who then calls together his family and the clan heads. The chief bites a piece out of the lowane and rubs his forehead, navel and toes with it. After him the other tribesmen perform the ceremony in the same way. Those with the totem tshwene take precedence over other totems; next rank phofu (eland), kwena (crocodile) and kgabo (monkey), the rest having no totem rank. A man who still believes in the custom and was absent during the ceremonies has to wait at the meeting place of his kgotla to be purified by magic. If husband and wife were not together when the ceremony took place, they have to confess if they have had intercourse with another during the separation. Before they can live together again, they have to be treated by the medicine-man.

542 The lowane fruit, is thought of in connection with the god Matsieng and in olden times the leaves of the fruit were taken to the cave of Lowe (near Mochudi), where the first humans and animals are believed to have been created. The lekatane (pumpkin-like) fruit is said to serve the same purpose, but lowane is mostly used. The chief cannot allow the harvesting of the fields to commence until they have performed this ceremony.

13 Churches and schools:

543 There is one government-aided school staffed with 3 teachers to instruct 160 children up to standard V. A large new school building is being built. Mission work is carried out by 1) the Hermannsburg Lutheran Mission, since 1909, 2) the Church of England since about 1917 and 3) the African Church (a Native church of which the exact name could not be ascertained) since 1922.

14 Mode of settlement:

15 Material culture:

16 Tribal marks and dress:

544 For the sections 14, 15, 16 see the descriptions of other baHurutshe tribes, paragraphs 300-310.

BAHURUTSHE BA GA MOILWA

17 Cattle and pastoralism:

545 The tribe has mainly Afrikander cattle. The cattle diseases are the same as among other tribes in the district. The grazing lands are on Welverdiend 201 and on the Trust farms Nooitgedacht 221 and Driefontein 36. The agricultural census of September 1950 recorded the following figures of stock owned by the tribe (including cattle on Trust):

Cows	596
Calves (under one year)	136
Bulls	25
Oxen	707
Goats	506
Sheep	128
Donkeys	131
Horses	3
Mules	2
Cattle units	1,618
Pigs	52
Fowls	391
Losses of cattle	286
Losses of small stock	413
Hides sold	57

546 For grazing, farming and residential purposes the tribe uses about 13,500 morgen, (including Trust farm) which is 7 to 8 morgen per cattle unit.

There are two boreholes with hand driven pumps.

18 Agriculture:

547 A family head has only one field of 1-4 acres. Most of the fields are on the northern part of the farm where black turf soil is ploughed.

548 The crops, fruits and vegetables are the same as among other Hurutshe tribes (see paragraph 508).

549 The amount of crops harvested by the tribe is recorded by the agricultural census of September

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1 District;

555 Marico, Transvaal.

2 Name of tribe

556 baHurutshe ba ga Moilwa, totem: Tshwene (baboon). The tribe is No. 32-65 in "A preliminary Survey of the Bantu tribes of S.A." by Dr. N.J. van Warmelo.

3 Chief:

557 KGOSIETSILE CHRISTOPH PIET MOILWA, born 1st January 1918, regiment: Madikwa. He is a headman under chief Alfred Gopane who appointed him on 20th January 1947. No jurisdiction has been conferred on him by the government. Residence: Borakalalo, P.O. Motshwedi. The headman still adheres to the religion of his forefathers. He attended the school at Klerksdorp from 1932 to 1935.

4 Language

558 Hurutshe dialect of the Tswana language.

5 Land and strength of population:

559 The tribe lives in the middle of the Moilwa Reserve adjoining the farm Buispoort 319. There are no defined boundaries of the land (about 2,000 morgen) which was given to them by the acting chief Rampeile of the baHurutshe ba ga Gopane. For many years they rented Busman'skraal 257.

560 The tribe lives about 7 miles from Gopanestat and about 55 miles from Zeerust. Borakalalo, which means "peaceful rest after strife", is situated at the foot of a range of hills, called Mogologadikwe. A hill on the north-east of the village is called Sebalagani. The village Motshwedi is named after a stream which in its lower course is called Shujane (Riet River). There is typical bushveld vegetation, and there are more trees than in the other villages of the Reserve. The soil is sandy.

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561 The altitude is slightly below 4,000 ft. The average annual rainfall in the nearest rain station 8 miles towards the east, Montagu (station No.1251), was 24.06 inches on 67 days (before 1935).

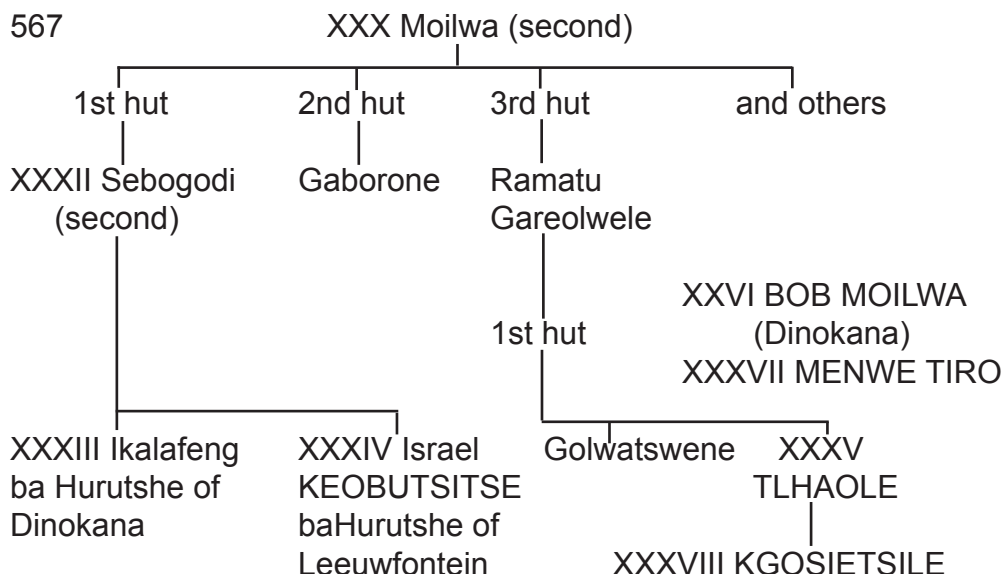
562 Numerically, the tribe occupies the eighth place out of 11 in the district. According to the census of 1946 it had about 966 souls (422 males, 544 females). By 1950 the population increased to about 1036, which does not include about 250 workers, absent from the tribal village. I estimate the tribe to be 1,000-1,450 strong. In January 1951, 328 taxpayers were registered for the tribe. The density of population is about 157 persons per sq. miles.

6 Migrations and affinities of tribe:

563 Up to 1906 the migrations of the tribe were the same as described for the baHurutshe of Dinokana (paragraph 400). Together with the baHurutshe of Leeuwfontein whom they had joined, they settled at Manogelo in 1906 at the site of the present post office of Blairbeth. After 1908 they moved to Borakalalo where they settled under the chief of Gopanestat.

564 The tribe is closely related to the Hurutshe of Dinokana, at Leeuwfontein and at Braklaagte. They are dependent on chief Gopane.

7 Skeleton genealogy of chiefs:



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8 History and genealogy of chiefs

566 The older history is the same as for the other Hurutshe tribes see general part (p.42- 47) and baHurutshe ba ga Moilwa (p.404-412).

567 When chief XXXIII IKALAFENG of the baHurutshe at Dinokana died in 1893, Pogiso was a minor, and XXXIV ISRAEL KEOBUSITSE became the acting chief on his behalf. When the chieftainship at Dinokana was handed over to Pogiso in 1905, many of ISRAEL's followers wanted him to be the chief. Consequently ISRAEL and his followers broke away and settled at Manogelo in 1906, a place near the present post office of Blairbeth. The grandfather of the present headman, Gareolwele (or Ramatu), and his followers also joined ISRAEL. After ISRAEL's deportation in 1908, a dispute arose about the regency during his absence. As a result, the tribe now under discussion also broke away led by TLAOLE, and went to Mamkalalo where they became subject to the chief at Gopanestat.

568 Gareolwele, also called Ramatu, was a son of Moilwa (second) of the third hut. He was born about 1835, his regiment was Maakapula (1854). He died at Dinokana between 1905 and 1908. He had the following wives and children:

1 Kiseng, great wife, a moHurutshe

- | | |
|----------------|-----------------------|
| a Golwatshwene | m deceased |
| b TLHAOLE | m |
| c Keagana | m deceased |
| d Mmatsetse | f |
| e Seotsio | f |
| f Kgosithebe | m deceased |
| g Makome | m (lives at Dinokana) |

2 Mmakediang, a moHurutshe

- | | |
|--------------|------------|
| a Botsang | f |
| b Morootsile | m deceased |
| c Mmangogo | f |
| d Mmabogatsu | f |
| e Kebui | f |
| f Mani | f |
| g Sonyane | f |

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569 XXXV TLHAOLE who had become the head of the tribe in about 1910, was born after 1870, his regiment being Maakantwa (1901). He married Golekwang, a member of the tribe and had the following issue:

a Kiseng	f
b Ganene	f
c Nkgabe	f
d Mosadiakgotla	f
e Mmamadima	f
f KGOSIETSILE CHRISTOPH PIET	m (present head of the tribe)
g Kebope	f

TLHAOLE died in 1926 when KGOSIETSILE was still under age.

570 XXXVI BOB MOILWA who was born about 1890 acted for the heir from 1926 to 1932, paying periodic visits from Dinokana where he still lives. He is the mother's brother (malome) of the heir, and closely related in the paternal line. From 1932 to 1947, XXXVII MENWE TIRO acted for the heir. MENWE TIRO who is an uncle to the present headman, was born in 1897 and died in June 1950.

571 When the present headman, XXXVIII KGOSIETSILE was 29 years old, he succeeded to be the head of the tribe. For particulars about him see paragraph 557. The headman has not yet married.

9 Regiments:

572 Up to 1905 the regiments are the same as for the baHurutshe of Dinokana (see paragraph 416).

573

Regiment (mophato)	Leader (morena)	Initiated at
Mafenyakgosi	Ramokhutshwane	Dinokana, 1905
Maakakgang	Ralekobu	Petrusdam, 1909 (under chief Gopane)
Mafolosa	(women's regiment)	1911
Maakathata	Mojafi	Borakalalo 1916 (under chief Gopane)

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Manoga	Makome	Borakalalo, 1919
Matsie	Seopathebe	Borakalalo, 1923
Mapega	Ralusi	Borakalalo, 1929
Maswelwa	Martins	Borakalalo, 1934
Madikwa	KGOSIETSILE	Borakalalo, 1937
Maabantwa	Kereng	Borakalalo, 1942
Mabuwa	Keaboga	Borakalalo, 1947
Mantshakgang	Moilwa Moilwa	Borakalalo, 1950.

574 The women have the same names for their corresponding age groups.

10 Political organisation:

575 The tribe is composed of the following clans:
(At the first enquiry they said there were only two clans 1) Kgosing and 2) Tiro, the other being subclans).

Clan(kgoro)	Head(kgosana)	Totem (seano)
1 Kgosing	Tiro died, no successor has been appointed yet	tshwene(baboon)
2 Seswane	Petrus Korwe	phofu (eland)
3 Monneng	Spot Lekone	tshwene
4 Tiro	Tiro died, no successor has yet been appointed	tshwene
5 Nonyane	Labius Mrnutlane	tshwene
6 Mongatane	Thapelo	tshwene
7 Mothwagae (Mokgatlhe, Senosi)	Samuel Mothwagae	tshwene

576 With Menwe Tiro's death, there appears to be no longer a deputy for the headman. There is a private council to discuss important matters. The members of the council are

- 1 no councillor has yet been elected for Menwe Tiro
- 2 Mooketsi Mothwagae
- 3 Petrus Korwe Seswane
- 4 Israel Mosotwane
- 5 Labius Mrnutlane
- 6 Thapelo
- 7 Spot Lekone

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577 For public matters and minor law suits all men are summoned to the meeting. As the headman is subject to chief Gopane, the cases and affairs of the tribe have to be reported to the latter who also hears cases in which fines are involved. the above mentioned councillors are all relatives of the chief or heads of clans.

578 They have a ntona, a man who arranges the meetings of the councillors and is also the speaker and messenger. The ntona is appointed by the chief and his councillors. If a case is to be brought before the headman, it is first discussed with the clan head and then reported to the ntona.

11 Social:

579 The social and marriage customs are the same as among the other Hurutshe tribes. Polygamy has ceased. It is believed that at one time, hoes were given as bride price. When a man is too poor to give a bride price (bogadi) he may do work in lieu of it. The Christians give bogadi when the marriage is contracted; non-Christians usually after the first child is born. When bogadi has not been given by the time of the first child's initiation, the ceremony of go apara lomipi (hanging the fat the of entrails of an animal round the neck of the child) is performed before the commencement of the initiation school to give the child its rank. An average bogadi consists of 2 to 6 head of cattle and for a chief of at least 12, but never 7 or 9 unless a sheep is added. The bogadi goes to the father of the bride who distributes it to the mother's brother (malome) of the bride, to his own younger brothers (borangwane) and to his own elder sister (rakgadi), but not to his elder brothers. If a case of illegitimate birth is brought before the chief, the compensation paid to the mother's parents is three head of cattle.

12 Beliefs:

580 Rain prayers are offered to the ancestors of the chief under the large tree where the councillors hold their meetings (lekgotla). Rain medicine is no

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longer sprayed on the fields. There is still a belief in witchcraft. Charms (dipheku), such as sticks to protect houses and fields are still in use. Medicine men are still consulted. Nowadays the birth of twins is considered a happy event. There are still some old stone heaps near Motshwedi, on which in olden times stones were thrown by passers-by to propitiate the mountain spirits.

13 Church and schools:

581 There are no church and school buildings. Of the children, 250 are sent to the school at Motswedi. Children begin to go to school at between 7 and 10 years of age.

582 The informants estimate the present number of converts of the Hermannsburg Lutheran Mission Church to be about 150, and of the Ethiopian Church about 50 members. Borakalalo is an outpost of the Hermannsburg Mission station at Motswedi.

14 Mode of settlement :

583 To a greater extent than any other Hurutshe village, this one offers a picture of the traditional Tswana village with its round huts and thatched roofs. The homesteads are often partly fenced in by thorn branches. Huts and plastered courtyards are the same as in other Hurutshe villages, see section 14 of the Hurutshe ba ga Gopane. Besides round huts there are also some rectangular ones, with thatched roofs. The roofs of many round huts are still supported by the centre pole (pineagare).

15 Material culture;

584 The material culture is the same as among the other Hurutshe tribes, see section 15 of the Hurutshe ba ga Gopane.

16 Tribal marks and dress

585 Nothing is known about tribal marks. They dress in the same way as all Hurutshe tribes, see section 16 of the Hurutshe ba ga Gopane.

BAHURUTSHE BA GA MOILWA

17 Cattle and pastoralism:

586 Cattle and cattle diseases are the same as among the other Hurutshe tribes (see 17 of the Hurutshe ba ga Gopane). There is a cattle dip and a dip for goats in a nearby bull camp of the Trust. For grazing, they use the Trust farms Buispoort 319; a few families use Brakpan 200, which is owned by the baHurutshe ba ga Gopane.

587 The agricultural census recorded the following stock owned by the tribe:

	Sept. 1949 Reserve	Sept. 1950. Reserve	Trust farm Busmanskraal
Cows	-	331	57
Calves (under one year)	-	22	44
Bulls	-	12	3
Oxen	-	306	117
Total cattle	2,427	862	some are counted under Hurutshe ba ga Gopane on Buispoort
Goats	697	330	
Sheep	111	105	
Donkeys	-	16	
Mules	-	-	
Horses	-	7	
Pigs	-	35	
Fowls	-	632	
Cattle units	about 2588	972	
Losses of cattle	-	341	
Losses of small stock	-	127	

In 1951, the stock inspector inoculated 2,190 head of cattle, 211 sheep and 1,381 goats at Borakalalo.

18 Agriculture:

588 The fields of a family are not in different

BAHURUTSHE BA GA MOILWA

parts of the tribal area. Twelve acres are usually allotted to a family. Fields are inherited by the sons from the fathers.

589 The same crops are grown as among the other Hurutshe tribes (see paragraphs 380,508). In some courtyards there are fruit trees.

590 The agricultural census of September 1950 recorded the following figures for the tribe, which are higher in reality:

Maize (in the Reserve)	10 bags on 5 morgen
Kaffircorn(in the Reserve)	32 bags on 18 morgen
Kaffircorn (on Trust)	492 bags on 244 morgen

591 The tribe has the following agricultural implements:

Ploughs, single furrow	65
Ploughs, double furrow	6
Harrows	2
Wagons	10
Carts	-
Sledges	-

592 As among the other Hurutshe tribes agriculture does not play an important part any more. They do not make use of all their available arable land.

19 Economics:

593 The tribe cannot be described as rich. Like most tribes of the district they prefer to work in the towns. There is a Native Store in the area.

20 Health:

594 No particulars can be given of health conditions. There is no clinic. Drinking water is drawn from a well.

21 Sources

595 The above mentioned material was obtained at the headman's place in February 1950 and March 1951, where a public meeting had been summoned for the purpose of the enquiry.

BAHURUTSHE BOO MOKGATLHA

1 District:

596 Marico, Transvaal.

2 Name of tribe

597 baHurutshe boo-Mokgatla. Totem: Tshwene (baboon). They belong to the western Tswana group. This tribe is No. 32-62 in "A preliminary Survey of the Bantu tribes of S.A." by Dr. N. J. van Warmelo.

3 Chief :

598 SAUL RANAGOBOGOBO MOOKETSI, born 17th April, 1910 regiment: Maratakomo. He became head of the tribe in June, 1936 and was recognized by the Government as headman with civil and criminal jurisdiction on 25th February, 1941. Residence: Tshwaro on Koppieskraal 272, P. O. Schuinsdrift. The headman is a member of the Hermannsburg Lutheran Mission Church. He attended the local school at Koffykraal.

4 Language:

599 Hurutshe dialect of seTswana.

5 Land and strength of population

600 The tribe owns the portion I, 542 morgen 466 sq. rds., of the farm Koppieskraal 272. The farm lies in the European area, close to the central part of the eastern border of the district and near the Marico River, 24 miles north of Groot Marico. The Tswana name of the village is Tshwaro. There is a small stream on the tribal farm, called Phalalwe (Turflaagte River). The altitude is between 3500 and 3000 ft. The average annual rainfall on the neighbouring farm Olifantsvallei 171, is 20.99 in. on 44 days as measured over a period of 15 years before 1935. A main road from Groot Marico to the north (Derdepoort, Zilkaatskop and Gaberones) passes through the tribal farm.

601 Numerically the tribe occupies the ninth place out of 13 in the district. The census of 1946 recorded 750 persons for the tribe (253 males, 316 females on tribally-owned land; 66 male, 75 female

BAHURUTSHE BOO MOKGATLHA

members of the tribe on the European portion of the farm, and 23 others, of whom 17 have a mother-tongue other than Tswana). By 1950, natural increase brought the population up to over 800, which gave a density of 417 persons per sq. mile. I estimate the strength of the tribe to be 900 to 1,000 persons, including absent workers. The number of taxpayers registered under the headman in January 1951 is 205.

6 Migration and affinities of tribe:

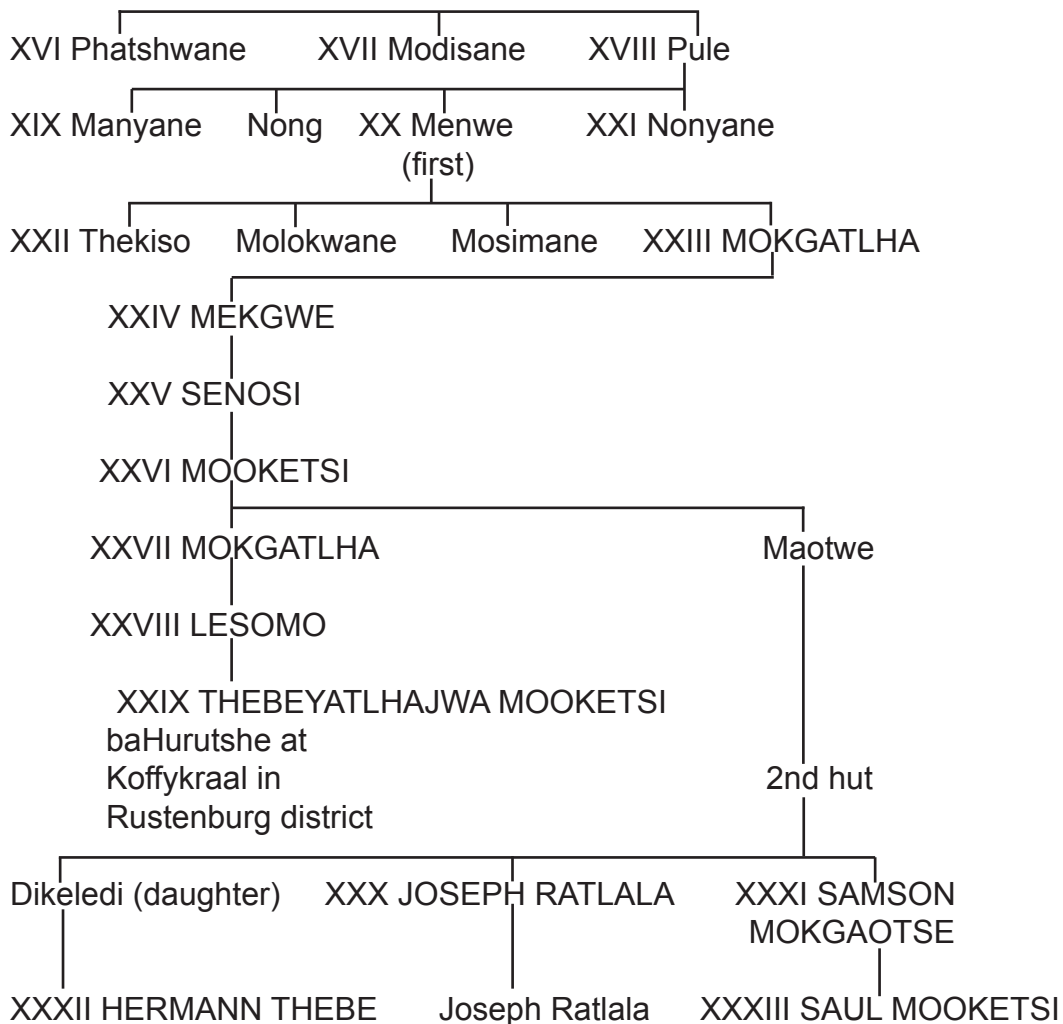
602 After the large Hurutshe town of Kaditshwene on Bloemfontein 223) was destroyed in 1823-4, the baHurutshe settled at Mosega (Zendlingspost 268, near Jacobsdal) 1824-5 to c. 1830. From there the tribe trekked southwards and between 1837 and 1845 settled at Kolosi (Bokkraal, in Ventersdorp district) and later at Malejane (Ventersdorp district?) south of Kolosi. Between 1840 and 1874, the baHurutshe boo Mokgatlha settled at the following places: Bosabane (in the Zwartkops Hills east of Elands River and Lindleyspoortdam), Nkuthamane (on Toelanie River near Silverkrans post office), and Marapalalwe (Roodewal 263) on Toelanie River south of Nkuthamane, where the Hurutshe had lived long ago. In 1874 the parent tribe bought the farm Koffykraal 619. In 1898, the tribe settled on the northern part of Koppieskraal 272, and bought the southern portion of the farm in 1912.

603 The tribe is a branch of the Hurutshe boo Mokgatlha on Koffykraal. A boo Mokgatlha clan including the boo Mooketsi is subject to the baHurutshe ba ga Lentswe at Mosana.

BAHURUTSHE BOO MOKGATLHA

7 Skeleton genealogy of chiefs

604 For the oldest chiefs vide genealogy of the baHurutshe ba ga Gopane paragraph 251. The following chiefs were still remembered by the informants:



8 History and genealogy of chiefs:

605 The baHurutshe who descended from chief XX Menwe and of whom the baHurutshe boo Mokgattha formed a part, lived at Tshwenyane (Enzelsberg) and Kaditshwene (Bloemfontein 223) up to 1823-1824. At Kaditshwene XXV SENOSI was one of the great sub-chiefs. It seems that from the time of XXIII MOKGATLHA, this Hurutshe branch was more or less independent. Nothing known about the chief himself nor about his successor XXIV MEKGWE.

BAHURUTSHE BOO MOKGATLHA

606 Reverend John Campbell ("Travels in South Africa" second journey, London 1822, p.227, 244) who visited the 'Hurutshe at their principal town, "Kurrechane" (Kaditshwene on Bloemfontein 223) in May 1820, became acquainted with the old chief "Sinosee" (XXV SENOSI) and his grown up son "Moketsi" (MOOKETSI). He described the interesting pictures painted on the walls of SENOSI's huts and described him as being in charge of a ward at "Kurreechane", as large as the personal ward of the Hurutshe regent "Linqueling" (Diutlwileng) who invited Campbell to an official beer party. SENOSI was married to Mocketwane and had the following sons: "Moketz" (MOOKETSI), "Paiwhai" (Pheswe), "Habbooneywey" (Gaboneu), "Mohamme" (Mogame), "Lekooroo" (Dikhudu) and "Mahakabbai" (?).

607 XXVI MOOKETSI who succeeded his father SENOSI, had two sons in the first house, MOKGATLHA and Mokgatlanyana, and two sons in the second house, Maoto and Tsotse. The son Maoto is the forefather of the Hurutshe boo Mokgatlha chiefs under discussion here.

608 After the destruction by Sebetwane of the Hurutshe towns Kaditshwene (Bloemfontein 223) and Tshwenyane (Mezeg 139, Enzelsberg) in 1823-1824, the Hurutshe settled at Mosega (Zendlingspost 268 near Jacobsdal) from 1824-1825 to 1830-1831, and from there in about 1845 trekked to Kolosi (near Ventersdorp). The bulk of the Hurutshe were then under the authority of the regent Mokgatlhe and of the head of the tribe. MOOKETSI also went to Kolosi, probably at the same time. From Kolosi they trekked south to Malejane (in the south of Mabalstat in Ventersdorp district). This was after Mzilikazi had left the Transvaal, (1837). Some families have remained at Malejane as squatters. A few years after, the Hurutshe boo Mokgatlha settled at the following places: Bosabane (in the Zwartruggens hills, east of the Elands River and the Lindleyspoort dam), Nkuthamane (on the Toelanie River near Silverskrans), Marapalalwe (Roodewal 263) on the Toelanie River south of Nkuthamane, where the Hurutshe had lived long before.

609 In 1874 they bought the farm Koffykraal 619. The tribe then had three villages:

BAHURUTSHE BOO MOKGATLHA

- 1) Madikwe or Mokgatlhestat on Koffykraal,
- 2) Sasape on Haakdoornlaagte. 162 of which the sub-chief was Phuti, and
- 3) Garemmu or Matwane, in the western part of Pagskraal 67 of which the sub-chief was Olekeng,

610 During the last years of his life XXVII MOKGTLHA seems to have assisted his father MOOKETSI. My informants say that MOOKETSI died at Koffykraal, after 1874, If this is correct, he must have reached an age of 100 years or more.

611 During the Sekukuni war of 1879, the regiments Malokwani and Majapoo were sent by chief MOKGATLHA to help the Boers.

612 XXVII MOKGATLHA had the following wives and issue:

- 1 Petsane, great wife, from Malete tribe, died young
a LESOMO m
- 2 Moethi, a sister of, and substitute for Petsane
a Jeremia Sekhutho m
- 3 Matsibe a member of the tribe of the Mathunyane clan
a Seakeng f married Levi, son of her paternal uncle Maotwe
b Phuti m
- 4 Nthote, from the Hurutshe tribe, Dinokana
a Sereke m
b Monametsa f married a member of the
Hurutshe at Kolobeng, Bechuanaland
Protectorate
c Matsono f married a member of the baKgatla ba ga Kgafela

MOKGATLHA. died in about 1889.

613 MOKGATLHA was succeeded by his eldest son, XXVIII LESOMO, who was born about 1830. He was already an old man when he became chief, and only ruled for 3 to 4 years until his death in 1892.

BAHURUTSHE BOO MOKGATLHA

LESOMO had the following wives and issue,

1 Mmamokgosi, of the Monneng clan of the tribe

- | | |
|---------------------------|----------------------------------|
| a THEBEYATLHAJWA.MOOIETSI | m |
| b Mokgatlhe | m |
| c Mokgatlhenyane | m |
| d Nkedi | f married a member of the tribe. |

2 Mmangaka a.member of the tribe of the Phefo Clan

- | | |
|--------------|---------------------------------|
| a Moromongwe | m died in youth |
| b Mokupi | f married a member of the tribe |
| c Kefilwe | f married a member of the tribe |
| d Mokoteng | f married .member of the tribe |
| e Seole | f married a member of the tribe |

614 LESOMO was succeeded by his eldest son, XXIX THEBEYATLHAJWA MOUKETSI, who was born in about 1851, and ruled for 40 years. THEBEYATLHAJWA had the following wives and issue:

1 Sekgabo a member of the royal clan

- | | |
|-----------------|--|
| a Moloi | m died in youth |
| b NOGE MOOKETSI | m |
| c Mmaphudufudu | f married a member of the Tribe |
| d Puane | f married a member of the tribe |
| e Ketlogetse | f married a member of the chief's family |

2 Monye of the Monneng clan, of the tribe

- | |
|--------------------------|
| a Aron m not yet married |
|--------------------------|

THEBEYATLHAJWA MOOKETSI died on 24th August 1933.

615 In 1898, in the reign of THEBEYATLHAJWA, the Government defined the rights of squatters and settlers, as a result of which the European farmers ejected the tribe from the two villages on Pagskraal and on Haakdoornlaagte. A number of the inhabitants settled at Koffykraal, others left the district. In the same year and before this proclamation JOSEPH and SAMSON; the sons of Maotwe (a brother of MOKGATLHE of the second hut) settled with their followers on the northern part of the portion Koppieskraal 272 owned by Europeans. In 1912, SAMSON and the tribe bought

BAHURUTSHE BOO MOKGATLHA

the present tribal land on the southern part of this farm.

616 The majority of the tribe regards itself as descendants of Maotwe, who died before 1898. He had the following wives and issue:

- 1 Mmakolobe, great wife, who was a moHurutshe of Dinokana
 - a Metswi Lazarus m (settled on the highveld)
 - b Segolabeng Levi m (remained at Koffykraal)
 - c Kolobe f
 - d Kolojwane f
 - e Mmamonang f
- 2 Nkgatshane, a member of the tribe
 - a Dikeledi f mother of HERMANN THEBE!
 - b Moagi m (remained on Koffykraal)
 - c Kalabatane Aron m (remained on Koffykraal)
 - d Tlhamekwe f
 - e RATLALA JOSEPH m (went to Koppieskraal)
 - f MOKGAUTSI SAMSON m (went to Koppieskraal)
 - g Mmatsebe f

617 XXX JOSEPH RATLALA was the first chief of the tribe on Koppieskraal. He was born about 1862, his regiment was Matlakamokgwa (after 1874). He married Mapula Anni who is a member of the baKwena ba Modimosana ba Matlhaku, and had the following issue:

- a Isais Tlale m
- b Sina Nkgatshane f
- c Joseph Ratlala m (informant)
- d Laban Mooketsi m
- e Maotwe m
- f Kganelwa m
- g Mmakgaje f
- h Seliya Mmaletlhakana f

JOSEPH died in 1904.

618 JOSEPH was succeeded by his brother XXXI MOKGAUTSE SAMSON, born in 1865, regiment: Maganelwa. SAMSON married Gaebeng, a member of the tribe and had the following issue:

BAHURUTSHE BOO MOKGATLHA

a Maria Swanti	f
b Tatius	m died in youth
c Jonathan Nkalane	m
d SAUL RAMAGOBOGOBO	m (present headman)
e Matshwaro	f
f Anania Nkuti	m
g Leteane	m still living
h Majani	f

In 1912 the tribe moved to the southern part of Koppieskraal.
SAMSON died on the 23rd November 1922.

619 As SAUL was still a minor, XXXII HERMANN TREBE was his regent from 1922 to 1936. He is the son of Maotwe's daughter Dikeledi. My informants explained that it is possible to go outside the male line of succession when there is no suitable direct male successor.

620 Particulars about the present headman of the tribe, XXXIII SAUL RAMAGOBOGOBO, who succeeded in 1936, are given in paragraph 598. He married Seakeng Jobobeth, a member of the tribe and has the following Issue:

a Mokgautsi Mueller	m born 1936
b Dikeledi	f born 1937
c Isai Tlale	m born 1941
d Ramagobogobo	m born 1944
e Maleswane	f born 1947
f Ditoi	m born 1949

9 Regiments

621

Regiment	Leader	Initiated at
Malau	MOKGATLHA	the two regiments took part in the Sekhukhune war in 1879, under the rule of chief XXVII MOKGATLHA
Maolokwana	Nkwakwe	
Majapoo	LESOMO	Marapalalwe, 1873-1874?
Matlhwale I	Jeremia Sekutlu	
Majakgomo	Phefwe	
Matlakana I	Seraki	

BAHURUTSHE BOO MOKGATLHA

Regiment	Leader	Initiated at
Matlakamokgwa	THEBEYATLHAJWA	Koffykraal between 1874 and 1879
Maganelwa	Mokgatlhe	Koffykraal, 1882
Mafitlhakgosi	Mokgatlhanyane	" 1889-1890
Mataenelwa	Seretse	" 1893 ?
Mafitlhakgomo	Jeremia	" 1896
	Ketlhapile (Rinderpest)	
Matsayakgang I	Mothowagae	" 1904
Matladi	Mmutlanyane	" 1907
Mateane	Gabonewe	" 1911
Mafofosa	Wilhelm	" 1916
Maakakgosi	NOGE MOOKETSI	" 1921
Majakgomo	Aron	" 1925
Matsayakgang II	Ramokgadi	" 1929
Mafenya	Monagane	" 1934
Mlalau II	Seleke	" 1937
Matlakana II	Raboane(Dintswe)	" 1942
Matlhwane II	Metseyabangwe	" 1947

622 Even after 1896 the initiation ceremonies (bogwera and bojale) were held at Koffykraal where the parent tribe resides, since the tribe lives in a restricted area surrounded by European farms. The boys have the choice of another Hurutshe chief under whom the initiation may take place. So, for instance, some of the boys went to Leeuwfontein in 1950 for their initiation. The girls' regiments have the same names as those of the boys.

10 Political organisation:

623 The tribe is composed of the following clans listed in order of rank:

Clan (kgoro)	Head(kgosana)	Totem (seano)
baKgosing (no descendants of Mokgatlhe from Maoto)	SAUL MOOKETSI	tshwene (baboon)
baThageng or baPinye	Hermann Thebe	tshwene
ba ga Malete	Bomema Mokale	nare (buffalo)
Mokwena (came from Molepolole)	Tsie	kwena(crocodile)

BAHURUTSHE BOO MOKGATLHA

624 The chieftainship is hereditary. The deputy for the chief is Joseph Ratlala who is a cousin to the chief. The chief's council is composed of Joseph and three clan heads, Herman Thebe, Bomema Mokale and Tsie. The political system is the same as among the other Hurutshe tribes.

11 Social:

625 The marriage customs are the same as among the other Hurutshe tribes. An average bride price (bogadi) is about 6 head of cattle. Uneven numbers of cattle are not given as bogadi. They still have the custom of "go a para lomipi", hanging the fat of the entrails (peritoneum) of an animal round the neck, 1) as ceremony of thanks when bogadi has been given, and in order to give the child its rank 2) where bogadi has not been given by the time of the initiation ceremony of the first child. The informants say that the first animal which is given to the bride's parents (serufo) is in token of an engagement but not of the marriage contract. The wedding (nyalo) takes place at a later date at the bride's house. After the man has built the huts, the wife is taken to the new home (bo ga matsale, or ga matsalagwe). Cases of illegitimate births still occur and are taken to the chiefs court by the mother's parents. If the man refuses to marry the mother, he must pay five head of cattle as compensation to the girl's parents and one animal to the chief and his councillors.

12 Beliefs

626 Only few of the old beliefs have survived. Rain prayers are no longer held as of old. There are no first fruit ceremonies. A few people still believe in their old god Thobege to whom they address their wishes by means of prayers. The god Matsieng, who is a higher god than Thobege, no longer plays any part in their lives. He is believed to have created the first human beings at Lowe (near Mochudi B. P.) Belief in witchcraft persists, and some people consult the medicine-man (ngaka).

BAHURUTSHE BOO MOKGATLHA

13 Churches and schools:

627 The majority of the tribe are members of the Hermannsburg Lutheran Mission Church. The following churches have only a few members: Ethiopian Church in Zion, African Catholic Church and Baptise Kopano in Africa.

628 There is one school up to standard IV with two teachers and about 110 children. This means that about half of the children of school-going age attend the school.

14 Mode of settlement:

629 The settlement is similar to that of the other Hurutshe tribes, except that there are more rectangular houses.

15 Material culture

630 The material culture is the same as among the other Hurutshe tribes (see paragraphs 304, 305).

16 Tribal marks and dress:

631 It is not known whether tribal marks were formerly customary. All, except children or initiated youth, dress in European style.

17 Cattle and pastoralism:

632 The type of cattle and the cattle diseases are the same as among the other tribes in the district (see paragraph 314).

633 A few families have cattle on the Trust farm Rooikoppiesfontein 123. According to the agricultural census of 1950, the tribe owns the following Stock:

	Koppieskraal	on Trust land
Cows	600	283
Calves (under one year old)	50	77
Bulls	5	31

BAHURUTSHE BOO MOKGATLHA

Oxen	150	188
Head of cattle	805	579
Total cattle units	818	523
Losses of cattle	15	42
Donkeys	30	3
Horses	1	—
Mules	4	2
Goats	60	—
Sheep	30	—
Pigs	50	—
Poultry	500	17

634 The total number of tribal cattle is probably little more than the abovementioned 1,384 head of cattle or 1,341 cattle units. They use the Trust farm Rooikoppiesfontein 123 (6,113 morgen).

18 Agriculture:

635 As the density of population is 417 per square mile, very few tribesmen have fields on the tribal land. About 20 families have fields of 0.5 morgen each on Trust land.

636 The agricultural census of 1950 returned the following figures:

Maize	30 bags from 120 morgen
Kaffircorn	52 bags from 125 morgen
Beans	10 bags from 5 morgen

The actual figures were probably greater.

637 The following agricultural equipment is owned by the tribesmen;

Ploughs single furrow	14
Ploughs double furrow	17
Harrows	1
Wagons and trolleys	10
Carts	8
Sledges	15

19 Economics:

638 The Tswana workers on the European owned portions of Koppieskraal 272 and Skuinsdrift 283 are

BAHURUTSHE BOO MOKGATLHA

all members of the tribe. Although the tribal farm is over-populated the percentage of absentee townworkers is not larger here than elsewhere. There is one small Native shop on the tribal land. This tribe owns more stock (100 per 100 population.) than others in the district.

20 Health:

639 There is no clinic on the tribal farm; the nearest doctor is at Groot Marico. To obtain drinking water in the dry season, the tribesmen dig waterholes in the bed of the Marico River.

21 Sources:

640 The above material was obtained at the headman's place in December 1950. The informants were the headman, his relatives and his clan heads.

BAGAMALSTE WA MOKGOBJWA

1 District;

641 Marico, Transvaal.

2 Name of tribe:

642 Ba ga Malete wa Mokgoojwa, Totem: Nare (Buffalo).
This tribe is No. 33-64 in "A preliminary
Survey of the Bantu tribes of S.A." by Dr. N.J. van
Warmelo.

3 Chief:

643 MMAMOGOLA THUTWENG BROWN MOKGOBJWA, born
1912, regiment: Magata. His status as an independent
chief was officially recognized on 28th July 1942.
He has civil and criminal jurisdiction. Residence
Lekgophung on Hartebeesfontein 195, P.O. Supingstad.
The chief attended the local school, and adheres to
the religion of his forefathers.

4 Language

644 Tswana, the dialect is related to that of the
baHurutshe.

5 Land and strength of population

645 The tribe owns two portions (991 morgen 329
sq. rds. and 1983 morgen 58 sq. rds) of the farm
Hartebeestfontein, 195.

646 The tribal land is 70-75 miles north-west
of Zeerust, adjoining that of the Burutshe of Suping.
The altitude is about 3,500 ft. No local annual
rainfall figures can be given as the nearest rain
station, Wonderboom 110 (No.1273) is 10 miles distant,
and had an average of 17.99 in. on 33 days over ten
years; the Crocodile Pools rain station (No.1244) in
the Bechuanaland Protectorate is equally far away
and had a rainfall of 17.98 in. on 38 days over 25-
28 years up to 1935. It is warmer at Lekgophung
than elsewhere in the district.

647 The tribe lives in a hilly and stony country
with the typical bushveld vegetation. The Dithubaruba
stream forms the eastern border of the tribal

BAGAMALETE WA MOKGOBJWA

land, adjoining the baHurutshe of Suping. Two other small streams are tributaries of the Dithubaruba; one flows in the centre of the tribal land and is called Makelekang and the other in the western part is called Pukubyeng. The village, Lekgophung is named after two hills in the north and north-west of the village.

648 The tribe is one of the smaller tribes in the district. In Jan. 1951, 217 taxpayers were registered at the office of the Native Commissioner for the tribe. The census of 1946 gives 592 persons (246 males, 346 females). I estimate that the tribe is about 780 to 1,000 persons strong, including absent labourers. The density of population is 64 persons per sq. mile.

6 Migrations and affinities of tribe:

649 The багаMalete originally came from Volksrus trekked via Middelburg to the north and crossed the Olifants River. From there they went to Pretoria (Tswane) and further south to Majwaneng. Later they crossed the Magaliesberg and the Zwartuggens and Mosega Hills (south of Zeerust) and lived at several places on the Klein Marico before they reached Ramoutsa (Tsw: Ramautsa) in the Bechuanaland Protectorate. For further particulars about their migrations, see Ellenberger V. "Di Robaroba Matlhakolatsa ga Masodi-a-Mphela", Transactions of the Royal Society of South Africa vol. XXV Part. I, 1937 p. 1-72.

650 The present tribe left the parent tribe at Ramoutsa in 1891 and settled at Peseke (c. 10 miles north of Ramoutsa, in the North-western corner of the district Marico, About 1892-3 they settled at Segakwane, not far from Peseke on the Ngotwane River (on Skuinsdam 131). Their next place of residence was Ramotlhabane (on Hartebeestfontein 195). For some years they settled at Tshukudutsupya Hill (on Nicolaasdoorns 157). In 1901 they moved back to Hartebeestfontein and settled at Lekgophung.

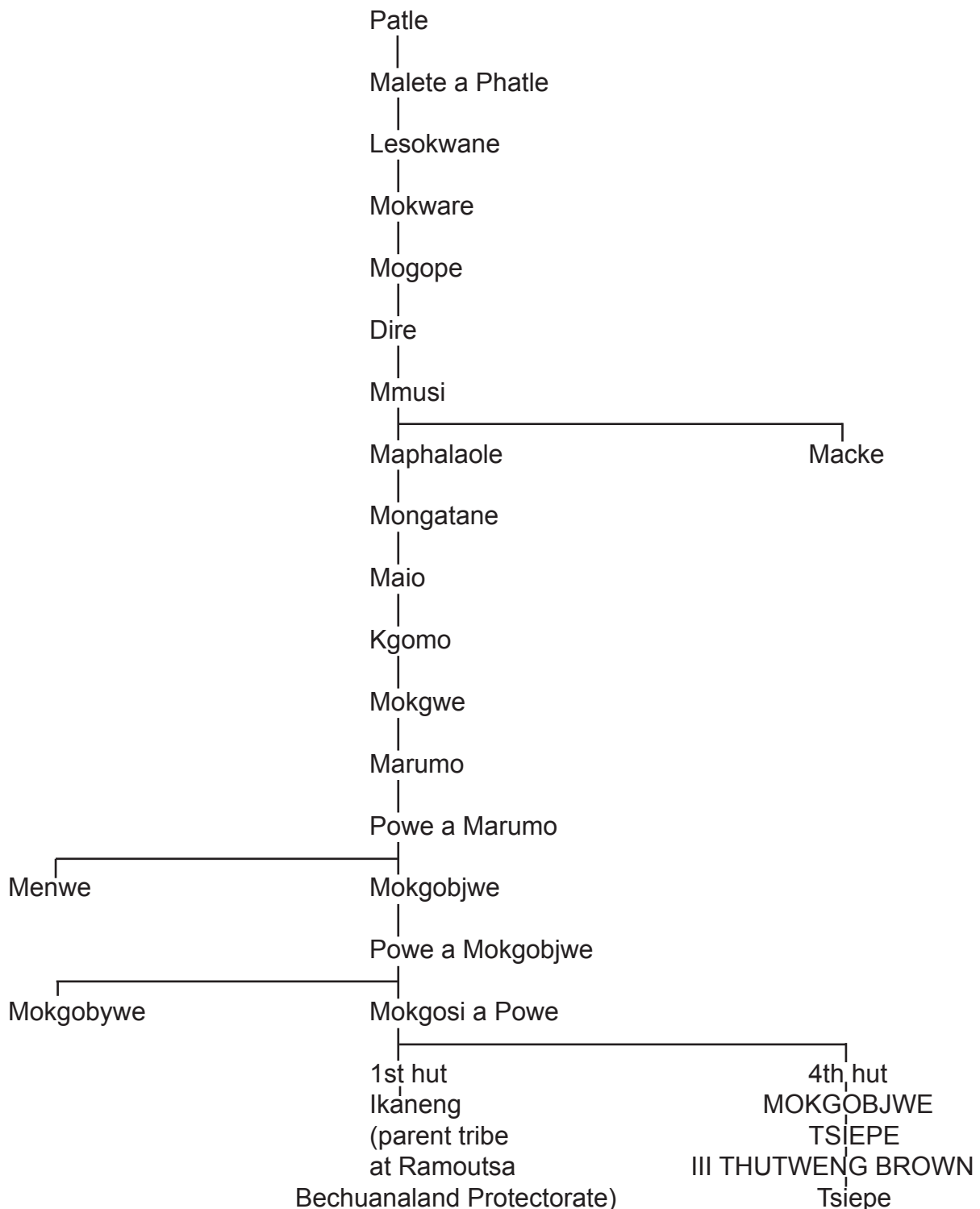
651 The tribe is an offshoot of the багаMalete at Ramoutsa in the Bechuanaland Protectorate. They are

BAGAMALETE WA MOKGOBJWA

also related to the багаMalete at Gabane who live under the Kwena chief of Molepolole. Their Tswana dialect and customs are very similar to those of the баHurutshe with whom however, no genealogical relationship could be traced.

7 Skeleton genealogy of chiefs:

652



BAGAMALTE WA MOKGOBJWA

8 History and genealogies of chiefs:

653 The history of the parent tribe, the ba ga Malete at Ramoutsa in the Bechuanaland Protectorate is fully described by V. Ellenberger ("Di Robaroba Matlhakola-tsa ga Masodi-a-Mphela", Transactions of the Royal Society of South Africa Vol. XXV Part I 1937 Paragraph 1-72).

654 In 1835, the traveller Capt. Harris (Wild Sports of Southern Africa p.142) saw the ruins of a "Bamaliti town" south-east of the Toelanie River, between the present Turflaagte 113 and Silverkrans 884 in Rustenburg district. This was probably Lotlhakane, which was destroyed by the Hurutshe in 1816-1817. I doubt whether the ba ga Malete built the stone structures Harris saw. They had probably made use of the sites of ancient stone built villages as other tribes, according to tradition also did.

655 Mokgosi a Powe was the father of the first chief of the tribe under review. He was born in about 1790 and after his initiation he joined the baKwena under their chief Motswasele who was the father of Setshele. A few years later Mokgosi joined the baNgwaketse under their chief Makabe and remained with them for some time. Before 1823 he moved to Kaditshwene (Bloemfontein 223) and joined the Hurutshe headman Senosi (see history of the Hurutshe boo Mokgattha) who was subject to the Hurutshe regent Diutlwileng. After the raids of Sebetwane and Mzilikazi the tribe became independent and acquired wealth by smelting and forging iron for other tribes.

656 The Kwena chief Setshele invited the багаMalete to live in his country and from 1853 to 1863 they settled at Dithejane, a few miles south-west of Molepolole. When Setshele wanted the багаMalete and the baKgatla ba Mmanaana to pay tribute they left the baKwena. The baKgatla went to Moshupa and the багаMalete to Mankodi on Kolobeng River west of Ramoutsa. As the baKwena continued to demand tribute from them while they were at this place, they left for Ramautsa (Ramoutsa) in 1875. Here the baNgwaketse told them to leave the country and attacked

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them. The Ngwaketse were driven off, leaving about 100 on the battle field. After the protectorate over the country was declared in 1885, MOKGOSI was forced by the British to sign a treaty with the Ngwaketse chief Gaseitsiwe, undertaking to pay a small annual tribute for permission to live in this country and to recognize Gaseitsiwe as his paramount chief. In about 1880 Mokgosi handed over the administration of tribal affairs to his son IKANENG. MOKGOSI died in 1886. (Ellenberger).

657 In 1889-1890 Pule, a son of Kobuane, who was a half-brother of Mokgosi, claimed the chieftainship. Ikaneng insisted on his right to the chieftainship and had the support of the Government. In consequence, Pule and his followers, with Mokgosi's sons Mmolotsi, Porogwe, and I MOKGOBJWE, left the tribe in 1891 for Peseke on Ngotwane River, near the Crocodile Pools and the north-western corner of the district Marico (according to Ellenberger the place is called Sepitse or Bohibidu), and lived there for two years. At Peseke the newly formed tribe split once more.

658 In 1892, Pule, his brother Tshukudu, and Mokgosi's sons Mmolotsi and Diyelwang moved to Gabane, where they formed a tribe of their own under the baKwena of Setshele at Molepolole. The tribe at Gabane is No. 33-66 in "A preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo. Pule whose regiment was Maakantwa, was born about 1846. When Pule died in 1911, he was succeeded by his son Tshukudu, who was subsequently succeeded by another son of Pule Masokwane.

659 I MOKGOBJWE moved to Segakwane on the Ngotwane River (on Skuinsdam 131) where he formed the present tribe in 1892-1893. MOKGOBJWE was born in about 1823; his regiment was Maatswakgosi. He was a son of Sedikwe, the 4th wife of Mokgosi. From Segakwane they moved to Ramotlhabankwe (on Hartebeestfontein 195). Owing to difficulties with the European owners who did not want them to settle there, they trekked further north to Tshukudutsupya Hill (on Nicolaasdoorns 157). In 1901 they moved back to Hartebeestfontein

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and built their village at Lekgophung. They bought their present farm in 1906.

660 I MOKGOBJWE had the following wives and issue:

1 Mookodi, great wife, coming from Madibaneng clan of the багаMalete

a Seiso f married a member of the tribe

b TSIEPE m

c Mmantshetlha f married a member of the tribe

d Phiri f married a member of the tribe

e Sediko f married a member of the tribe

f Rramoa m

2 Sefepi, daughter of the Kgatla ba ga Mmanaan chief, Pilane

a Powe m informant

b Ntheke f died in youth

c Nthekane f died in youth

d Mesele f died in youth

e Mmutle m

f Mmolotsi m

g Merafe m

3 Mmanaana, a member of the tribe

a Metseabangwe m

b Nkgorotsane m

c Rramotsurwane m alive

d Glaeser m informant

e Mphofotsang m alive

f Mmakotong f married a member of the tribe

g Mpudwi f married a member of the tribe

h Mangadi f married a member of the баHurutshe

i Monyenye f

I MOKGOBJWE died in 1932.

661 MOKGOBJWE was succeeded by his son II TSIEPE, who was born between 1850 and 1860 and whose regiment was Maabantwa. In 1919, the chief of the tribe was recognised as "headman for purely administrative purposes" by the Government. He had the following wives and issue:

214

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1 Mokaedi, great wife, a member of the tribe

a Thebogo	f married a member of the tribe
b Mmadira	f married a member of the tribe
c Mmaphuti	f married at Gaberones
d Mabalaankwe	f married a member of the tribe
e Kerebotswe	f died in youth
f Seasebeng	f died in youth
g MMAMOGOLA THUTWENG	m present chief

2 Mmedi, a member of the tribe

a Tshome	m alive
b Motlabong	f
c Selwane	m informant
d Donkey	f married a Mmatlhaku at Pella

662 TSIEPE retired from the chieftainship, and in 1942, appointed his eldest son III MMAMOGOLA THUTWENG BROWN MOKGOBJWE to attend to tribal affairs. II TSIEPE died in 1945. For particulars about chief BROWN, see paragraph 643. He married Atlholeng, a member of the bagaMalete of Ramoutsa. Her issue is:

a Tsiepe	m born 1939
b Seiso	f
c Thebogo	f
d Kgosingkwe	m born 1944
e Marumo	m born 1946
f Mothoyomotona	m born 1948
g Ikaneng	m born 1949

9 Regiments:

663

Regiment	Leader	Initiated at
Manoga I	Powe-a-Mokgoojwe	?1795 Lotlhakane (near Silverkrans, Rustenburg district)
Mafiri	Tsiepane	?1800 Lotlhakane
Mathubapula	Mrnolotsi	?1805 “
Matsaakgang	Mokgosi	?1810 “
Malau	Moetshwe	?1815 “
Madikwa	Kedimotse	?1820 after Lotlhakane had been destroyed
Malomakgomo	Mogopudi	?1828 in the veld

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Maipofi	Kobuane	?1834 Rabogadi
Manoga II	Mokgosi-a-Powe	?1840 Rakatana
Majakgomo	Porogwe	?1846 Lobudeng
Maatswakgosi	Ikaneng	?1853 Dithejane
Majapoo	Vifokalakane	?1857 “
Matlhwane	Diyelwang	?1861 “
Maakatlati	Mosikari	?1866 Mankgodi
Maakakgang	Mokgotlhe	?1871 “
Maakantwa	Mokgosi	?1876 Ramoutsa
Maabantwa	Baitlutli	?1881 “
Mafitlhakgosi	Montshiwa	?1887 “

664 The regiments from Manoga to Mafitlhakgosi are obtained from Ellenberger. The following regiments were initiated after this tribe left the parent tribe.

Maakapula	Powe	?1890	
Malwelamotse	Rramowa (Mokgobjwe's son)	1894	
Maakathata	Mmutle	1900	Rhamotlhabakwe
Maganakgosi	Merafe	1907	
Matlhaselwa (Masutlakgosi)	Mwatlhudi	1910	Lekgophung
Masengwa	Mokgosi	1916	“
Malalamitlwa	Metseabangwe	1917	“
Maratakomo	Nkorotsang	1921	“
Maemelwa	Tshome	1925	“
Magata	Brown Mokgobjwe (present chief)	1929	“
Matsuba	Mosala (son of Powe)	1933	“
Mangana	Matopa	1934	“
Masiela	Rramoutsu	1938	“
Matlhomakgosi	One	1942	“
Malekakgosi	Motshabaesi	1947	“

665 The women's regiments bear the same names. The initiation ceremonies (bogwera for males, boyale for females) still take place.

10 Political organisation:

666 The tribe consists of the following clans listed in the order of their ranks:

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Clan (kgoro)	Head(kgosana)	Totem (seano)
1 Mokwa or Kgosing	Powe	nare (buffalo)
2 Morapyane	Sekei	nare
3 YooNgaka	Monare	nare
4 Mantlhagodimo	Pitse	nare
5 Madibana	Obert	kolobe (boar)

667 The chieftainship is hereditary. When necessary the Chief's uncle Powe deputizes for him. Although in practice it rarely meets, a secret family council (phuthego ya lesaka) holds preliminary discussion of difficult matters. The councillors of the chief are his uncles and the heads of the clans. Old men may be invited because of their knowledge of the traditions. The same councillors are called to the public meetings know as lekgotla la kgosi. When these councillors try law-suits the meeting is called tsheko. The fines go to the chief who gives a part of them to the councillors.

668 All men are summoned to public meetings (pitso). A public meeting, e.g. takes place when a letter from the Native Commissioner is to be communicated to the people or when the chief and his councillors wish to announce an important tribal decision. The regiments of the men also hold secret meetings, called letsholo, to which in former days they came with weapons under the pretext of going to hunt. The meeting took place outside the village and discussed matters such as war, initiation ceremonies, purchases of tribal land and so forth.

669 The chief has no servant. He accepts presents from those who want "to greet him"; in the form of a certain cut of meat called s-ehuba; money is also given to him.

670 Fields are allocated by a councillor on orders from the chief. In olden days the limits of a field were demarcated by the throwing of an assegai. The field belongs to the wife, and it is inherited after her death by a daughter.

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11 Social:

671 The rank of a family is determined by the rank of its clan or its degree of relationship to the chief. Political weight is in the hands of chief's councillors.

672 Polygamy is no longer practised. Marriage customs are similar to those of the Hurutse. A marriage is contracted by handing over one animal (ox or sheep, but not goat), called serufo. The bride-price(bogadi)is given after the birth of the first child, if possible before its initiation. The informants complain that the handing over of bogadi is usually late. Christians, however, give bogadi at the marriage. The wife is taken to her husband's home long after the marriage.

673 The ceremony of go apara lomipi is still performed in the following way: When the bogadi-cattle has been paid, the mother of the young wife announces the ceremony to acknowledge the receipt of the bogadi by the parents and their pleasure in it. The fat of the entrails of an animal is hung around the neck of the young wife in public. If bogadi has not been given by the time the eldest child is to be initiated, the ceremony is performed before the initiation starts in order to confirm its social status.

674 If a married man dies, his younger brother may take care of his wife by entering into a relationship known as levirate "marriage". The informant's name for this union is seantlo. Actually this relationship is not a marriage, because the wife is described as the wife of the elder brother (mosadi wa ga nkgonne) and the children of the union are regarded as the children of the deceased brother.

675 As among other tribes the old people complain of the increase of illegitimate births which are attributed to the influence of town life. The compensation payable by the father who refuses to marry the mother of his illegitimate child is five head of cattle, four for the parents of the girl and one as costs for the chief and his councillors. The chief

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(as also the others in the district) says that he is afraid to dispose of such cases as a "fine" (in reality it is compensation) of five oxen exceeds the amount he is by Union law allowed to impose.

12 Beliefs:

676 Ancestor worship still exists. The chief offers rain prayers to his ancestral spirits at his meeting place (lekgotla). A black ox, supplied by the clan which asked for the rain prayer, is sacrificed to the ancestors. The rain medicine is prepared by a rain-maker (moroka) who is awarded for his work by a basket of sorghum (dikgabela). The rain ceremonies end with a public dance.

677 They still believe in witches (baloi) and the medicine man (ngaka) consults his divining bones (ditaola) to detect their evil practices. The set of divining bones consists of the same 24 pieces as among other tribes in the district. Charms (dipheku) in the shape of horns or sticks are used to protect the houses.

678 First fruit ceremonies (go loma thotse) are still performed, though nowadays in simplified form as the seniority of other tribes is no longer observed. When the first fruits of the year begin to ripen, the chief summons the principal people to the meeting place where they partake of the leaves and flesh of a kind of pumpkin (lekatane) a small portion of which is rubbed on to the navel. The chief precedes in the performance of this ceremony and is then followed by the others though no longer according to precedence of family or clan status. In olden times, the man who found the first pumpkin (lowane or lekatane), took it to the lowest ranking clan and it was then passed from clan to clan in ascending order of seniority until it reached the chief.

13 Churches and schools:

679 The Hermannsburg Lutheran Mission, the only mission with this tribe, has been established since 1901. The Christian community numbers about 150 converts.

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The mission station is an outpost of the station at Dinokana, and an Evangelist is employed at Lekgophung.

680 There is one school with a staff of two teachers, and 110 children up to standard IV. There is, however, no real interest in education.

14 Mode of settlement:

681 The tribal villages are: Lekgophung, Rasofea, Morapedi and Gophung. A few round huts, arranged around a courtyard form a homestead. The roofs of the round huts are supported by the old Tswana centre pole (phiri). Rectangular houses are the exception. Large granaries made of clay are still in use.

682 The chief's council has four different meeting places: two are semi-circular wind screens made of poles, and are arranged facing each other; a third one under a thick arbour offers protection against the heat of the day and the fourth one is an airy hut with walls only half way up to the roof for protection against the rain.

15 Material culture:

683 With the exception of the everyday European household utensils the old material culture is still intact. The tribe make the entire range of their traditional ware and do not buy from other tribes. The principal utensils of the old material culture are: clay pots of different sizes (nkgo for beer, nkgwana for water, pitsa for cooking -- although three legged iron pots are mostly used for cooking-, pitsenyana for medicine), wooden dishes of two different sizes (mogopo and mogopyane), mats for meals, for sitting and for sleeping (meseme), goatskins (also used instead of sitting or sleeping mats), grain-baskets (tlatlana), winnowing baskets (loselo), baskets made of moretlwa, beerstrainers (motlhotlo), calabashes of various shapes etc.

16 Tribal marks and dress:

684 There are no tribal marks. Everybody wears European clothes, hats and shoes. Some old men go

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about in sandals made of discarded motor-tyres. Mothers carry their babies in baby slings made of a goat-skin. Herdboys still wear Tswana straw hats which they make while at the cattle post. Children who are not attending school, go about in the traditional dress. As among other Tswana tribes the men wear small earrings (sweswe) made of a piece of silver, copper or gold wire.

17 Cattle and pastoralism:

689 The informants say that after the Rinderpest in 1896 they only had Afrikander cattle. Some of the cattle are kept on the Trust farms Schoonlaagte 250 and Nicolaasdoorns 157. It is still customary to lend cattle (mafisa) to friends or relatives in need.

690 The informants mention the following cattle and goat diseases Tsorotswane (black quarter), lebete (anthrax), nteremane (a heart disease), sephatlho (blood poisoning which causes sudden death), sebete (a liver disease in calves), sabotlokwe (?) in goats tlhwakwana (foot and mouth disease), and sekwepe (shrinking of the skin). The Trust stock sales are seldom supported.

691 The agricultural census of September 1950 returned the following figures for stock owned by the tribesmen:

	Hartebeestfontein	S.A.N. Trust
Cows	118	289
Calves (under one year)	40	76
Bulls	33	65
Oxen	100	152
Goats	479	-
Sheep	40	-
Donkeys	39	-
Horses	4	-
Cattle lost	18	119
Small stock lost	37	-
Pigs	47	-
Fowls	262	-
Cattle units total:	912.	

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692 The total area (incl. S.A.N.Trust) occupied by the tribe for grazing, agricultural and residential purposes is 8300 morgen. It appears that even on tribally-owned land (2974 morgen) there is only slight overstocking (406 c.u.), 7.3 morgen. per cattle unit, assuming all cattle were reported to the census.

18 Agriculture

693 A married woman has one field. There is no shortage of arable land. Plots of about 5 morgen for ploughing are hired on the Trust farm Nioolaasdoorns 157.

694 According to the agricultural census of September 1950 the crops harvested by the tribe were as follows:

Hartebeestfontein	Nicolaasdoorns		(Trust)	
	bags	morgen	bags	morgen
Maize	-	-	-	-
Kaffircorn	180	100	83	60
Beans	-	-	-	-

The tribe has the following agricultural implements:

Ploughs, single furrow	49
Ploughs, double furrow	1
Wagons	8
Carts	6

695 As among other tribes in the district sorghum (mabele) is preferred to maize (mmopo) owing to its resistance to drought. The seeds of the varieties of sorghum are kept mixed. The principal crops are:

Maize (mmopo); varieties: Botman, yellow maize (mmopo-o-mosibidu), white-maize on a red cob (mmopo o mosweu);

Sorghum or Kaffircorn (mabele); varieties: Lethejane, mmanjakane; joriko, sebethane-a-masetlha (pink coloured low variety which the Hurutshe call bosetlha), lebelebele, mabele-a-masweu, and mohibitswane;

Sweet reeds (mpswe); varieties: Boe, mapogwe, mphetlekane, mongatane, moitshophari, mokgatle, panserithe, fofalatsie;

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Beans (dinawa); varieties: Maeatsilwe, senawana, maungwakotane;
 mung beans (ditlhodi) and jugo beans (ditloo),
 Pumpkins and melons (marotse); varietiesi Pumpkin
 (lephutse), lekatahe and lowane (a variety
 between pumpkin and melon), melon (legapule-
 lesweu), gourds (dithaka): Leraka, makgomane;

a few Oranges, figs, peaches and pawpaws;
 wild vegetables (morogo); varieties; motomotsane,
 thepe, letlhang, leswe;

696 For first fruit ceremonies see paragraph 678.

19 Economics:

697 The majority of the young men and girls spend
 some years at work in the towns . They prefer to work
 in industries and as servants in towns rather than
 as miners on the Rand or in Kimberley. Only few work
 for 2-3 months on European farms. The various groups
 of workers are known as: babereki-ba-toropo (workers in town),
 babereki-ba-mosima (mine workers), babereki-
 ba teemane (diamond mine workers) and baberekiba-
 dipelasi (farm workers).

698 The tribe is neither rich nor poor. They seem
 to require less cash money than tribes near European
 centres. There is one European store in the tribal
 area.

20 Health:

699 No enquiries could be made into health conditions.
 There is no clinic and the nearest district
 surgeon or hospital is at Derdepoort. Drinking water
 is pumped from two wells.

21 Sources:

700 The above information was obtained at the
 chief's place, at Lekgophung, in July 1950. The chief
 himself, most of his councillors and some men were
 present. The following literature has been consulted:

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Ellenberger, V. "Di Robaroba ,Matlhakola-tsa ga Masodi-a-Mphela", Transactions of the Royal Society of South Africa, Vol. XXV Part. I 1937 p.1-72.
van Warmelo, N.J. "A preliminary Survey of the Bantu tribes of South Africa" Pretoria 1935.

AMAGCINA (THEMBU)

1 District :

701 Marico, Transvaal.

2 Name of tribe:

702 amaGoina, totem: Ndlovu (elephant). The chief says that they are not Fingo, as described in the literature, but amaThembu. The Native Affairs Department recognises them as the "Xosa-tribe on Zwartkopfontein". This tribe is No. 12-112 in "A preliminary Survey of the Bantu tribes of S. A." by Dr. N.J. van Vliarmelo.

3 Chief :

703 BOLMAN THAMBE, born 1896. He is not recognised as headman by the Government. By tribal resolution he is acting as regent for the heir, Gaborone (born 1919) since 1949. Residence: Zwartkopfontein 328, P. O. Witkleigat. The chief adheres strongly to the religion of his forefathers. Bolman understands Afrikaans and seTswana.

4 Language :

704 IsiXhosa, the majority of the men also understand seTswana.

5 Land and strength of population:

705 The tribe owns the farm Zwartkopfontein 328 (4705 morgen) which was bought privately in equal shares by the first four men of the tribe to come to the Transvaal.

706 The Location is about 60 miles north-north-west of Zeerust on the border of the Bechuanaland Protectorate near Ramoutsa. A main road leads to the location.

707 The altitude is above 3500 ft. except the parts towards the Ngotwane River which forms the western boundary of the farm and district. No local annual rainfall figures can be given, as the nearest rain station (no 1265), Grootpoort 329, (19 .20 in. on

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33 days: average 4-6 years prior to 1935) is 7 miles away.

708 The farm is typical bushveld with thorn trees, thornscrubs and poor grass. Hills surround the farm, but the Tswana names for the hills are not known. A tributary of the Ngotwane, called the Letsororo, passes through the farm in the north.

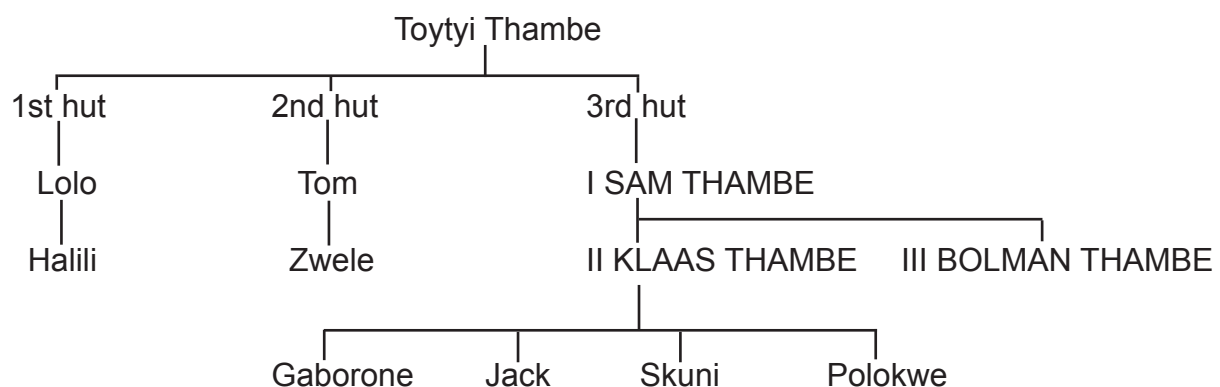
709 The tribe is the smallest in the district. The census of 1946 shows 259 persons (117 male, 142 female). on Native privately-owned land, and about 60 persons (38 male, 22 female), on European farms. In Jan. 1951, 49 taxpayers were registered at the Native Commissioner's office and in 1948, 56. I estimate the total tribal population at 350-400 persons.

6 Migrations and affinities of tribe:

710 Towards the end of the Anglo-Boer war a few men from the Lady Frere and Lady Grey districts settled at Lobatsi in the Bechuanaland Protectorate. In 1907-8 they bought the present farm Zwartkopfontein in the district.

7 Skeleton genealogy of chiefs:

711



8 History and genealogies of chiefs:

712 For some reason the chief and his councillors wish to hide their true ancestry. They say they come from a place Macubeni near Lady Frere in the Lady Grey district, Cape Province. It is possible

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that they are not directly descended from any chief or personage of royal blood. The above mentioned four men, SAM THAMBE, Martius, Langbeen and Jantjie Twesa, were convoy drivers in the British army in the Anglo-Boer war. They say that after the war they settled on the farm Skuinsdam 131 on the Ngotwane River, but probably they only ran their cattle on the farm. They made their living by sawing wood at Lobatsi. According to other information, they went back to Lady Frere and then returned to Lobatsi in 1907-8. Their families and other tribesmen joined them when they bought the farm Zwartkopfontein 328 in Marico district in 1911.

713 The first head of the newly fanned tribe was I SAM THAMBE. He was the son of Toytyi Thambe, who with his three wives and children lived on Zwartkopfontein. By his first wife Toytyi had a son Lolo, who again had a son Halili; another son of the second or third hut was Tom, who again had a son Zwele; by the third wife he had a son SAM, who probably became the head of the tribe by the wish of his father.

714 I SAM THMIBE was born in about 1860. The informants only mentioned one of his wives but he actually had three. He had the following wives and issue:

1 Novile, great wife, a member of the tribe

a KLAAS	m
b BOLMAN	m
c Notiti	f married a member of the tribe
d Sina	f married a member of the-tribe
e Isaak	m alive
f Kokotise	f married a member of the tribe

2 ?

a Aron	m alive
--------	---------

3 ?

a Jeremaia	m alive
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SAM THAMBE died on 14th May 1938.

715 SAM was succeeded by his eldest son II KLAAS THAMBE, born c.1890. KLAAS married Noyamele, a mo-

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Tswana from Mafeking. They had the following issue:

a Gaborone	m
b Jack	m
c Tukulu	f married a moHurutshe of Maanwane
d Sxukuva	f married a moTswana in the Bechuanaland Protectorate
e Shuni	m
f Polakwe	m
g Nanase	f still at school
h Mtoshi	m
i Nontlantsi	f

716 KLAAS THAMBE was not recognised as headman by the government, but by a minute dated 28th May 1945 of the Executive Council, the tribe was recognised as the "Xhosa tribe of Zwartkopfontein". KLAAS THAMBE died on 9th December 1948.

717 As Gaborone Thambe who was born in 1919, was not old enough to succeed, III BOLMAN THAMBE became acting chief on his behalf. BOLMAN married Nonife, a member of the tribe. They had the following issue:

a Nomteleso	f
b Nobetu	f married a moTswana at Mafeking
c Cornelius	m
d Nonyebo	f
e Mfana	m
f Tombi	f
g Ncawi	f
h Nomakep	f
i Mzikaise	m
j Man	m

Particulars about BOLMAN see paragraph 703.

9 Regiments:

718 Initiation ceremonies are still held, but no regiments are formed. The circumcision ceremonies (kwaloka) for boys last 3 months and are followed by initiation ceremonies (intonjane) for the girls lasting two months. The boys are initiated at an age of about 20 years. The rites are kept secret, but not as strictly as amongst the Tswana. The boys are painted

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white and are not regarded as human beings during the ceremonial period. The ranks of the initiates are not observed as strictly as among the Sotho-Tswana. After the boys have been initiated and have become men, they paint their bodies red, the eye-lids black and they wear a black head-cloth and a blanket for some time. The initiation ceremony was last held in July 1950. Two boys of the same mother may participate in the same initiation ceremonies, but belong to separate groups in the camp which is situated on some hill.

10 Political organization:

719 The tribe is not divided into clans and there are no ward - indunas. The smallest social group in the tribe is the "great" family (izihlobo).

720 The chieftainship is hereditary. To qualify for the chieftainship it is not necessary to be married, but a measure of knowledge and intelligence is expected.

721 There are different kinds of meetings held by the councillors (ntloko) of the chief who are his close relatives: Juel Thambe (uncle to the chief), Halele (uncle to the chief), Gaborone (the heir), Pelesani, Tsotseni, Jack (son of the late chief), Isaak (brother of the late chief), Zamani, Welkom, Kekani, Kalinjani. Difficult matters are first discussed by a secret family council (ntloko) composed of the above mentioned members who also hear law suits. There are no court fees for opening a case.

722 In the case of theft the stolen goods or the equivalent value e.g. a bag of grain or animals, must be returned to the owner plus an equal amount payable to the councillors who tried the case.

723 All men are summoned to the public meetings (mbiso).

724 When a man requires arable land, he applies for it to the chief who sends a councillor to point it out; there is no standard area. The fields belong

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to the man and after his death his widow retains possession of them, on her death the eldest son inherits the land.

11 Social:

725 Polygamy is not practiced. To enter into a marriage contract, the father of the bride demands a number of cattle as brideprice (ulobola) for the daughter. It must be given prior to the marriage. If it has not been so given, issue of the marriage belongs to the girl's father. The bridegroom's relatives (mother's brother) do not contribute towards the lobola, nor do the bride's relatives share in it. Any woman approved by the family can become the great wife; it is not necessary for her to be related to the bridegroom. After the lobola has been given, the bride is taken by her father to the bridegroom, at whose place the marriage is celebrated with a feast (mtuto), for which the bridegroom's family slaughters an ox (mtuto). On the wedding day the man appears among the men at the public meeting place and the bride shows herself in public to the womenfolk.

726 Illegitimate children belong to the parents of the mother, even after the mother's marriage. If her husband gives more lobola for the children born before the marriage, they are restored to him. If a case of illegitimacy is taken to the chief's court, the father who refuses to marry the mother must pay three head of cattle as compensation to the girl's father.

12 Beliefs:

727 Any information about rain medicine and magical protection of the fields and houses was withheld from me. Ancestors are worshipped at the family home. An ox (tene) is sacrificed at important ceremonies at the chief's place, after which a beer party takes place. Some beer is first offered to the ancestors by pouring it on the ground.

AMAGCINA (THEMBU)

13 Churches and schools:

728 There is no church and no school. As they do not want "to waste money on it". School attendance is exceptional even among the members of the chief's family.

14 Mode of settlement

729 The family homesteads are far apart. They consist of rectangular houses with circular kitchens and store huts grouped around a courtyard, the floor of which is smeared with clay. The whole is surrounded by a low wall or by thorn shrubs. Granaries do not exist.

15 Material culture:

730 They use Tswana household utensils, also grinding stones and grinders (thebe). Stamping blocks, mats, beerstrainers and baskets are homemade. The different types of clay pots are bought from the neighbouring Tswana tribes.

16 Tribal marks and dress:

731 They dress in European clothes as do the Tswana except that the women arrange their head cloths in a different way.

732 It is still the custom to cut off a piece of a finger (ingqiti). This is done while the child is still at the breast. In the case of girls a part of the ring finger is cut off; boys lose a part of the small finger. The piece cut off is covered with clay or soil and buried in the courtyard.

17 Cattle and pastoralism:

733 The cattle all Afrikanders, are kept on the tribally-owned farm. The agricultural census of September 1950 returned the following figures in regard to the stock owned by the tribe:

Cows	626
Calves	184
(under one year)	

AMAGCINA (THEMBU)

Bulls	38
Oxen	352
Goats	701
Sheep	569
Donkeys	58
Horses	15
Mules	12
Cattle units total	1,392
Cattle lost	166
Small stock lost	277
Pigs	58
Fowls	417

734 As the tribally-owned land is 4705 morgen, there are only 3 morgen per cattle unit which means an overstocking of 143 p.c.

735 Cattle diseases are the same as described in the case of the neighbouring Tswana tribes.

736 As these do, they also follow the custom of lending (ngoma) cattle to poor relatives or friends. Women are not allowed to enter a cattle kraal after their marriage, not even the kraal of their father. Before they are married, they are allowed to milk the cattle.

18 Agriculture:

737 A man has one ploughing field. Maize is preferred to sorghum. Because they plough immediately after the first rains, crops are proportionately more plentiful in this tribe than among the baHurutshe in the neighbourhood.

738 The agricultural census of September 1950 returned a harvest of 93 bags of maize grown on 50 morgen.

739 The agricultural implements of the tribe are:

Ploughs, single furrow	28
Ploughs, double furrow	8
Harrows	6
Cream separators	5
Wagons	6

AMAGCINA (THEMBU)

Carts	9
Sledges	21

740 They grow the same types of sorghum and beans. as the Tswana. No potatoes or fruit trees are grown. The chief gives no orders for ploughing and reaping, nor do the tribesmen plough his lands.

19 Economics:

741 The tribe is comparatively rich. Labour. migration is the same as among other tribes in the neighbourhood. They are regarded as good workers, and the European farmers prefer them to the neighbouring Tswana workers.

20 Health:

742 There is no borehole and no clinic. Drinking water is drawn from wells.

21 Sources:

743 My investigations were made in July 1950 at the chief's place. The informants were the chief, his relatives and some of the men of the tribe.

BAROKOLOGADI

1 District:

744 Pilansberg, Transvaal. Up to December 1950 the tribe resided in Marico district.

2 Name of tribe:

745 baRokologadi. Totem: noko (porcupine). They are however known as baKgatla ba ga Kgafela, because they lived with the baKgatla for a long time. This tribe is No. 33-76 in "A preliminary Survey of the Bantu tribes of S.A." by Dr. N.J. van Warmelo.

3 Chief:

746 OLEFILE THEKWANE MAOTWE, born 3rd October, 1916, regiment: maGata. He became chief on 29th September 1946, and is recognized by the government for administrative purposes only. Residence: up to Dec. 1950, Melorane, P. O. Tommiesrust on Rooderand 174; since 1951 the tribe is settled on Misgund 34, Pilansberg district. The chief is a member of the Hermannsburg Lutheran Mission, and attended school at Mochudi from 1927 to 1932.

4 Language :

747 Kgatla dialect of Tswana

5 Land and strength of population:

748 On Rooderand 34, they lived on European-owned land (3,742 morgen). Misgund 34 in Pilansberg district is a Trust farm (3,995 morgen). Another section of the tribe owns the farm De Brak 276, Pilansberg district, (3,595 morgen), eight miles north-north-east of Misgund. The present village on Misgund 34 is about 10 miles north of the nearest post office at Straatsdrift (Marico district).

749 No census figures in respect of 1946 are available for Melorane, but about 230 persons were returned on De Brak No.276, Pilansberg. In December 1950 the tribe had 202 taxpayers. I estimate the total population, including those on De Brak and workers temporarily away from home, at 1,000 to 1,150

BAROKOLOGADI

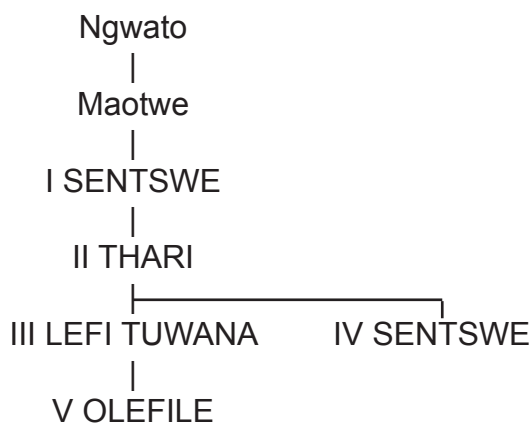
persons. A few members of the tribe live on farms in the vicinity of Melorane.

6 Migrations and affinities of tribe:

750 Originally they were baPedi and from 1700 or 1750 onwards they lived with the baKgatla ba ga Kgafela in Lengwana village on Koedoesfontein 818 (Pilansberg district). In 1870 they settled at Mankgodi near Ramoutsa in the Protectorate. After a short stay there, they moved to Melorane on Rooderand 174. In December 1950, they settled on the Trust farm Misgund 34, Pilansberg district. They are an independent tribe. Some Rokologadi families still live at Mochudi.

7 Skeleton genealogy of chiefs

751



752 Note. A resume of section 8 is given below. Sections 9 to 20 are dealt with in "The tribes of Rustenburg and Pilansberg districts" Ethnological publication No. 28, Pretoria 1951.

8 History and genealogies of chiefs:

753 About 1700 or 1750 the baRokologadi fought the baKgatla ba ga Kgafela and, suffering heavy losses, became the subjects of their chief V KWEFANE. My informants believe that they were originally baPedi (see totem noko, porcupine).

754 In 1870 the tribe trekked to Mankgodi or Thaba Lenong on the Kolobeng, west-north-west of Ramoutsa in the Protectorate. Here they separated from the

BAROKOLOGADI

Kgatla, led by I SENTSWE who then became their own first chief. Between 1875 and 1879 they moved to Melorane and settled on the European-owned farm Rooderand 174.

755 I SENTSWE was born between 1803 and 1810, regiment: maLomakhomo, died between 1891 and 1896.

756 II THARI, eldest son of SENTSWE, succeeded him. He was born about 1860, regiment: maKoba; died 8th June 1921.

757 III LEFI TUWANA, eldest son of THARI succeeded, born about 1887, regiment: maTsetsele; died 9th June 1930.

758 As the heir OLEFILE was still a minor, LEFI's younger brother IV SENTSWE (born 1901, still living) acted for him.

759 In 1946 the regent handed over the chieftainship to OLEFILE, the present chief. The chief has a son, Sello, born 1944, and two daughters.

760 The tribe, which is composed of 15 clans, adheres to the more important Tswana social customs and retained the typical Tswana political organization. Although there are no longer any initiation ceremonies, they now form age-group regiments on the occasion of the Christian confirmation. They remember their regiments and the leaders as far back as 1880.

21 Sources:

761 The above-mentioned material was collected at the chief's place at Melorane in July 1950, from the chief's uncle Sentswe, the councillors and some of the men.

BAKWENA BAPHALANE BA SESOBE

1 District :

762 Pilansberg, Transvaal. Before 1951 in Marico district.

2 Name of tribe:

763 baKwena baPhalane ba Sesobe, totem: Kwena (crocodile). This tribe is No.33-26 in "A preliminary Survey of the Bantu tribes of S.A." by Dr. N.J. van Warmelo.

3 Chiefs:

764 DANIEL LESOGO MOKOKE, born 1903, regiment: Madima. He is independent, but not recognized by the government. He was elected by the Catholic Mission at Vleeschfontein and approved by the tribe in 1945. He is a Roman Catholic.

765 Residence: before December 1950 at Sesobe on Kalkfontein 115, Mission station Vleeschfontein. Since 1951, on the Trust farm Ongegund 270, Pilansberg district.

4 Language:

766 Kwena dialect of Tswana.

5 Land and strength of population:

767 At Sesobe the tribe lived on mission ground. Sesobe (or Vleeschfontein) is in the north-east of the Marico district on the mainroad, Zeerust-Derdepoort. The present village on the Pilansberg Trust farm Ongegund 270 is about 12 miles north of the nearest post office, Staatsdrift (Marico district). The farm lies at the junction of the Marico and Groot Brak Rivers.

768 According to the census of 1946 (sub-enumerator's area No. 852, Marico district) there were 653 persons (296 males, 357 females) living on mission ground. The Catholic Mission estimated that there were about 170 families, averaging 6 persons per family. In 1950, 177 taxpayers were registered for this tribe. The total number of the tribal population would therefore seem to lie between 750 to

BAKWENA BAPHALANE BA SESOBE

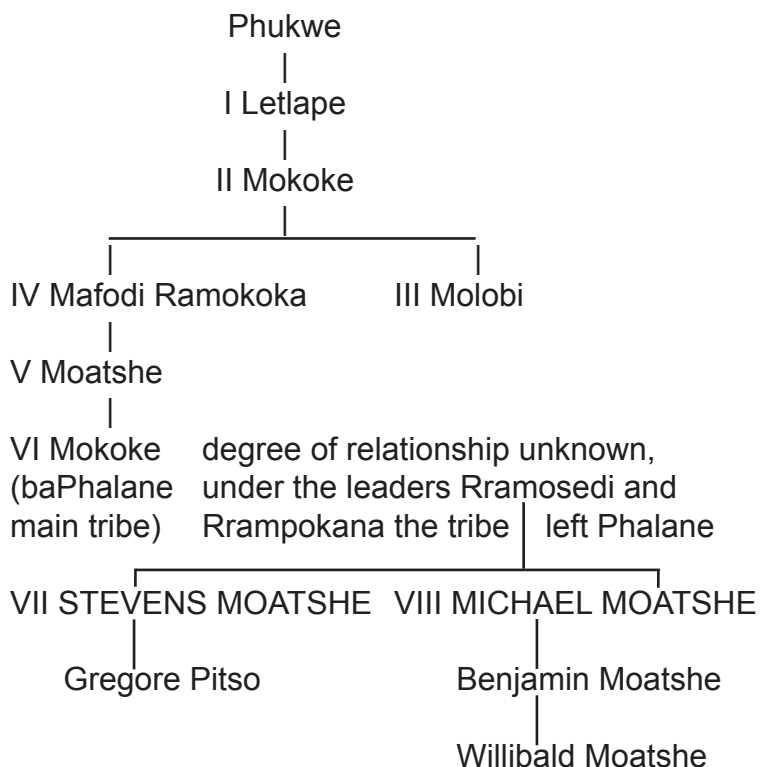
1,000 persons.

6 Migrations and affinities of tribe:

769 The tribe is a recent offshoot of the baPhalane in Ramakok's Location, Pilansberg district. A few years after 1870 they moved from Phalane to Tahwene-Tshwene (Zuni-Zuni 290, Marico district); in 1884 they settled as tenants on Kalkfontein 115, Vleeschfontein. In December 1950 they moved to Ongegund 270, Pilansberg district. The tribe is independent.

7 Skeleton genealogy of chiefs

770



no relationship
to chief's clan

IX DANIEL MOKOKE
(son of Joseph Mokoce)

771 Note: A resume of sections 8 is given below.
Section 9-20 are dealt with in "The tribes of Rustenburg
and Pilansberg district" Ethnological publication
No. 28, Pretoria 1951.

BAKWENA BAPHALANE BA SESOBE

8 History and genealogies of chiefs

772 When IV Mafodi Ramokoka was chief of the ba-Kwena baPhalane parent tribe at Phalane, Pilansberg district, a quarrel over the chieftainship started between the chief and the head of the Moatshe clan of the tribe. As a result two clans left the tribe: the Moatshe clan, led by Rramotsedi Podile and the Mokoke clan led by Rampokana. They settled at Tshwene-Tshwene (Marico district) in about 1870. In 1884, first the Moatshe clan, and then the Mokoke clan, which comprised also some family-groups of other tribes, settled on mission-owned ground at Vleeschfontein.

773 The first chief of this tribe was Rramotsedi's eldest son I STEVEN MOATSHE, born about 1850, regiment: Matladi. He was succeeded by his younger brother II MICHAEL MOATSHE, born about 1854, regiment: Makoba, died 2nd June 1945.

774 STEVEN had a son Gregore Pitso, who is still living and is the head of the Moatshe clan. My informants say that MICHAEL was not acting for Gregore, but was the actual chief. He had several sons, of whom the eldest, Benjamin, died, leaving a son Willibald (born 1917). The Catholic mission, according to the informants, nominated IX DANIEL MOKOKE to succeed as the head of the tribe, which met with the approval of the tribe. In December 1950 the tribe had to leave Vleeschfontein and settled on the Trust farm Ongegund 270, Pilansberg district.

775 The traditional initiation rites were abandoned in about 1900, but they now form school-leaving age groups in place of the old regiments. The tribe is composed of the abovementioned two clans, comprising a number of sub-clans. Succession to the chieftainship and membership of the tribal councils is no longer according to old custom, which, however, could easily be revived.

21 Sources:

776 The above mentioned material was obtained at Sesobe, Vleeschfontein in February, 1950. The chief was present, and although he called many men, few facts were remembered. Some information was supplied by the Roman Catholic Mission.

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