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**THE TRIBES
OF
RUSTENBURG
AND
PILANSBERG DISTRICT**

by
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INTRODUCTION

Boundaries

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

2 The magisterial district of Rustenburg is divided into the Native Affairs district of Rustenburg and Pilansberg. The boundary between them was defined in G.N. No. 298 of 1928 which defined the whole of Pilansberg district. By G.N. No. 2464 of 22/11/1946 the following farms were transferred from Rustenburg to Marico district: Moddefontein 58, Zyferkuil of Gatwater 201, Rondavelskraal 420, Kwarriefontein 540, Koedoesfontein 695 and Twyfelpoort 899. Proclamation No. 235 of 12/10/1938 lists the farms transferred to Brits district. Proclamation No. 9 of 26/1/34 transferred Sterkstroom 586 to Waterberg district. The sub-district Thabazimbi and Native Commissioner's court were constituted by Proclamation No. 98, G.G. No. 4368 of 28/4/1950. According to Schedule B and C thereof, the farms Welgevonden 26 and Styldrift 583 were to be administered by the Native Commissioner, Rustenburg, while Rhenosterfontein 887 and Zanddrift 886 fell under the control of the Pilansberg office. Brakkuil 318, portion of which belongs to the baPhiring, remains under the control of the Native Commissioner, Marico district.

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

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Extent

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

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

Control

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

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

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

Geography

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

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

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

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

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

13 Table I

Table

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)						

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

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

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

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

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

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Early European Explorers historical events and changes.

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

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

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

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

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lived on the Kurutlele mountain on the left bank of the Tikwane (Vet) River in the O.F.S. Sebetwane was the second son of Mangwane. After his tribe had been worsted by the baTlokwa in about 1822, he decided to migrate to the north, from where his ancestors had come some centuries before. In 1823, on his way to Dithakong (Kuruman, he was overtaken and attacked by the baTlokwa of the chieftainess Mantatise, after whom they were called Mantatees. Many warriors fell on either side. The baTlokwa returned to Basutoland after burning Dithakong, but Sebetwane was joined by a number of deserters from the baTlokwa. (Ellenberger, History of the Basuto, 1912 p.305-330). He then forced his way through the Rolong country, fought the Ngwaketse chief Makaba and the Hurutshe under their regent Diutlwileng, and settled at Dithubaruba (some hills south of Molepolole) among the baKwena of Motswasele and Setshele. Between 1824 and 1826 he attacked the chief Kgosi XVII and his baTlokwa (now in Pilansberg district), and the baKgatla, at the confluence of the Pienaars and Crocodile rivers. A few weeks before Bain and Biddulph arrived in the Ngwaketse country, Debetwane and his men and again raided this tribe, and in August 1826 another battle with the Ngwaketse under their chief Sebego was expected. Sebetwane was defeated and left for the north in 1826-1827 where he fought other battles with the baMangwato and the baTawana before he eventually reached the Okavango and Barotseland. Livingstone visited them near the Zambezi and met Sebetwane two days before his death in 1851. His tribe was then known as the Makolol. They had subjected the local tribes to their rule and although much reduced in numbers by fever, were the lords of the land.

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

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

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

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

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

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

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

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

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

28 The Griquas of Barend Barend, trading with the baKgatla Chief Pilane in 1830, promised to drive Mzilikazi out of the country with their fire-arms and to give his cattle to them. The Matebele had cheated the Griquas in trading and Mzilikazi had prohibited the baKgatla of Pilane from trading with the Griquas. In 1833, just when Mzilikazi's regiments were away raiding far to the north. Barend Barend and his Griquas swooped in and captured about 4000 head of cattle. On the way back they were warned by some women that the enemy might return and pursue them. The Griquas felt so secure that they neglected to put out sentries at night, and were moreover divided into small parties around the cattle when the Matebele attacked them. The massacre took place upon a low ridge between two valleys near a hill "Clabalican" or Moordkop according to Dr. A. Smith, and on the Hex River "Machachochan" according to W. C. Harris, south of its confluence with the Elands River (Kgetleng). Only two of Barend Barend's men escaped. Four years later Dr. A. Smith ("The diary of Dr. Andrew Smith 1834-1836", Cape Town 1940, p. 116) was near the place and got the following description from one who had seen it: "On reaching the spot he did not require to be told that he was now upon the scene of action; the number bones told the tale. He says skulls of men and horses and bones of different parts of the bodies of both lay so thick that they could be distinctly seen from a distance. In one place a great number of bones of horses were almost in a line which probably was one of the places where they made them fast. Upon looking round they found broken stocks of guns, flaps of saddles, stirrup-irons, old clothes, hats, balls, powder-horns etc. in abundance. He picked up the lock of a gun, but without cock. So certain were the Griquas that night that no danger awaited them that they actually stripped to go to sleep." In 1835 W.C. Harris also visited and described the place.

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

30 About 1835 the Zulu chief Dingaan sent men to recover the cattle of the royal family which Mzilikazi had taken. The matebele were defeated twice and Mzilikazi moved further west. (see Bryant, Olden Times in Zululand, p. 429/430). In Marico district he later had his headquarters at Mosega (Zendelingspost 268), and at Kapain (Zilkaatskop 122)

31 In his Matebele Journals" (Vol. I, p. 143-144) Moffat also describes aspects of the character and mentality of Mzilikazi and the Matebele differing from those which is generally accepted.

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

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

33 Besides other information on social customs of the Matebele, Dr. Andrew Smith gives the following description ("The diary of Dr. Andrew Smith 1834-1836" Cape Town 1940 van Riebeck Society No. 21, 2 Vol. p. 118): "Before sunset we reached one of Masalacatzie's outposts where were a great number of cattle principally cows, in charge of a few young men, the ringkop who had the chief charge of the post being absent on a visit to his wives. They say that a portion of the ring-kops are detached in this way in charge of posts whilst their wives are at their regular kraals, and that whilst on this duty they can from time to time either go and see their wives or their wives may visit them, ut they never reside at their kraal. From this sort of arrangement generally half of the married men are living apart from their wives; they say it is the custom."

34 Smith also mentions many occasions of executions (p. 131/132) as follows: "When they came near to an aardvark hole Umcotue said something to him and he immediately laid himself down upon his belly with his hands crossed under his forehead; so as he got in that position the other with an axe gave him a cut in the back of the neck which separated the vertebrae. Bled much. He then took the kaross, pulled it up under his head, turned him over, and then pushed his head into the hole. The right leg bent inwards the left being a little bent. He then took a thick sharp stick and pushed it up his anus and left about six inches out. The stick was about two or three feet in length. He pushed the stick with great violence into the body, they took up the axe and returned to the kraal. He had the stick, ae and hassagay when he came from the kraal ..." and another case: "Then Combati went to Masalacatzie and talked for a time. Calepi then came and took him

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

35 About the policy of Mzilikazi towards the subjected tribes Smith wrote (p. 171/172); "The Matabeli often take away their young children from them, and when they get them home they tie their hands behind their backs and a Matabeli gives them milk and also medicine in order to wean them from thinking about their parents. The young women they take away; the old they permit to remain. They say that sometimes when they least expect it a commando surrounds them in the night and puts them all to death. The policy of Masalacatzie is to endeavour by civility, etc., to gain the confidence of persons they wish to destroy and then they fall upon them."

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

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

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

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

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

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

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

Early and present inhabitants.

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

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

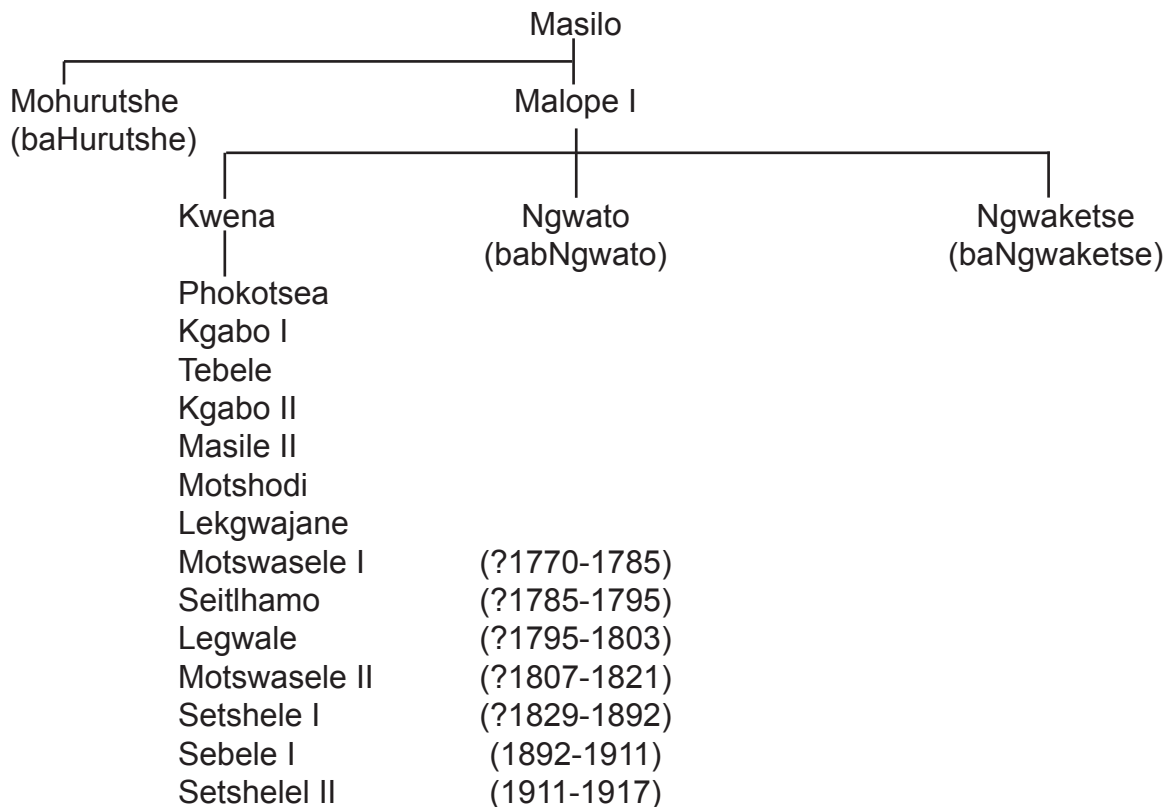
44 The Bantu population probably first settled in this area around 1500. The majority of tribes came from further east.

The Kwena tribes

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

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

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



See also the genealogy of the baKwena in Mogopa section 8 which shows certain discrepancies.

47 There are the following Kwena tribes in Southern Africa:

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

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

49 In old sources the baKwena are also called Boquain, Baquaina, Bawuana, BaKone and Bakuena. The history of the baKwena before 1750-1780 is not clearly remembered and there exists a certain amount of confusion about the names of chiefs. An old Kwena centre is Rathateng (there are two places called Rathateng in Pilansberg district, viz.

1) 24° 50' lat. S, 26° 40' long. E and

2) 24° 20' lat. S, 27° long. E.

The latter is probably the one where the baKwena

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

The baHurutshe

50 Parts of the western half of Rustenburg district were at one time occupied by baHurutshe, according to Fokeng and baHurutshe boo Mokgatla tradition. It is certain that before 1500 they lived on the Zwarttruggens and on the Toelanie (Tholwane) River. The baHurutshe boo Mokgatla, are still in the district. The parent tribe of the three present tribes, the baHurutshe at Kolobeng (Bechuanaland Protectorate), the baHurutshe boo Manyane (Motswedi) and of the baHurutshe ba ga Suping lived at Borutwe (now the railway siding Mangope near the western border of Rustenburg district) from about 1700 up to 1863-1866.

The ba ga Malete

51 The ba ga Malete also once lived in the district. In 1835, W.C. Harris ("Wildsports of Southern Africa", p. 142) saw the ruins of their town Lotlhakane south-east of the Toelanie River, between Turflaagte 113 and Silverkrans 884. Lotlhakane was destroyed by the Hurutshe regiments (manoga, Malau and their allies) in about 1816-1817.

The baPo and baTlhako

52 The baPo, the baTlhako and the baTlhako ba

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

The baTlokwa

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

The baKgatla

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

Ovambo

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

Chronological tables

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

Abbreviations: bn=born, dd=died, r = regent. Capitals indicate that the chiefs concerned assumed office.

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

Synoptical tables of population
in relation to land and stock.

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

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

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

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

Figures in brackets are not counted for totals.

64 Table I.

65 Table V.

Numbers and distribution
of the Native population.

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

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

The magisterial district of RUSTENBURG at the 1946 cesus had a Native population of about 109,000 (but in reality probabaly nearer 130,000), of which the N.A.D. district of RUSTENBURG had about 68,000 (probably nearer 81,000), the N.A.D. district of PILANSBERG about 28,000 (probably nearer 34, 000) and the N.A.D. sub -district of Thabazimbi aobut 13,000 (probably nearer 15,000) persons.

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6 Migrations and affinities of tribe:

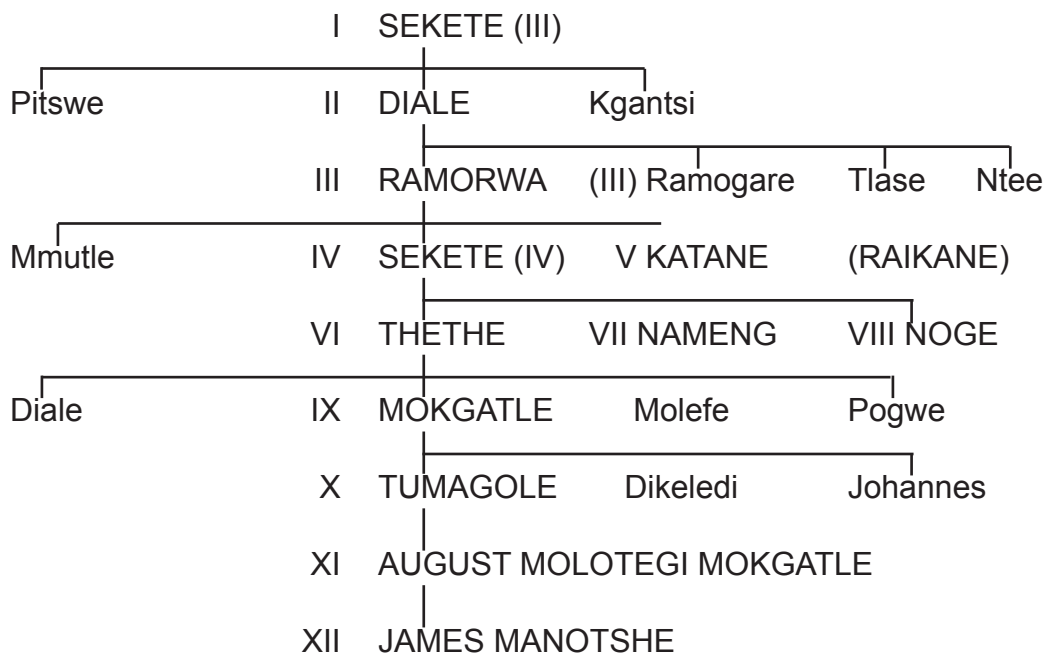
144 Affinities of tribe see under ancient history paragraph ? below.

145 According to tradition the baFokeng entered the Transvaal near Tweedpoort and in the beginning of the 18th century or earlier settled at a place now called Boschpoort (whereabouts unknown to me). Already during the 18th century they had settled at or near Phokeng. When Mzilikazi raided the Rustenburg area (1829-1830), the tribe becoame scattered, most of the families probably moving south to near Thaba Nchu and other places in the O.F.S. After Mzilikazi had left for the north, the majority of the tribe returned to their former abode near Rustenburg.

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7 Skeleton genealogy of chiefs:

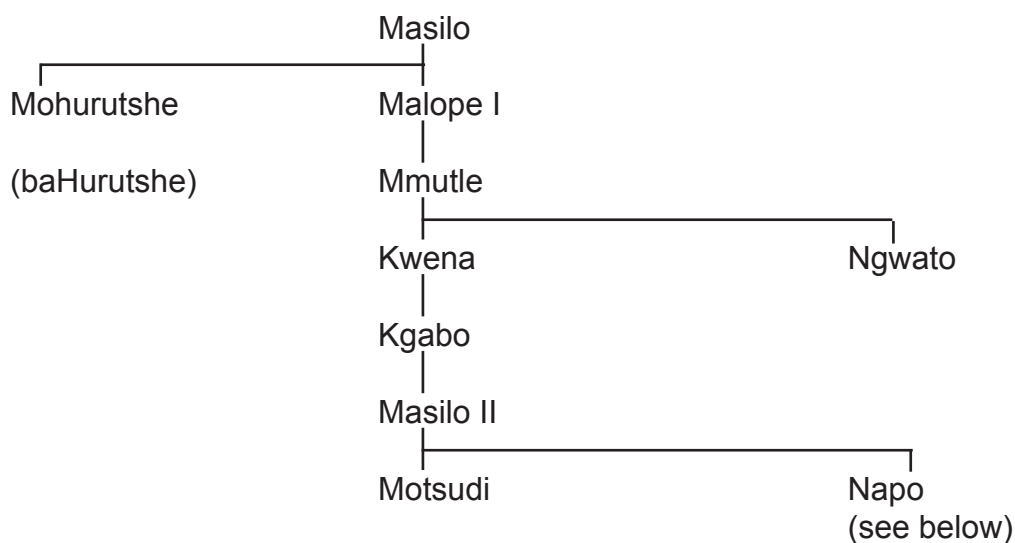
146



Chiefs prior to SEKETE (III) are uncertain.

8 History and genealogies of chiefs:

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



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

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

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

1 Nape	10 Phate	19 Fokeng
2 Setsete	11 Maphate	20 Ramorwa II
3 Mmutle	12 Mafole	21 Sekete II
4 Phôgôlê	13 Mekgise	22 Mogono
5 Maree	14 Morapedi	23 Magobe (Bogobe)
6 Maelangwe	15 Mpuru	24 Monwe
7 Malergiba	16 Ntsuane	25 Sekete III
8 Kgualu (Kgulo)	17 Ramorwa I	
9 Modubiane	18 Sekete I	(See Section 7 ctd.)

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

151 According to the Ellenberger, who also regards the Fokong as a very ancient tribe, the tradition which tells of the separation of the Rolong from the Hurutshe also tells of a separation of the Rolong and Fokeng at the same place and time. He goes

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

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

- 1) baFokeng in Rustenburg district.
- 2) baFokeng of Ntsuanatsatsi, who lived together with some kwena clans at a hill and cave Ntsuanatsatsi (Tafelkop) and stream Noke Tlou (Rietspruit) south of the Vaal and east of the Elands River (Namahali). In 1848 they settles in the valley of Motjanyane under chief Moshosh.
- 3) baFokeng ba Mmutla with their oldest know chief Mc-fokeng (Probably also called Nalane, Seswans) and a branch of them, the baMpea (Majapudi), whose head Mokebo went to live with the Mapolane.
- 4) Scattered tribes in Basutoland whose earliest chiefs common to them were Tlopo and his son Mare Patsa; the baPatsa belong to this group. Sebetwane, who led more that 30,000 Soto-Tswana to the Zambezi, was decended from this group along the line of chiefs Tlopo-mare-Mangole a Patsa
- 5) baFokeng of Mahoana, called after their oldest chief Mahoana who lived at Motsipe (Leribe), are subdivided into numerous small clans scattered all over Basutoland.

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

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

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

155 Nowadays there are two main groups of baFokeng:

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

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

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

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

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

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

160 IV SEKETE, also called Mosoletsana, became chief before 1800. He is said to have been a greater warrior than any other of the chiefs of the tribe. He had many wives and children. His sons that are still remembered are: THETHE, NOGE, Mogotsi, Molefe, Pitawe, Ramorwa, Mokgwe, Manaama, Ratsogana and Marantsane. SEKETE fought the baPo after a dispute, burnt their kraals and captured their chief Moerane. The baPo surrendered and Moerane had to live at Phokeng for a long time. Between 1790-1810 SEKETE, but on one occasion the baKgatla assisted Bogatsu and succeeded in capturing IV SEKETE at Pilwe hill (Zwartkoppies 116) where he was killed by Bogatsu. It is possible that the informants of the Mmatau confused Kgaswane's son Bogatswe with the Tlokwa chief Bogatswe, who certainly also took part in this war if not then both Bogatswe's took part and both were hostile to SEKETE. Compared also the versions under section 8, history of the baTlokwa ba ga Sedumedi and sect. 8, history of the baMmatau.

Excerpts from "THE TRIBES OF RUSTENBURG AND PILANSBERG DISTRICT"
"South Africa Ethnological Publications No. 28" by P.-L. Breutz

BAGOKENG

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

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

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

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

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

166 During VIII NOGE's reign Mzilikazi arrived at Mphame (Silkaatanek) in about 1830 and sent messengers to NOGE. These were well received but when they were eating an ox that had been killed for them, the baFokeng at a given signal sprang up and killed nine of them. The tenth, though badly wounded, escaped and returned to Mzilikazi. Mzilikazi now sent his regiments which one night surrounded NOGE at Bleskop east-south-east of Rustenburg. NOGE escaped in the darkness and fled to Thaba Nehu in the O.F.S. where he died, 1830-1833.

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

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

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

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

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- | | |
|------------|-------------------------------|
| e. Mmonuwe | f married amongst the baTaung |
| f. Madiro | f died young |

4. Kgotlwane, a member of the tribe

- a. Ntsie m
- b. Mosete m

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

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

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

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

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

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

XI AUGUST MOLOTLEGI MOKGATLE died on 7th March 1938.

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

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

9 Regiments:

174 Regiment	Leader	Date
Malomakgomo	?	
Matsakgang	Bafše	In the 1850s during MOKGATLE's reign
Mangana	Sekete	
Madima	Tumagole	
Matshwenyo	Bafše	1868
Magorspoto	Dikeletsane Josef	
Maganakgomo	Mogale	
Maganelwa	Molotlegi	about 1880
Matsie	Diale	
Maretela	Folai	During the reign of TUMAGOLE about 1905

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

Regiment	Leader	Date
Maretlwa	August Mokatle	
Matlakana	?	
Maratakosi	?	
Masitaphefo	?	
Madima	?	
Mafenya	?	1926

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

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10 Political organisation:

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

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

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

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Section	Name of Headman	Place of Residence
Baphotsana	Joas Khunou (acting)	Photsaneng, Klipfontein
Baphotsana	Koos Khunou	Photsaneng (luka),
Vaalkop		
Balimpyeng	Ntshokgothi Molefe	Phokeng, Beerfontein
Mathebetshwaana	Wiliam Ranta	Phokeng, Beerfontein
Baradiala	Moses Diale (acting)	Phokeng, Beerfontein
Mantshong	Fanuel Mmutle	Phokeng, Beerfontein
Bapitso	Ahasia Ramorooa (acting)	Phokeng, Beerfontein
Methapeng	Manfred Romorooa (acting)	Phokeng, Beerfontein
Baramakgala	Gamalele Makgala	Phokeng, Beerfontein
Babunodu	Solomon Moagi	Phokeng, Beerfontein
Bamalla	Hosia Segwe	Phokeng, Beerfontein
Bašiga	Herman Motsoe	Kana, Reinkoyalskraal
Bašiga	Ramontle Ramontle	Tau (Luka), Doornspruit
Bašiga	Abinaar Rabiang	Serutube, Vlakfontein
Baraphafana	Ernest Setuke (the last three are under H. Motsoe)	Raphafana, Boschfontein
Bammatsie	Simon Modisakeng	Marakana, Tweedeport
Bakatane	Samuel Katane (acting)	Phokeng, Beerfontein
Baphiring	Stephen Mekgwe	Phiring (Luka), Doornspruit
Barakhudu	Frans Rakhudu	Luka, Vaalkop
Batlase	Bartholomew Ntsimane (acting)	Luka, Doornspruit
Bamolapo	Solomon Diale (acting)	Luka, Doornspruit
Bataung	Solomon Makgaka (acting)	Luka, Vaalkop
Bammakete	Ismail Kgaladi	Mmakete, Tweedeport
Bamogajana	Oki Mahuma	Mogajana, Rooyewal
Baselokong	Arnuldus Bogopane	Phokeng, Beerfontein
Matshoana	Daniel Maakoe	Phokeng, Beerfontein
Machema	Makabe Phetoane	Phokeng, Beerfontein
Bamosetlha	Gamaliel Mathulwe	Phokeng, Beerfontein
Mabala	Alfred Diale	Bala, Boschkoppie

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

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

Ismael Mokgatle
 Martius Mokgatle
 Joseph Mogone
 Richard Sekete
 Abisai Makgale

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

179 The men next in rank to the chief are:

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

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

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11 Social:

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

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

12 Beliefs:

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

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

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

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

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

13 Churches and schools:

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

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

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

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

- 1 secondary school at Phokeng, est. 1942-1943, 5 teachers; several handicrafts are taught,
- 2 primary school at the mission station Saron (Hermannsburg Mission), 13 teachers,
- 3 primary school at Phokeng (formerly of the Pentecostal Holiness Church), 7 teachers,
- 4 primary tribal school at Luka, newly built, 11 teachers,
- 5 primary tribal school at Styldrift, 5 teachers,
- 6 primary tribal school at Boskoppie, 2 teachers,
- 7 primary tribal school at Diepkuil, 2-3 teachers,
- 8 primary tribal school at Bierkraal, 3 teachers,
- 9 primary tribal school at Bierkraal, 2 teachers,
- 10 primary tribal school at Tweedepoort, 4 teachers,
- 11 primary tribal school at Vlakfontein, 2 teachers,
- 12 primary school (formerly of the Hermannsburg Mission) at Kana, 5 teachers,
- 13 primary tribal school at Turffontein, 3-4 teachers,
- 14 primary tribal school at Klipfontein, 5 teachers,
- 15 primary tribal school at Nooitgedacht, 2 teachers.

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

14 Mode of Settlement:

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

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are more or less of European type and many of them are built exactly like European dwellings.

People make burnt bricks themselves, whilst timber, doors, window frames and corrugated iron sheets are bought from European traders. Here and there round huts are still used as outbuilding for cooking and storage. No granaries are to be seen.

15 Material Cultures:

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

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

16 Tribal marks and dress:

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

17 Cattle and pastoralism:

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

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

196 The figures of the stock owned by the tribe are shown on Table XIV agricultural census of August 1950 (paragraph 98) and on the table shown ratios of population, land and stock (paragraph 64). On the tribal land there are 12,314 cattle units which are run on the Trust farms. The tribe thus owns in stock at least about 76 cattle units per 100 head of population.

18 Agriculture:

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

198 The following species of maize are grown: white maize, yellow maize and Botman; of millet (mabele): lethejane (red and white), mantšakane (dark or blood red), seaplane (yellowish white), mabele amaswou (white), mohibitswane (red) and seldom lebelebele (bulrush millet). They also grow beans, pumpkins, melons,

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

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

19 Economics:

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

20 Health:

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

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better. This tribe also seems to be better nourished. The general remarks in pages 110-104 also apply here. The people believe that a newly-born child must have sore eyes, which must not be treated. There is no bilharzia or malaria. There is one clinic with a Native nurse at Phokeng; the district surgeon calls there once a week. Wide use is made of the clinic and of the medicines issued at the mission, especially as these medicines are cheaper than those of Native medicine-men. But help is often sought when the patient is far gone.

21 Sources:

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

van Warmelo, N.J. "A preliminary survey of the Bantu Tribes of South Africa" Department of Native Affairs, Ethnological Publication Volume. V, Pretoria 1935

Transvaal Native Affairs Department "Short History of the Native Tribes of the Transvaal", Pretoria 1905

Mokgoathheng, J.S. "Ditaba tsa tlhago ya Bafokeng", Manuscript No. 218 in the Ethnological Section, Native Affairs Department

Ellenberger, D.F. "History of the Basuto", London 1912

Stow, G.W. "The Native Races of South Africa", London 1905

THE BAKWENA BA MOGOPA

1 District:

203 Rustenburg, Transvaal.

2 Name of Tribe:

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

3 Chief:

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

4 Language:

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

5 Land and strength of population

207 The tribe owns the following farms:

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

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

208 The farms of the Hebron section are:

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

The farms of the Jericho section are:

Palmietfontein 59	5,823	morgen (incl.10mgn. Hernannsberg Mission)
Kaalzandbult 34	3,437	"
Uitvalgrond 326	494	"

Land of the tribe in Brits district:

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

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

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

THE BAKWENA BA MOGOPA

Settlement	Farm
Mantabole	i.e. Bethanie on Losperfontein 119
Makolokwe	Wolwekraal 512
Modikwe	Waaikraal 206
New village	Berseba 503
New village	Nooitgedacht 908
Dikelone	Leeuwkop 501
Pitso	Leeuwkop at Graskop
Maphate	Leeuwkop at Bramkop
Manoka	Boschpoort 841
Kipton	Karreepoort 623

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

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

6 Migrations and affinities of tribe:

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

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

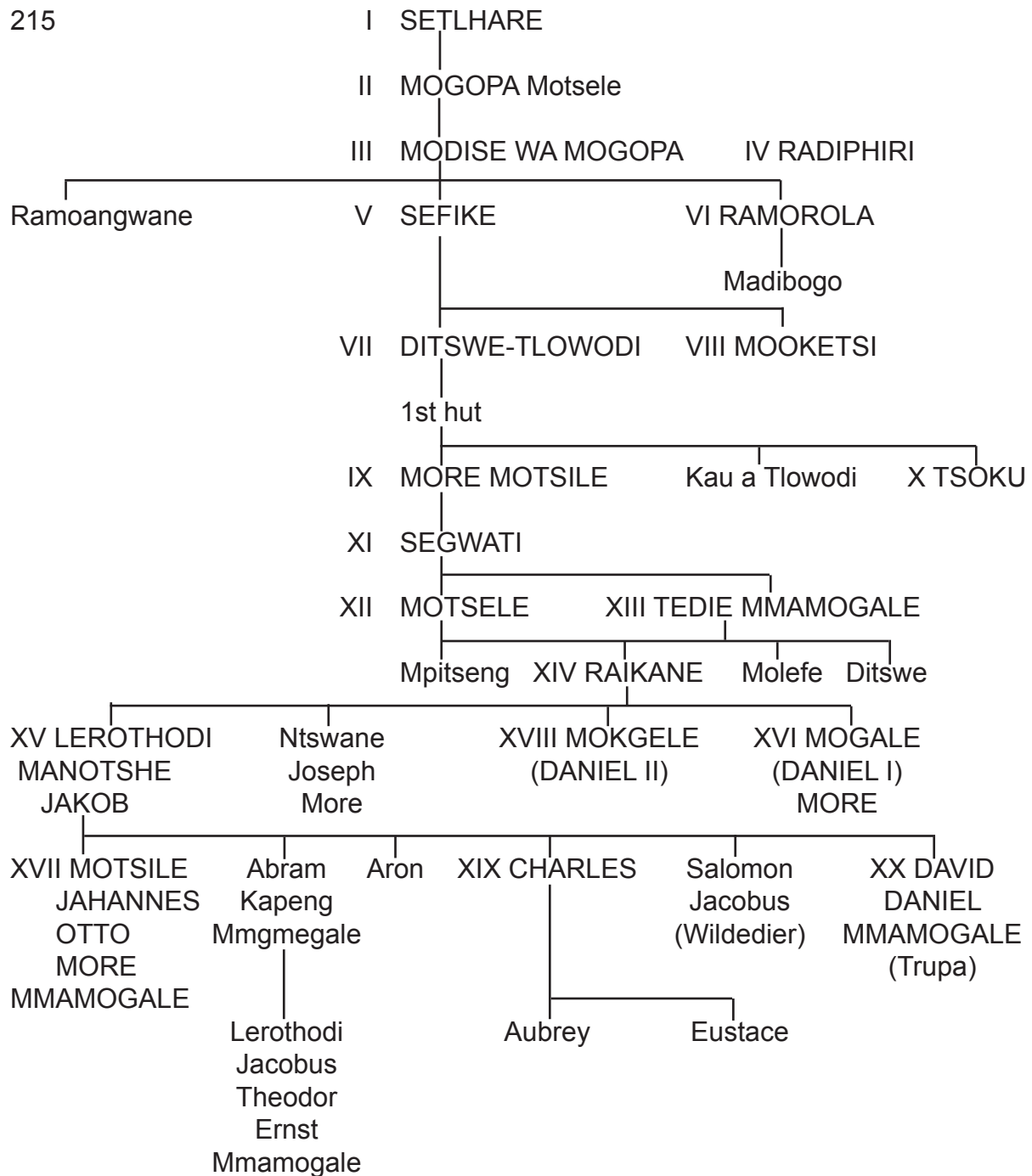
214 At the beginning of the 16th century or even earlier (see section 8) the baMogopa still formed one tribe with the baKwena ba Modimosana. In the course of its history some parts of the tribe remained at its old abodes, or returned to it. Thus there are the following sections of the tribe: Hebron, Jerico, in Ventersdorp district, on Elandsfortein in Brits district and, formerly, on Olievenpoort in Nylstroom district. Hebron (sub-chief Jahannes More Segone) is situated 15 miles north west of Pretoria. Jericho (sub-chief Samuel More Moopelwa) lies 20 miles north of Brits. The section living in the Ventersdorp district on Zwartkop⁴⁸ and Hartbeeslaagte⁸² (chief Thomas More) can almost be regarded as a tribe. The farm Olievenpoort 1323, on which the native village

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

7 Skeleton genealogy of chiefs:

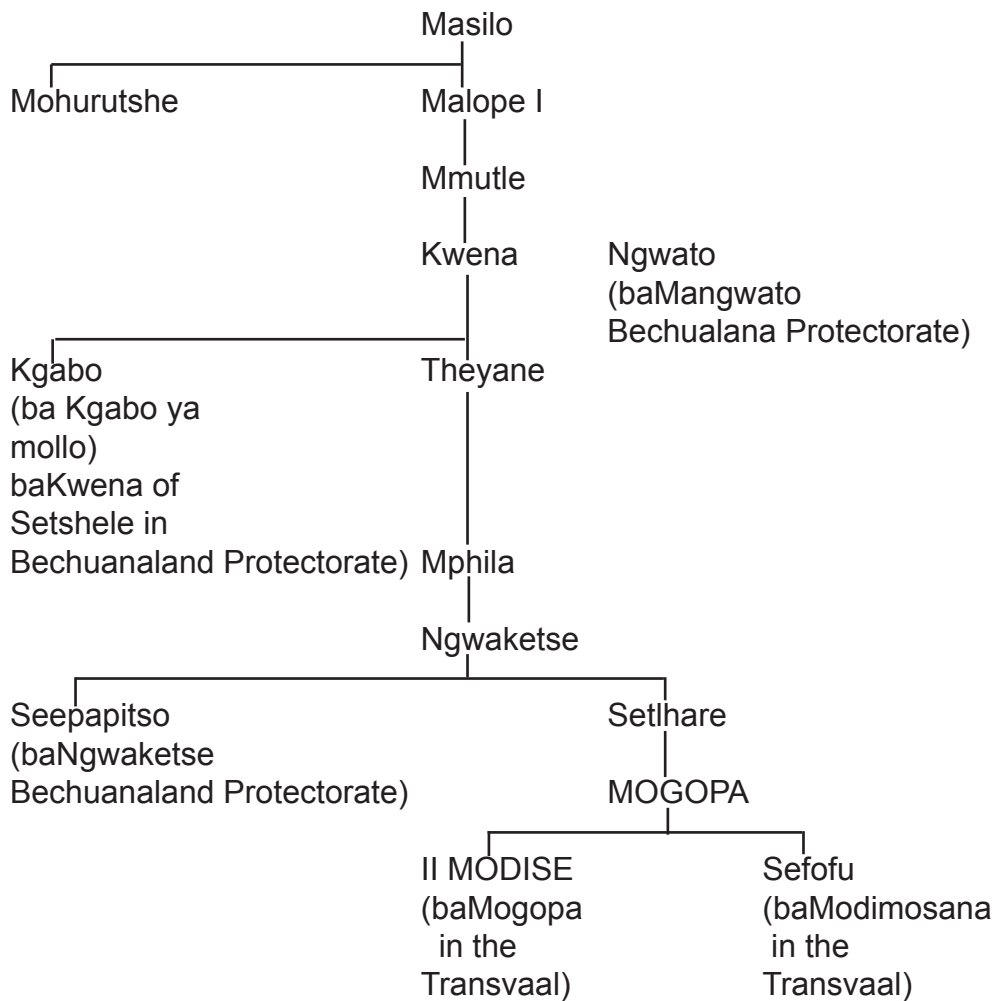
215



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8 History and genealogies of chiefs:

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



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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

227 SEGWATI left two grown-up sons, XII MOTSILE and XIII TEDIE MMAMOGALE, who were now in charge of the remnants of

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

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

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

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

1 Mmatlhapi, great wife, a member of the tribe

a Keikelame	f
b LEROTHODI	m
c Mampitseng	f
d Motswanyane	f

2 Bogadi, a member of the tribe and ancillary wife to (1), and whose children also belong to the first wife

a Pete	m
b Ntshwane Joseph More	m
c Mamogabole	f
d Dintswe	m
e Michael	m

3 Mothibi, a member of the tribe and ancillary wife to (1) and whose children also belong to the first wife

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3.
 - a. Mangwagape f
 - b. Ketsowayo m
 - c. MOKGELE DANIEL II m
 - d. Nkgowe m
 - e. Manja f
4. Setleng Mono, second house, da. Of a baPo chief
 - a. Nnete f
 - b. Masikwane f
 - c. Makwale f
 - d. Batate Mamekisa f
 - e. MOGALE DANIEL RALEGWAPE MORE I m
5. Khudugana, a member of the baPo and ancillary wife to the second house, and whose children belong to Setlheng Mono
 - a. Maria f
 - b. Morowesi f
6. Manteseng ancillary wife for the second house, and whose children belong to Setlheng Mono
 - a. Nteseng f
 - b. Maria f
7. Madithole, ancillary wife for the second house no issue

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

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

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

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

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

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

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

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

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

Excerpts from "THE TRIBES OF RUSTENBURG AND PILANSBERG DISTRICT"
"South Africa Ethnological Publications No. 28" by P.-L. Breutz

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

for particulars about the present chief see paragraph 205.

9 Regiments:

236 Mophato	Leader	
Magasa	More	about 1775
Matsetsele	Tsoku	about 1765
Maswene I	Tedie	between 1790 and 1805
Manaila I	Lekgakale	1815-1820
	(Serogole family)	
Mathamaga I	?	during MOTSILE's reign
Mereleba I	?	
Madingwana I	?	1827-1830
Magkari I	Molefi	
Majakgomo I	Raikane	
Marutla I	Mokale	
Matshuba I	Kwene	
Mapulana I	Mokgatle	
Matshela I	Molefe	
Magana	Segolo	1871
Manoga	Lerothodi	1877?
Maganelwa	Pete	1880-1882
Mathiba	Ntshwane Joseph	1887?
Matsie	Mogale Daniel	
Maiyane	Lentswe	after 1890

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

Maswene II	John Mmamogale	1900
Manaila II	Aaron	1903?
Mathamaga II	Charles	1907?
Meleleba II	Solomon	1911
Madingwana II	David (Trupa)	1915-1916
Makgari	George	1919
Majakgomo II	Tsagae	1923

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Marutla II	?	1925
Matshuball	?	1927
Mapulana II	?	1935
Matshelall	?	1939

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

10 Political organizations:

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

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

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

Clans of commoners

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

The member of the above clans live in different villages.

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

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

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

A. Head councillors (bo-rra-lekgotla):

- 1 Daniel Mogale More
- 2 Thomas Segwati More

B. Ordinary councilors (banna ba lekgotla):

- 1 Albert Methusalem More
- 2 Ruben Podile
- 3 David Gobo Masilo
- 4 Hendrik Tati Lebethe
- 5 Philoemon Malao
- 6 Abraham Musi
- 7 Benjamil Molefe Mahuma
- 8 Johannes Pitswe Thobje
- 9 Jacob Tlhwaele
- 10 Johannes Kusana Molopyane

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11 Koos Nkosana Moroke

12 Thomas Moropa

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

11 Social:

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

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

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

12 Beliefs:

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

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13 Churches and schools:

248 The oldest mission working among the baKwena ba Mogopa is the Hermannsburg Lutheran Mission which established its first station, Bethanie, in 1864. Today this station has the outstations Berseba, Modikwe on Waaikraal, Mmanoka, Makolokwe, Kimsly, and Mamorotse (Brits district), with a total of about 3,000 members. Besides the European missionary, there is a Native minister at Bethanie. About ten years ago, when there was unrest in the tribe (cf. para. 223), part of the Christian community, the "Mavoor", joined the Bakwena Lutheran Church, a Native sect. The African Apostolic Church has a few members who come mainly from the farm Geluk (Brits), and during the last three years the Church of Christ Assemblies at Berseba made about twenty converts.

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

14 Mode of settlement:

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

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

15 Material culture:

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

16 Tribal marks and dress:

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

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

17 Cattle and pastoralism:

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

18 Agriculture:

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

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

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

19 Economics:

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

20 Health:

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

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

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

21. Sources:

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

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

THE BAKWENA BA MOGOPA

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

Scahopera, I. "Handbook of Tswana law and custom", London 1938

More, T. S. "Additions to history of baKwena ba Mogopa of Ventersdorp", MS No. 78 of N.A.D.

Sepeng, G.P. "History of the Bakwena ba Mogopa and the Baphalane", Manuscript No. 385 of N.A.D.

The BAKWENA BA MODIMOSANA BA MMATUA

1 District:

260 Rustenburg, Transvaal.

2 Name of tribe:

261 baKwena ba Modimosana ba Mmatau. Totem kwena (crocodile). They belong to the eastern Tswana group. (No. 33-16 in "A Preliminary Survey of the Bantu Tribes of S.A.", N.J. van Warmelo, Pretoria 1936).

3 Chief:

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

4 Language:

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

5 Land and strength of population:

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

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

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

266 The altitude is approximately 3500 ft. The annual rainfall is probably the same as on the adjoining farm Hoogetboomen 386 (rain stations 1341A) i.e. 19.89 in. on 34 days, measured during a few years before 1935. It has been less during the last 8 years. The southern part of the tribal farm has poor grazing. The vegetation mainly consists of indigenous thorn trees. The prickly pear is being destroyed by the cochineal bug.

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

6 Migrations and affinities of tribe:

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

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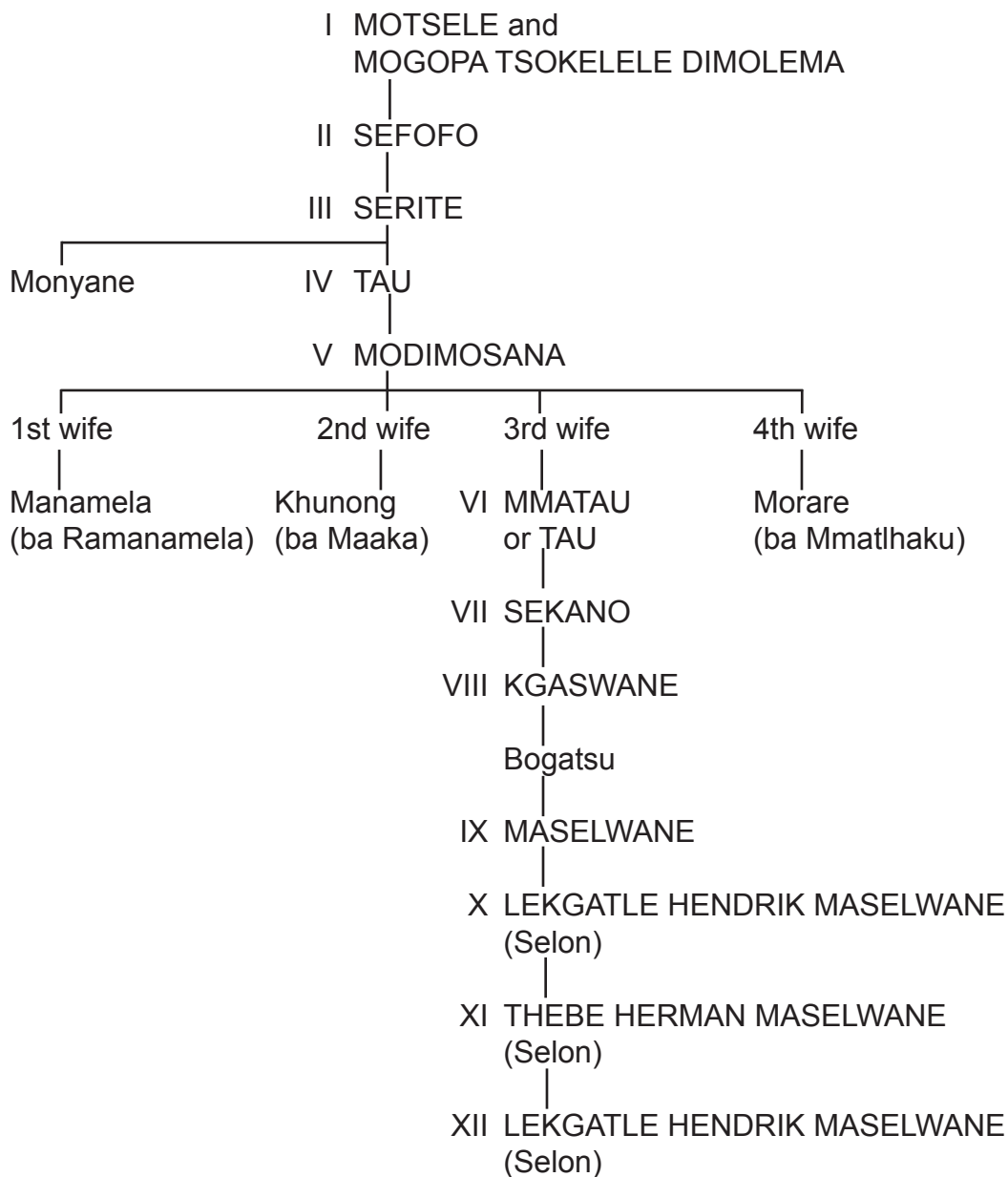
as Marekuathate (Stompoorfontein 55) near Frederikstad. About the end of the 17th century chief V MODIMOSANA moved to Mafatle (Rhonosterfontein 387, 18 miles north-west of Rustenburg). At the beginning of the 18th century under chief VII SEKANO the tribe settled at Molokwane (Selonskraal 645) 10 miles west of Rustenburg. Subsequently chief VIII KGASWANE's son Bogatsu sought refuge at Pilwe Mountain on Zwartkoppies 116 in Rustenburg district. During the time of Mzilikazi's raids (about 1827-1830), the tribe fled to Gatsrand Mountains north-east of Potchefstroom and to the Orange Free State, where they seem to have lived for many years. In about 1869 they re-crossed the Vaal River and settled on Stompoorfontein 55 near Frederikstad on the southern slopes of the C tsrand Mountains. In 1872 they returned to Molokwane (Selonskraal 645) and some years later to Grootwegendrift 743 near Pilwe Mountain.

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

THE BAKWENA BA MODIMOSANA BA MMATAU

7 Skeleton genealogy of chiefs:

270



8 History and genealogies of chiefs:

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

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

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

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

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

275 SEKANO was succeeded by VIII KGASWANE who was about 1730-1740 and who also lived at Molokwani. In the "History of the Native tribes of the Transvaal" he is called CASHANE and old travellers like Capt. W. Harris ("The wild Sports of South Africa") describe the Magaliesberg as "Cashan Mountains". The former also calls him Pulane, which name is not known in the tribe, but is known to the ba Ramanamela branch. KGASWANE had seven sub-chiefs whose subjects were called : baMakgongwana, baMarope wa Ramaditse, baMasetlha, ba Maaka, baMmanamaana, baMobana and ba Manamela (C. A. McDonald "The material culture of the Kwena tribe of the Tswana" 1940, Ms thesis), which contradicts the history described for the ba Manamela. KGASWANE reached a great age, so that his son Bogatsu who assisted him died before he could succeed. At the time of KGASWANWE's rule Sekete IV was chief of the baFokeng. Sekete who grew up among the Mmatau, fought the Mmatau. In the battle he stabbed KGASWANE in the thigh and received a wound in the knee in return. In the praises about this, KGASWANE is called "Segopa". In another fight KGASWANE's son Bogatsu was captured by the baFokeng several times, but they released him each time, saying: "We chiefs do not fight, we only make people fight." Bogatsu then fled to Pilwe, a mountain north of Selon's Location on Zwartkoppies 116.

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

276 Today nothing is known about the Mantatee raids of 1818-1825 (see Paragraph 277). When Mzilikazi invaded the Kwena country in about 1827-1830 his warriors killed the old feeble KGWASWANE when fleeing with his people. He probably reached an age of about 90 years or more.

277 Dr. Andrew Smith visited the tribal area in 1824-5 and gave the following description; (The Diary of Dr. Andrew Smith 1834-36" Cape Town, p. 83);

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

THE BAKWENA BA MODIMOSANA BA MMATAU

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

1 Setlwane great wife, a member of the tribe

- | | | |
|---|----------|---|
| a | Maloto | f |
| b | LEKGATLE | m |
| c | Motseng | m |
| d | Moturu | f |

2 Mokunyane, a member of the tribe

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

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3 Matsagang, a member of the tribe

- a Richard Tlhaole m
- b Kgaboneng m
- c Tsekelo m
- d Tsekgang f
- e Marontwane f
- f Dithotseng f
- g Marure f

4 Makunupi, a member of the tribe

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

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

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

- a Motheo f married to a commoner of the tribe
- b Tsipane f married to a commoner of the tribe
- c Mosotho f married to a commoner of the tribe
- d Maselwane m died unmarried
- e Lekole m died unmarried
- f Matswedikane m died unmarried
- g XII THEBE HARMAN MASELWANE (SELON) m
- h Mabalane m died unmarried

2 Batseba, a member of the tribe

- a Matlepi f died young
- b Mangbo f married to a commoner of Fokeng tribe
- c Mkgopudi m
- d Nkotse m died unmarried
- e Tanbogale m died very young

THE BAKWENA BA MODIMOSANA BA MMATAU

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

3 Malingena from the baFokeng chief's family

- a Thale f married to a tribesman
- b Nturere m died unmarried
- c Motsatsi m died unmarried
- d Letlhodi f married a man of Matlhaku tribe
- e Maseganele f unmarried

4 Mamatase, no issue.

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

1 Amanta Selwane, a member of the tribe married by Christian rites

- a LEKGATLE HENDRIK MASELWANE (SELON) m
- b Philip Maselwane m
- c Emi f
- d Richard Maselwane m
- e Katherin f
- f Piet m

2 Rahel, a member of Kgatla tribe

- a Tlokwa m
- b Sekano m
- c Modimosana m
- d Maria f married died
- e Metheo f

Chief THEBE died on 8th December 1944

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

1 Grace

- a Thebe m born 1936
- b Tsipane f died in infancy
- c Matswodikane m born 1938
- d Maselwane m born 1945

THE BAKWENA BA MODIMOSANA BA MMATAU 115

Under the rule of this chief a new school-building and a modern clinic were erected.

9 Regiments:

282			
Regiment	Leader		
Mangane I	LEKGATLE	about	1850
Madima I	Motseng		
Matsie	Mifi		
Matshweng	Sekete		
Makanakgomo	Letile		
Matlhakana I	Rankgwe		
Matshema	Maselwane		1882
Majanko	Lekole		
Mantwa	Matswedikana		
Mafitlhakgosi	THEBE		1898
Maretlwa	Mabalane		
Maratakgori	Moksatsu		
Mangane II	LEKGATLE		1925
Marshwenyo	Philip		
Matlhakana II	Richard		
Matshema II	Ditlokwa		
Madima II	Seeking		1947

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

10 Political organisation:

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

THE BAKWENA BA MODIMOSANA BA MMATAU

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

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

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

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

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

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

THE BAKWENA BA MODIMOSANA BA MMATAU

11 Social:

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

12 Beliefs:

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

13 Churches and schools:

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

1 District:

302 Rustenburg, Transvaal

2 Name of tribe:

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

3 Chief:

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

4 Language:

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

5 Land and strength of population:

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

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

of which the north-western portion is Trust land, a small portion B of the Trust farm

Toelanie 154 (762 mgn 454 sq. rds.)

Turflaagte 113 (3336 mgn 6 sq. rds.) was bought by 16 members of the tribe

Pagskraal 67 (2877 mgn 49 sq. rds) is Native privately owned.

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

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

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

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

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

thick and are encroaching on the grazing.

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

312 The strength of this tribe which is the third largest in the district, numbers between 5,300 and 5,800 persons. The census of 1946 recorded 3,859 persons (1,721 males, 2,138 females) on the tribal farm and on the neighbouring European owned and Native farms, a number which has increased to about 4,300 persons in 1950, not including 1,000-1,500 workers outside the district. The population is distributed as shown on the map. In January 1951, there were 1,384 taxpayers registered under chief Mosome. The density of population is 51 persons per sq. mile.

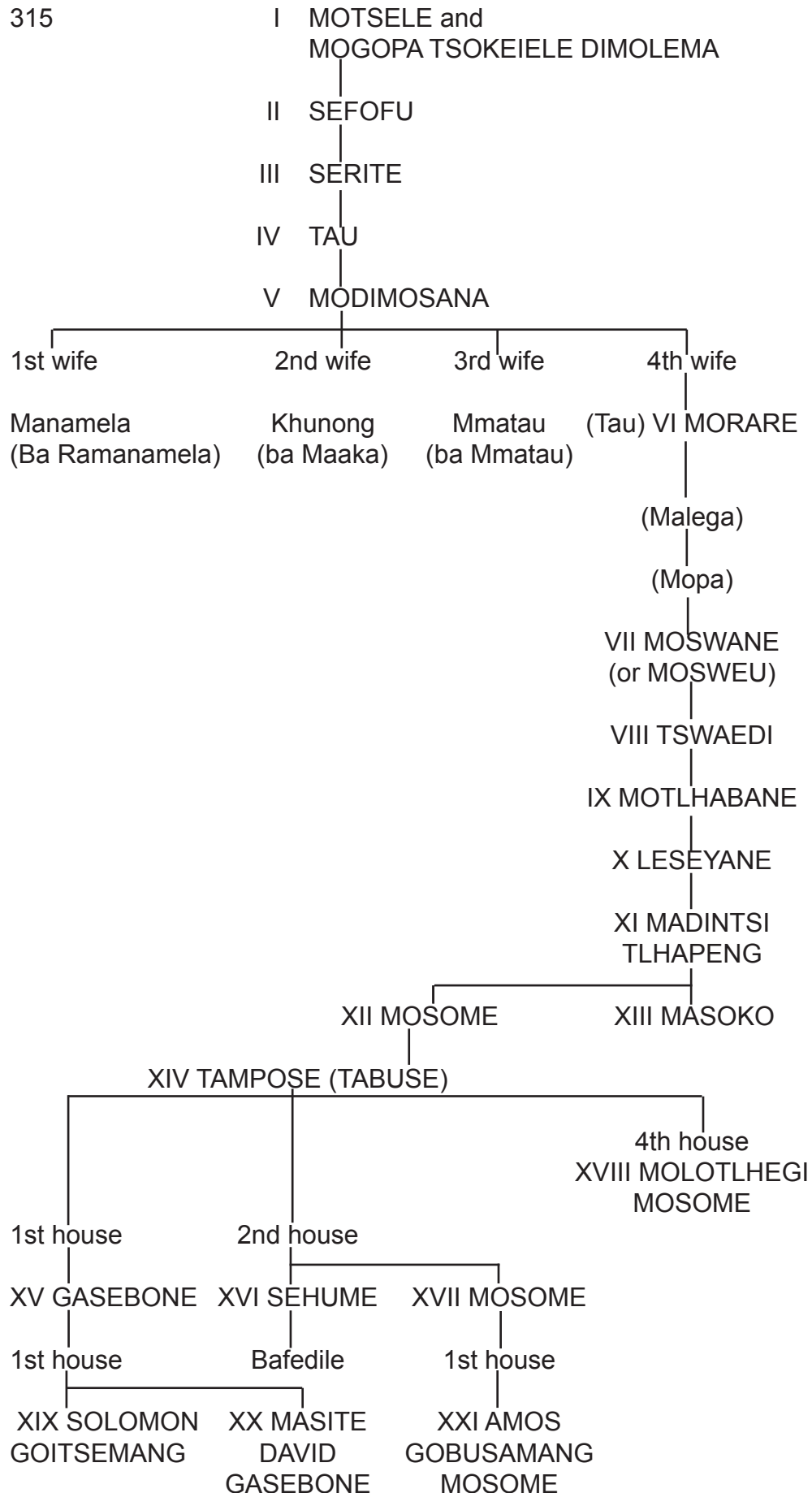
6 Migrations and affinities of tribe:

313 As far as can be remembered the tribe first lived at Rathateng on the Crocodile River near its confluence with the Marico. Towards the end of the 17th century the tribe moved to Mafatle on Rhenosterfontein 398 in Rustenburg district. At the beginning of the 18th century they lived at Molokwani on Selonskraal 645, where the ba Mmatau resided at the same time. When Mzilikazi invaded the Kwenya country, in about 1829-1830, the ba Matlhaku fled to the Orange Free State. Between 1860 and 1867 they returned and first settled for a short period at Makgara (Kornfontein 881) in the north east of Zwartkops. About 1867 the tribe lived at Brakfontein, i.e. 5 miles north of Molokwani (Selonskraal 645). In 1869 the ba Matlhaku lived at Zandfontein.

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

7 Skeleton genealogy of chiefs:



THE BAKWENE BA MODIMOSANA BA MATLKAHU

8 History and genealogies of chiefs:

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

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

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

319 Under the rule of XI MADINTSI the tribe had grown rich in cattle, but the baPedi then under Sekwati came and captured their cattle. XI MADINTSI was chief long before 1827-1829 when Mxilikazi arrived and began to spread terror through the Kwena country. The tribe was defeated by the Matebele and fled to the Orange Free State. When Mzilikazi had left the Kwena country the ba Matlhaku returned, they crossed the Vaal River between 1860-1867 and settled for a short time at Makgara (Korfontein 881), north-east of Zwartrugens. It cannot be said whether they returned under XI MADINTSI or under XII TAMPOSE, as the sources differ on this point.

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

1 Mpudule, a member of the baTlokwa

a Motlhabane	m
b Tlabanyani	m

THE BAKWENE BA MODIMOSANA BA MATLKAHU

- 2 Phiribatong, great wife, a member of the baMmatau
 a Madubane f died before she could marry
 b TAMPOSE m
 c Raphepe m

XII MOSOME died between 1860 and 1867

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

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

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

6 Mmankau, a member of the Tlokwa tribe of Gaberones

- a Madintswe f md by a Tlokwa commoner
- b Mesele f md by a Tlokwa commoner

7 Letlhatlo, a member of the tribe

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

XIV TAMPOSE died in 1892

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

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

1 Mmone, a member of the tribe

- a Makabai f married by a member of the tribe
- b Motlejang f married by a member of the tribe
- c Motlatsane f
- d Manong f not yet married
- e SOLOMON m
- f MASITE DAVID GASEBONE m

2 Dikeledi

- a Tswadile f not yet married
- b Theku m died in youth

3 Sebati

- a Mamadubana f not yet married, alive
- b Rammopo m died in his youth

4 Seipopi

- a Tsadiko f married by a member of the tribe
- b Mothibi Kgosietsile m died in his youth

THE BAKWENA BA MODIMOSANA BA MATLHAKU

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

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

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

MOSOME died on the 29th of June 1914

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

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

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

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

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

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

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

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

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

THE BAKWEKNA BA MODIMOSANA BA MATLHAKU

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

9 Regiments:

331 The following regiments are remembered:

Regiment	Leader	Date
Manoga	Difatlhwe	between 1848-1855
Malokwana	Tampose	between 1856-1863
Mafikana	Raphepe	between 1862-1867 when the tribe came from Koringfontein under TAMPOSE
Marooibaadjie	Lemogwe	before the first missionary arrived in 1868-1869
Matlomei	Motlawane	after the first missionary arrived
Matsagang	Gaotingwe	1874?
Magwasa	Pedi	1877?
Matlhakamogwa	Gasebone	1881?
Malomakgomo	Mosome	1885?
Madisakgomo	Mosianedi	1889?
Mafitlhakgosi	Segopolo	1892
Matlhasa	Molatlhegi	1899
Matheoga	Tshitlho	1904
Matlhwane	Molamo	1909
Mapula	Majwa	1911-1912
Maganelwa	Sehume	1916
Manelwa	Amos Mosome	1921
Malokwana	Tampose	1925
Mafenyakgosi	Rammopo	1929
Malwelamotse	Nkwe	1934
Matshwetamotse	Raphepe	1938
Mayakatwa	Motsatsi Mosome	1946

332 The names for the girls' regiments are the same.

Initiation schools (bogwera for boys, boyale for the girls) are still held.

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10 Political organization:

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

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

Clan (kgoro)	Head of clan
1 ba Mosome	Amos Mosome
2 ba Ramasoko	Sebedi
3 ba Motlabane, ba Rasetlang	Tlhapelo
4 ba Leseiyane, ba Monneng	Mokgeti
5 ba Mokudu, ba Magano	Pewa
6 ba Molokwane	Noto
7 ba Tswaedi, ba Marwane	Sekgoloni
8 ba Segano	Matsitsa Jacobus
9 ba Mosweu	Oria Balepile
10 ba Kutwanyana	Origenes Lekade
11 ba Nkau, ba Rantsielle	Mpadi Israel
12 ba Nkwe, ba Rathejana	Molefe
13 baTaung	Powe
14 ba Magoma	Magole Lethule
15 ba Ramoro jane, ba Makuntwana	Tlhaole
16 baTlhako	Lesimela Mabe
17 ba Masiana	Sebutana

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

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

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

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

11 Social:

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

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

12 Beliefs:

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

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

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

13 Churches and schools:

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

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

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

20 Health:

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

21 Sources:

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

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

C.A. McDonald, "The material culture of the Kwena tribes of the Tswana," thesis, Pretoria 1940.

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

1 District:

359 Rustenburg, Transvaal.

2. Name of tribe:

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

3. Chiefs:

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

4. Language:

362 Kwena dialect of western Tswana.

5. Land and strength of population:

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

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

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

6. Migrations and affinities of tribe:

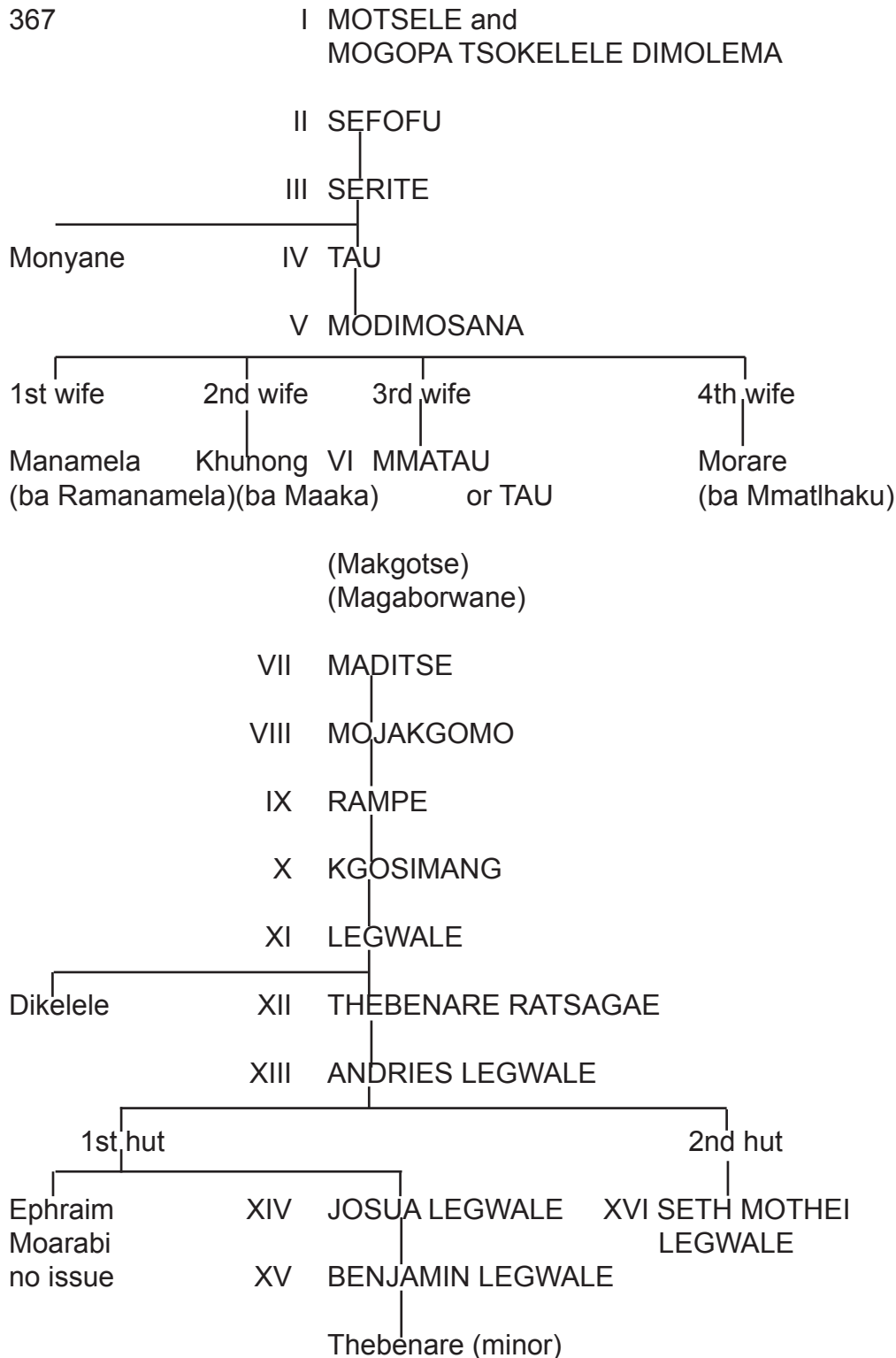
365 As a branch of the baKwena ba Modimosana this tribe originally also came from Rathateng, a place between the Ngotwane and Marico Rivers near the confluence of the latter with the Limpopo. They stayed there up to the last third of the 18th century, but this is doubtful. After 1800 the tribe was already at Boitsemagano (Brakfontein 898) at the foot of the Magaliesberg a place called Mamogowe by the baTaung. Between 1828-30 they first fled to the Bechuanaland baKwena branch, from there to Moganagothe near Ventersdorp and from there to Nkorwenear Potchefstroom. In about 1840-1850, they returned to Boitsemagano (Brakfontein 898) and shortly afterwards, moved to Manyale where they are still living today.

THE BAKWENA BA MODIMOSANA BA MATLHAKU

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

THE BAKWENA BA MODIMOSANA BA MATLHAKU

7 Skeleton genealogy of chiefs:



THE BAKWENA BA MODIMOSANA BA MATLHAKU

8 History and genealogies of chiefs:

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

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

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

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

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

THE BAKWENA BA MODIMOSANA BA MAAKE

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

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

373 XII THEBENARE RATSAGAE, was born about 1780-1800 and was already chief when Mzilikazi invaded the Kwena country in 1829-1830. The tribe first fled to the baKwena in Bechuanaland to seek refuge with their chief Setshele, but part of the tribe was captured on the way to Mzilikazi's regiments. After sojourning in Molepolole for a while they proceeded to Moganagotlhe near Ventersdorp and from there to Nkorwe, (boshoeck) near Potchefstroom. After Mzilikazi had been defeated by the Boers, the tribe returned to Boitsemagano and some time afterwards moved to its present home, Manyale or Ratsegaa's Location. They had no trouble with the early Boer settlers. THEBENARE had ten wives and the following issues:

Excerpts from "THE TRIBES OF RUSTENBURG AND PILANSBERG DISTRICT"
"South Africa Ethnological Publications No. 28" by P.-L. Breutz

THE BAKWENA BA MODIMOSANA BA MAAKE

1. Motingwe (great wife) daughter of a Tlhako chief

- a. ANDRIES LEGWALE m
- b. Sefarapelo m
- c. Galoitse m
- d. Ramaaka m
- e. Ditile f
- f. Mantshathebe f
- g. Maditsho f

2. Madibetso, daughter of a Tlhako chief

- a. Dibetswe m
- b. Motshongane Petrus m

3. Maporoti, daughter of the ba Maaka royal family

- a. Poroti m
- b. Mojaweng Martha f
- c. Lekgobo f
- d. Mawesa f

4. Motsei, daughter of Kubung royal family

- a. Hendrik m
- b. Leboeng f
- c. Moenyane f
- d. Makwena f

5. Sebolelo, daughter of Kgatla royal family

- a. Lekile m
- b. Setlhotsani f
- c. Mothei m
- d. Mogagadi m

6. Tsemani, daughter of Maaka commoner

- a. Tsawedi m
- b. Ngokwanyane m
- c. Magaborwane m
- d. Sephakwe f
- e. Malethatswa f
- f. Sehume m

7. Malebesi, daughter of a Ndebele commoner

- a. No issue

THE BAKWENA BA MODIMOSANA BA MAAKE

8. Marantikwane, daughter of a Fokeng commoner

- | | |
|-----------------|---|
| a. Serantikwane | m |
| b. Majwala | f |
| c. Tshabeng | f |

9. Swanyane, from Orange Free State, no details

- | | |
|--------------|---|
| a. Selelwang | f |
|--------------|---|

10. Makatane, daughter of a Fokeng commoner

- | | |
|----------------|--------|
| a. Katani | m |
| b. Malengena | f |
| c. Mantodi | f |
| d. Sekarametso | f |
| e. Madikeledi | f twin |
| f. Dikeletsani | m twin |

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

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

THE BAKWENA BA MODIMOSANA BA MAAKE

1. Maseferi

- a. Kgosimang m died unmarried
- b. Motingwa f married a commoner of the Fokeng tribe
- c. Swani f married a commoner of the tribe
- d. Ephraim Moarabi m married but died before he could succeed
- e. Tsipane f married motsetse of the royal family of the tribe
- f. MATSWEDIKANE JOSUA LEGWALE m)
- g. Thebe died young m) twins
- h. Rakgari Heseikia m married Mamone, a member of the tribe

2. Pitsane, daughter of the royal family of the tribe

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

3. Sekakai, daughter of a Mmatau commoner

- a. Pokwani f married to Nikolaus, commoner of the Ramanamela tribe.

Chief XIII ANDRIES LEGWALE died in 1904.

376 He was succeeded in 1904-1905 by his son, XIV MATSWEDIKANE JOSUA LEGWALE, born a twin in 1874. JOSUA LEGWALE was married to Dina, a daughter of a commoner of the tribe. He had this issue.

1. Dina

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

THE BAKWENA BA MODIMOSANA BA MAAKE

Chief JOSUA LEGWALE died on 13th August, 1928.

377 He was succeeded by his son, XV BENJAMIN LEGWALE, who was born in 1903 and assumed duty in 1929.

His appointment was cancelled by the government in 1932. In December 1932, his younger brother Andreas was nominated as regent but refused to accept the appointment during the lifetime of his elder brother Kgosimang Oria. Thereupon BENJAMIN LEGWALE was reinstated in September 1933. XV BENJAMIN LEGWALE is married to Nanaki, a daughter of a Fokeng commoner.

Her issue:

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

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

378 In May 1947, XVI SETH MOTHEI LEGNALE (paragraph 361) was appointed acting chief for BENJAMIN LEGWALE's son Thebenare. Particulars about MOTHEI see paragraph 361. He is married to Hernina Kelepile, a member of the baFokeng and has the following issue:

a Manokunupi	f
b Darius	m
c Moetapele	m alive
d Tatius Obuseng	m alive
e Legwale	m
f Mampula	f
g Matsewedikani	m alive
h Mothei	m
i Tshweneyamatlapa	m alive.

THE BAKWENA BA MODIMOSANA BA MAAKE

9 Regiments:

379

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

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

10 Political organisation:

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

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

THE BAKWENA BA MODIMOSANA BA MAAKE

Clan (kgoro):	Head (kgosana):	Totem:
7) Mogaudi (baPuri)	Michael Kwerane Molefe	phuti
8) baGoma a loupa la mollo (baKgatla)	Noga Joseph Morobane	kgabo (tongue of flame)
9) Baapula	Sekolomadi Seftia Ditswene	kwena
10) baMmatau	Damane Frederik Nong	kwenia
11) baKgatla ba Mmanaana	Moalefi	kgabo (blue ape)
12) Bamabwe (baFhuti)	Khunong	phuti

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

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

1 Hosea Legwale	4 Frans Legwale
2 Ovid Legwale	5 Meshak Legwale
3 Joel Dibetswane	6 Sadrak Sekano

11 Social:

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

THE BAKWENA BA MODIMOSANA BA MAAKE

12 Beliefs:

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

13 Churches, and schools:

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

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

14 Mode of settlement:

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

15 Material culture:

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

THE BAKWENA BA MODIMOSANA BA MAAKE

19 Economics:

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

20 Health:

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

21 Sources:

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

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

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

THE BATAUNG OF SEFANYETSO

1 District:

399 Rustenburg, Transvaal.

2 Name of tribe:

400 baTaung ba ga Selale (Mmatau of Moubana). Totem: tau (lion). No 33-34 in "A preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

3 Chief:

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

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

4 Language:

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

5 Land and strength of population:

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

THE BATAUNG OF SEFANYETSO

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

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

6 Migrations of affinities of tribe:

407 The informants believe that the tribe came from Taunga. Their first settlement, between 1630 and 1730 (rough estimate), was Rakgotletse (Doornkom 896) 7 miles south-east from Zwarruggens. On account of great famine and drought they left this area in the middle of the eighteenth century and went to Khibitswane (Boshhoek 268) east of the most northerly part of the Magaliesberg range. Other sources, T. Mogoliri (Manuscript No. 164 Native Affairs Department, Ethnological section) and the "History of the Native Tribes of the Transvaal" of 1905 say that their first place was called Lepore. At the beginning of the 19th century they went to Mmamogowe (Brakfontein 898). The tribe fled during Mzilikazi's invasion in about 1829-1830. When

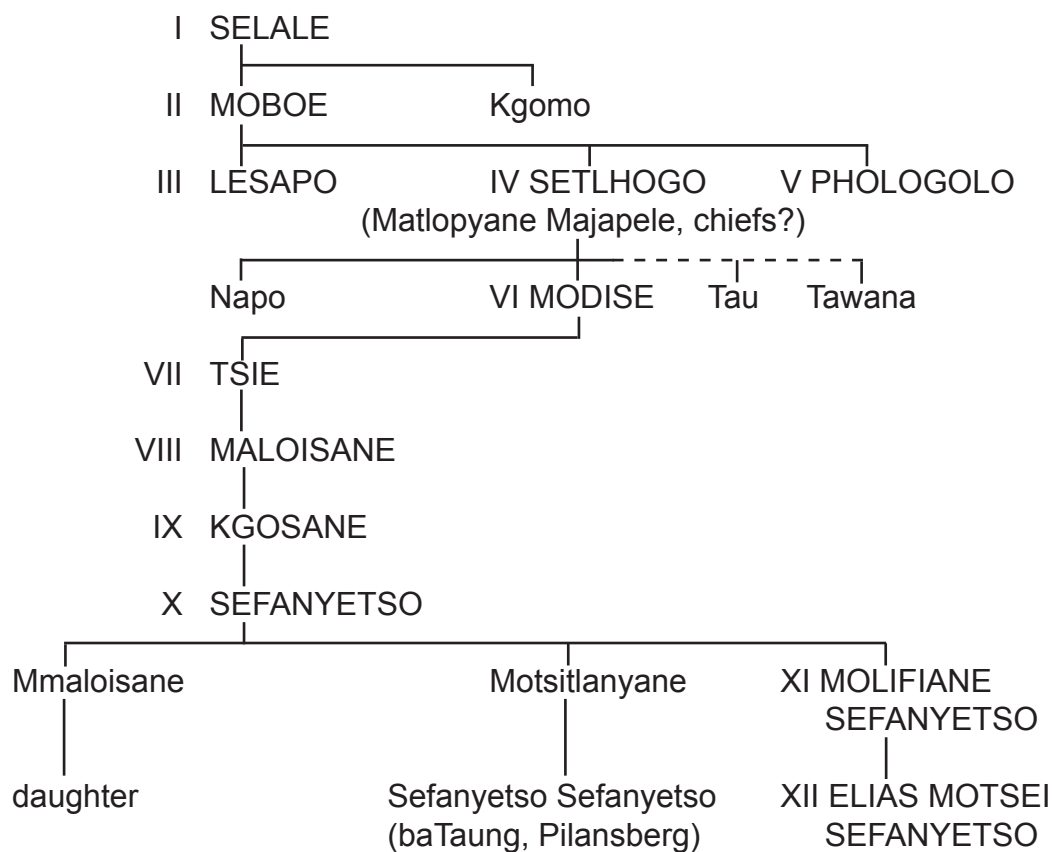
THE BATAUNG OF SEFANYETSO

they returned after 1840, the tribe settled at Bothuba-nkgo (Kafferskraal 905), where the Boers found them on their arrival. After some trouble with the latter they fled across the Vaal River. The tribe subsequently again returned to Brakfontein 898. Today they are on Kafferskraal 905.

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

7 Skeleton genealogy of chiefs:

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THE BATAUNG OF SEFANYETSO

8 History and genealogies of chiefs:

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

411 Ellenberger ("History of the Basuto", 1912 p. 54, 56, 367-368, 370) distinguishes 4 branches of the baTaung:

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

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

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

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

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

THE BATAUNG OF SEFANYETSO

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

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

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

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

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

419 Chief VI MODISE lived at Khibitswane (Boshhoek 268). During his reign there was a great famine, called Momakolometsi. Around 1800 or 1810 (approximately), a serious dispute arose between Tshukudu (Tapaane) and

THE BATAUNG OF SEFANYETSO

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

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

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

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

THE BATAUNG OF SEFANYETSO

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

- 1 Mokopi
 - a Maloisane m
 - b Motsitlanyane m father of Sefanyetso-Sefanyetso of the baTaung of Pilansberg distric
 - c Talane f married a commoner of the baPo tribe
 - d Mabogwete f married a commoner of the baHurutshe tribe
 - e MOLIFIANE SEFANYETSO m
- 2 Makgwasane
 - a MORUBISI m
- 3 Mabjalwa
 - a Molelekwa m
- 4 Masintso
 - a Mogotse m
 - b Sintso m
 - c Ramababja m died as youth
 - d Sephakwe f married a commoner of ba Modimosana at Pella
 - e Nthalengane m
 - f Ramaoto m died as youth
 - g Mamagwe f unmarried, still alive
 - h Matheku f married by a son of the chief of Maaka tribe
- 5 Digwai, no issure
- 6 Malagaba
 - a Leggabe m died as youth
 - b Mokgatle m
 - c Powe m munmarried, left the tribe
 - d Nkeng f married by a commoner of Taung trive, still alive
 - e Molotlegi m
 - f Lekoanyana m died as youth

423 When SEFANYETSO returned to Krakfontein 898 his eldest son, Maloisane who only had a daughter, did not

THE BATAUNG OF SEFANYETSO

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

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

- 1 Makgodi
 - a Setlhetlhi f unmarried
 - b Matswafi m died unmarried
 - c Mopane f married to a commoner of baPo tribe
 - d Tawane m died unmarried
 - e Motwemang f married and commoner of the baFokeng Tribe
 - f Napo m

- 2 Makatane a member of the ba Mmatau
 - a ELIAS SEFANYETSO m.

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

THE BATAUNG OF SEFANYETSO

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

9 Regiments:

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

Regiment	Leader
Mangana	Maloisane after Mzilikazi came, but before the first Europeans settled in the district, during the reign of chief X SEFANYETSO
Madima	Motsitlanyane
Matswenyo	XI MOLIFIANE
Matlakana	Ntswelengwe
Matshema	Mokau
Matsie	Majwafi
Mantwa	Nathaniel
Matswara	XII MOTSEI during the reign of chief XI MOLIFIANE
Matseoga	Andreas Sefanyetso.

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

10 Political organisation:

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

THE BATAUNG OF SEFANYETSO

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

further clans resident on the neighbouring European-owned farms:

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

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

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

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

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

11 Social:

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

THE BAPO BAMOGALE

1 District :

450 Rustenburg, Thransvaal.

2 Name of tribe:

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

3 Chief:

452 FRED SEGOTLHANE MOGALE, born 15th August 1915, regiment: Mankwe II. The family name MOGALE will be changing into MARUATON... He was appointed by govern-ment on 1st February 1952 with civil and criminal ju-risdiction. Residence: Boschfontein 381, Mogale's Location. The chief attended the seconadary school at Pietersburg. He understands English and is a member of the Hermannsburg Lutheran Mission Chruch.

4 Language:

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

5 Land, and strength of population :

454 The tribe owns the farms:

Boschfontein 381, 678 morgen 452 sq.rds. except a portion (180 morgen) which belongs to the Hermannsburg Mission
Kafferskraal 597, 454 morgen
Karreepoort 623,196 '466" except a portion of the Trust.

THE BAPO BAMOGALE

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

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

456 The tribe is the fourth largest in district. At the census of 1946 the resident population in Mogale's Location was 2,416 persons (1,084 males, 1,332 there were 594 baPo (326 males, 268 females). By natural increases up to 1950 the population figures amount to 3,250, not including about 750 workers who are away from the district. I estimate the total population of the tribe at 4,000 to 4,300. In 1902-1903 the tribe had a population in Mogale's Location is 103 persons per sq.mile. The census of 1946 showed 262 persons speaking a language other than Setswana as their mother tongue. These newcomers are mainly Shangaans (111), Zulu (36), South-Sotho (17), North-Sotho (12), venda (8) and others.

6 Migrations and affinities of tribe:

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

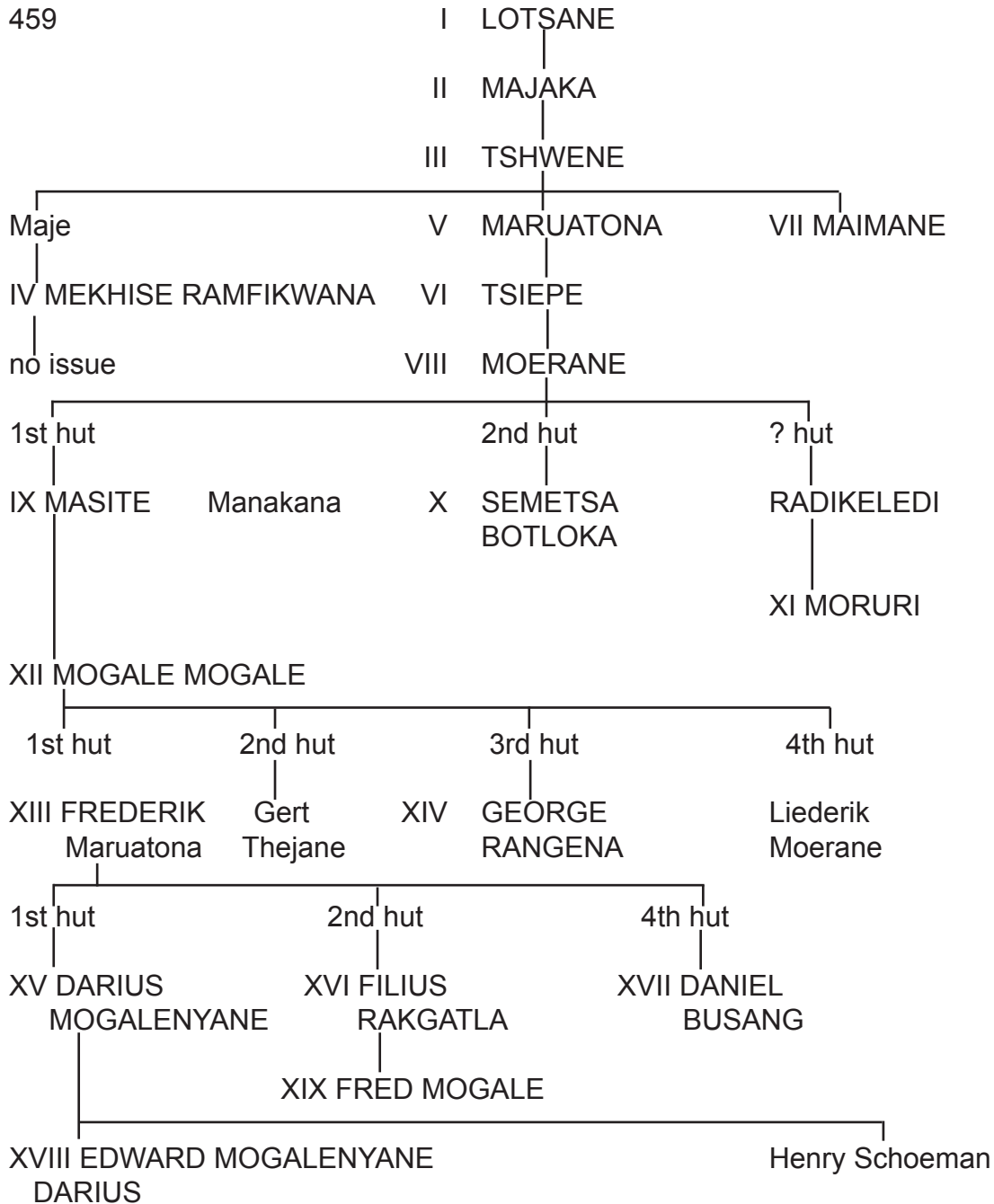
THE BAPO BAMOGALE

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

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

THE BAPO BA MOGALE

7 Skeleton genealogy of chiefs:



THE BAPO BA MOGALE

8 History and genealogies of chiefs:

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

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

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

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

The Bapo Ba Mogale

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

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

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

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

467 The baFokeng also fought the baPo and captured all their cattle. The baPo followed them, retook their cattle and killed four sons of the baFokeng chief VI Sekete, namely Nameng, Thageng, Seditso and

The Bapo Ba Mogale

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

468 Between 1817 and 1823 the baPedi made a raid under the leadership of Malekutu, the eldest brother of the Pedi chief Sekwati, whose aid had been invoked by the baFokeng chief Thethe. This is the best known event in the whole history of the tribe. After Malekutu had captured the baPo cattle, MOERANE ambushed them on their way home. The baPo came upon the baPedi and their cattle at Mongana (Modderspruit 697) and fought them further south, on Groenflook 418. After many had been killed on both sides the baPo succeeded in recapturing their cattle. Chief MOERANE was at that time hiding in a cave called Phato (on Kranskloof 81 on the Magaliesberg) situated south-east of the baPo village. On his way back Malekutu passed the baPo kraals. He found only women and children there, and took many of them home with him as prisoners, though he refrained from burning their houses. MASITE and the other sons of MOERANE'S great wife perished on this occasion. IX MASITE therefore can only have acted during his father's lifetime. According to tradition however, he was a chief. MOERANE returned with his grandson MOGALE MOGALE and died a few years later in about 1821-1822.

469 X SEMETSA BOTLOKA, MOERANE'S eldest son in the second house, then became regent for the minor MOGALE, (born around 1810). Two years later (about 1823-1824) there was a war with the Batlhakwane commanded by Ramabusetsa. The Batlhakwane are said to have been part of the Manatees, but I believe that they also could have been baTaung. They came from the baRolong country. Ramabusetsa intended passing through the land of the baPo and taking their cattle. SEMETSA offered him his daughter Matladi for the sake of peace, and Ramabusetsa accepted. Matladi however did not remain with him but fled home. When the Batlhakwane

The Bapo Ba Mogale

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

470 At that time (1827-1830) MOGALE MOGALE was not yet old enough to succeed, so XI MORURI, who had brought up Mogale, became regent. The tribe was dispersed. The Matebele took MOGALE with them and pierced his ears according to Zulu custom. One night the baPo, after having killed some Matebele, rescued MOGALE, and took him to the hills. The Boers defeated the Matebele who, in 1837, retreated to the north, and XII MOGALE MOGALE now became chief, residing on Mogale's River (Ngakotse, tributary of the Crocodile River). MOGALE had 12 wives, three of whom he had married before he escaped from the Matebele. They were Mabau (great wife), Mmamoitume, Matswaile, Matalle, Makgarepi, Masetulwe, Mapuleng, Dimakatswa, Dikilane, Mmamitsabanyane, all of them wives with full status and not substitutes. MOGALE had four sons who later were men on importance of the tribe: XIII FREDERIK MARUATONA (in the first hut), Gert Thejane (in the second hut), XIV GEORGE RANGENA (in the third hut), and Diederik Moirane (in the fourth hut).

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

The Bapo Ba Mogale

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

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

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

The Bapo Ba Mogale

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

474 President Pretorius promised that if MOGALE returned home he would get all his possessions back. But when MOGALE received a letter to that effect, he could not read it, and so its contents remained unknown to him. Some time after, MOGALE wished to return home and sent four horses as a present to the veldkornet Gert Kruger who wanted to see him personally, MOGALE spent the night at the cattle kraal praying to his ancestors and went to see him. Then he returned to Basutoland for another three years. During this period, 1865-1868, the "Seqiti" war took place. MOGALE tried to buy the farm Boschfontein on which the kraals of his ancestors had stood from a Mr. Orsmond. The president offered him land in the Heidelberg district and also at Olifants Nek, but he refused. Finally, around 1862, MOGALE bought Boschfontein from Orsmond for 499 head of cattle. He lived there for a number of years. Then, in 1869, XII MOGALE died at the age of about 70-80.

475 MOGALE was succeeded by his eldest son XIII FREDERIK MORUATONA MOGALE, who was born about 1840-1844. MORUATONA quarrelled with Orsmond who claimed that his agreement with MOGALE was that he could use all irrigable land and trees until the transfer had been confirmed by the Government. The matter was referred to Rustenburg and later to Potchefstroom, and Orsmond was ordered to leave the farm. He then sold several portions to Europeans and to the baKwena ba Mogopa. During FREDERIK's rule the Hermannsberg Lutheran Mission established the station Ebenezer in 1874. The Matlakana and Matsie regiments rendered service for the Government in the Sekukuni war of 1876.

476 FREDERIK MARUTONA had the following wives and issue:

1 Maria Mollowabadimo, great wife, daughter of a Fokeng chief

a Madiro
b Mogale

f married by a member of the tribe
m died young

The Bapo Ba Mogale

- | | |
|------------------------------|--------------------------------------|
| c DARIUS MOGALENYANE | m |
| d Radikobonyane Kobue Emmeas | m |
| e Maiphiri | f married by a commoner of the tribe |
| f Mojake | f married by a commoner of the tribe |
| g Maribana | f died young |
- 2 Sethano, a member of the tribe
- | | |
|--------------|--------------|
| a Matshediso | f died young |
|--------------|--------------|
- 3 Minamoitume Mapo, from the baKgatla ba Mosetlha
- | | |
|-----------------------|------------------------------------|
| a Moithume | f married by a member of the tribe |
| b FILIUS RAKGATLA | m |
| c Medupe Ngaiza Lukas | m |
- 4 Jogo Peta Madikeleni, a member of the tribe
- | | |
|-----------------|--|
| a Matlhapane | f married by a member of the baKgatla at
Saulspoort |
| b DANIEL BUSANG | m alive |
- 5 Masepopi, a member of the tribe
- | | |
|------------------|---------------------------------|
| a Metseyabanyana | f married a member of the tribe |
|------------------|---------------------------------|

XII FREDERIK MORUATONA died around 1880.

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

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

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

THE BAPO BA MOGALE

c Mamakwa Anna f born 1901

d Maki Semakaleng f married to the Hurutshe chief Manyane.

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

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

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

a Anna f

b FRED m (male)

c Dower m (male) alive

FILIUS died in May 1936.

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

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

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

THE BAPO BA MOGALE

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

- a Lucas Nkeishen m (male) born 1939
- b Josephina f (female) born 1941
- c Filius Rafgatla m (male) born 1944
- d Johanns Mmamoitume f (female) born 1946
- e Eva Mathaga f (female) born 1948
- f Sela Magape f (female) born 1950

9 Regiments:

484

Regiment	Leader	Initiated
Magata I	Moerane	Before 1790
Mathamaga	?	
Manong I	Dikole	At Tobong (old stat) fought against Mziikazi at Tobong
Madingwana	Ntoikgabo	about 1826-29 at Sejane
Malomakgomo	Ramfikwana	(Vaalkoppie near Nooitgedacht 121 Krugersdorp)
Mesotwane	Mekhise	At Sejane 1848
Mankwe I	Maruatona Frederik	in Basutoland, during Seqiti war
Matsie	(Matlhepi, Mogale's son, was deposed as leader) Sekgonyane	
Mafata	(3rd house of Mogale) for both mephato	In Basutoland
Matlhakana	Kelo Michael Mogale (3rd hut of Mogale)	1st mophato after return from Basutoland 1869 at Tobong (informant Petlhela's mophato)
Masodi	Mapikitlhe (of 3rd hut of Mogale)	

THE BAPO BA MOGALE

Regiment	Leader	Initiated
Madima	Nataniel Monakan	at the time of Chief Maruatona Frederik
Manong II	Mogale Darius	
Magata II	Radikowanyane	Reign of regent George Rangena Mogale about 1880-1888
Matlhoiwa	Ratloku Darius Mogalenyane Mogale	Time of acting chief George Mogale 1895
Mapitso	Filius Mogale	Reign of chief Darius, after 1893
Matsakgosi	Dikowe	
Masweng	Koweleng	When Filius Mogale was acting chief after 1908
Matšetšele	Joel Ditole Mogale	about 1913
Mathebetswane	Komani	about 1918
Manaledi	Ramapanta	about 1923
Maratakgori	Gert Mogale	about 1928

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

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

10 political organization:

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

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

THE BAPO BA MOGALE

Kgoro	Kgosana (head)	Original residence before the time of Mzilikazi
1 Bakgosing	Chief	
a Chief		
b Matuma	(Thejane)	Tobong (On Boschfontein 381)
c Mokgato	(Ramotsebi)	
d Kgarepa or Mosadi-mogolo		
2 Moerane	Philip Moerane	Tobong
3 Maimane	Elias Maimane	Tobong
4 Makgala	Mooketsi	Mangaka (Karriepoort near railway line south of Makolokwe)
5 Tlhabirwa a Masilo	Solomon Masetlhe	Ramathibela (Buffelsfontein 205)
6 Magafela (largest kgoro)	Frederik Petlhele	Ramathibela (east of Tolwane stream)
7 Batlhako	Matius Makwe	Rakgorotaba (west of Brits)
8 Matsie	Swai Modisakeng	Morulaneng (Zandfontein 54, west of Hartbeestpoort Dam)
9 Maupo	Live scattered throughout the tribe	Mahibitswane (Bokfontein 47, on road to Pretoria at Magaliesburg)

Villages see paragraph 499 below.

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

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

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9 David Sekgopo Modisakeng
10 Jeremiah Makwe.

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

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

11 Social:

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

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

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12 Beliefs

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

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

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

13 Churches and schools:

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

498 There is a government-controlled school, originally established by the Hermannsburg Mission, with seven teachers and about 385 children. In 1950, about 200 children had to be turned away owing to the lack of classrooms. There is another school (formerly a mission school) at Wonderkoppie with three teachers and about 106 pupils and a small private school with one teacher at Thabanantswana near Morulakop. About 60% of the children of school-age attend school. Many parents have little appreciation of the value of primary education, and the children, after their church confirmation think they are grown up and are mostly unwilling to continue through the higher standards.

THE BATLOKWA BA GA BOGATSU

1 District:

510 Rustenburg, Transvaal.

2 Name of tribe:

511 baTlokwa ba ga Bogatsu. Totem: Thakadu (antbear).

3 Chief:

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

4 Language:

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

5 Land and strength of population:

514 Land and strength of population:

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

THE BATLOKWA BA GA BOGATSU

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

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

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

6 Migrations and affinities of tribe:

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

THE BATLOKWA BA GA BOGATSU

east). Around 1770 or later the tribe moved to Itlholanoga, a place nearby. Roughly between 1780-1820 the tribe again lived at Mankwe and then at Maruping at Pilwe Hill (Zwartkoppies 116). About 1800 or 1820 they settled on Kolontwane i.e. Grootfontein 301, the present tribal land. At the time of Mzilikazi's invasions in about 1827-1830, the tribe fled to Thaba-Nchu in the Orange Free State but after 1837 returned to Grootfontein. i.e. Grootfontein 301, the present tribal land. At the time of Mzilikazi's invasions in about 182-1830, the tribe fled to Thaba-Nchu in the Orange Free State but after 1837 returned to Grootfontein.

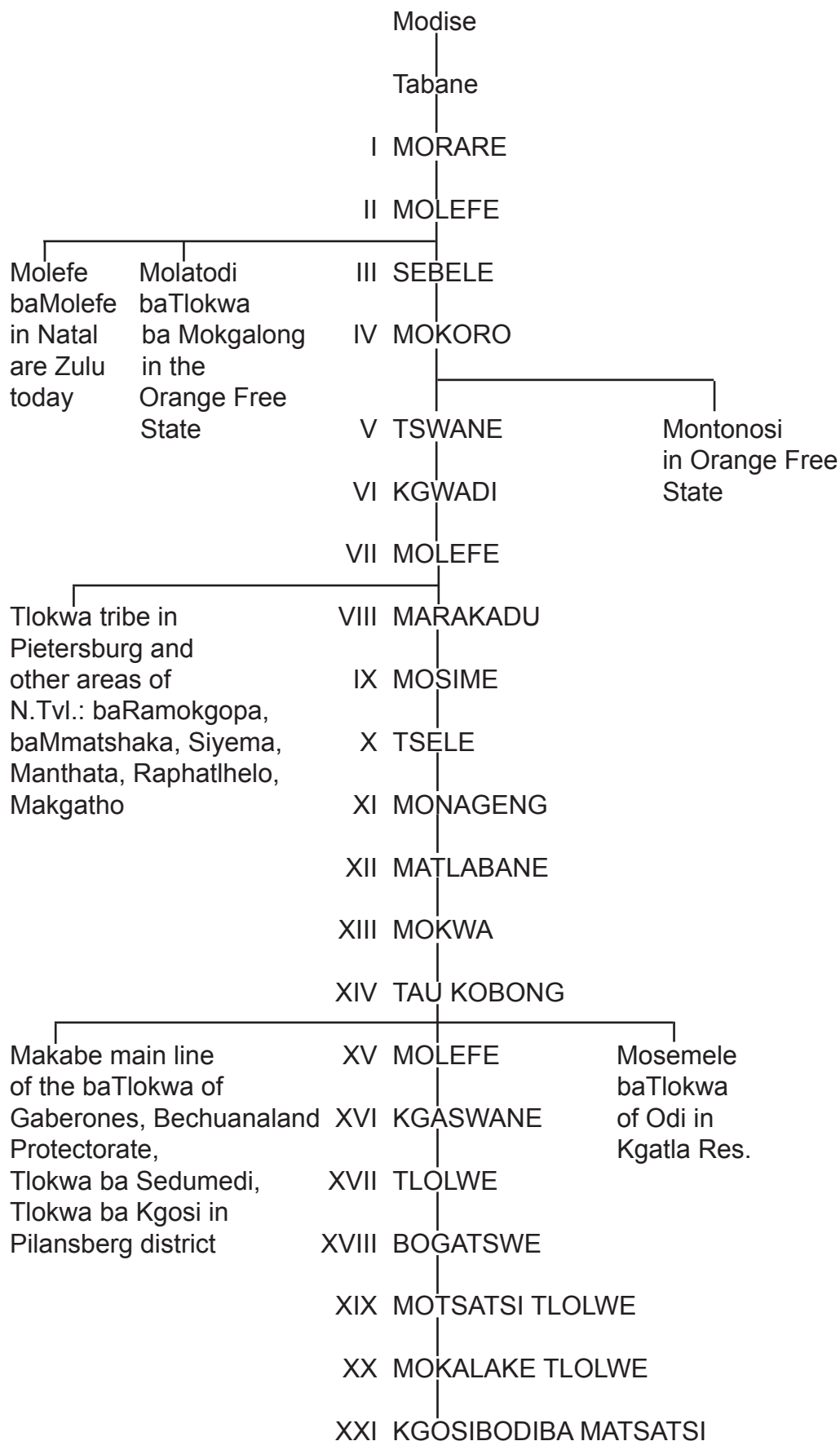
518 The baTlokwa are scattered over various parts of the Union. Five tribes live in the districts of Guthing, Witzieshoek and, mainly, Mt. Fletcher, but they differ from the tribes in the north. Seven others live among the northern Sotho group in the districts of Groot Spelonken, Pietersburg, Louis Trichardt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

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

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7 Skeleton genealogies of chiefs:

520



THE BATLOKWA BA GA BOGATSU

8 History and genealogies of chiefs:

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

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

523 Nothing is known about the first chiefs IMORARE, II MOLEFE, III SEBELE, IV MOKORO and V TSWANE. After the death of MOLEFE a part of the Tlokwa tribe separated. They are those who live now in the O.F.S as baTlokwa ba Mokgalong (their first chief being Molatodi) and ba Molefe near Pietermaritzburg in Natal. After the death of chief MOKORO another section broke away, led by Motonosi. They live in the O.F.S., district Vrede near Harrismith.

524 Tlokwa tradition says that the first chiefs lived at Borwa, i.e. in the south. The first place of residence that is remembered is Botlokwa at Matlala Hill near Pietersburg. Ellenberger says that between 1700-1725 the Tlokwa migrated from the Magaliesberg via Wakkerstroom, Standerton, Harrismisth Nkandhla (Zululand), Thaba Bosiu and Tlokwe (Potchefstroom, Mooi River). He says that a cousin of chief V TSWANE broke away with his age group, called MmaTshakga. They are the baTlokwa ba Mmudungwana who live four miles from Zoekmekaar. TSWANE died at Tlokwe.

THE BATLOKWA BA GA BOGATSU

525 According to the above-mentioned MS. No. 168, the chiefs VI KGWADI and VII MOLEFE preceded VIII MARAKADU, who also lived there. When the later was born, the tribe changed its totem. It is said that until then it had been the leopard (nkwe) but on one occasion they had to kill a leopard and proved themselves the stronger, and therefore chose the antbear (thakadu) instead. Whilst at Tlokwe, the tribe made friends with the Tlokwa branch ba ga Ledingwana, a branch of Sekonyela's people.

526 MARAKADU was succeeded by his son IX MOSIME (TSELE). About 1750 (very approx..) he led the tribe across the Magaliesberg by the Mogogomele pass to Bote, a place on Houwater 496 in Pilansberg. There is another place called Ditsopotla on the Mooi River, between Phokeng and Tlhakong, where the tribe is said to have taken the name of baTlokwa (Ellenberger, V. History of the Batlokwa of Gaberones, Bantu Studies 13,3, 1939 p. 169). My informants doubted whether X TSELE was a chief as is stated in the "Short history of Native tribes of the Transvaal" (Tvl. Native Affairs Department, Pretoria 1905).

527 The next chief was XI MONAGENG who, in turn, was succeeded by XII (TSELE) MATLABANE. During his rule (about 1750-1775) the baFokeng planned on attack on the baTlokwa but the latter learnt of it and went to Bopitiko (Doornhoek 134) near the northern bank of the Elands River. This place is near or identical with Itlholanoga, where they are said to have been living at this time. The "Short history of the Native tribes of the Transvaal" says that the baTlokwa were defeated by the baFokeng.

528 MATLABANE was succeeded by XIII MOKWA, who lived at Itlholanoga. Between 1750-75 MOKWA fought the baFokeng. Towards about 1790-1800, XIV TAU KOBONG became chief. The tribe then lived on the Mankwe, a tributary of the Elands River, on Zwaarverdiend 502, which adjoins Selon's Location in the east. Once the river came down in flood and caused serious damage, so the tribe moved a little further north to the place Maruping at Pilwe Mountain on the present farm Zwart

THE BATLOKWA BA GA BOGATSU

Koppies 116. TAU KOBONG had four sons: Makabe of the great house, MOLEFE of the second house, and Thekiso and Mokgatle by his junior wives. As the result of a quarrel between two of these sons, the tribe broke up into two branches: that of Makabe which today is in the Bechuanaland Protectorate and in the Transvaal, and that of MOLEFE, who are the baTlokwa ba ga Bogatsu. TAU KOGONG lived to a very ripe old age so that his son, XV MOLEFE, was quite an old man by the time he succeeded.

529 According to Ellengerger, Makabe died before he could marry his great wife. So MOLEFE raised up seed for him and begat the sons Bogatsu, Phiri, and Semela. When Bogatsu came of age he was installed as chief of the main branch of these baTlokwa and the baTlokwa ba ga Bogatsu became an independent tribe. Phiri tried to kill MOLEFE but failed and was shortly afterwards defeated in battle by the followers of the latter. MOLEFE then settled at Kolontwane (Grootfontein 301), and Phiri went back to Pilwe, according to Ellenberger p. 172. However, to my informants at Grootfontein, Mosemele was one of the younger sons of TAU KOBONG and the first chief of the baTlokwa branch of Odi in the Kgatla reserve.

530 MOLEFE was succeeded by XVI KGASWANE, who was already married when he became chief. By his great wife he had three sons: TLOLWE, Tsose, and Menwe, and three daughters: Letebele, Matabanyane, and Makaje. The eldest son of his second wife was Mile and that of his third wife, Molokwane. KGASWANE was still young when he died between 1800-25.

531 XVII TLOLWE succeeded his father KGASWANE. When Mzilikazi invaded the country in about 1828-1830, the baTlokwa fled to Thaba Nchu. TLOLWE had two wives and the following issue:

1. Mputlhile, great wife
 - a. BOGATSWE m
 - b. Phiri m
 - c. Kgoe m died young
 - d. Makota f married a member of the tribe

THE BATLOKWA BA GA BOGATSU

2. Makgaswana
Baloi f married a member of the tribe

XVII TLOLWE died in the Orange Free State (between 1827 and 1832). His brother Menwe was still young and remained at Kolontwane where Mzilikazi took him prisoner, but let him go again when the Boers arrived in 1837. After Mzilikazi had gone, the main part of the tribe was still away in the Orange Free State and so Mosemele, then an old man, ruled over the remainder and collected those who had fled to the mountains.

532 XVIII BOGATSWE was still young when he returned from Orange Free State a few years later with the bulk of the tribe and settled again at Kolontwane (Grootfontein). It is possible that Mosemele acted for BOGATSWE for some years. BOGATSWE had the following wives and issue:

1. Mokawai, great wife, da. of a Matlhaku chief
 - a. Marure f married by a member of the tribe
 - b. MOTSATSI TLOLWE m
 - c. Kgaupe f married by a Hurutshe commoner
 - d. Mpokwe m married a daughter of a Fokeng chief
 - e. Manthebe f married a member of the tribe
2. Mopuani da. of Fokeng chief
 - a. Meri m
 - b. Maiphiri f md
 - c. Mamokwani f married a member of the tribe
 - d. Lesie m
3. Makgoši da. of the Tlokwa chief Gaborone
 - a. Nkae f married a member of the tribe
 - b. Kgoši m
 - c. Tlhaole m
 - d. Makweteng f married a member of the tribe
4. Sesanyane da. of a Hurutshe chief
 - a. Semetse m
 - b. Tale m
 - c. Mpone m
 - d. Motlhaputseng m
 - e. Makangi m

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Around 1872-1874, XVIII BOGATSWE allowed the Hermannsburg Lutheran Mission to establish the station Mahanaim. He also sent the four regiments Mafithakgomo, Mafenya, Magoiwa, and Mapotokese, to serve in the Sekukuni war of 1879. BOGATSWE died in 1892.

533 He was succeeded by his son XIV MOTSATSI TLOLWE, who was born after 1840. His wives and issue were:

1. Motswe, great wife, a women of the tribe
 - a. Nyawela m died young
 - b. Makgekwane f married by a member of the tribe
 - c. Bogatswe m died young
 - d. Motsei f married by a member of the Mtlhaky chiefs' family
 - e. MOKALAKE m
 - f. Mpopo f married by a member of the tribe
 - g. Moitseko f married by a member of the tribe
2. Setlthomo, da. of a chief of Sedumedi's baTlokwa
 - a. Letswenyo f married by a member of the tribe
 - b. Kbotsaletswe m
 - c. Stompi f married by a member of the tribe
 - d. Kupe f married by a member of the tribe
3. Mamorela, da. of the royal family of the tribe
 - a. Selatlheng m
 - b. Gaselatlhwe m
 - c. Gairutwe m
 - d. Marure f died young.

Chief XIX MOTSATSI TLOLWE was an old man when he died on 11 May 1937.

534 XX MOKALAKE TLOLWE acted from April 1933 during his father's illness and was appointed as chief on 12th May, 1937. MOKALAKE was born in 1886. He had only one wife, Setsego, a daughter of the Matlhaku royal family, who bore the following issue:

- a. KGOSIBODIBA m
- b. Kgosimang m born 1928
- c. Diale m born 1931

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- d. Kgosana m born 1936
- e. Manyawela f born 1938.

MOKALAKE died in 1944.

535 He was succeeded by the present chief, XXI KGOSIBODIBA MOTSATSI (see paragraph 512). The chief married Mojabeng, a daughter of a fellow clansman of the royal family. She bore the following issue:

- a. Malope m born 1943, died in youth
- b. Mokalake m born 1944
- c. Gabonewe m born 1946
- d. Letlhowe f born 1948.

9 Regiments:

536 The regiments are remembered no further back than the time after Mzilikazi had left the country, but older regiments dating as far back as 1810 are given by V. Ellenberger (p. 191).

Regiment	Leader	Initiated
Madima	Kgotleng	during the reign of TAUkobong, at Mankwe, 1780?
Mafatswana	Makaba	at Pilwe, 1785?
Mafatla	Molefe	at Pilwe, 1790?
Matlakana	Bogatsu	at Pilwe, 1795?
?	Phiri	at Pilwe, 1800?
Magata	Kgosi	during the reign of TAUkobong, at Pilwe,
		1805?
Mafiri I	Mobotowe	during the rule of MOLEFE, at Kolontwane,
		1810?

The names of the four to six regiments which come in here cannot be given.

Makina I	Tlolwe	About the time when Mzilikazi was defeated, 1837
Matlholaphala	Tsose	
Maganata	Menwe	
Magaikgomo	Tlolwe	
Majakgomo	Molefe	

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Regiment	Leader	Initiated
MaRooibaadjies	Bogatswe	
Mafitlhakgogo	Phiri	Was still a fighting unit in 1877
Mafenya	Rathu	
Magoiwa	Moilwe	
Mapotokese	Kgowe	1876
Mafolese	Motsatsi	
Malatlhakgomo	Meri	
Mankwe	Mpome	about 1880
Matenai	Mpokwe	1889
Maoketsa	Jakob	1893, when MOTSATSI became chief
Manelwa	Nyabele	1899
Mafiri II	Mogasu	1904
Matlhaka	Mokalake	1907
Makina II	Kebotsaletswe	1916
Mašwelwa	Selatlheng	1921
Mantshakgosi	Gaselakwe	1925
Majapoo	Gairutwe	1930
Malwelamotse	Kgosibodiba	1934
Marwalakgosi	Kgosimang	1942 (268 boys)
Matlhomamotse	Diale	1946

537 Circumcision lodges are still held. Girls' age-groups have the same names as those of boys.

10 Political organization:

538 Traditional custom is maintained both by the community and by the chief himself, who seems to have considerable authority.

539 The tribe is composed of following clans (dikgoro) listed, with their heads (dikgosana) in order of rank:

Kgoro	Kgosana	Totem
1 baKgosing	the chief himself	thakadu (antbear)
2 Mathunya	Tlhowe	thakadu
3 Menwe	Koboyakgosi	thakadu
4 Mokwa	Tlhobogang	thakadu
5 Maotse	Taole	thakadu
6 Mokine	Kodu	kwenā (crocodile)

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Kgoro	Kgosana	Totem
7 Rakuba	Pudi	kgabo (monkey)
8 Lefurutshe	Amos	tshwene (baboon)
9 Senele	Monei	kwenā
10 Siko	Mosiane	noga (snake)
11 Masians	Ramputlhe	tsie (locust)
12 Maloka	Rakgosi	kolobe (pig)
13 Tijane	Rankudu	kgabo

540 Next in rank to the chief and, at the same time, his deputy is Tlhowe. A personal attendant (motlhanka wa morena) is chosen for the chief by the councillors. Difficult matters are still first discussed by the chief's private council (khuduthamaga) of his relatives. Law suits are brought first before the complainant's clan head who puts the matter up to the chief. The public council (lekgotla), which hears cases, consists of all the clan-heads (kgosana), besides others.

541 There are no factions in the tribe and my informants maintained that tribal law has not been modified to meet changed conditions.

542 Lands are allocated by a councillor appointed by the chief, and average about 13 acres per family.

11 Social:

543 Apart from the nobility, consisting of the chief's relatives and clan heads, there is no distinct social stratification. The custom that a kgosana should, if possible, marry into the chief's family, is still observed. An individual's rank is determined primarily by the rank of the clan to which he belongs. The educated do not form a distinct social group.

544 As a result of modern economic conditions, there are few men with two wives and none with more. Bride price (bogadi) is given both by Christians and pagans and is handed over when the marriage takes place. The average bogadi given by a commoner is two to four beasts. Money is not accepted instead.

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545 The proportion of illegitimate births is high, as is the case wherever many of the girls work in town. It is said that if the father of an illegitimate child is a local resident, he is compelled to marry the girl or pay five head of cattle in damages. The general opinion is that there is no remedy against the prevailing moral laxity.

546 As the old tribal discipline is still maintained to some extent, subversive elements, hooligans (tsotsi), and political agitators from the towns, are not yet in evidence.

12 Beliefs:

547 The ancestor cult still survives. The chief offers prayers for rain to his ancestor spirits under a certain large tree. Having done so, he and his followers climb to the top of a mountain to perform the rain ceremony. When they return, they all wash their feet with rain medicine. The rain medicine prepared by the medicine-man is sprinkled about the fields and paths by small boys, never by girls. The water used in preparing it is drawn from the river.

548 In the Zwarttruggens Hills to the south a number of stone heaps can still be seen at dangerous and desolate spots. These have been piled up over the years by passers-by each of whom threw one stone to appease local spirits.

549 People complain that the medicine-men (ngaks) no longer possess the knowledge they had in the past. The belief in witches (baloi) still exists and the medicine-men still consult their divining bones (ditaola) to find out about them. Charms (dipheku) in the shape of sticks are used to protect houses, while doctored strips of skin are worn as wristlets by children and as legrings by adults as protection against diseases.

BAPHIRING

1 District:

567 Rustenburg, Transvaal

2 Name of Tribe:

568 BaPhiring, Totem: Phiri (hyena). They belong to the western Tswana group.

3. Chief:

569 Richard Stanley Puso Mabalane, no regiment, born on 2nd June, 1910. Assumed duty as chief on 16th October 1942, with civil and criminal jurisdiction. He resides at Mabaalstad or Medirwe on Rietfontein 402 in Mabalane's Location, is a member of the Hermannsburg Lutheran Church, educated at Bethal Training Institution (1935-1937) and was a teacher at Mabaalstad. He appears to have considerable influence with his people and exercises firm control.

4. Language:

570 Hurutshe dialect of Tswana. About 35 newcomers speak Sepedi.

5. Land and Strength of Population:

571 The tribe owns the following farms which are in the scheduled location:

Rietfontein 402: 5245.5 morgens (6.5 morgens belong to the mission)

Brakkuil 318 (Marico district): 3582 morgens, 110 sq. rods

Syferfontein 299 (Marico district) portion of 148 morgens, 570 sq. rods

Total 8976 morgens, 380 sq. rods

BAPHIRING

572 The village is on Rietfontein. There are no Trust farms in the neighborhood and no cattle are kept on the adjoining European farms.

573 Mabalane's Location lies in the southeastern corner of the district, 55 miles by road southeast of Rustenburg, 18 miles from Zwartuggens, and 19 miles from Koster. There is a local post office and bus service from Zeerust to Koster. The area is on the so-called highveld. The altitude exceeds 5000 feet, but slopes gently downwards toward the northwest. The small perennial stream Medirwe, after which Mabaalstad is also named, flows through the reserve. The average annual rainfall is probably the same as that measured on some neighboring farms during many years until 1936:

Rietspruit (rain station 1307) 5 miles west: 23 in. on 46 days
Zuurfontein (Rain station 1318A) 2 miles northeast: 23.52 in. on 69 days

574 The land is nearly bare of trees and shrubs, except along the Medirwe spruit, and the ground is very stony.

575 This tribe is the sixth largest in the district. At the census of 1946 it numbered 1315 persons (593 males, 722 females) in Mabalane's Location and see 1390 persons (711 males, 619 females) on the neighboring farms. My natural increase up to 1950 the figures amount to 2950, not including 400 to 600 workers who are away in towns. I estimate the total population of the tribe at 3400 to 3700 persons. In January 1951 there were 800 registered taxpayers. In 1904 the tribe had a population of only 1014 souls. The density of the population in Mabalane's Location is 101 per sq. mile (see table XIV paragraph 98).

6. Migrations and Affinities of Tribe:

576 In the 17 th century the tribe resides at

BAPHIRING

Motsokwe (Nooitgedact 405) Around 1780-1800 they moved to Bosabane (Lindleyspoort 102) and later to Phokobjweng (Grootfontein 301). In 1829-30 the baPhiring fled to Ditsobotla (Lichtenburg). Before 1836 they returned to Bitswe (Zilkaatskip, Marico district). In 1837 they fled to Lepalong near Tlokwe (Mooi River) and Garsrand Hills. Then they settled in the Lomawe Hills (Potchefstroom district). Between 1860 and 1870 they trekked back to their old kraals of Mogolwagolone at Motsokwe (2-3 miles north of Zwartuggens), whence they crossed the Thing (Schoonspruit) and went in the direction of Bodibe (Rietpan), not far from their present abode. About 1870 the tribe bought the farm Rietfontein 402 in the name of the Hermannsburg Mission.

577 Twice small groups broke off from the baPhiring: Between about 1880 and 1900 the brother of VIII NEELENG, Mokei, went to the Orange Free State, and around 1868 a group of people led by one Lekgowe went to Lichtenburg. It is unknown where these two groups live today.

578 The baPhiring have always been independent, except in certain ritual matters in which they formally depended on the baHurutshe as did many other tribes at this time. They intermarried with many tribes of the district, including the baHurutshe.

579 The baPhiring originally were part of the Dihoja, which descended from the baRolong.

BAPHIRING

7 Skeleton genealogy of chiefs:

580 I PHIRI

II THEKO

III MPHELA

IV MOLOKWE

V THWAFI

VI MABALANE

VII MELATSWE

VIII NEELENG Mokefi

IX MABALANE (MOTSEOTSELE)

X MOEFI

XI PHILIPPUS MABALANE

XII GERT MOEFI MABALANE XIII JONAS ALBANUS MABALANE

XIV ARCHIE MABALANE XV RICHARD MABALANE

8 History and genealogies of chiefs :

581 The baPhiring are known to be offshoots of the BaHurutshe, but this appears to be truly in the sense that the majority of the Tswana originally broke off from the baHurutshe. The baPhiring were always on friendly terms with the baHurutshe boo Manyane who lived 15 miles north-north-west in the Rustenburg district since about 1700. The baPhring, as well as the baKubung and baMoloka, once formed part of the Digoja (Lihoya), a fact still well remembered by several baKubung and baPhogole informants, who also said that some forty years ago, old men of the baPhiring confirmed this for their own tribe.

BAPHIRING

Informants in Ventersdorp district said that the Digoja descended from the baRolong and they believed that the baRolong originated from the baHurutshe.

582 The first baPhiring chief was I PHIRI and his first place of residence they remember was Motsokwe (Nooitgedacht 405) where they suffered a serious famine. Tradition says that when starving they found a buck that had been killed by a hyena (phiri). So they changed their totem tholo (koodoo) and adopted the totem Phiri. It is unknown whether the chief was called PHIRI because he had adopted the new totem Phiri.

583 The "Short History of the Native tribes of the Transvaal" (1905 p. 38) and a manuscript written in 1903-4 (in N.A.D. files) recorded the following chiefs who succeeded PHIRI: II THEKO, III MPHELA, IV MOLOKWE, V THWAFI. The informants know nothing about them, not even whether they were related to one another.

584 The first well known chief was VI MABALANE, who was succeeded by his son VII MELATSWE. MELATSWE lived to a great age and had two sons: NEELENG in the first hut and MOKETI in the second hut. MOKETI broke away with some families and moved to the Orange Free State. It is unknown whether they still live on European farms there. Until about 1800 and down to chief MELATSWE they all lived and died at Motsokwe.

585 Around 1800 the next chief, VIII NEELENG, who was born about 1750, moved from Motsokwe to Bosabane (Lindleyspoort 102) and later to Phokobjweng (Grootfontein 301), in the central west of Rustenburg district. About 1824 he was attacked here by Sebetwane, but drove him off to the east. Later Kgakgathibe (unknown who he was) attacked NEELENG and took some of his cattle. NEELENG's great wife Mamosage had two sons: MOTSEOTSELE MABALANE and MOLOKWANE. In 1828-1830 Mzilikazi came from the east and attacked the tribe. Many baPhiring and their chief NEELENG, by then a very old man, were killed in a cave at Bosabane (east of Elands River and Lindlespoortdam in the Zwartruggens).

BAPHIRING

586 NEELENG was succeeded by his son IX MABALANE, who was born about 1790. Mzilikazi continued to harass the baPhiring and drove them to Ditsopotla (Lichtenburg), but before 836 MABALANE returned with his people and a Bitswe (Zilkaatskop 122, Marico district) surrendered to Mzilikazi who accepted them as subjects and gave them cattle and sheep to guard. When Mzilikazi heard of the arrival of the first Boers on the Vaal River, he attacked them at Vegkop where he lost his best men. When thus weakened, Dingaan arrived to attack him. Later the Boers came on horseback and tried to recapture the cattle taken from them at Vegkop. A fight ensued after which Mzilikazi had to retreat. He took the baPhiring with him but they soon deserted again and went south. They came to a large cave called Lepalong near Tlokwe (Mooi River) in the Gatsrand Mountains (Potchefstroom district) and found it occupied by the baMmatau under their head Kwakwe (unknown who it was; the chief was Maselwane). This cave could only be entered by means of ladders which were removed when an enemy appeared. He was provided with some food and seed by the baMmatau and crossed the Mooi River.

587 After this they went through a time of famine and subsisted on any game they could find and on locusts. They settled among the Lomawe Hills (Potchefstroom district, whereabouts unknown), which were uninhabited save for lion, rhinoceros and buffalo. A few years later the first European settlers arrived in these parts, viz. Andries Cronje and Thomas Dyer. The baPhiring had trouble with the Boers who required farm labour. MABALANE applied to President Pretorius for permission for his tribe to go elsewhere. This was granted and they trekked back to the old kraals at Motsokwe (2-3 miles north of Zwartruggens). According to the above mentioned manuscript, from there they went on and crossed the Thing (Schoonspruit) and reached Bodibe (Rietpan, whereabouts unknown) where they had hardly any water. So they trekked on to Floe (whereabouts unknown), later to Mamitlwe (whereabouts unknown) but finally returned to Bodibe and settled there. In about 1870 MABALANE looked for a missionary and

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found Wilhelm Rabe of the Hermannsburg Mission, who helped him to buy the farm Rietfontein 402 with cattle which the chief took from his people. These cattle were sold for £570. Some people refused to contribute and, under the leadership of a man with the name Lekgowe, broke away and went to Lichtenburg. This branch was then called ba ga Modisane, but it is unknown where they live now.

588 MABALANE had the following wives and issue:

- 1 Dinogane, a member of the tribe
 - a MOEFI m
 - b Monageng m
 - c Mapule f md by a moHurutshe
- 2 Masekano, da. of a Tlhako chief
no issue
- 3 Mamotei, substitute for Masekano
 - a Serero f md by a moHurutshe
 - b Totwane f md a commoner of the tribe
 - c Mamotheo f md a commoner of the Mmatau tribe
 - d Motei m
 - e Pulane f md a member of the tribe
 - f Totwane m
 - g Nyenye f md a commoner of the ba Matlhau
 - h Dintwe m (informant)
 - i Nthogeng f died in youth
 - k Phiri m
 - l Makgota f died in youth
- 4 Makgaje, da. Of a Tlokwa chief
no issue
- 5 Mosedi, sister of 4 who was a substitute for Makgaje
 - a Mangope m
 - b Paul m
 - c Botse f md a commoner of the baNoga
 - d Kwalate m
 - e Matlhewa f md to a member of the baMatlhau chief's family

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- 6 Matole a moTlokwa from Silverkrans
 a Tolo m
 b Mamosesewanku f md a Tlokwa commoner
 c Moloi f md a member of the tribe
- 7 Mathuthane, a moTlounq
 a Thuthane m
 b Matai f md a member of the tribe
 c Lefise Friedrich m
- 8 Motsadi, da. of a Hurutshe chief
 a Gaboneo m died in youth
 b Sani f md a member of the tribe
 c Mamotladetsi f md a commoner of the baTlou
 d Sankgotlhwane f md a commoner of the ba Mmatau
 e Motseti f md a commoner of the ba Manamela
- 9 Mmerong, da. of a Manamela chief
 a Ditegedi f md a Tlokwa commoner
 b Mogetswe f md a Noga commoner
 c Ramatue m died in youth
 d Susana f md a member of the tribe
- 10 Matsiani da. of a Tlou chief
 a Abel m
 b Mampoelene f md a chief near Lichtenburg
 c Motlhabane m died in youth
 d Mamolete f md a member of the tribe
 e Malešwane f md a member of the tribe
 f Madira f md a headman of the tribe
- 11 Malete, da. of a Tlokwa chief from Silverkrans
 a Sefitholwe f md a member of the Tlokwa chief's family
 b Sekgobe f md a member of the Tlokwa chief's Family
 c Madinao f md a member of the Tlokwa chief's Family
 d Lekalaguse f md a member of the tribe
- 12 Makgomane, a member of the royal clan
 a Moji f md a member of the tribe
 b Gopane m

MABALANE died in 1881.

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589 He was succeeded by his son X MOEFI, born about 1820. Little is known about him. He bought the farm Brakkuil 318 and a portion of Sygerfontein 299, both in the Marico district. MOEFI died in 1894.

590 He was succeeded by XI PHILIPPUS MABALANE, born in 1852. During his time the majority of the people became Christians. PHILIPPUS MABALANE married Katharina, a member of the tribe, by Christian rites. She had the following issue:

- a Moetlasi f md to a commoner of the tribe
- b Maiphepi f md to a member of the royal clan
- c Mapula f md to a commoner of the tribe
- d Mamoketi f md to chief Mamogale of the ba Mogopa
- e Mosidi f md
- f GERT MOEFI MABALANE m
- g Sofia f alive
- h Emma f md to a commoner of the tribe
- i JONAS ALBANUS TSHOLOFELO m

PHILIPPUS MABALANE died on 6th May 1912.

591 XII GERT MOEFI MABALANE (also called ALBERT HOSEA in official papers), born on 26th March 1882, succeeded his father and assumed duty on 28th Oct. 1912.

He married Maiphepi, a member of the royal clan, by Christian rites. She had this issue:

- a ARCHIEBALD MABALANE m
- b RICHARD MABALANE m
- c Admond Mabalane m
- d Olivier Mabalane born 1912
- e Maleboga f died in childhood
- f Elizabeth f md to a commoner of the baTaung
- g Aron Mabalane m born 1926
- h Katharina f born 1926

Chief GERT MABALANE died on 12th July 1918.

592 As his heir ARCHIE MABALANE was only 10 years old, the late chief's brother XIII JONAS ALBANUS TSOLOFELO MABALANE, born in 1893, was appointed acting chief in 1919. JONAS died in 1936.

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593 XIV ARCHIEBALD G. MABALANE was then appointed chief on 19th March 1930. He died, still unmarried, on 14th October, 1942.

594 ARCHIEBALD MABALANE was succeeded by his brother XV RICHARD STANLEY PUSO MABALANE, the present chief, On 16th October 1942. For particulars about him see para. 569. RICHARD MABALANE is married by Christian rites to Galerekwe, a daughter of a Hurutshe chief. She has this issue:

a Moefi	m	born 1945
b Makato	f	died in infancy
c Manyane	m	born 1948.

9 Regiments :

595 Regiment	Leader	Initiated
Matlakana	Molefi	1860-70?
Mafenya	Setšhele	
Maŋitlhakgomo	Itshekeng	when MOEFI was chief
		1881-94?
Mapulana	Bašiamang	1881-94?
Makapula	Phiri	?

596 Under the influence of Christianity circumcision was abandoned probably before the beginning of this century. The girls' regiments bear the same names as those of the men.

10 Political organization:

597 Much of the traditional life of the tribe was destroyed by Christianity long ago. The chief nevertheless still has considerable authority. The deputy of the present chief is his uncle Gerson. There still is a secret family council (khuduthamaga) for the preliminary discussion of difficult and important matters.

598 Listed in the order of their rank, the clans are:

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Clan (Kgoro)	Clan Heads (Kgosana)	Totem
1- Melato	Rankwe	phiri (hyena)
2 -Molatsi	Molatsi	phiri
3- Najwani	Serame	phiri
4-Tsoo	Nwagi	phiri
5- Modisane	Modisane	tlou (elephant)
6-baKwena from Basutoland	Tamporo	Dwena (crocodile)
7-baKwena ba ga Motswane	Ratsaiyane	kwena

A few families that previously lived on european farms have joined the tribe but do not belong to any of the above clans.

599 The council (lekgotla) is composed of the heads of the clans, its leader being the chief's uncle Gerson. No fee is payable to institute an action. Lands (nowadays about 7 acres per family) are allocated by the councillors. Beer parties are not allowed on Sundays. Drumming is not allowed in more than one family at a time. There is also a strict law which aims at keeping the water clean.

11 Social:

600 The rank of an individual is determined by that of his clan. There are practically no distinct social groups. Polygamy has been abandoned. Bridge price cattle (bogadi), which are handed over before marriage, range from an average of 2-6 head of cattle up to 10. Money may be substituted at the pre-war equivalent of \$5 per beast. As in all other tribes of the district, illegitimate births are frequent. Men help their womenfolk not only with Ploughing but also with weeding and other agricultural tasks. Hooligans (tsotsis) and people influenced by subversive propaganda in the towns dare not disseminate their "moder" ideas in the tribe.

12 Beliefs:

601 Few of the old beliefs have survived as the

BAPHIRING

tribe and, above all, its chiefs came under Christian influence at a very early date. Prayers for rain are still offered to the chief's ancestors under a certain large tree, but rain medicine is no longer scattered on the lands. Formerly the beast that was sacrificed in connection with the rain ceremonies, had to be slaughtered by the leading Hurutshe chiefs. I was told that there were no medicine-men (dingaka) left, but that one old man had good remedies for diseases.

13 Churches and Schools:

602 In 1863 Wilhelm Rabe, the first missionary of the Hermannsburg Mission, was invited to start work in this tribe, and in 1872 the station Emmaus was established. Since then 7,000 tribesmen and others living on the adjoining farms have been baptised. The outstations of Emmaus are: Mazista, Syferfontein, Vlakfontein, Koster urban Location, Grootpan (Lichtenburg district) and Tafelkop (Venterdorp District).

603 A minister of the Wesleyan Methodist Church (about 20 members) comes from Venterdorp to conduct services. Virtually the whole tribe is Christian.

604 There is one government-aided school in the reserve, with 6 teachers and about 330 pupils. A school in the Koster Urban location with 7 teachers is attended mainly by Phiring children. The government-aided mission schools at Mazista, Syferfontein and Vlakfontein also have some Phirling pupils. I estimate that 75% of the children of school-going age attend school. There is no youth organisation.

14 Mode of settlement:

605 The village, Medirwe, is spread over two hills. The individual homesteads stand fairly far apart. The average homestead consists of a rectangular living hut and two huts for cooking and storing grouped around a courtyard. The whole is enclosed by a wall of large, upright slabs of slate. This material as well as other stone is used to make the walls of cattle kraals. Walls of buildings are built of burnt brick made by the people themselves. The furniture is commonly of European make.

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19 Economics:

614 This tribe is neither poor nor rich. Nearly every man and many women work in town for many years, but few men go to the mines. In the olden days they used to go to the Kimberly diamond mines. A man who returns home from work in town gives a present of about 2/6 to the chief. At harvest time women and children work on nearby European farms for 1-2 shillings per day. Few of the men work on farms. Cattle are sold to obtain cash to pay taxes and buy furniture, clothing, household utensils and necessities. There is one European store.

20 Health

615 Health conditions are similar to those encountered in the other tribes of the district. There is one clinic with one Native nurse. A European doctor comes from Koster once a week. There is no borehole. Drinking water is fetched for the little stream that runs through the reserve.

21 Sources:

616 The foregoing material was obtained at the chief's place in February 1949 from the chief, his councillors, and some old men.

BAHURUTSHE BA MOKGATLA

1 District:

617 Rustenburg, Transvaal.

2 Name of Tribe:

618 baHurutshe ba Mogatla. Totem: Tshwene (baboon). They belong to the western Tswana group.

3 Chief:

619 NOGE MOOKETSI, born in 1904, regiment: Magakgosi. Assumed duty on 21st December 1933, with civil and criminal jurisdiction. Residence: Koffykraal 619 in Thebe's location, P.O. Straatsdrift. He is a member of the Pentecostal Holiness Church and understands Afrikaans, but is not educated.

4 Language:

620 Western Tswana, a dialect that differs slightly from that of the Kwenana and the Kgatla.

5 Land and strength of population:

621 The tribe owns the farms Koffykraal 619 (2699 mgn 452 sq. rds.) and Zanddrift 308 (1600 mgn); total 4300 mgn.

622 The altitude is between 3100 and 3400 ft. the rain stations No. 1297 on Schuinsdrift 283, 5 miles further south, recorded an average rainfall of 22.77 in on 53 days for 1926-1935, The Toelanie

BAHURUTSHE BA MOKGATLA

(Tholwane) River passes through Zanddrift while the Marico River forms the western border of the reserve. Towards the Marico River the land is more densely covered the trees and thorn scrub vegetation.

624 The tribe is the second smallest in the district. At the census of 1946 there were 1, 011 members of the tribe (426 males, 585 females) on the tribal land and 503 (253 Males, 250 females) on European owned farms. By natural increase up to 1950 the population of the trive will amount to 1,650, not including 350 to 450 workers who are temporarily away from the district. I estimate the total of the tribe at 2,000 to 2,200. In January 1951 there were 320 taxpayers registered. The density of the population on the tribal land is 120 persons per sq. miles.

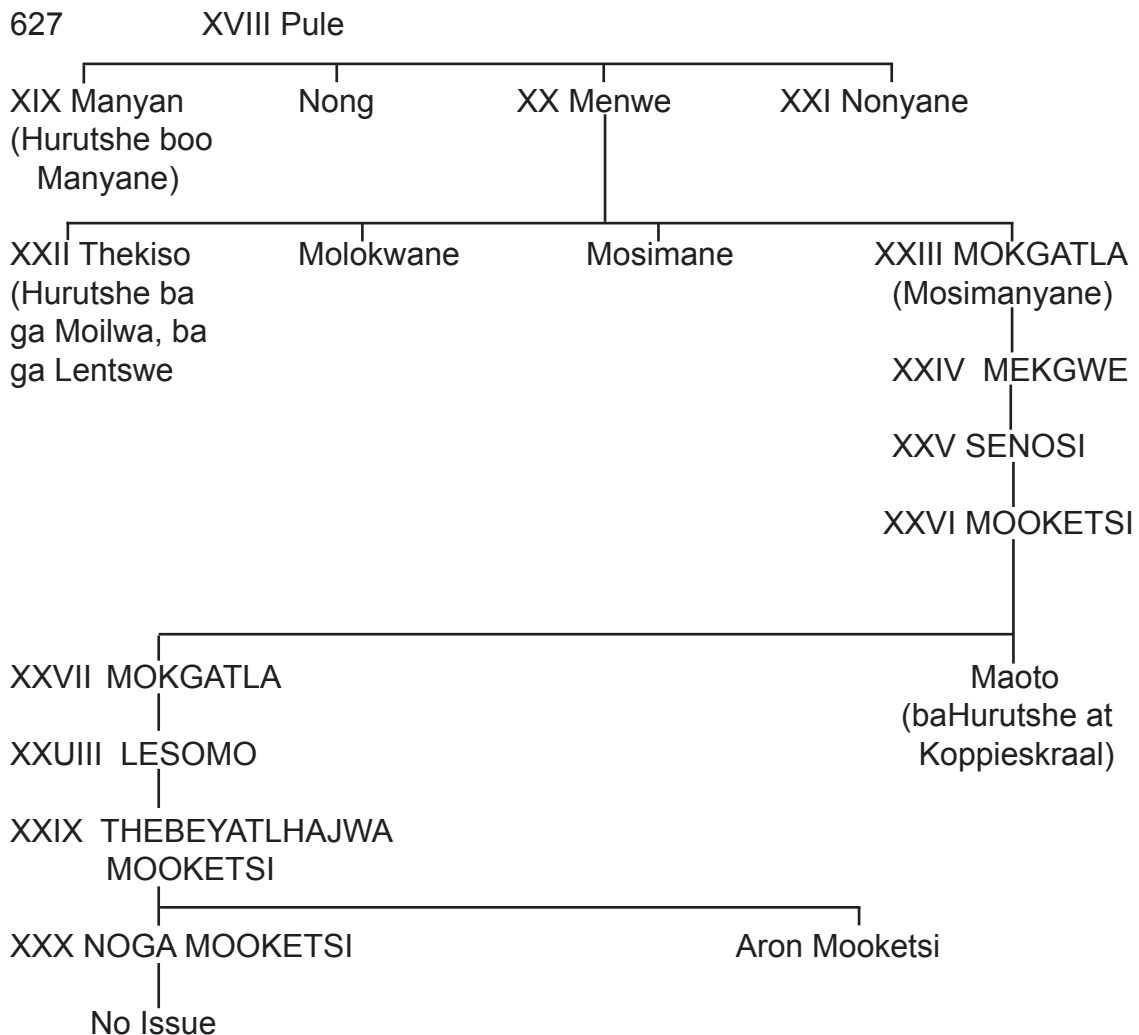
6 Migrations and affinities of tribe:

625 This Hurutshe branch originated at Kaditshwene on Bloemfontein 223, Marico district). Between 1823-4 and about 1832 they settled at Mosega (Zendelingspost 268, near Jacobsdal, Marico district) together with all the other Hurutshe. From there the tribe when southwards and settles at Kolosi (Bokkraal, in Ventersdorp district) and later (about 1845) at Malejane (Ventersdorp district, whereabouts unknown) south of Kolosi. In the course of the years between 1840 and 1874 the Hurutshe boo Mokgatla lived at the following places: Bosabane (Lindleyspoort 102, near Tlolwe's Location), Nkuthamine (on the Tholwane of "Toelanie" River near Silverdrans post office), Marapalalwe (Roodewal 263) south of Nkuthamane. In 1874 they settled on Koffykraal 619 and bought farm.

626 The baHurutshe boo Mokgatla are related to the other Hurutshe tribes described in "The tribes of Marico district" Ethnological publications, Native Affairs Department. The Hurutshe boo Mokgatla on Koppieskraal 272, Marico district, under headman Saul Mooketsi are a branch of the tribe under discussion, but are also independent. There has been little intermarriage with the neighbouring tribes.

BAHURUTSHE BA MOKGATLA

7 Skeleton Genealogy of Chiefs:



8 History and genealogies of Chiefs:

628 My informants knew very little about the history of the tribe prior to 1830. The earlier history of the Hurutshe is described in "The tribes of Marico district" Ethnological Publications, Native Affairs Department. The Centre of the baHurutshe is Marico district where we find two main groups: 1) Bahurutshe boo Manyane at Motswedi in the Moilwa Reserve, Those at Dimawae on Kolobeng River in the Bechuanaland Protectorate, and baHurutshe ba ga Suping; 2) baHurutshe ba ga Gopane, ba ga Lentse and ba ga Moilwa. The trive under discussion is a junior branch of the latter group.

BAHURUTSHE BA MOKGATLA

629 Around about 1700, the first head of this tribe was XXIII MOKGATLA, also called MOSIMANYANE, who was a younger brother (unknown of which hut) of the Hurutshe chief XXII Thekiso. The Hurutshe dual capital between about 1500 and 1823-1824 was Tshwenyane (Mezeg 139, near the post office Enzelsberg, Marico district) and Kaditshwene (Bloemfontein 223). The heads of the tribe under discussion were sub-chiefs in charge of Kaditshwene. They became more and more independent, because-as it appears to me- Thekiso and later his sons did not always live at Tshwenyan while Tshwenyane was still the Hurutshe centre.

630 Of their first four chiefs my informants only remembered the names: XXIII MOKGATLE, XXIV MEKGWE (also called MENWE after his grandfather XX Menwe), XXV SENOSI and XXVI MOOTETSI.

631 Reverend John Campbell (Travels in South Africa" sencond Journey, London 1822, P. 227, 224) who visited the Hurutshe at their principle town, "Kurrechane" (Kaditshwene on Bloemfontein 223) in May 1820, became acquainted with the old chief "Sinosse" (XXV SENOSI) and his adult son "Moketsi" (MOOKETSI). He described the interesting pictures painted on the walls of SENOSI's huts and said of him that he was in charge of a ward at "Kurreechane", which was a large as that of the Hurutshe regent "Lingeling" (Diutwileng) who invited him to an official beer party. SENOSI was married to Mocketwane and had the following sons: "Moketz" (MOOKETSI), "Paiwai" (Pheswe or Pego), "Habooneywey" (Gaboneu), "Mohamme" (Mogame), "Lekooroo" (Dikhudu) and "Mahakabbai".

632 XXVI MOOKETSI, who succeeded his father SENOSI, had two sons in the first house, MOKGATLA and Mokatlanyane, and two sons in the second house, Maoto and Tsotse. Tshwenyan and Kaditshwene were destroyed partly by fire caused by the baKgatla ba Mmanaana and completely a few years later in 1823-4 by Sebetwane and his followers. All Hurutshe now trekked to Mosega (Zendelingspost 268, near Jacobsdal, Marico district) where they lived until they fled from Mzilikazi in about 1831-1832 and went to Kolosi (Bokkraal, Ventersdorp district).

BAHURUTSHE BA MOKGATLA

633 After Mzilikazi had left Transvall in 1837, they went further south to Malejane (Ventersdorp district), where they lived on farms. The chief at Malejane was XXVII MOKGATLA. Some families are said to have remained at Malejane as squatters.

634 A few years after, the Hurutshe boo Mokgatla settled at the following places: Bosabane (in the Zwartruggens Hills, east of the Elands River and (Lindleyspoortkam), Nkuthamane (on the Toelanie River near Silverkrans), Mariplalwe (on the Toelanie River South of Nkuthamane, where the Hurutshe had lived long before. In 1874 they bought the farm Kofiykraal 619. The tribe then had three villages: 1) Madekwe or Mokgatlestad on Koffykraal, 2) Sasape on Haakdoornlaagte 162, of which the sub-cheif was Phuti, and 3) Ga-Rammu or Matwane, on the western part of Pagskraal 67, Under the sub-chief Olekeng.

635 During the last years of his life XXVII MOKGATLA seems to have assisted his father MOOKETSI. My informants say the MOOKETSI died at Koffykraal, after 1874. If this is correct, he must have reached an age of 100 years or more.

636 During the Skukuni war of 1879, the regiments Malokwani and Majapoo were sent by chiref XXVII MOKGATLA to help the Boers. XXVII MOKGATLA 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 Skhutho 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, the baHurutshe of Dinokana
a Serake m

Bahurutshe Ba Mokgatla

- b Monametsa f married to a member of the Hurutshe at Kobeng
(Bech. Prot.)
- c Matsono f married to a member of the baKgatla ba ga Kgafela

XXVII MOKGATLA died in about 1889.

637 MOKGATLA 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 3-4 years until his death in 1892. LESOMO had the following wives and issue:

- 1 Mamokgosi, of the Moneng clan of the tribe
 - A THEBEYATHLAJWA MOOKETSI m
 - B Mokgatle m
 - C Mokgatlenyane m
 - D Nkedi f married to a member of the tribe
- 2 Mangaka, a member of the tribe of the Phefo clan
 - A Moromongwe m died in youth
 - B Mokupi f married by a member of the tribe
 - C Kefilwe f married by a member of the tribe
 - D Mokoteng f married by a member of the tribe
 - E Seole f married by a member of the tribe

The above mentioned (??) Mokgatlenyane, the present chief's uncle, has the sons: Matiki of the first hut and Mogamme of the second hut.

638 LESOMO was succeeded by his eldest son, XXIX THEBEYATLHAJWA MOOKETSI, who was born in about 1851, and ruled for over 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 Maphudufudu f married by a member of the tribe
 - D Puani f married by a member of the tribe
 - E Ketlhogetse f married by a member of the chief's family
- 2 Monye of Moneng clan, of the tribe
 - A Aron m not yet married.

Bahurutshe Ba Mokgatla

THEBEYATLHAJWA MOOKETSI died on 24th Aug. 1933.

639 During the rule of THEBEYATLHAJWA in 1898, a proclamation was issued defining the rights of squatters and settlers, after which the European farmers caused the tribe to leave the two villages on Pagskraal and on Haakdoornlaagte. While part of those inhabitants settled at Koffykraal, others left the district.

640 In the same year and prior to the proclamation, two sons of Maoto, Ratlala Joseph and Mokgautse Samson, and their followers left and settled on the European-owned portion of the farm Koppieskraal 272 (Marico district). In 1912 they bought the southern portion of the farm. Maoto, a younger brother of XXVII MOKGATLA, had the following wives and issue:

- 1 Makolobe, great wife, a moHurutshe from Dinokana
 - A Metswi Lazarus m (settled on the highveld)
 - B Segolabeng Levi m (remained at Koffykraal)
 - C Kolobe f
 - D Kolojwang f
 - E Mamonang f

- 2 Nkatsane, a member of the tribe
 - A Dikeledi f (mother of Herman Thebe)
 - B Moagi m (remained at Koffykraal)
 - C Kalabatani Aron m (remained at Koffykraal)
 - D Tlhamkwe f
 - E Ratlala Joseph m (went to Koppieskraal)
 - F Mokgautsi Samson m (went to Koppieskraal)
 - G Matsewe f

641 THEBEYATLHAJWA was succeeded by his son XXX NOGE MOOKETSI, the present chief (see para. 619). He married Maotshaka according to Native custom. Their only daughter Matlholo died in youth. In 1949 the chief lost his eye-sight.

Bahurutshe Ba Mokgatla

9 Regiments:

642

Regiment	Leader	
Molokwane	Nkwenkwe	regiment took part in the Sekukuni war in 1879 under the rule of chief V MOKGATLA
Majapoo	Lesomo	ditto
Matchware	Jeremia Sekutlu	
Majakgomo	Phefwe	
Matlakana I	Seraki	
Matlakamokgwa	Thebeyatlhajwa	Initiated at Koffykraal after 1874
Maganelwa	Mokgatle	1882
Mafitlhakgosi	Mokgatlanyane	1889-1890
Matsenelwa	Seretse	
Mafitlhakgomo	Jeremia Ketlhapile (father of head teacher at Koffykraal, Ramokgadi Haccius Mooketsi)	Rinderpest 1896
Matsayakgang I	Mothowagae	1904
Matladi	Mmutlanyane	1907
Mateani	Gabonewe	1911
Mafolosa	Wilhelm	1916
Maakakgosi	Noge Mooketsi	1921
Majakgomo	Aron	1925
Matsayakgang II	Ramokgadi	1929
Mafenya	Monagane	1934
Malau	Seleke	1937
Matlakana II	Raboane	1942
Matlhare	Metseyabangwe	1947
?	?	1951

643 The girls' regiments have the same names, but female leaders. Initiation ceremonies are still held.

10 POLITICAL ORGANISATION:

644 The tribe is composed of the following clans ("makgotlana") listed in order of rank:

Bahurutshe Ba Mokgatla

	Clan	Head	Totem
1	baKgosing Sub-clan: Mokgatlanyane	Mooketse	tshwene
2	Boramaoto	Simon	tshwene
3	Pitswe Phefo	Maletswe	tshwene
4	Mathunyana	Moruti	tshwene
5	Boramagang	Gasebone	phofu
6	Boramatlhapi Modisana	Mmapuru	thaga (bird)
7	Boramatlala	Motlale	thaga
8	Thebe	Wesi	thaga
9	Molefe	Makgetle	thaga
10	Mokalake	Nonyane	thaga

645 There are some sub clans, like Moneng, Ramadisane and others, the relationship of which to the Kgosing clan is no longer exactly known.

646 There still exists a private family council for the preliminary discussion of difficult matters. The chief's uncles serve as messengers. There is no longer a personal servant of the chief. The council (lekgotla) is composed of the heads of the clans. Jeremia Mooketse of the Kgosing clan is the next in rank to the chief. Lands are allotted by the chief's councillors.

11 SOCIAL

647 Generally speaking, the rank of an individual is determined by that of his clan. Most marriages are monogamous but there are a few old men left who have two wives. Whereas in the past bride price (bogadi) was given after the first child was born. The cattle must nowadays be handed over before marriage, both among Christians and pagans. Sororate is no longer practiced. As a large proportion of the girls work in towns there are many illegitimate births. Men help their wives in their agricultural work apart from doing the ploughing. A few young men of the tribe have got new and subversive ideas from the towns, but as yet carry little weight in the tribe.

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1 DISTRICT:

665 Pilansberg, Transvaal.

2 NAME OF TRIBE:

666 baKgatla ba ga Kgafela, totem: kgabo (blue monkey) and kgabo ya mollo (flame) when the men are out on warlike expedition. This tribe is No. 33-74 in "A preliminary Survey of the Bantu tribes of S.A."

3 CHIEF:

667 TIDIMANE SAMUEL RAMONO PILANE, born 9th June 1907, regiment: Matsama. He assumed duty on 15th October 1949 with civil and criminal jurisdiction after having been installed by the tribe on 14th October, 1949. Residence: Moruleng, Saulspoort Location P.O. Saulspoort. He is a member of the Dutch Reformed Church and was educated at Tigerkloof (1920-27) and Lovedale (1927-1932).

4. LANGUAGE:

668 Eastern Tswana, Kgatla dialect.

5 LAND AND STRENGTH OF POPULATION;

669 The tribe owns the following farms:

Farm & No.	mgn	sq. rds.	
Application 984	1820	281	
Blinkklippen 638	403	374	(portion A)
Cyferkuil 372	3670	289	("Matsenyane")
Holfontein 593	3460	297	
Klipfontein 410	5		(portion for school purposes)
Koedoesfontein 818	1371	343	half share of the farm
Kraalhoek 516	2927	294	
Kruidfontein 649	3746	575	
Legkraal 725	2094	580	
Middelkuil 564	2179	523	(portion)

BAKGATLA BA GA KGAFELA

Farm & No.	mgn	sq. rds.
Modderkuil 565	3750	365
Rhenosterkop 1048	2579	556
Rhenosterkraal 653	3569	
Rooderand 399	657	524 (portion)
Saulspoort 269	3925	247 (except a portion of 600 mgn belonging to the mission)
Spitskop 298	857	(portion)
Syferkuil 533	408	193 (portion A)
Vogelstruisnek 602	490	546 (portion D)
Welgeval 749	2408	98
Welgewaagd 535	2370	503 (portion)
Wildeboestkuil 733	2775	142
Wilgespruit 631	3467	63
Zandfontein 729	2505	290 (except a small Government portion of 4 mgn 39 sq. rds.)
Total	51,547	

The following farms are privately owned by members of the tribe:

Doornpoort 251	500	(portion)
Koedoesfontein 818	1371	343 half share of the farm
Spitskop 168	3172	
Varkvleis 903	779	(portion B)
Vogelstruisdraai 132	2488	493
Vogelstruiskraal 679	2887	
Welgewaagd 535	503	421 (portion B)
Witfontein 215	2810	95
Total of Native private owned	14,512	152

670 Saulspoort Location adjoins the Pilansberg in the centre of the district west of the Rustenburg-Thabazimbi railway line. The chief's residence (Saulspoort 269) is about 43 miles north of Rustenburg town, with which it is linked by main roads and bus lines. The location is watered by the river system of the Bier River (Kolobeng), the main tributary of which is Bier River (Kolobeng), the main tributary of which is the Letlhakole (Brakspruit). The Saulspoort Mission is situated on a little dry course called Moruleng.

BAKGATLA BA GA KGAFELA

The chief's place and main tribal village at Saulspoort is called Moruleng and is situated on the slopes and at the base of a mountain of the same name and the mountain Makakwe. Game is still abundant in the mountains; there are rooibok, wild boars, leopards, baboons, blue monkeys and the usual small game. The scenery of the tribal area can be described as semi-bushveld with thorn scrub and thorn tree vegetation interspersed with patches of more or less poor grass. The tribal land consists of several detached blocks of territory separated by Trust farms; one block is around Saulspoort, another one, the Holfontein section of the tribe, lies in the northernmost part of the Native area of the district, and a third one in between these two blocks. The farms Welgeval and Vogelstruisnek lie on the road from Saulspoort to Mabieskraal while Blinkklippen is on the southern border of the district.

671 The altitude of Saulspoort Location is below 3500 ft. in the northern part, but rises to over 3500 ft. in the south-eastern and south-western parts with a maximum height of 5000 ft. near the southern border. The northern block, formerly under the late sub chief Dikeme Pilane is 3500-4000 ft., the central block is less than 3500 ft., Welgeval is from over 4000 to over 4500 ft., and Blinkklippen 3700 ft.

672 The annual rainfall in the Kgatla area is as follows:

Sub-Area	No. of Station	Farm or Place	No. of years	Inches	Days of rainfall
Southern block	1363	Pilansberg Saulspoort	25-27	25.48	54
Central block	1360	Elandsfontein 815	3-4	18	42
Central block	2841	Vogelstruiskraal 679	7-9	23.34	53
Northern block	1359	Middelkop 839	11-12	23.06	58
Northern block	2835	Groeneboom 444	5-6	22.65	63

673 The baKgatla are the largest tribe in Pilansberg district.

BAKGATLA BA GA KGAFELA

In January 1950, 5,164 tax payers of the tribe were registered at the Native Commissioner's office. According to the census of 1946, 8,954 persons (3,961 males, 4,993 females) lived on the tribal farms. If the persons on European farms, herds on Trust farms and others are added, the figure amounts to 10,764 (4,906 males, 5,858 females). Up to 1950, the last mentioned population figure increased and can be assumed to be about 12,000. This therefore does not include those who were away in town at the time. About 50 per cent of the working population appear to live in towns for periods. The chief and his councillors assess the total population of the tribe at 28,000 to 30,000 souls. On a more conservative estimate I would put the number of baKgatla in the district at between 18,000 and 25,000. The density of population on the tribally-owned land (51,547 mgn or 170.7 sq. miles) is 70 persons per sq. mile.

674 In the Kgatla Reserve in the Bechuanaland Protectorate there were 13,866 souls (6,236 males, 7,630 females; or 977 unweaned babies, 5,601 under 16 years old, 2,935 over 16, 4,353 old people) according to the census of 1936 of the Bechuanaland Protectorate. If we apply the natural increase of the Native population in the Union of South Africa (1.73% per annum) the present population in the Kgatla Reserve might have grown to about 17,500 persons.

6. MIGRATIONS AND AFFINITIES OF TRIBE:

675 After the baKgatla ba ga Kgafela had broken away from the baKgatla ba Mosetlha at Momusweng (near Makapans Location) in the Hammanskraal district probably during the first half of the 17th century, they settled for a short time at different places which they passed on their way towards the north-west and the Crocodile River (Odi). The places known are Ntwane (towards north-west of Makapans Location and near the Moretele, Pienaars River), Momoseu (near Ntwane) and Tsekane (near Leeuwpoort 1336 in Waterberg district, south of the Rooiberg tin mine). Tsekane proving to be unhealthy, they dwelt at Matome (on Tussenkomst 188)

Excerpts from "THE TRIBES OF RUSTENBURG AND PILANSBERG DISTRICT"
"South Africa Ethnological Publications No. 28" by P.-L. Breutz

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for a while and then settled at Mololwane (Vlie gpoort) at the junction of the Pienaars and Crocodile Rivers, near Ramakok's Location. In the beginning of the 18th century, they lived at Mabule, a hill on Kruidfontein 649 near Saulspoort. During the first half of the 18th century, V KGWEFANE lived at Saulspoort in the Dithubaruba section of Moruleng, VI MOLEFE was at Maramapong (at Saulspoort 269). Towards the end of the 18th century, VIII PHETO lived at Sefikile (Spitskop 298, 5 miles west of Northam). X LETSEBE ruled at Mabula (on Kruidfontein 649 at the junction of Modderkuil 565 and Middelkuil 564). When IX SENWELO was installed as chief, he moved from Mabule to Tlokwane (Rhenosterkop 1048). XI MOTLOTLE ruled at Magakwe or Dithubaruba (Kruidfontein 649). XII PILKANE built his village at Monamaneng (on Kafferskraal 890). Later he moved to Bogopana (on Witfonteinsrand northeast of Witfontein 215) and from there to Mmamodimokwana (Schilpadnest 233) near the Crocodile River. After the Matebele invasion, POLANE went to live at Motsitle (Mabeskraal). After 1837 PILANE dwelt on the Elands Rivier at Mmasebudule (Rhenosterfontein 887). XV KGAMANYANE lived at Moruleng (the present village of the tribe at Saulspoort). In 1869 KGAMANYANE and many tribesmen left their country and settled at Motshodi (Mochudi) on the banks of the Notwane River in the present Kgatla Reserve in Bechuanaland Protectorate, after having camped for one year at TSHwene-TSHwene (near Vleeschfontein 207). In the Bechuanaland Protectorate the boundaries of his reserve were defined by Proclamation No. 9 of 1899. The other half of the tribe remained at Saulspoort and acquired the farms mentioned under paragraph 669.

676 Today there are the following Kgatla tribes:

baKgatla	District	Chief
1 ba Mosetlha	Hammanskraal Nylstroom Pretoria	Makopane
2 ba ga Kgafela	a. in the Kgatla Reserve in Bechuanaland Protectorate	Molefi Pilane
	b. Pilansberg, Nylstroom	Tidimane Pilane

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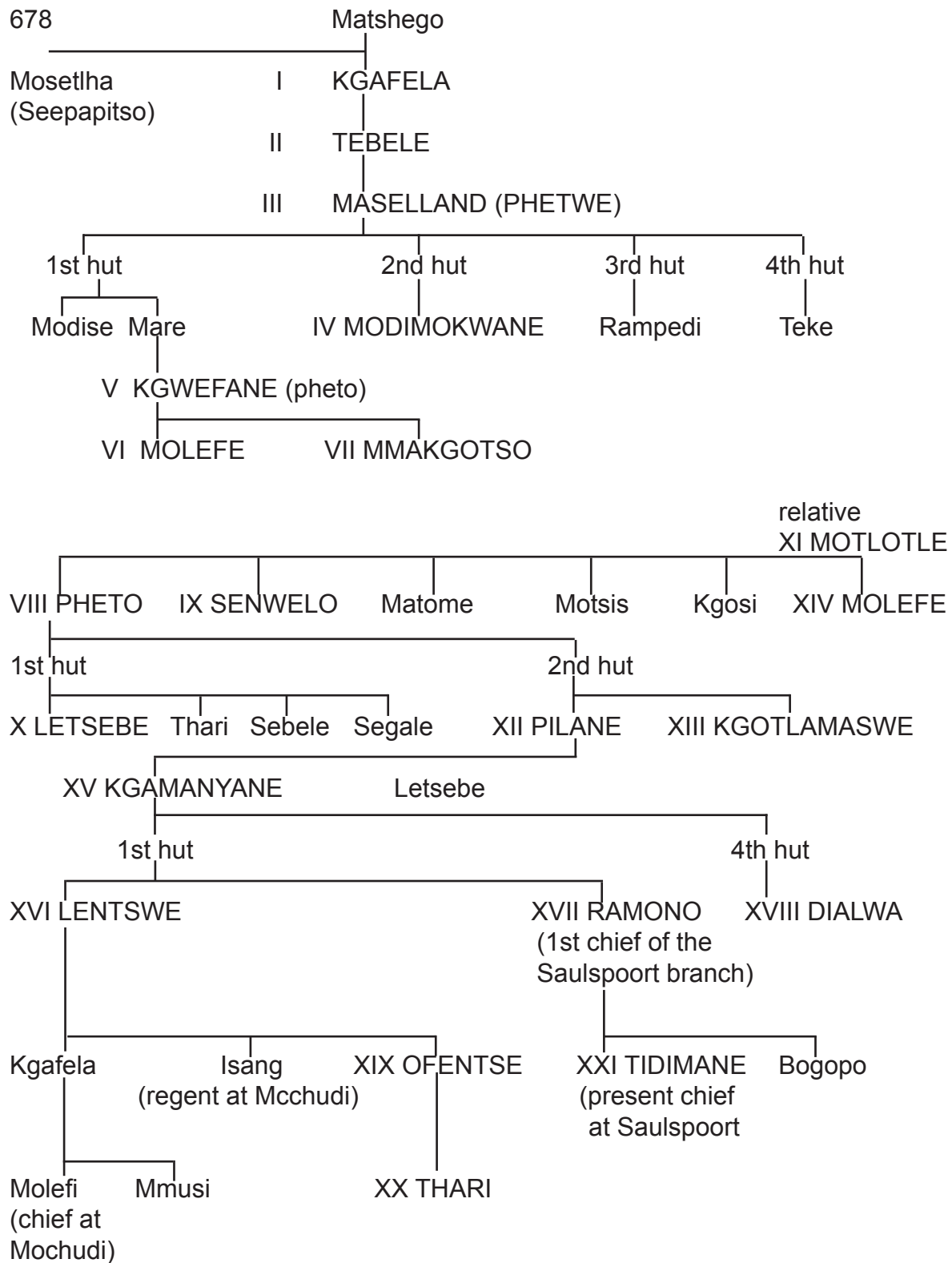
BAKGATLA BA GA KGAFELA

baKgatlā	District	Chief
3 ba ga Mmannaana	in the Ngwaketse and Kwena Reserves in Bechuanaland Protectorate	Gobuammang
4 ba Mmakau	Pretoria, Hammanskraal and Nylström	Motsepe
5 baMotsha	a Hammaskraal, Pretoria	Moepi
	b Hammaskraal	Maubane
	c Hammanskraal	Lehau Maloka (f)
	d Hammanskraal	Phopolo Maloka
	e Hammanskraal	Moema
	f Hammanskraal Nylstroom	Tshane

677 Some Matebele still live under the Kgatlā chief Tidimane on the farms Kraalhoek No. 516 and Rhenosterkraal No. 563; for particulars see paragraphs 1309-1319.

BAKGATLA BA GA KGAFELA

7 Skeleton genealogy of chiefs:



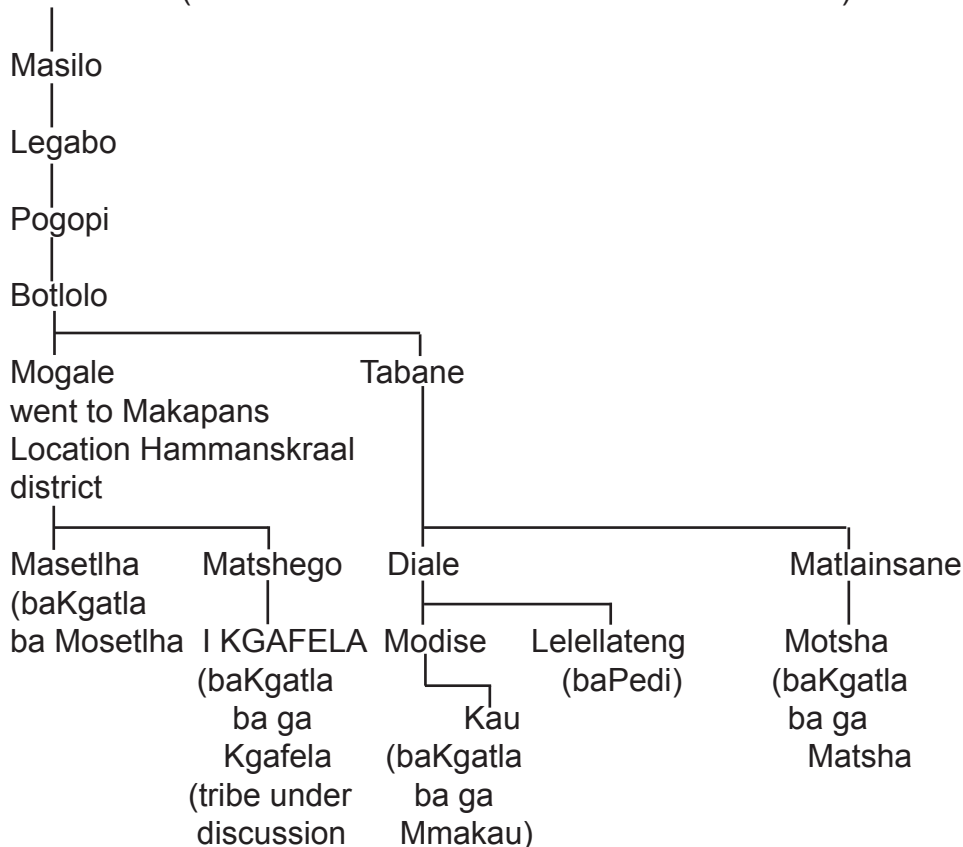
BAKGATLA BA GA KGAFELA

8 History and genealogy of chiefs:

679 A full history of the baKgatla ba ga Kgafela has been written by I Schapera. For particulars see his "Short history of the baKgatla ba ga Kgafela of Bechuanaland Protectorate" University of Cape Town, 1942. It is not likely that further research would reveal much more. I checked his data on the Bechuanaland section with my informants at Saulspoort and found that they did not know more. The following; therefore, is only a short summary of the history of the Kgatla ba ga Kgafela.

680 Chief Malope, the common ancestor of many Tswana tribes, is also known in Kgatla tradition as an important chief who ruled about the time of the great splitting up of the Tswana tribes. The oldest chief of the parent tribe of the Kgatla is said to have been Mokgatle (Kgabo). The following are the names of the early Kgatla chiefs mentioned by Schapera in his "Handbook of Tswana law and custom" (1938, p. 306).

Malekeleke (is said to have been one of the Hurutshe chiefs)



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Chief Mogale lived at Direleng; later his people moved to "Makapan's Location" in Hammanskraal district. It was here that the baKgatla ba ga Kgafela broke away, probably some time around the end of the 17th century.

681 "The Traditions of the baKgatla ba ga Kgafela relate that Mogale's son Matshego had in the great house a daughter only, named Mosetlha (Seepapitso) and in his second house a son named Kgafela. On the death of Matshego there was a dispute about the succession to the chieftainship. Some of the people wanted Mosetlha to succeed, since she was the child of the great wife. The others refused to be ruled by a woman, and said that Kgafela should become chief, for he was the senior son. The tribe split on the issue, and Kgafela with his adherents broke away from the rest." "(I. Schapera, "Short history of the baKgatla ba ga Kgafela," p.2). It is said that the first settled at Tsekane, east of the Crocodile River while the Mosetlha section, or people of Mokopu, remained behind.

682 I KGAFELA was succeeded by his son II TEBELE who, in turn was succeeded by his son III MASELLANE (PETHWE). According to A. Sephoti (Manuscript No. 36) some people believe that III MASELLANE was the son of I KGAFELA. The latter and II TEBELE died before the tribe crossed the Odi (Crocodile River). Tsekane proved to be a very unhealthy place, so they crossed the Crocodile River, resided at Matome (on Tussenkomst 188) for a while and finally settled at Molokwane ("Vliegpoort"), at the junction of the Pienaars and Crocodile Rivers, near Ramakok's Location. As the country between the Crocodile River and Pilansberg was at that time, under the control of the baTlhako, the baKgatla had to pay tribute to them for being allowed to settle there. At first the baKgatla also had to ask the baTlhako for permission to hold initiation schools. When they first attempted to become independent from the baTlhako, a period of warfare ensued, from which the baKgatla ultimately emerged victorious.

683 III MASELLANE then settled at Mabule (on Kruidfontein 649) a hill to the north of Saulspoort, where he died of extreme old age (according to Schapera).

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My own informants said that he also ruled at Sebilong (Swartkop 355 on Kolobeng, i.e. Bierspruit). According to his praise son he was a famous warrior (MS No. 36). He called himself Phetwe, "the deserted one," because his sons had left him, and he foretold that none of his successors would become as old as he himself. His sons, as far as remembered, were: Modise and Mare (of the 1st hut), MODIMOKWANA (2nd hut), Rampedi (3rd hut), and Teke (4th hut).

684 Modise was killed in a raid on the baRakologadi before he could become chief, and the next eldest son, Mare, died before he could marry his great wife, who had already been chosen for him.

685 Thus MASELLANE was succeeded by IV MODIMOKWANA who, however, refused to beget an heir in the great house. Rampedi and Teke therefore agreed privately that the latter should take over the girl to bear the legal successor. She bore KGWEFANE, who was brought up secretly. After KGWEFANE had been initiated, they claimed that he was Mare's legal heir. Under the pressure both of KGWEFANE's supporters and Mabodisa tribe, MODIMOKWANA had to flee the country and VKGWEFANE became chief. My informants believe that MODIMOKWANA moved to Tsekane, but later returned to Mpyane, a spruit at Lesetlha (Kruidfontein 649), where he died.

686 V KGWEFANE lived at Saulspoort among the Ditubaruba section of Moruleng. During his rule the baRokologadi were finally conquered and now form part of the tribe. The baRokologadi are said to be "people of Sekukuni." The main part of the baRokologadi left the tribe about 1870 and settled at Melorane (Marico district). According to Schapera a section of them in 1890 came back from Melorane and joined the tribe settling at Malolwane (whereabouts unknown). Two of KGWEFANE's sons are known: MOLEFE and MMAKGOTSO. V KGWEFANE died about the middle of the 18th century.

687 VI MOLEFE succeeded his father and lived at Maramapong (E.N.E. of the chief's office on Saulspoort 269). During his time two offshoots of the baKgatla ba Mosetlha, the ba Mabodisa and the ba Madibana, lived

BAKGATLA BA GA KGAFELA

in the neighbourhood and increased the tribe considerably. It is said that MOLEFE broke the power of the stronger ba Mobodisa by ordering his men to catch tsetse flies and infest the cattle posts of the ba Mobodisa with them. The ensuing epidemic deprived the latter of all their wealth and compelled them to join the tribe. The ba Madibana, who probably joined the ba ga Kgafela voluntarily, had under them the ba Manamkgote (baTlhalerwa, but not those of Tweelaagte who lived under them about a 100 years later and who came from Nylstroom. They threw off the paramountcy of the baMadibana and formed a clan of their own under the бага Kgafela (according to Schapera); but no corresponding clan name could be given to me at Saulspoort. MOLEFE married a daughter of the Madibana chief who had joined the tribe and the following of his sons are known: PHETO, SWNWELO, Matome, Dikobe, (?) Motsisi, MOLEFE. VI MOLEFE probably died about 1780 or later.

688 As the heir was still under age, MOLEFE's younger brother VII MMAGOTSO took over as regent. Schapera estimates that he ruled from 1780-1790, but it is more likely he did so 10 or 20 years later. During that time there was a war which is remembered by many tribes. The baFokeng, supported by other tribes, attacked the baTlokwa who had the support of the ba ga Kgafela. The baFokeng were conquered and their chief Moseletsane (Sekete) was taken prisoner and killed. This war is described in para. 160 under history of the baFokeng, para. 275 ba Mmatau and paragraph 991 baTlokwa.

689 VIII PHETO (in praise sons also called Ramphojane) was installed as chief after he had become of age. He lived at Sefikile (Spitzkop 298, 5 miles west of Northam). He soon quarrelled with VII MMAGOTSO about the distribution of cattle looted from other tribes. MMAGOTSO left the tribe, lived for some time with the baTlokwa and then went to the Kwena chief, Legwale. He persuaded Legwale to support him in a raid against the ba ga Kgafela, but they were defeated. Legwale and MMAGOTSO were taken prisoners, but were sent back after a year. PHETO is said to have undertaken several successful cattle raids against neighbouring tribes. During his rule the tribe was increased by the

BAKGATLA BA GA KGAFELA

incorporation of sections of other tribes, so that PHETO became one of the most powerful chiefs in the area. The following sons of PHETO are known: LETSEBE and Thari (1st hut), PILANE (2nd hut), KGOTLAMASWE (3rd hut), Segale (4th hut) Sebele (5th hut). According to Schapera, VIII PHETO died about 1805.

690 When he died his heir LETSEBE was still a minor. So during the first decade of the 19th century, PHETO's younger brother IX SENWELO ruled as regent. Trouble arose between him and the heir, because the latter was attracted by a wife of SENWELO's, Nketso, the daughter of a local headman. It was common knowledge that he was her lover. When LETSEBE's mother thought that her son's life was threatened, she and her followers decided to kill SENWELO first. Hearing of the conspiracy, the latter fled, at the same time sending his regiment to raid cattle from the chief's kraal and bring them to the Mobodisa village. Two regiments were dispatched from the chief's place to recover the cattle. The baMabodisa were defeated, both the looted and their own cattle were taken, SENWELO himself escaping to his mother's people at Madibana village.

691 Now X LETSEBE was installed as chief (about 1810). He lived at Tlhaka le Moetse (Middelkuil 564). During his rule the baKwena (now in Bechuanaland Prot.) under chief Motswasele were defeated by the baNgwaketse and most of their cattle were captured. Being related to the chief's family they asked the baKgatla ba ga Kgafela for help. LETSEBE sent an army led by his half-brother PILANE and they recovered the cattle and handed them back to the baKwena. It is said that in appreciation of this service Motswasele offered the land stretching from Mmopane to Ramaselwa to the baKgatla if ever they wanted it.

692 SENWELO persuaded some men to kill the chief. He went to LETSEBE's home and stabbed him to death as he came out of his hut. LETSEBE's adherents, including his brother Thari, thereupon fled to the baFokeng at (at) Mmakogongwane (whereabouts unknown).

639 IX SENWELO moved from Mabule to Tlokwane

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(Rhenosterkop 1048), where he was installed as chief. Before long, however, LETSEBE's brothers tried to kill him. They sent some men, who put his hut on fire while he was asleep. SENWELO escaped but was severely wounded when he climbed over the fence of his kraal. It was thought that his death, after he had reached Mabodise village, was due to poisoning.

694 Thari was still a minor and so his grandmother MmaPheto proposed that one of the relatives of an inferior house should act as regent. The choice fell on XI MOTLOTLE because he seemed to be a man who would not make trouble. He ruled at Magakwe or Dithubaruba (Kruidfontein 649). But he proved worse than his reputation, for he killed nearly all the close male relatives of the chief, except Kgosi, Molefi, PILANE, Kgotlamaswe and Segale. Kgosi and Molefi escaped to the baTlhako. MOTLOTLE tried to put PILANE out of way, too, and sent a man to kill him, but he and Kgotlamaswe both escaped to the baTlhako from whom they heard what had happened at home. Thare was stabbed to death while attempting to flee, but Segale and some other men succeeded in hiding themselves. MOTLOTLE's cruel rule was more and more resented by the tribesmen, and they began to leave him. When Sebetwane and his followers, called Malegogwana, were fighting their way to the north after 1824-5, they encountered hardly any resistance in the country of the baKgatla ba ga Kgafela because of these domestic troubles. MOTLOTLE took to flight. When he came to a Kgalagadi village near Tshwene-Tshwene in the northern part of Marico district, some baKgatla beat him to death with sticks. He was buried under a moumo tree and it is said that the stones heaped on his grave can still be seen. Some baKgatla had taken refuge among the baKwena. The baKwena chief Moruakgomo, after a secret session of his council in the royal cattle kraal, tried to kill them, but a few of them, including Molefi and Segale, two members of the royal family, succeeded in escaping. Near Modipe in the present Kgatla Reserve they found PILANE hunting game in the area between Sekwane on the Marico River and the Sediba-sa-ditlou Pan near Modipe.

695 Later XII PILANE followed the scattered groups

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of the ba ga Kgafela and joined them. Being a senior surviving son of PHETO's second hut XII PILANE became chief of the ba ga Kgafela and built his village at Monamaneng (on Kafferskraal 890 east of Saulspoort). Later he moved his village to Bogopana (Maroelasfontein 837 on Witfonteinrand) and from there to Mmamodimokwana (Schilpadnest 233) near the Crocodile River. For some time they lived by hunting and used to sell ivory to the Griquas who came from the Vaal River.

696 When Mzilikazi invaded the country around 1828-1830 (according to Schapera in 1825), the baKgatla were too weak to defend themselves and so decided to pay tribute to Mzilikazi in the form of skins, corn and ivory. However, as the baKgatla had conspired with the Hottentots of Barend Barend, Mzilikazi's regiments destroyed the Kgatla villages, took all of their cattle away and incorporated the young men into their forces. PILANE fled toward the north to the ba ga Laka of chief Mapela. The author Mogorosi (MS No. 412 N.A.D. "baKgatla") describes Mapela as being in the Pedi country. PILANE's halfbrother, MOLEFI, remained behind with a few baKgatla and collected the scattered tribesmen. MOLEFI was on very friendly terms with the Matebele and they trusted him. After some time MOLEFI went to PILANE and asked him to come back to the tribe. Upon their return they found that XIII KGOTLAMASWE, one of PILANE's brother of the third hut, had usurped the chieftainship and refused to pay tribute to PILANE. However, they succeeded in driving KGOTLAMASWE away. He went to live at Motsitle, the present main village at Mabeskraal. After some time, PILANE again thought he was in danger of being killed by the Matebele and once more fled to the ba ga Laka (about 1835). So XIV MOLEFI was left in charge of the tribe.

697 When towards the end of 1837 the Matebele had gone to the north, XII PILANE returned and built his village on the Elands River at Mmasebudule (on Rhenosterfontein 887). MOLEFI remained with PILANE to assist him, being the only surviving male relative of the chief's family. In 1842 Matebele raiders came from the north and attacked the beKgatlé again. Some of PILANE'S sons, viz KGAMANYANE, Mantirisi and Moselekatse, were

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taken prisoners. As MOLEFI was on good terms with the Matebele, he succeeded in getting these three released. PILANE was helpful to neighboring chiefs of the baFokeng, the baTlhako and the baRolong-booRatshidi.

698 The names of PILANE's wives and sons, as far as known, are (according to Schapera),

1. Mankube, ranked as his great wife, daughter of the Tlokwa chief Bogatswe
 - a. KGAMANYANE m
 - b. Bogatswe m
2. Morelle, was betrothed to him to become his great wife, but was killed by the Matebele
3. Mantshelana was a substitute wife for Morelle
 - a. Tau m
 - b. Komane m
 - c. Mainole m
4. Mmadipitse
 - a. Tshomankane m
 - b. Twenyane m
5. Mmakgabo
 - a. Mantirisi m (Dikeme Pilane who was headman of the northern block and died in December 1949, with his son)
6. Modise
 - a. Letsebe m
 - b. Kgabotshwene m
 - c. Bothoke m
 - d. Diphotwe m
7. Basetsana
 - a. Kgari m
 - b. Molemi m
8. Ntikwe
 - a. Rankowa m

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9. Kenntse
 - a. Bafswe m
10. Mmakgomo
 - a. Moselekatse m
11. Mmalebonye
 - a. Kautlwale m
12. Sebolelo
 - a. Monamo m
13. Sakalengwe
 - a. Kobedi m
 - b. Pilane m
 - c. Sekumane m
14. Mmati
 - a. Dikope m

XII PILANE died in 1850 or 1851,

699 XV KGAMANYANE succeeded his father PILANE. Being bad-tempered, he had many disputes with his brothers. Prior to 1861, his half-brother of the 4th hut, Tshomankane, left the tribe with many followers and settled at Bopitiko (a hill on Ledig 744, still known by the large Morula tree standing on the cross roads Pilansberg-Mabieskraal and Rustenburg). In 1888, Tsomankane's brother Tshwenyane led this section, when they moved back to the tribe and settled at Lesetlheng (Kruidfontein 649). His brother of the 5th hut Letsebe left the tribe with a large following and joined the baKwena of Setshele. "Besides these, some Petty chiefs are said to have left the Rustenburg district in 1864, and to have settled on farms in the Heidelberg district". (History of the Native tribes of the Transvaal p.28).

700 XV KGAMANYANE lived at Moruleng (the present tribal village at Saulspoort). Since the Matebele had left and the bribes were scattered and weakened, the Boers occupied the country and cut it up into large farms after the British, by the Sand River Convention of 1852 had recognized the independence of the Boers beyond the Vaal River. They regarded the Natives of Tansvaal as their subjects and liable to render labor. As among the other tribes of the district, this

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led to trouble. Around 1864 when Paul Kruger was field cornet of the Rustenburg district, the baKgatla bought their land for cattle. In 1869, Paul Kruger had KGAMANYANE flogged in public because he had not sent enough men to work on the farms. For this as well as for other reasons KGAMANYANE and many of his followers went to the baKwena at Tshwene-Tshwene and asked for permission to live in their country in consideration of the assistance they had once rendered in recovering the Kwena cattle raided by the Ngwaketse. For one year the Kgatla emigrants camped at Tshwene-Tshwene (near Vleeschfontein or Kalkfontein 207). Early in 1871 they settled on the banks of the Ngotwane River at Motshodi (Mochudi), 50 miles from Molepolole. Tshomankane and his followers then remained behind at Bopitiko. To support the South African Republic against Sekhukhune in 1879 the tribe sent the regiments Matukwe, Mafatla and Matlakana.

701 XV KGAMANYANE had about 48 wives and by some 30 of them he had sons. As far as remembered by my informants he had the following wives and issue:

- 1 Nkomeng, a member of the tribe
 - a Maganelo m
 - b Seneo f
 - c ? f
 - d Segale m
 - e Modise m
 - f Mapidio f
 - g Motšhele m
- 2 Dikolo, great wife, daughter of a Tlhako chief at Ma Beskraal
 - a LENTSWE m
 - b Ntsadi f
 - c Tsinangwe f
 - d RAMONO m
- 3 unknown
- 4 Mmalešage (@ Nthebeng), a member of the baTlokwa at Gaberones
 - a Lesäge m
 - b Matlapeng m

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- d DIALWA m
- 5 Mmamokoke (Mpafi)
 a Mokoke m
 b Sebewane f
 c Mpolela m
- 6 Lepono a daughter of a baPo chief
 a Totwe m
- 7 Mmalenare, a member of the tribe
 a Poni m
 b Setlonyane f
- 8 Mmapoulwe @ Mosotho, a member of the tribe
 a Poulwe (Paul) m
 b Mothibe m
 c Sekgome m
 d Mokgadinyane m
- 9 Selolwang, a member of the baKgatlha ba Mosetlha
 a Motshwane m
- 10 Mmantshesane, a member of the baTlokwa of Gaberones
 a Masebane m
 b Mmabisi f
 c Pete m ?
- 11 Mmamogau, a member of the tribe
 a Kupakang m
 b Ntuka f
 c Maponyane m
- 12 Mokgethi, a member of the tribe
 A Ramorojana m
- 13 Mosetlhe, a member of the baPo
 a Mogale m
- 14 Keiseng, a member of the tribe
 a Botokwe f
 b Ramfolo m
 c Lesenyo f
 d Diphotwe m

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- 15 Nkomeng, a member of the tribe
 a Rammenane m
 b Jautse m
 c Setselbe m
 d Maganelo m
- 16 Letlhobokwe, a member of the tribe
 a Ntita m
- 17 Peete, who came from Basutoland
 a Nkatlhe f
 b Letsebe m
 c Kgabotshwene m
 d Mošwešwe m
- 18 Bagomi, a member of the tribe
 a Rakanyane m
 b Bagomi f
- 19 Mantlha, a member of the tribe
 a Rakanyane m
 b ? f
 c Moji m
 d Mokotedi m
 e Loube m
 f ? f
- 20 Mmadikeledi, a member of the tribe
 a Mathudi f
 b Kgari m
 c Molemi m
- 21 Mapule, a member of the tribe
 a Molomowatau m
 b Makgotso m
 c Maantlo f
 d Matobani f
- 22 Mmokatse, a member of the tribe
 a Mokgalagadi m
 b ? f
 c Pheto m
 d Masuge m

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23 Mosaye, a member of the tribe

- a Modiane f
- b Ramokokole m
- c Matshadi f

24 Mmaserufe, a member of the tribe

- a Serufe f
- b Ramona m
- c Motswere f
- d Semani f

25 Tselane, a member of the tribe

- a Thakeng f
- b Ramatlhari m

XV KGAMANYANE died in 1874. They brought the corpse from Motshodi (Mochudi) to his old village Mmasebudule (Rhenosterfontein 887) and buried it there, because they were afraid that the baKwena might invade their country, capture Motshodi and use KGAMANYANE's remains to bewitch the baKgatla.

702 XVI LENTSWE succeeded his father. There were some people who did not regard LENTSWE's and RAMONO's

mother as the legal great wife because Nkomeng had been married first. In 1875 the Kwena invasion which they had feared took place. The Kwena force, led by Sebele, Setšhele's son, succeeded in entering Mochudi, but the baKgatla had received timely warning and had planned their strategy. The Kwena were repelled and had to flee, leaving about a hundred casualties behind. After that the Kwena began making cattle raids on the Kgatha and killing people who worked alone in the fields. In June 1876 LENTSWE sent five regiments, supported by the baTlokwa of Matlapeng, to raid the cattle of the Kwena. However, when they were passing near Molepolole they had to flee and leave the cattle behind. This continual raiding and the consequent neglect of agricultural pursuits led to economic distress among both tribes. Hostilities continued until 1880, and KGAMANYANE's eldest son, Maganelo, had been killed in a fight. Finally a British Commission was appointed. LENTSWE however, did not Agree to the proposals made by this commission as he

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refused to regard himself as a subject of Setshele. So the strife between the two tribes went on for some years more until in 1883, the Rolong chief of the time made an attempt to unite the tribes of the north in a common front against the Boers. It was only then that the quarrel between Kwena and the Kgatla came to an end.

703 In 1885 Sir Charles Warren was sent out from England with a strong expeditionary force and the country became a British Protectorate. For a long time both Setshele and the Europeans regarded the baKgatla as being under the paramountcy of Setshele, also as far as the granting of concessions to Europeans was concerned. LENTSWE was suspected of being more sympathetic towards the Dutch in the Transvaal then towards the British authorities in Bechuanaland. In 1884-5 the Austrian traveller Emil Holub visited the baKgatla of chief Lentswe. The remarks about the tribe in his book "Von der Gapstadt in das Land der Maschukulumbwe" (Vol I.p.136-8) read as follows:

German

704 Zwei weitere Tageszuge nach Norden brachten uns zur Transvaalgrenze, brachten uns an Tschuni-Tschuni vorüber nach einem am Marico jungst erbauten Bakhatladorfe, wo ich mich zu einem zweitagigen Aufenthalte entschloss, um die ufer des Flusses zu untersuchen. Es waren Lyntsches Bakgatla, welche mir das Their verkauften, ein Betschuanastamm, der in seiner Cultur und seinen Bedürfnissen in Folge eines intensiven Verkehres mit Transvaal hoher steht als seine Nachbarn, allein durch seinen diebischen Charakter allgemein verrufen ist. Schoschonger Kaufleuten, welche diesen Weg zogen, wurden oft schon bei Nacht die Wagenwand und die das Gepäck festhaltenden Reimen durchschnitten und Waaren gestohlen. Im Winter, wo sich Gras im Maricothale langer halt und der Notuany, bis auf geringe Lachen austrocknend, nicht hinreichendes und nur schlechtes Trinkwasser für Mensch und Vieh bietet, zieht der Bakhatla mit seinen Rindern, seinen grossen Ziegenheerden und den Fettschwanzschafen nach dem Marico. Was wir also am linken Ufer des marico, dem wir auf unserem Zuge nach Norden, nach Schoschong und dem Zambesi zwei Tagreisen lang folgen, an Gebäuden antreffen sind eben die periodisch bewohnten Hutten und Gehöfte der Biehduter und ihrer Familien."

English translation

704 Two more day trips north took us to the Transvaal border, took us past Chuni-Chuni to a Bakhatla village recently built on the Marico, where I decided to spend two days exploring the banks of the river. It was Lyntsches Bakgatla who sold me the Their, a Bechuana tribe whose culture and needs are more advanced than their neighbours as a result of intensive traffic with the Transvaal, but whose thieving nature is generally disreputable. Shoshone merchants travelling this route often had the wagon walls and the straps holding their luggage cut through at night and their goods stolen. In winter, when grass lasts longer in the Marico valley and the Notuany, drying up to small pools, offers insufficient and only poor drinking water for people and animals, the Bakhatla moves to the Marico with its cattle, its large herds of goats and its fat-tailed sheep. So what we find in the way of buildings on the left bank of the Marico, which we follow for two days on our way north to Shosong and the Zambezi, are the periodically inhabited huts and farms of the Biehduters and their families."

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705 In 1887 some small villages scattered about the district Pilansberg were removed to the centre of the tribal area around Saulspoort.

706 When in 1890 the Republican Government asked for the Kgatla country to be incorporated into the Transvaal so that the baKgatla might be administered under one Government, a pretext was found for keeping LENTSWE and his people under British Protection. In 1894 a conflict over the boundary arose with the bamaNgwato under chief Khama. The Bechuanaland Administration, assisted by members of three tribes, decided that the territory under dispute was part of Khama's country, and LENTSWE protested in vain. In 1895 the Imperial Government planned to hand the administration over to the British South Africa Company, but the baKgatla as well as all the other Tswana chiefs protested and wanted to remain under the rule of Queen Victoria. Their wish was respected but at the same time a hut-tax was introduced and some of their land required for the construction of the railway was alienated to the Crown.

707 While Setshele was in England) in 1895-1896) the boundary between the territories of the Kwena and Kgatla was demarcated. Setshele protested against the recognition of Kgatla independence by this act. LENTSWE on the other hand, claimed that he had not been given all the land to which he was entitled, but that he would content himself for the sake of peace. Lord Milner, the High Commissioner, who visited Mochudi in 1897 to open the railway line, described LENTSWE as a man of vigour and superior intelligence as compared with some neighbouring chiefs. He had opposed the introduction of liquor among his people. He was extremely jealous of any interference with his authority over his own tribe. Proclamation No. 9 of 1899, finally confirmed the ownership of the land occupied by the Kgatla. By Proclamation No.10 of 1899, an annual hut tax of 10/- was imposed on every adult Native in the Protectorate.

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708 In the last decade of the 19th century European influence was strong among the baKgatla. LENTSWE became a Christian in 1892, by which time Christianity had become a dominant force in tribal life. The chief had been persuaded by the mission not to abolish such customs as the old initiation ceremonies, the transfer of marriage cattle, polygamous marriage, etc. Moreover, he did not allow any other mission society to establish a station in his country.

709 More and more members of the tribe joined LENTSWE. Most of them came from the Transvaal, especially after the Squatter's law No.21 of 1895 had been passed there. This measure alone increased the number of his subjects by 2,000 tribesmen. Small groups belonging to other tribes also came to live under LENTSWE: in 1884 some baTlokwa under Ramonnye, in 1892 some ba ga Malete under Mokalake who settled at Modipane, and in 1893 a large body of baKaa who had seceded from the Kwena and now made their homes at Tlhagakgama (Bokka).

710 When the South African war broke out, LENTSWE tried his best to remain neutral, but later had to support an attack against a Boer camp at Derdepoort. By way of retaliation the Boers set some Kgatla villages on fire and destroyed their crops. After that Kgatla regiments raided farm after farm across the border and pillaged Boer supply waggons on the route to the camp at Derdepoort and Sekwane. Lentswe also sent a regiment to defend Saulspoort if necessary; but in the main his men took the opportunity of looting cattle more or less indiscriminately both from European farms and from various local Native tribes. This they probably continued until the end of the war, thus making good the losses in cattle which they had sustained during the Rinderpest epidemic of 1896.

711 XVI LENTSWE had the following wives and issue:

- 1 Motlapele great wife, a member of the row the tribe
 - a Kgafela, m died in 1914
 - b Isang m
 - c OFENTSE m

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d	Kgabiana	f married by a member of the tribe
e	Kgamanyane	m died young
f	Bogatswe	m
g	Radikolo	m
h	Bana	m died young

2 Mogaritse, a member of the tribe

a Mosadiathebe, @ Dipapa f married a member of the tribe

3 Lokwalo, a member of the tribe

a Bakgatla m

712 After XV KGAMANYANE had left Saulspoort, he nominated Mokae to be a Kgosana (sub-chief) at Moruleng (Saulspoort). During Mokae's time the Malebogo war in 1894 took place and the regiments Matlakana, Makoba and Matsanko were sent to support the government troops. Mokae was in charge of tribal affairs until 1903. In 1895 headman Mokae and some of his followers tried to make the Kgatla section at Saulspoort independent from the Bechuanaland section. LENTSWE and Dikeme Pilane (my informant), the headman of the northern block at Saulspoort who died in 1949, went to see President Paul Kruger about it. Kruger decided that in view of the separate administration in two countries there should be two separate tribes at Saulspoort and at Mochudi. But the section living at Saulspoort did not take his advice and regarded themselves as being under the paramountcy of chief at Mochudi.

713 In 1902-1903 LENTSWE asked to be recognized as chief of the baKgatla in the Transvaal. He was informed that he had no authority in the Transvaal but was allowed to nominate a deputy to act for him at Saulspoort. This deputy was to be officially recognized as chief by the Transvaal Government. LENTSWE nominated his brother of the same hut, XVII RAMONO KGAMANYANE PILANE, as the first chief of the Saulspoort section. The people of that section regarded themselves as subjects of LENTSWE and paid tribute to the "paramount chief" in Bechuanaland Protectorate. XVI LENTSWE died on 25th October 1924.

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714 XVII RAMONO who was born between 1854 and 1859 was the first chief nominated for Saulspoort. He accompanied the chief to Bechuanaland in 1869. RAMONO had the following wives and issue:

- 1 Mantlo, a member of the tribe, married according to Christian rites; died at an early age at Mochudi.
 - a Matlhodi f married to Isang at Mochudi in Bechuanaland Protectorate
 - b Kayekwa (Kalkon Ntshabele) f married to a member of the tribe
 - c Kgapane f died in youth
- 2 Bogadi, daughter of the chief's family of Moletši married according to the Christian rites
 - a Tsinangwe f born 1905 married by a member of the tribe
 - b TIDIMANE m (present chief)
 - c Bogope m born 25/12/1910

XVII RAMONO died on 23rd January 1917.

715 RAMONO's eldest son, the present chief, was only 9 years old when his father died. So RAMONO's brother of the fourth hut, XVIII DIALWA, was appointed regent. He ruled for nearly five years until he resigned owing to ill health.

716 XIX OFENTSE was appointed acting chief in 1922, Isang being then regent at Mochudi. He was LENTSWE's third son of the first hut and was born around 1882. OFFENTSE married Malebotsa, a member of the tribe, according to Christian rites. Her issue was:

- a THARI m
- b Dikeledi f
- c Manto f
- d Maneke f
- e Makgosi f
- f Setobane f
- g Maben f

OFFENTSE died on 12th January, 1942. He was still chief when the heir, TIDIMANE, became of age.

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717 During OFENTSE's illness his son, XX THARI, acted for him. After his death he was appointed acting chief on 25th January 1943. It is said that TIDIMANE was not appointed because Molefi, the paramount chief at Mochudi, was absent on active service during the war years, but the real reasons are unknown. THARI was born on 26th September, 1916. He married Dikeledi, a member of the baRolong and has this issue:

a Pulane	m
b Sepatu	f
c Powe	m
d Letsele	m
f Ketse	f

It is said that THARI resigned from office because of a heart complaint and that in 1949 Molefi (at Mochudi) proposed the heir TIDIMANE, who was then 42 years of age, as successor.

718 The present chief is XXI TIDIMANE SAMUEL RAMO NO PILANE (of. para.667). He was born on the farm Koedoesfontein 818 in the tribal area where his mother is still living. He was educated at Tigerkloof (1920-27) and Lovedale (1928-32), and was then employed as a teacher at Saulspoort in 1933 and later (1934-1935) in the tribal office at Mochudi. From 1936-49 he served as a clerk with the Imperial Civil Service in Bechuanaland. TIDIMANE married Motlapele, a member of the tribe, according to Christian rites. He has no issue.

719 The northern part of the Kgatla area, comprising Holfontein 593, Rhenosterkop 1048, and Cyferkuil 372 (whereas Witfontein 215 is a private Native-owned farm), is known as a separate tribal section under the late sub-chief Dikeme Pilane, but in reality this section is dependent on the chief at Saulspoort. The rights and duties of the head of this section are the same as those of other petty chiefs. Dikeme Pilane played an important part in the tribe in the days of President Paul Kruger who received him personally to hear a tribal affair. As a special case Dikeme was granted a subsidy and appointed headman on 1 August 1936 because he had loyally served the European authorities for over 30 years. He died at a great age on 6th December, 1949.

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720 At the census of 1946 there were 684 persons (306 males, 378 females) living in this area. Succession to the headmanship is hereditary. Dikeme's son Segale, predeceased him, but Segale's son Molefe, who is still a minor, is to become subchief of this section of the Kgatla. At present Modise is acting for the heir.

9 Regiments :

721 The 8 oldest regiments, listed in the Schapera's "Handbook of Tswana Law and Custom" (pf.315), are only partly remembered at Saulspoort.

I obtained the following list of regiments:

Regiment	Leader	Initiated
maTšhetšhele I	Mmakgotso Kgwehane	
maFatshwana I	Pheto	
maDima I	Senwelo Molefe	
maGata I	Dikeme Molefe	
maTshama I	?	
maFiti I	Letsebe Pheto; Pilane Pheto	?1805
maThulwa	Thari Pheto	?1813
maNgope	Molefi Molefe	?1820
maLomakgomo	Kgotlamašwe Pheto	?1826
maDingwana	Sebele Pheto	after 1837
maNoga	Letsebe	?1842
maSoswe	Kgamanyane	took part in Siqiti war 1859-1862
maNgana	Tshomankane Pilane (son of Kgamanyane)	at Tlhakalemoetse near Saulspoort ?1856 when XIII Kgotlamašwe was chief
maTuku	Bogatswe Pilano	1863 when XIV Mo lefi was chief
maNtshakgosi (women's reg.)	?	
maFatla	Maganelwa Kgamanyane	1868 when XV KGAMANYANE was chief
maTlakana	Lentswe Kgamanyane	1874

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The last three regiments took part in the Sekhukhuno war

Regiments	Leader	Initiated
malsakoma (women's reg.)	?	1879
maKoba	Ramono Kgamanyane	1880
maJanko	Modise Kgamanyane	1884
maJikiri (women's reg.)	Nkatile (daughter of Kgamanyane)	1890
maNtwane	Motshele Kgamanyane	1891 or later
maBusapala (women's reg.)	?	1895-1896
maKuka	Kgafela Lentswe	intiated at Mochudi and at Saulspoort 1901-1902
maTšhetšhele II	Isang Lentswe	ditto 1910-1911
maFatshwana II	Ofentse Lentswe Pilane	ditto 1914-1915
maTlametlo (women's reg.)	Maramane daughter of chief's uncle Mokgadinyane	1921
maDima II	Radikolo Lentswe	1922
maTšhama II	Molofi Kgafela Lentswe	initiated at Mochudi 1928
maTshego (women's reg.)	Mamorema	1938
maGata II	Musi Kgafela Lentswe	1938
maFiri II	Ramong Victor (son of Isang)	initiated at Saulspoort 1947

722 maKuka was the last regiment formed according to Native custom, after chief LENTSWE, under influence of the Dutch Reformed Mission, had abolished the initiation schools. The regiments formed after 1910 were called confirmation regiments. The regiments at Mochudi have the same names as those at Saulspoort. Among the Sotho-Tswana, children of the one mother may not take part in the same initiation ceremonies together. My informants say that daughters of the same mother are allowed to join the same regiment which, of course, is not the original Tswana custom.

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10 Political organisation :

723 The chieftainship is hereditary but the installation of the chief must be proposed by the Kgatla chief at Mochudi to whom the chief at Saulspoort reports matters of importance from time to time. To give presents to the chief as a greeting is optional nowadays, but in accordance with old custom the tribe still ploughs for him, in return for which he must occasionally feed the poor and those who have no relatives. The chief still gives permission to begin ploughing and reaping.

724 The chief's official deputy is his younger brother Bogope, though in fact a more important part in tribal affairs is played by one of the chief's uncles. A secretary and some messengers are employed at the chief's office and these are paid out of tribal funds.

725 There still exists a secret council, khuduthamaga, composed of the chief's male relatives, the heads of the wards (dikgosana or matona), and the "speakers" of the lekgotla (ntona). Some old men with special knowledge of the matter to be discussed may be asked to attend. The convening of this council and its agenda are kept strictly secret. The same councilors also meet in public as a court (lekgotla), which is appointed by a new chief after his installation. Four out of the six members of the previous council have died, the two surviving ones being David Phiri and Matlapane Phiri. The "speaker" of the lekgotla, the ntona, is elected and must be a man of some intelligence. There are two further councils comprising all the male members of the tribe, a secret one which meets outside the village in the early morning (letsholo) and the public meeting of all men (pitso).

726 Ploughing lands are allotted by the sub-chiefs of the wards who send one or two men to point them out. My informants say however, that there is no more land available for distribution.

727 Some new laws to meet changed conditions have been enacted, for example, the prohibition of drinking

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in the stat while tribal meetings take place and at late hours. It is not allowed to inspan on Sundays.

728 The tribe is composed of the following clans (dikgoro) which are subdivided into sub clans (makgotla):

Clan (Kgoro)	Sub clan	Sub-chief	Totem
A Kgosing		Bogope (brother of chief)	kgabo (monkey)
1	Sebeso:		
	a Rakgamanyane		
	b Rapolane		
	c Monneng		
	d Madibana a Raletsebe		
2	Ramolefe:		
	a Mpedi		
	b Madi		
	c Kgalegi		
	d Madibana a Motloba		
	e Modimakwane		
3	Magwadi:		
	a Serema		
	b Batlhako ba Moleemane		
	c Ramanala		
4	Matshego:		
	a Ramotshegwa		
	b Rasegale		
	c Tsheole		
	d Tsiditsane (ba ga Modikele, Matebele)		
	e Batshweneng		
5	Tlagadi:		
	a Masiane		
	b Mogorosi		
B Morema:		Mosakge (Maganong at Mochudi)	kgabo
	a Huma		
	b Tshweneng		
	c Baphalane		

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Clan (Kgoro)	Sub clan	Sub-chief	Totem
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C Mabodisa:	Ramošabele (Kgosing at Modchudi)		kgabo
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a	Mapotsane		
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b	Madibana a Modise		
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c	Batlokwa		
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d	Malebje		
---	---------	--	--

e	Phuting		
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f	Batshweneng ba Rantsipe		
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g	Mositwana		
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h	Rampipi		
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D Tshukudu:	Kgaruru (Ramaduwe at Mochudi)		kgabo
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a	Moganetsi		
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b	Modisane		
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c	Mososo		
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d	Barokologadi		
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e	Modisagae (Ramogagere)		
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f	Kgara (Basegwana)		
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E Matwana:	Maoto (Morake at Mochudi)		kwena
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a	Madibana a Mogobye		
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b	Ramadiakobong		
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c	Rakhudu		
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d	Mogwerane		
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e	Makalaka		
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f	Mositwane		
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11 Social :

729 There are no distinct social strats, but in the beginnings of a social differentiation due to differences in education and individual wealth can be noticed.

730 Polygamy has fallen into desuetude and so has the custom of having a substitute wife (seantlo) but levirate still occurs though without any ceremonial and apparently rather in the form of taking care of an elder brother's widow. The custom of giving marriage cattle (bogadi) is still universally observed. On agreement, money may be given instead at the prewar rate of £5 for one beast. As a rule bogadi must

BAKGATLA BA GA KGAFELA

be handed over when the marriage is contracted, but respite payment for a part may be granted. Sheep are no longer accepted as bogadi. Goats have never been used for this purpose by the Tswana. The marriage feast is held when the bride is taken home. For seduction of an unmarried woman leading to the birth of an illegitimate child the women's parents can claim 4 head of cattle provided the father of the child is a member of the tribe. A further animal is payable to the lekgotla if they have to try the case.

731 The work of men is to plough, remove stumps, make fences, and help the women in weeding, reaping and threshing. They say that nowadays there is more work to be done than in the old days because the fields are larger. As the children go to school and start earning money at the age of 16, they help their parents only for a short while.

12 Beliefs :

732 Prayers for rain are offered on a flat rock near Saulspoort, called Borite or letlapa la Kgamanyane. Nowadays the Christians also meet there. There is also a sacred spring on top of the hill called Makakwe, at Saulspoort near the mission and hospital. The nature of the rites performed at this spring has been kept a secret by the chiefs since the time of Pheto. The water of the first rain of the year was kept as rain medicine.

733 To the north-east of Saulspoort there is a large Morula tree (wa Mososo) where important meetings are held. Some Europeans believe that the baKgatla, and especially chief Molefi, regard all Morula trees as sacred and that they ascribe protective virtues to them. My informants however, deny that this is so, but say that Morula trees, as well as Mosetlha and Mokgalo trees, must not be cut during the ploughing season, lest the crops be devastated by hailstorms. This taboo does not apply to other trees.

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1 District :

762 Pilansberg, Transvaal.

2 Name of tribe :

763 baTlhako, totem: tlou (elephant). The tribe is No.33-38 in "A preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

3 Chief :

764 JEREMIAH MOLOPYANE RAKOKO MABE, born 1918, regiment: manenne. He was appointed acting chief from 9th February 1945 to July 1947, and was re-appointed on 20th August 1951 with civil and criminal jurisdiction. He acts for Ramokata Moganetse Mabe. Residence: Mabe's Location at Mabeskraal.

4 Language :

765 Eastern Tswana.

5 Land and strength of population :

766 The tribe owns the following farms:

Mabieskraal	620	3,911 mgn.	580 sq.rds.
Turflaagte	272	2,093 "	313 " "
Vlakfontein	305	3,424 "	418 " "
Putsfontein	559	1,968 "	280 " "
		(portion)	
Putsfontein	559	3,058 "	540 " "
		portion A, Native priv. owned	
Leeuwkop	26	3,000 mgn.	77 sq. rds.
		portion rom. Ext.	
Tambotiesrand	186	3,829 mgn.	68 sq. rds.
Klippen	311	3,391 "	285 " "
		total:	24,678 mgn. 161 sq. rds.

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767 About ten families live on Groenfontain 302. Some live together with the baRamanamela on Vlakplaats 412 and with others on Davidskull 142.

768 Mabe's Location is about 45-50 miles by road northwest of Rustenburg. On the farm Mabieskraal the main village (Motsitle) is situated on the slopes of two groups of hills, the south-eastern half of which is called Dithaba tsa Motsitle and the north-western half Dithaba tsa Sediba, the pass in between the two, where the main road goes through, being called phata ya Masekgoko. In the northern part of Mabieskraal and through the middle of Mabe's Location there is a stream called Kolobeng (Bierrivier). Another stream in the south, flowing westwards along the border of the tribal area is called Ramfate and embouches into the Masekulane (Groot Brak).

769 The altitude is below 4,000 ft., whilst the hilly part is above 4,000 ft. The average annual rainfall on two rain stations nearby is as follows: Uitlanderskraal (Station No. 1330) altitude 3600 ft., which adjoins Mabe's Location in the north, measured 20.98 in. on 59 days during 10 years prior to 1935 and Syferfontein (Station NO. 1331) altitude 4450 ft., adjoining in the south, prior to 1935 had 24.61 in. on 45 days during 16-17 years.

770 In 1904, the census showed 1946 souls (494 men, 539 women, 913 children) as strength of the tribe. The census of 1946 returned 3,376 persons (1,358 males, 2,018 females), including about 275 baTaung of chief Sefanyetso. The strength of the baTaung is about the same as the number of Tlhako herds on the Trust land and of Tlhako workers on European farms in the district. For the year 1950, I assume the census figure to be about 4,000. As this does not include about 1,000 workers outside the district and others not covered by the census. I estimate the total number of all baTlhako at 5,000 - 7,000. The density of population is 49 persons per sq.mile.

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6 Migrations and affinities of tribe:

771 Before this tribe branched off from the Ndundza Ndebele, they lived near the Premier Mine (Mangolwana) and Wonderboom near Pretoria. For a time they dwelt at Pharami (Boshoek 268) and then settled on the Toelanie River near Pella towards the end of the 17th century. Chief IV SEUTLWANE trekked to Maseletsane on the northern slope of Pilwe Hill, north of Selon's Location. In the middle of the 18th century V MABE moved 3-5 miles north to Mothoutlung, on the eastern part of Palmietfontein 567. VI MOTSISI went to Legatalle (north-east of Ruighoek 426), where his son VII MOLOTSI also died in about 1820. Chief VIII MABE settled at Motsitle, the present site of Mabieskraal 620. A part of the tribe followed Mxilikazi to Zilkaatskop 122 (not certain) in the Marico district, but returned after 1837. Around 1850 they fled to Molepolole and settled at Magagarape, where MABE died. Chief IX MOETLO returned to Mabeskraal.

772 The tribe is related to the baTlhako ba Leema, a small tribe living on Ruighoek 246 in the same district. Only a few small groups have in course of time left the tribe. These are e.g. Lekwakwe's people, today living under chief Mošome at Pella, and some baTlhako now among the baKgatla ba ga Kgafela on Legkraal 725.

7 Skeleton genealogy of chiefs :

713

I THATWE

II LEEMA
baTlhako ba Leema
At Ruighoek 246

Matutu

III LEEMANE

IV SEUTLWANE

V MABE

VI MOTSISI

VII MOLOTSI

VIII MABE

Legatalle

1st hut

2nd hut

3rd hut

IX MOETLO Mokgatle

Lekwakwe

Leotwane

Setadi

1st hut

2nd hut

3rd hut

4th hut

X SOLOMON MOLOPYANE MABE

Molelekwa

Ramokata David

Mabe

Sekepe

XIII MOKGATLE MABE

1st hut

XI JONATHAN MOGANETSE

Mokgatle

XII RAKOKO JEREMIAH

Ramokata Moganetse (heir)

Morwe Motsaakgosi

Mogale?

Tlhowe

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8 History and genealogies of chiefs:

774 The tribe is of the same origin as the baFo and first came from Zululand and later lived as Ndzundza (Matsutsa) Ndebele at Mangolwana near the Premier Mine. Concerning that period (16th and early 17th century), they still remember the following chief's names: Marumo – Phajane – Tlhankana – Tshipe – Kgongwe – Magale Kgomo and I THATWE. This differs from the tradition of the baTlhako ba Leema, see para.

775 ITHATWE who lived towards the end of the 17th century had an elder son ILEEMA and a younger Matutu. While they were still amaNdzundza, a regiment was sent to discover new grazing grounds and when they found some unoccupied land they said, "You stand here", i.e. Leema. LEEMA lived on the (Toelani River) in Rustenburg district, probably in the middle or second half of the 17th century. So also did his brother, Matutu, who had come from Mangolwana (Premier Mine) to Wonderboom near Pretoria, had stayed for some time at Pharami (Boshoek) and reached to Toelani River near Pella. Here the tribe split into the group of LEEMA, which is today the baTikhako ba Leema at Ruighoek and the tribe here under discussion, which is said to have been of Matutu, who had a son of III LEEMANA (the small Leema). The later left for Mabyanatsiri, a place somewhere along the Elands River near Selon's Location. He later went to Moretele (Rietfontein 927) at the foot of the Matlapengsberg.

776 LEEMANA was succeeded by his son IVSEUTLWANE who trekked to Maseletsane on the northern slope of Pilwe Hill. His successor V MABE who lived about the middle of the 18th century, moved 3-5 miles northwards to Mothoutlung (on the eastern part of Palmietfontein 567) Of V MABE two sons are known: Tlhowe, who left the tribe, and the younger son, VI MOTSISI, who succeeded his father. When he became chief the baKgatla entered into a struggle with him, which lasted for a long time. He went to Legatallo, a pass on the north-eastern part of Ruighoek 426, where he died. Two of his wives are still known: viz. Morongwana and Mabelaneng. He does not seem to have

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ruled for a long time. MOTSISI was succeeded by his son VII MOLOTSI, who lived and died at Legatalle around 1820-1830. MOLOSTI had an elder son MABE who was born between 1780-90 and a younger son Legatalle, who was a well-known rainmaker.

777 VIII MABE became chief round about 1820. He settled at Motsitle, the present site of Mabieskraal 620. When Mzilikazi invaded the country from the south in 1827-30 they did not leave their village, but became more or less subject to Mzilikazi. Many baTlhako appeared to have accompanied him when he crossed the Marico River and establish his headquarters at Silkaats Kop No. 122 in Marico district. After Mzilikazi had been defeated by the Boers in 1837 the baTlhako returned to their old home at Motsitle. Round about 1860 chief MABE got into trouble with the Boers who gave him a flogging. He then left with his tribe for Molepolole and settle at Magagarape. He died there in 1869.

778 His eldest son in the second hut was Lekwakwe, the sons in the first hut were MOETLO and Mokgatle and those in the 3rd hut Leotwane and Setadi. After the death of MABE they returned to Mabeskraal. MOETLO and Lekwakwe quarreled and as Lekwakwe for fear of MOETLO first lived at Sedutlane and then at Pella. Later, when on his way back to rejoin his brother's tribe, he was killed in an accident when he fell from a waggon. His people returned to Pella. It is said that MOETLO had sent a man with medicine to bewitch the waggon of Lekwakwe. Leotwane and Setadi also fell out with MOETLO and were expelled from the village; they went to Mochudi and died there. The tribe was called "Magegeru" by others because "they did not understand one another".

779 IX MOETLO MABE was born between 1830-40 and became chief in about 1870. Chief MOETLO sent a regiment to raid cattle from the Kwena chief Setshele at Molepolole and succeeding in capturing a number. MOETLO came to an agreement to supply the farmers with labourers for periods of 6-12 months. They were paid in cattle which the chief allowed them to keep, but

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the first calf of each cow earned had to be reported and belonged to the chief. Other workers who returned from the European settlements had to pay L1 "to greet the chief". Whoever failed to bring his gift early in the morning after his return was fined. MOETLO's control of his brothers and relations was also very strict, especially in connection with external affairs. He knew every member of his tribe and controlled the work of the tribesmen by riding on horseback to the lands. During his rule the Tlhako country was surrounded by the farms of the Boers and was bounded by the Sediane on the south, Kolobeng on the east Letlhaka on the west and Maubana on the north. With the Boers they lived on good terms. The foregoing details about chief MABE are taken from MS. No.188 by J.S.R. Masiangwako.

780 IX MOETLO had the following wives and issues:

- 1) Mmangwaga, great wife, da of Legatalle
 - a) SOLOMON MOLOPYANE MABE m
 - b) Ditlhong f
 - c) Mataba f married by a member of the tribe
 - d) Molelekwa m (about 70 years old)
 - e) Boetekae f
- 2) Mmathuba, a member of the tribe
 - a) Tselaakwena f married by a member of the tribe
 - b) Madikeledi f married by a member of the tribe
 - c) Mmatlholwa f married by a member of the tribe
 - d) Mmampa f married by a member of the tribe
 - e) Mmakgotha f married by a member of the tribe
 - f) Mmadiphuti f married by a member of the tribe

After Mmathuba died without having a son, Nkidi was married to bear a son for the second hut

- g) Mmkgabetlwane f
 - h) Mmakgabele f
 - i) Gopolang f
 - j) Ramokata David m (born about 1909)
(i and j are twins)
3. Sefepi, a member of the baTlokwa tribe
 - a) Tshebueng f married by a member of the tribe
 - b) Mmakgosi f married to a chief of the baTlokwa
at Naauwpoort 150

c. Mmasara f married to a relative of the Tlokwa chief Sedumedi

d. Maphokwane Kgapu f married by a member of the tribe

e. Mabe m (father of XIII MOKGATLE MABE)

4. Tshwene a member of the tribe

a. Ntoko f married by a member of the tribe

b. Moseme f married by a member of the tribe

c. Aita Mmannyakala f married by a member of the tribe

d. Sekepo m alive

781 MOETLO was succeeded in 1909 by his eldest son X SOLOMON MOLOPYANE MABE, who was born in 1872-1873. One of my Ms. sources gives the following particulars about this chief. He inherited much wealth in the form of cattle, donkeys, horses, waggons, goats, sheep and money which his father had accumulated. At first he tried to follow his father's methods, but did not understand these methods properly. He made the wrong sort of friends. He spends the property inherited from his father. He made friends with European and Native chiefs but they left him again. Then he imposed a tax of 5/- p.a., but only few paid it and they also stopped paying after a time, when, the chief began to receive £10 a month rent from the trader in the village. It is said that he spent so much that he had neither cow nor goat left at the end of his life. He lost all authority in the tribe and order was maintained by the councillors.

- 1) Nkgong, great wife, a member of the tribe, Mainyana clan
- a) Keikelame f died young
- b) Molotsi m died
- c) MOGANETSI JONATHAN m
- d) Ramilo Makwele m (twin) died in infancy
- e) Seame m (twin) died in youth
- f) Mokgatle m died (has two sons, Morwe and Motsaakgosi)
- g) Motswane f died in youth
- h) Supane f died in youth
- i) Mogatsamathakgale f died in youth

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j. RAKOKO JEREMAIA m (regent 1945-1947)

- 2 Boteka a member of the Leema clan of the tribe
 - a. Nthana f married by a member of the tribe
3. Mathuba a member of the tribe, Masogana clan
 - a. Ledi f married by a member of the tribe

X SOLOMON MOLOPYANE died on the 28 th December, 1939

783 It is alleged that his second wife Boteka bewitched her husband and that afterwards she fell ill herself and died in January 1941. Several members of the royal family were involved in these accusations of witchcraft. No diviner was consulted as to the cause of her death because it was thought that a medicineman had killed her. All of SOLOMON's children except MOGANETSI, RAKOKO and Nthana were believed to have been bewitched and killed by their paternal uncle Tumagole. He is said to have bewitched the house of his elder brother by means of a lightning bird and burnt it, because he had been excluded from the lekgotla by his brother the chief, and because, subsequently he had not been allowed to become a councillor. He was believed to have buried medicines in the lekgotla, the meeting place of the councillors at night.

784 XI JONATHAN MOGANETSI, who was born in 1900, was appointed acting chief with civil and criminal jurisdiction in May 1938, during the lifetime of his father. In August 1941 criminal jurisdiction was revoked owing to his weakness of character. He was never appointed as chief. MOGANETSI married Mogalane, a member of the royal clan (baKgosing). They had the following issue:

- a. Malekwara f
- b. Malebelebele f
- c. Mokgalagadi f
- d. Ramokata m born 1938, the heir to the chieftainship
- e. Serokolo f

XI MOGANETSI died 15 th July 1944, when his son Ramokata the heir to the chieftainship, was only 6 years of age.

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785 XII JEREMIAH MOLOPYANE RAKOKO MABE, the chief's younger brother, who was born about 1918, was appointed acting chief by the Government on 9 th February 1945. He owned his appointment to the fact that he was the last surviving male member of the chief's great hut, but only a small percentage of the tribesmen attended the meeting at which the question of his succession was discussed. He had served in the S.A. Police, up to 1943. A year after his appointment as acting chief several complaints were raised about his conduct. He also allowed foreigners to settle on tribal territory, where arable land has become very scarce. The appointment of JEREMIAH RAKOKO was withdrawn by Government in 1947.

786 XIII MOKGATLE MABE, a son of a brother of the 3 rd hut of chief SOLOMON was appointed on the 5 th August 1947 with civil and criminal jurisdiction to act for Ramokata Moganetse Mabe. MOKGATLE was born 4 th December 1911, regiment: Masitaphefo. He is a member of the Methodist Church of South Africa, studied at Kilnerton Institution and was a teacher at Mabeskraal for some time. MOKGATLE is married to a daughter of Isang Pilane the late regent of the baKgatla of Mochudi. After MOKGATLE's appointment, his predecessor JEREMIAH RAKOKO is alleged to have still taken a hand in tribal affairs, with the support of the young men of his regiment of which he is the leader. It is also alleged that with a number of the headmen he heard cases and ignored the present acting chief. This led to a split in the tribe. An important factor seems to be traditional attachment to the custom of circumcision. RAKOKO is in favour of circumcision whilst MOKGATLE as a Christian is opposed to it and also fears that young men might die in the lodge. The majority of the tribe, however, is in favour of holding lodges. For this and other reasons RAKOKO succeeded in collecting a large number of allegedly genuine signatures for asking for his reinstatement.

787 The Native Affairs Department terminated the duties of MOKGATLE MABE as from 20th August 1951. XII JEREMIAH MOLOPYANE RAKOKO MABE was reappointed as acting chief on probation for 12 months. For particulars about him see paragraph 764.

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9 Regiments:

788

Regiment	Leader	Initiated
Mafata I (matshwara kgomo)	Mositisi	In the second half of the 18th century
Matsema I	Molotsi	before 1800
Madima I	Mabe	before 1820
?	?	Fought the baTlokwa
Makonopya	Moganetsi Ramabe (elder brother of Moetlo)	
Matlatsa	Moetlo	at Magagarape
Mapotokese	Mokgatle (brother of Moetlo)	between 1870 and 1877
Makantwa	Keakile (Mabe's son of the 3rd hut)	1878-1879

(the last three regiments took part in the Sekukuni war)

Matladi	Sefatlhwe	during the rule of MOETLO
Mafatshwana	Makwele	
Molosa	Solomon Molopyane	before Anglo-Boer war
Mafata II	Tumagole	1899
Matshuba	Mokohe	1902
Matsema II	Mabe (father of MOKGATLE MABE)	1905
Maganelwa	Motseakgosi	1910
Madima II	Moganetsi (son of Solomon)	1914
Mafiri	Seame (son of Solomon)	1921
Masitaphefu	Mokgatle (son of Solomon)	1930
Manenne	Rakoko	1946 at Nauwpoort

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789 The women's regiments have the same names as those of the men. It is still an undecided question whether the initiation school is to be abolished or not. The majority of the tribe is strongly in favour of retaining the custom of holding initiation lodges of paragraph 785.

10 Political organizations:

790 The tribe consist of the following 19 clans (dikgoro) listed in the order of their respective rank. The numbers indicate their approximate order as to size.

Clan (Kgoro)		Head (Kgosana)	Totem
2	baKgosing	Tumagole Mabe (uncle of the chief)	tlou (elephant)
3	sub clans:	Keabetswe Molotsi	tlou
7	Masogana Mainyana	Lot Motsisi	tlou
12	Monneng	Ben Ramokgadi Motone	tlou
1	sub clans:	Rankgate Moalefi Came under the rule of chief MOETLO more than 60-65 years ago.	phuti (duiker)
10	Rathari	Michael Nkotswe	tlou
11	Gopanyane	Amos Setshogwe	tlou
16	sub clans:	Moatlanegi Powe	tlou
18	Masiana	Sidupe Modise	tlou
19	Mogale	Zubilon Kgaswe	tlou
4	Masudubele	Mishack Modisane	tlou
9	sub clans:	Rakgeteng Modisane	tlou
15	Khunong	Petrus Madikele	tlou
13	Malete	Fanteng Mokgosi	nare (buffalo)
6	Leema I	Josua Maganetsi	tlou
14	sub clan:	Dikgosi Mabe	tlou
17	Magasa	Lekgetho Mwatlhodi	tlou
8	sub clan:	Tollo Morobati	tlou
5	Magodielo	Mokgosi Magodielwa	tau (lion)

791 The chieftainship is hereditary. The man directly under the chief (MOKGATLE MABE) and acting as his deputy is Tumagole Mabe, his eldest close relative.

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It is still the custom for the chief to have a trusted servant (ntona), though so far no one has as yet been elected. Although the chief has only very few near relative, they still have a private family council (khuduthamaga) in which at present some old men take part. The tribunal (lekgotla) is elected community. The councillors are:

Name	Clan
1 Johannes Mabe (head of the council)	Leema II
2 Jafta Magsa	Magsa
3 Ernest Setsogwe	Gopanyane
4 Orbert Mooketsi	Leema I

792 A secretary is employed at the chief's office. For the discussion of public affairs the council (lekgotla) is composed of the above-mentioned council lora and the head or representative of each clan but because of certain malpractices in the past on the part of a certain personage, the acting chief MOKGATHE MABE wanted to set up a special land committee to ensure a better distribution of lands.

11 Social :

793 There are no distinct social strata, and it is maintained that the educated people as a group have no particular influence on tribal affairs, although it does seem that the educated men supported the acting chief MOKGATHE MABE. The educated people are said to have lost interest in the discussion of tribal Matters at public meetings.

794 Marriage cattle (bogadi) should be handed over both by Christians and non-Christians, before the wedding, but sometimes part of it is payable later. To pay money instead of bogadi is considered undesirable. The bridegroom's mother's eldest brother (malome) should always contribute one animal to the bogadi save where he is the recipient; conversely he is entitled to one animal out of his niece's bogadi, for he is the man

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who arranges the agreement about the bogadi. As among the other tribes of the district, there is much complaint about the increase of illegitimate births due to the influence of town life. If it is possible to discover the father of an illegitimate child, he is fined two to four head of cattle.

12 Beliefs :

795 The prayers for rain are made both at the grave of chief MOETLO and under a large shady tree on Mabieskraal 620 at a place called Mokgalong. There is no mountain regarded as a sacred place. In the caves of the Ratumuga Mountain to the south of the Rakatane Hills where game abounds, are the sacred place of the spirits of the ancestors of long ago)R.G. Kgaswe Ms No. 372 N.A.D.).

796 People are afraid of and complain about witchcraft. The history of the last few generations of chiefs contains many cases of witchcraft. People also Complain about the poor knowledge of the medicin-men (dingaka) of to-day, who, they say, are only out to make money by practising as magicians.

13 Churches and schools :

797 Among the baTlhako the following denominations are represented:

- 1 The Dutch Reformed Church since about 1880-1890, numbering about 300 members;
- 2 the Methodist Church of South Africa since 1903, with about 600 members and a church and mission house for a Native minister;
- 3 the Lutheran Bapedi Church with over 300 members And a mission house with a Native minister;
- 4 the Pentecostal Holiness Church with less than 300 members;
- 5 the Methodist Bantu Church, called "Donkey Church", with more than 300 members and a Native minister, and, finally,
- 6 the Bethel Church with 100-200 members.

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Out of a total of 209 cases, 45 were fatal (39 children and 6 adults). The infection is thought to have resulted from drinking contaminated water from open wells. For further data on general health conditions see paragraphs 110-114.

21 Sources :

823 The above material was obtained at the chief's Place in July and October 1949 from the present chief, his councillors, some old men, and the chief's secretary. The following literature has been used and correlated with the material obtained in the field:

Van Warmelo, N.J. "A Preliminary Survey of the Bantu Tribes of South Africa" Dept. of Nat. Affairs Ethn. Publ. Vol.V, Pretoria 1935.

Transvaal Native Affairs Dept. "Short History of the Native Tribes of the Transvaal", Pretoria 1905

Kgaswe, P.G. "About geography, settlement, Building" Ms No.372 (1) N.A.D. Ethnological section

Kgaswe, P.G. "Setswana Tradition (baTlhako) Ms No. 252

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Masiangwako, J.S.R. "History of the Batlhako" Ms No. 188 N.A.D. Ethnological section

Masiangwako, J.S.R. "Agriculture" Ms No. 189 N.A.D. Ethnological section

Masiangwako, J.S.R. "Domestic animals: goats and sheep"

Ms No. 342 N.A.D. Ethnological section

Masiangwako, J.S.R. "Batlhako: Ms No. 489 N.A.D. Ethnological section

BATLHAKO BA LEEMA

1 District :

824 Pilansberg, Transvaal.

2 Name of tribe :

825 baTlhako ba Leema. Totem: tlou (elephant).

3 Chief s :

826 SEBE NTWANE, born 1919, no regiment. Appointed as chief with civil jurisdiction on 12th August 1952. Residence: Ruighoek 426, Tlhatlaganyane. The chief is a member of the Church of England, attended a primary school in Johannesburg and can speak English.

4 Language :

827 Eastern Tswana.

5 Land and strength of population :

828 The tribe owns the protions B,G, a part of F and of "De Uitspan" (1,119 mgn. 102 sq.rds.) of Ruighoek 426. Other small portions of the farm are Trust land or are privately-owned by members of the tribe and baPhalane, and the western half of the farm is likewise Native privately-owned land.

829 The tribal village, situated in the south-east corner of the farm, is called Tlhatlaganyane after a mountain nearby. Ruighoek lies at the foot of the Pilansberg Mountains. Through the southern part of the tribal land there flows a stream, called Mothulwe after the mountain from which it originates. The nearest mountain to the south of the latter is called Marotsaneng; that to the east of Mothulwe and Tlhatlaganyane is Sethaba-sa-Moku. To the north of

BATLHAKO BA LEEMA

Tlhatlaganyane there are three further mountains called Makakadiana, Kgojane and Molatswane.

830 The tribal land which has a mean altitude of about 4,000 feet slopes down to the east and north east. No local annual rainfall figures can be given as the nearest rain stations in the north and in the south of Mabeskraal which are 15 miles away have an average of 20.98 and 24.61 in. Pilansberg rain station (1363) is equally far away and had 25.48 in. on 54 days (average of 25 years up to 1935). The station (1351) Mahobieskraal, which is 20 miles away to the south measured 23.42 in. on 60 days (average of 11-15 years up to 1935).

831 The land is rather open and stony with but sparse vegetation except in the mountainous parts. In the latter game is still to be found.

832 This tribe, which is the third smallest in the district, I estimate to number 550-700 souls. At the census 1946 its strength was 401 persons (177 males, 224 females). The number of the workers of the tribe who stay outside the district is between 110 and 180.

6 Migrations and affinities of tribe:

833 When the tribe still formed part of the Ndzundza Ndebele (up to the beginning of the 17th century) it lived at Nzungolwana near the Premier Mine in the District of Pretoria. During the second half of the 18th century headquarters were at Bothule (rooderand 399), 10 miles north of the present village. Thereafter they lived at Manese (Zwartbooskraal 890) and Tlhatlaganyane (on Ruighoek 426) between 1830 and 1836.

834 Though they are related to the baTlhako at Mabeskraal, the baTlhako be Leema have since the beginning of the 17th century formed a distinct tribe of their own.

BATLHAKO BA LEEMA

7 Skeleton genealogy of chiefs :

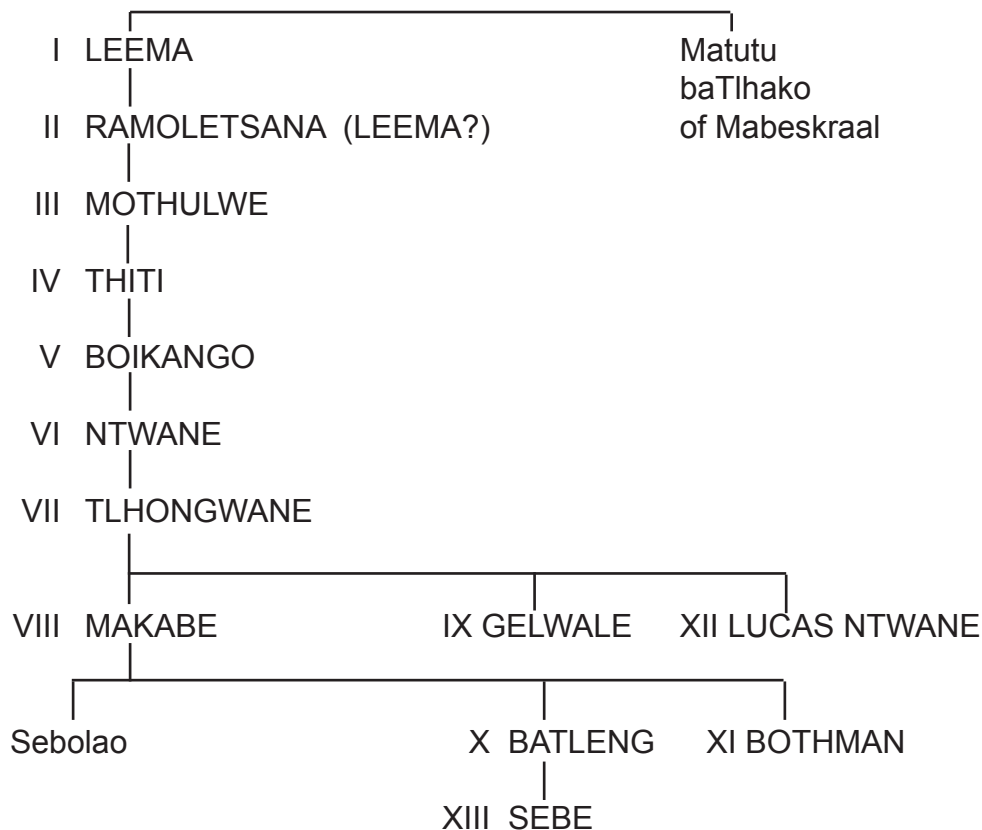
815 Magonanwa

Mmatona

Tone (Dane)

Thatwe

Mogale?



8 History and genealogies of chiefs :

836 Like the baTlhako at Mabeskraal, this tribe is derived from the same stock as the baPo, for they originally came from Zululand and, early in the 17th century, lived as Ndzundza (Matsutsa) at Mangolwana near the Premier Mine, east of Pretoria. The oldest chiefs known are Magonanwa - Mmatona - Tone (Dane) - Thatwe (?) - Mogale - I LEEMA. These names differ from those of the oldest chiefs of the baTlhako at

BATLHAKO BA LEEMA

Mabeskraal although both tribes are related and the one under discussion is regarded as senior in rank. Thatwe is remembered as an important chief at Mabeskraal, but scarcely known to the baTlhako ba Leema. The relationship between I LEEMA and Leemana is not clear. An explanation is offered by the informants, for the last mentioned names: it is said that whilst they were still amaNdundza, a regiment was sent to discover new grazing grounds and when they found some unoccupied land they said "Leema" (you stand here). This seems far-fetched, of course.

837 Nothing is known about the first four chiefs and where they lived. They were I LEEMA, II RAMOLETSANA, III MOTHULE and IV THITI. According to one informant RAMOLETSANA and LEEMA are one and the same person.

838 The next chief was V BOIKANGO who became very old and lived at Bothule (Rooderand 399), 10 miles north of the present village where he died at the end of the 18th century.

839 BOIKANGO was succeeded by his son VI NTWANE who lived at Manese (Zwartbooskraal 890). When he was very old he conferred the chieftainship on his son TLHOGWANE, went on a visit to Bechuanaland Protectorate and died there about 1830.

840 VII TLHOGWANE, who was born about 1780-90, in 1830-35 moved from Manese to Tlhatlaganyane (on Ruighoek 426). It is not remembered in how far Mzilikazi's rule affected the tribe. TLHOGWANE had the following wives and issue:

- | | | |
|---|---|------------------------------------|
| 1 | Mmaphage, great wife, member of the tribe | |
| | a MAKABE | m |
| | b Lesege | m |
| | c Mangope | m |
| | d Boikango | m |
| | e GAELWALE | m |
| | f Mmakgotha | f married by a member of the tribe |
| | g Mokgatitswe | f married by a member of the tribe |
| | h Lucas Ntwane | m (informant) |

BATLHAKO BA LEEMA

- 2 Mmamatswane, a member of the tribe
 a Mmanti f married by a member of the tribe
 b Mmajabe f married by a member of the tribe
 c Mmabotshetsa f married by a member of the tribe
 d Matshware m
- 3 Mmampotsang a member of the tribe
 a Mpotsang f married by a member of the tribe

VII TLHOGWANE died in 1895.

841 VIII MAKABE, who was born about 1810-20, succeeded when his father was already an old man; he had, accordingly, ruled only for a short time when he died in 1901-2. MAKABE married Seleba, a member of the Ngwaketse tribe. They had the following issue:

- | | |
|-----------|-----------------|
| a Sebolao | m died in youth |
| b BATLENG | m |
| c Pogiso | f died in youth |
| d BOTHMAN | m |
| e Modieng | f died in youth |
| f Bogatsu | m (informant) |

842 IX GAELWALE, MAKABE's younger brother, became acting chief in 1902 because Sebolao who had suffered from a mental disease for more than 13 years, had died as a young man.

843 X BATLENG, a younger brother to Sebolao and born about 1865, was appointed petty chief by the government on 25th July, 1916. BATLENG married Mmadinege, a member of the tribe, by Christian rites. They had only one son, SEBE. When he died in 1920, X BATLENG had ruled for only a short time.

844 XI BOTHMAN NTWANE, born in 1871, regiment: Madima, Roman Catholic by religion, became regent for SEBE in 1921. In June 1933, something happened which made it impossible for him to function as chief for nine months. During that period his uncle, XII LUCAS NTWANE, acted as chief. During the last 10 years BOTHMAN was not well so that affairs were almost entirely in the hands of LUCAS NTWANE.

845 XIII SEBE NTWANE became chief on 12th August, 1952. For particulars see paragraph 826.

Excerpts from "THE TRIBES OF RUSTENBURG AND PILANSBERG DISTRICT"
"South Africa Ethnological Publications No. 28" by P.-L. Breutz

BATLHAKO BA LEEMA

9 Regiments :

846

<u>Regiment</u>	<u>Leader</u>	<u>Initiated</u>
Mafiri	Boikango	at Bothule, second half of 18th century
Madingwana	Ntwane	at Bothule
Masoswe	Tlhogwane	at Manese, 1830
Maakathata (contemporary of Mafatlha at Saulspoort)	Molatlhegi and Moropole (who were twins, younger brothers of Tlhogwane)	shortly before the Boers first settled in this part of the country, about 1840-50
Madima I (contemporary of Matlakana at Saulspoort)	Thupelo (younger brother of Tlhogwane)	after the first Boers had settled and before Mapoch war (1868)
Maakantwa (contemporary of Makoba at Saulspoort)	Makabe (son of Tlhogwane)	at Tlhatlaganyane (Ruighoek 426)
Malatlhakgomo	Lesege (younger brother of Makabe)	at Tlhatlaganyane (Ruighoek 426)
Mafatshwana (contemporary of Matšanko at Saulspoort)	Mangope	at Tlhatlaganyane (Ruighoek 426)
Mantsakogosi	Boikanyo (son of Tlhogwane)	at Tlhatlaganyane (Ruighoek 426)
Mautlana (contemporary of Mantwane at Saulspoort)	Gaelwale (son of Tlhogwane)	1888? at Tlhatlaganyane when Tlhogwane was still chief.
Mafata	Tabaile (younger brother of Tlhogwane)	1896 at Tlhatlaganyane when Makabe had become chief

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BATLHAKO BA LEEMA

<u>Regiment</u>	<u>Leader</u>	<u>Initiated</u>
Mathulwa	Sebolao (son of Makabe)	1903 at Tlhatlaganyane when Gaelwale was regent
Magoiwa	Batleng (son of Makebe)	at Tlhatlaganyane
Madima II	Bothman (son of Makabe)	1917 at Tlhatlaganyane

847 This was the last regiment initiated according to tribal custom. Circumcision was abandoned under the influence of the Christian Mission. There followed two church confirmation regiments which are more school leaving regiments.

Maratakgosi	Bogatsu (younger son of Makabe)	1923
Mangana	Ramokgobjane (son of Gaelwale)	1938

The women's regiments have the same names as those of the men.

10 Political organisation :

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

	Clan (kgoro)	Head (kgosana)	Totem
1	baKgosing	Mmatona	tlou (elephant)
2	Ramoupi	Konupi	"
3	Tabane	Raselobai	"
4	Mmamoeng	Mothulwe	"
5	Molwela	Finias Makote Ntsime	"
6	Lelaka	Seremane Lelaka	nkwe (leopard)
7	Malebe	Luther Moeng	kgabo (blue monkey)
8	Mazulu	Samuel Zulu	Ndlovu

849 The relative rank of the clans is still observed at feasts when food is distributed and so on.

850 The chieftainship is hereditary. There still is a secret family council (khuduthamaga). The man next to the chief, and his deputy, is Bogatsu, the youngest son of MAKABE.

Excerpts from "THE TRIBES OF RUSTENBURG AND PILANSBERG DISTRICT"
"South Africa Ethnological Publications No. 28" by P.-L. Breutz

BATLHAKO BA LEEMA

19 Economics :

865 The majority of men work in towns. There is a general disinclination to work on farms, for reasons connected with wages, and on mines because of the nature of the work. There is one Native-owned shop in the tribal village. Water is supplied from one bore hole and three small dams.

20 Health :

866 There is no clinic in the tribal area and people seem little inclined to make use of the clinic at Mabeskraal. They complain that they have no clinic of their own and go to Rustenburg for medical treatment. General health conditions are discussed in paragraphs 109-114. The drinking water, fetched from the dams, is rather dirty and polluted.

21 Sources :

867 The above information was obtained at the chief's place from some relatives of the chief, chief Sebe himself, and some other men. More could probably have been obtained if the old men who know most about tribal history had attended, but they had apparently been dissuaded from coming by their wives.

BAPHALANE

1 District :

868 Pilansberg, Transvaal.

2 Name of tribe :

869 baKwena baPhalane. Totem: kwena (crocodile).
Other tribes, e.g. those living in Bechuanaland Protectorate,
call them baTlase. This tribe is No.33-24 in
"A preliminary Survey of the Bantu tribes of S.A."

3 Chief :

870 GAOTINGWE BETHUEL RAMOKOKA, regiment: lentsho,
born 13th September 1907. Appointed chief on 25th
August 1927 with civil and criminal jurisdiction. Residence:
Ramakok's Location. The chief is a member
of the Hermannsburg Lutheran Mission, he attended a
local school and understands Afrikaans and English.

4 Language :

871 Eastern Tswana.

5 Land and strength of population :

872 Ramakok's Location is situated in the eastern
half of the Pilansberg district, 38 miles north of
Rustenburg.

873 The tribe owns the following farms:

Farm	Mgn.	Sq.rds.	Portion Tswana name
Elandsfontein 510	2,629	--	Bojating
Geluk 279	2,123	--	23 mgn belong to the Herm. Mission
Gevonden 925	80		
Ramakokskraal 307	2,945	479	Phalane

BAPHALANE

In Pilansberg district:	persons	(males	females)
-------------------------	---------	--------	----------

Haakdoornbult 734	145	(75	70)
-------------------	-----	-----	-----

(Thabazimbi sub district)			
---------------------------	--	--	--

On European farms	about 80	(50	30)
-------------------	----------	-----	-----

1946	2,609	(1,159	1,450)
------	-------	--------	--------

1950	about 3,000		
------	-------------	--	--

In Rustenburg N.A. district:			
------------------------------	--	--	--

Nooitgedacht 908	about 155	(79	76)
------------------	-----------	-----	-----

Roodekraalspruit 592	about 230	(100	130)
----------------------	-----------	------	------

On Trust farms	about 194	(96	98)
----------------	-----------	-----	-----

On European farms	about 987	(540	447)
-------------------	-----------	------	------

1946	about 1,566	(815	751)
------	-------------	------	------

1950	about 2,050		
------	-------------	--	--

If the workers of the tribe who lived outside the district, and those who have not been counted, are added to the census results, I estimate the total population of the tribe at 4,000 to 4,400 persons in the Pilansberg district, and 1,800 persons in the Rustenburg N.A. district. 3,000 persons on 12,201 morgen or 40.4 square miles of tribal land form a density of population of 74 persons per sq. mile. In January, 1950, 1,243 taxpayers were registered under chief Ramokoka at the Pilansberg N.C. office.

879 In the beginning of the 18 th century, they first sought refuge on the eastern banks of the Crocodile River (Odi) at Tlhapelabjale at the confluence of the Odi and Thokwe (Sand River). They passed Botlhapatshwene (Makips Nek of the farm McKip zyn rand 954) and trekked to Krantzberg. Between about 1790 and 1820 they lived at Mmapela in the baLaka country (Ndebele). About 1820 they moved from Mmapela to Thokwe (Sand River) on the western bank of Odi (Crocodile River) where Thokwe joins the Odi (probably on Buffelshoek 151 or Haakdoorn drift 165). Between about 1830 and 1840 baPhalane sought refuge at a hill called Modise wa Mogopa, to the northwest of the present location. In about 1870 they lived at Phalane in the present Location. At the time the tribe was largely mixed with the baBididi.

BAPHALANE

880 The baPhalane who lived in Rustenburg and Pilansberg districts all belong to one tribe except for an off-shoot, called baPhalane ba Sesebo, who formerly were at Vleeschfontein, Marico district and in 1951 settled on Ongegund 270 in Pilansberg district.

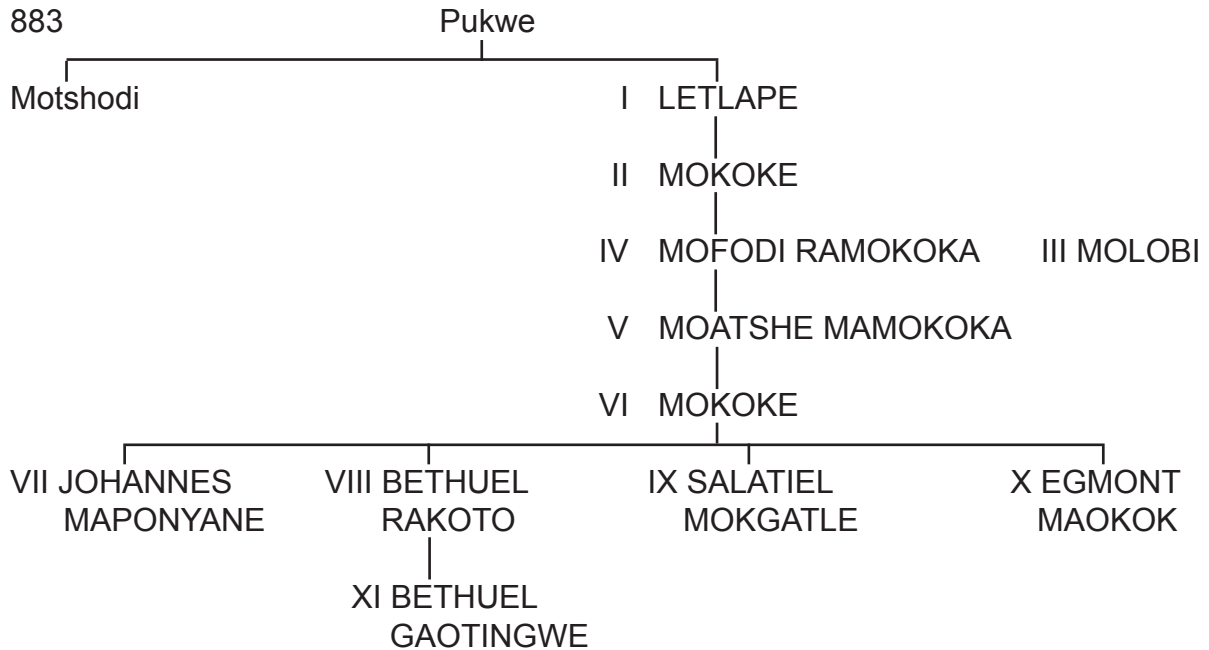
881 The headquarters of the baPhalane are in the Ramakok's Location and smaller sections of the tribe live at the following places under the following heads:

On Schilpadnest 233 under Ramokoka Ramokoka,
On Tweelaagte 180 under Ramodibedi Letlhape,
On Vogelstruisnek 602 under Phusdihudu Mpodi,
On Haakdoornbult 734 under Phadi,
On Ruighoek 426 and on Rhenosterspruit 700 live small groups on Native privately-owned land who have no head of administrative importance.
The baPhalane of Rustenburg district live on Nooitgedacht 908 under Wihelm Letlapeng who became their head after Nataniel Letlapeng's death in 1948, and
On Roodekraalspruit 592 where they are mixed with baFokeng on Native privately-owned land, under Piet Mosito.

882 Isolated families live scattered on European farms in the Hamanskraal district.

BAPHALANE

7 Skeleton genealogy of chiefs:



8 History and genealogies of chiefs:

884 The baPhalane broke off from the baKwena living in Bechuanaland Protectorate after Chief Malope's reign. They are of the same stock as the baKwena ba Mogopa and the baKwena ba Modimosana. The first chief remembered by them was Pukwe, who probably lived during the first half of the 18th century. He had two sons, Motshodi and LETLAPE.

885 After Pukwe's death a serious conflict arose between these two brothers, and this led to the schism through which the present tribe came into being. The dispute arose over a beast which had only one horn whilst on the other side of its head there grew a horn-shaped tuft of hair. The beast belonged to LETLAPE's son MOKOKE, but the chief and his followers coveted it. A war broke out and the chief's younger brother I LETLAPE fled with his followers and crossed the Odi (Crocodile River). Pursuing them the KWANA chief found the river in flood and was unable to cross it.

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886 LETLAPE was succeeded by his son II MOKOKE. MOKOKE and his people lived by killing rooibok in the month of November (Maboye) and the two brothers abused one another across the river. The Kwena chief and his councillors shouted at them that they had better take the rooibok (phalane) as their totem. They accepted the name and henceforth called themselves baPhalane. This happened at Tlhapelabjale at the junction of the Thokwe (Sand River) and the Odi (Crocodile River) on Wachteenbietjiesdraai 829 and Klipgat 672. In search of a place to settle they passed Botlhapatshwene (Makipe Nek on the farm McKip-zyn-rand 954) and moved on to the east of Thabazimbi. They attacked the people at Modikele (Krantzberg on the north-eastern border of the district) who were called baPule or ba Modikele, and having worsted them incorporated them in the tribe. They also fought other tribes in the neighbourhood called baNku, baNareng, ba Mokopane and baLaka (Ndebele) of which the latter two originally formed one tribe. One of the six chiefs in the Laka country is still known, his name was Ratime. He also fought the baBididi. In a Ms history (No.385), G.P.Sepend erroneously believes the Modikele and the Pule to be two different tribes.

887 At the time of those wars a lustration rite referred to as "washing the baboon" was still performed at a certain place called Botlhapatshwene before the returning warriors were allowed to enter their home village. The body of a slain enemy was cut up and the man who had killed him was washed with medicine prepared from various parts of his trunk, arms, ears and especially his genitals, lest he suffer from constipation. After him the other warriors were also washed down with this medicine.

888 In some of the "wars" it never came to actual fighting. The raiders would merely frighten the occupants of a village into surrender. By these methods the baPhalane had become a strong and numerous tribe when II MOKOKE died in the Laka country near Mmapela, one of the Ndebele tribes.

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889 As MOKOKE's son MAFODI, born towards the end of the 18th century, was not yet of age when his father died, his uncle III MOLOBI, assumed the regency. MAFODI was taken to the baMokopane (unknown who they were). The commander of the army, Kobete, supported MOLOBI against the heir. MAFODI grew up among the baMokopane. At that time game was still abundant. The baPhalane collected and prepared the hoofs and certain bones of game, especially of giraffe, and took them to the baPedi. Malekutu, a son of the Pedi chief Thulare, invited other tribes to attack MOLOBI and installed IV MAFODI as chief of the baPhalane. Kobeti fled to Mmaleoko where the people of Laka originally lived.

890 IV MAFODI was still a "young man" when he became chief. He moved from Mmapela to the Thokwe (Sand River) where he stayed to the end of his life. The Thokwe being an eastern tributary of the Odi (Crocodile River), this would mean that the baPhalane lived on the eastern banks of the Odi, but they claimed to have lived on the western banks of the Odi on Buffelshoek 151 or Haakdoorn drift 165. MAFODI was a man in his thirties when Mzilikazi establish his camp at Mosega. The Matebele killed a few baPhalane, but made no lasting impression otherwise.

891 Between about 1830 and 1840 there was a war with the ba Mmapela (Ndebele) and many people were killed. Soon afterwards, when the first Boars had already settled in that part of the country, there followed another war with the baKgatla ba ga Kgafela. A man by the name of Ralekgalabole, a moPedi, raided Kgatla cattle and on his way home passed the Phalane county. The baKgatla thought he was at Phalane and attacked the tribe. In these fights the Phalane regiments Mangana, Magasa, Mantshe took part. The remainder of the tribe fled to a hill, called Modise wa Mogopa, which lies north-north-west of the present Ramakok's Location.

892 MAFODI was still alive when the German traveller Carl Mauch passed through the country in 1865. In the account of his travels ("Carl Mauch's Reisen in Inneren Von Sud-Afrika, 1865-1872" in Permanns

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Mitteilungen Ergänzungsheft no. 37, Gotha, 1874) he gives a description of his visit to Ramokok's village and of the chief himself:

Translated from German

893 "We soon reached the foot of a mountain range 5 to 600 feet high, where the Bechuan chief Ramakoko lived with his people. Here some 'grain' (sorghum) and maize were to be exchanged for moss rings and some people were to be hired to help with the hunt. Ramakoko was summoned and he appeared without much hesitation, accompanied by a crowd of curious onlookers who, however, soon fled after finding out what was involved. The exchange was easy, and several women and girls brought small baskets full of the goods they had asked for. Even if they complained about the low payment offered, they went away with it and giggled as if they had actually outwitted the white man. Hiring people was more difficult. Ramakoko was extremely inventive in the most absurd excuses, and even made it clear that he was very reluctant to comply with our request; but this did not help him in the face of the experienced hunter-farmers who knew the land and people, and he had to be content to order some of them to do their work.

894 "Here, for the first time, I had the opportunity of seeing and hearing a somewhat more powerful chief, and I confess that his appearance and manner dampened my philanthropic feelings towards the poor, troubled blacks. His appearance alone was sufficiently repulsive to nip any stirrings of friendship in the bud. As he sat there, his gaunt arms with their bony fingers hanging down like an ape over his scratched and greasy legs, covered with a torn, partially burned blanket full of dirt and vermin, a felt hat on his head that was full of holes or otherwise damaged in many places, which completely shaded him and thereby almost concealed his already ugly face with its red, inflamed, festering eyes, misshapen, broad-winged nose and almost toothless mouth from the observer, his hoarse forehead, everything together formed a picture of disgust that one would gladly turn away from if one did not need it, because without these natives, a settlement of white people would hardly be conceivable.

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895 This time I felt no particular desire to look around the interior of the large village, to take a walk through the labyrinthine paths between the fenced huts, to venture a promenade through all kinds of dirt and rubbish.”

896 MAFODI was succeeded by his son V MOATSHE RAMOKOKA who was already married at that time. MOATSHE moved to Phalane, the present land of the tribe. The regiments Matladi and Maditshe took part in the Sekukuni war in 1879. MOATSHE had the following wives and issue:

1. Mmakgase, a member of the tribe of the Molwana clan
 - a. Rammopo m
 - b. Nakedi f
 - c. Mpediane m

2. Mmamathodi, member of the Kgatla ba Mmakau tribe
 - a. Mmankgathi f
 - b. Malefyane f
 - c. Subjane m

3. Mmamokoke, great wife, a member of the chief's family of the tribe
 - a. MOKOKE m
 - b. Maiphepi f
 - c. Mpeo f
 - d. Nkgoni f
 - e. Mafodi m was headman at Schilpadnest

4. Mmamolobi, a member of the tribe of the Kobuwa clan
 - a. Mmantwa f
 - b. Dikeledi f
 - c. Mmotse m
 - d. Rrantsho m

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5. Mmaradifele, a member of the Masisi clan of the tribe

- | | |
|--------------|---|
| a. Motato | f |
| b. Letlape | m |
| c. Ntshiwang | f |

6. Mmamokalake, younger sister of 4

- | | |
|---------------|---|
| a. Ketlhoilwe | f |
| b. Sekedi | f |
| c. Mokalake | m |

7. Mmasebeso, a member of an unknown tribe, Holotsana clan

- | | |
|----------------|---|
| a. Mokae | f |
| b. Mamparafara | m |
| c. Kau | m |

8. Thabalaka, a member of the Letlape clan of the tribe

- | | |
|--------------|---|
| a. Mmabogosi | f |
| b. Kobete | m |
| c. Sebegi | m |
| d. Segeti | f |
| e. Molebatsi | m |
| f. Mabedika | m |

9. Mapilane, daughter of a Kgatla chief

- | | |
|---------------|---|
| a. Pilane | m |
| b. Molobane | f |
| c. Ramagatisa | m |
| d. Mmantsotso | f |
| e. Mosidi | f |
| f. Matlakala | f |

V MOATSHE was an old man when he died in 1897.

897 VI MOKOKE, who was probably born between about 1835 and 1840, became a headman under his father and in tribal tradition ranks as a chief. He left with part of the tribe for Kroonendal 177 where he and his retainers settled to the north of the present European village Kroondal. Later he became ill and returned to Phalane where he died some time between 1889 and 1891, and some years before his father. About 1870-1875 many baPhalane left their chief because he had treated

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them badly. Some of them (baPhalane ba SeSobe) settled at Vleeschfontein, Marico district. Around 1900 their headman was Stephen Moatshe.

898 MOKOKE had the following wives and issue:

1. Mma-Johannes, great wife, a member of the Moataba clan of the tribe,

- | | |
|-------------|---|
| a. JOHANNES | m |
| b. Maria | f |
| c. Podile | m |
| d. Nthopeng | f |
| e. Sebolao | m |
| f. Sara | f |
| g. Moepeng | f |
| h. Dorothea | f |

2. Seeletso, a member of the chief's family of the baFokeng

- | | |
|----------------------|---|
| a. ROKOTO BETHEUL | m |
| b. MOKGATLE SALATIEL | m |

3. Bogadi, a member of the Mogadi ba tribe, Mathibestad

- | | |
|--------------------|---|
| a. Mokae | f |
| b. RAMAKOKA EGMONT | m |

4. Mmamoatshe, a member of the Modisane clan of the tribe

- | | |
|---------------|---|
| a. Modilati | f |
| b. Mmantsho | f |
| c. Mmamonyaka | f |
| d. Mabifi | f |

5. Dorothea, a member of the Mothokwa clan of the tribe

- | | |
|-------------|-----------------|
| a. Karolina | f |
| b. ????? | m died in youth |

899 VII JOHANNES MAPONYANE, was born between 1860 and 1870 succeeded his grandfather MOATSHE in 1897, but can have ruled only for a short time. He was married to Masekere, a member of the Matsaba clan of the tribe, according to Christian rites. He had no sons but only

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three daughters:

- a. Moepeng
- b. Ditlhwaneng
- c. Mafyiapere

900 JOAHANNES was succeeded by his brother VIII BETHUEL RAKOTO who was married according to Christian rites to Mmamaponyane, a daughter of the royal family of the tribe. They had the following issue:

- | | |
|----------------------|-----------------|
| a. Letlape | m |
| b. ??? | m died in youth |
| c. BETHUEL GAOTINGWE | m |
| d. Mmalerotho | f |
| e. Mafodi | m still alive |

BETHUEL died in 1906.

901 IX SALATIEL MOKGATLE succeeded, as regent for the present chief. He was born in 1878 and had the following wives and issue:

1. Seganele, daughter of a baFokeng chief

- | | |
|----------------------|---|
| a. Mokohe | m |
| b. Mafodi Rrammalana | m |
| c. Dikeledi | m |

2. Mmakgapa, a member of the tribe of the Legobje clan, married after the death of the 1st wife

- | | |
|----------------|---|
| a. Mmapoo | f |
| b. Mmamosudisi | f |

SALATIEL died in 1922.

902 X EGMONT RAMOKOK, (the younger brother to JOHANNES, BETHUEL and SALATIEL) who was born 1882, then became acting chief from 1922-27. He married Damaria Makaau, a member of the Moatshe clan of the tribe, and had the following issue:

- | | |
|----------------|---|
| a. Mmasogo | f |
| b. Mmadikomang | f |
| c. Ramphelane | m |

He died in 1946.

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903 XI BETHUEL GAOTINGWE, the present chief, when he assumed the chieftainship became of age in 1927. For particulars about him see paragraph 870. He is not yet married. In 1934 he had some trouble and in his absence, Hoffen Ramalane Ramokoka acted for him.

9 Regiments:

904

Regiment	Leader	Initiated
Mathamaga I	?	at Mathebeleng when Mokoke was chief
Moreleba I	Moatshe	at Mathebeleng when Mokoke was chief
Madingwana I	?	at Mathebeleng when Mokoke was chief
Matlhwana I	?	at Mathebeleng
Mangana I	?	at Mathebeleng about 1828 when Mafodi was chief
Magasa I	Mokoke II	at Phalane when Moatshe was chief
Mantsho I	Letlape	at Phalane
Matlakana (women's regiment)	Nkgoni	at Phalane
Matladi I	Mafodi	at Phalane
Maditshe	Wessel Letshalo Motlhamme	at Phalane
Matlakana	Kau	1879-80
Matshetshela	Johannes Maponyane	about 1894-1896
Manaledi	Bothane	about 1894-1896

905 It is said that under the influence of Christianity the holding of initiation lodges has fallen into desuetude at an early date. The following regiments are merely Church "Confirmation Regiments" whose leaders were sometimes names much later.

Marutla	Egmont Ramakok	
Mabusa	Facius Tshubisi	before 1898
Mathamaga II	Mpaku (informant)	
Mareleba II	Rabotilo	
Madingwana II	Sello	

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Matlhwana II	Ramopo
Mangana II	Ramathukge
Magasa II	Ramalana
Mantsho II	Gaotingwe Bethuel
Matladi II	Bosetlha
Mapetlwane	Ramakhutle
Matshela	Mafodi
Magama	Letlapa
Mantwa	Ramponyeng

10 Political organization:

906 The tribe is made up of the following clans listed in the order of their rank:

<u>Clan (kgoro)</u>	<u>Head of the clan (kgosana)</u>	<u>Totem</u>
1. wa Mosate	chief	kwena (crocodile)
2. Mokoka	Raditladi	kwena
(Some are on Tweelaagte, some on Schilpadnest)		
3. Botsi	Sesenyé Paul	kwena
4. Moatshe	Mmamothobi Petrus	kwena
5. Masisi	Rabutana Michael	phiri (hyena)
6. Mfulwane	Mpherethane Lazarus	kwena
7. Mpodi	Ramotsho Nason	tlou (elephant)

907 The chieftainship is hereditary. The deputy of the chief and next in rank to him is Nketsing Sadrak Ramokoka. The custom of holding a secret or private chief's council (khuduthamaga) is still observed. It is composed of the chief's close relatives and some headmen. The council still appoints a personal servant (ntona) for the chief. This man in former times had to be of the same regiment as the chief and, if possible, a son of the old ntona. The council administering law and public affairs is composed of the above mentioned headmen (dikgosana). After public affairs have been discussed by the council, all of the tribesmen may be summoned for a tribal meeting (pitso) to give their opinion as well. There is no tribal secretary.

BAPHALANE

21 Sources:

926 The above material was obtained at the chief's place in October 1949 from the chief, some of the councillors, old relatives and some old men. The following literature has been used:

Van Warmelo, N.J. "A preliminary Survey of the Bantu tribes of S.A." Dept. of Native Affairs, Ethn. Publ. Vol. V Pretoria 1935.

Transvaal Native Affairs Dept. "Short History of the Native Tribes of the Transvaal" Pretoria 1905

Sepeng, C.P. "History of the Bakwena ba Mogopa and the baPhalane" Manuscript No. 385 N.A.D. Ethnological Section.

BAKWENA BAPHALANE BA SESOBE

1. District:

927 Pilansberg, Transvaal. (Before 1951 Marico district).

2. Name of tribe:

928 baKwena baPhalane (ba Sesobe), totem: kwana (crocodile). This tribe is No. 33-26 in "A Preliminary Survey of the Bantu tribes of South Africa " by N.J. Van Warmelo.

3. Chief:

929 DANIEL LESEGO MOKOKA, born 1903, regiment: Madima. The chief is independent but not recognized by the Government. He was elected by the local mission at Vleeschfontein and the tribe in 1945. Residence before December 1950 in Sesobe, Vleeschfontein (Marico district) now on the Trust farm Ongegund 270 (Pilansberg district). The chief is a member of the Roman Catholic Church. He understand a little Afrikaans.

4. Language:

930 Kwena dialect of Tswana.

5. Land and strength of population:

931 The tribe owns no land. Towards the end of 1950 they lived at Sesobe or Vleeschfontein on the Kalkfontein 115, which belongs to the Catholic Mission, from whom the tribe hired the land. Since December 1950, the tribe settled on the Trust farm Ongegund 270, where plots of arable land have been demarcated. Ongegund 270 lies on the western border of the district Pilansberg and in about 29 miles west of Mabieskraal and 60 miles from the Native Affairs office at Pilansberg.

BAKWENA BAPHALANE BA SESOBE

932 The scenery is a typical bushveld landscape with thronscrub, thorn-trees and good grass. The junction of the Groot Marico and the Groot Brak (Letlhakeng) Rivers is on the farm.

933 The altitude is between 3,000 and 3,500 ft. On Avondale 37 (rain station No. 1291) 5 miles further west, the average annual rainfall measured over a long period before 1935 was 18.72 in. on 42 days. Ten miles towards the south-west on Olifantsvlei 171 (rain station No. 1286) an average of 20.99 in. on 44 days were measured over a long period.

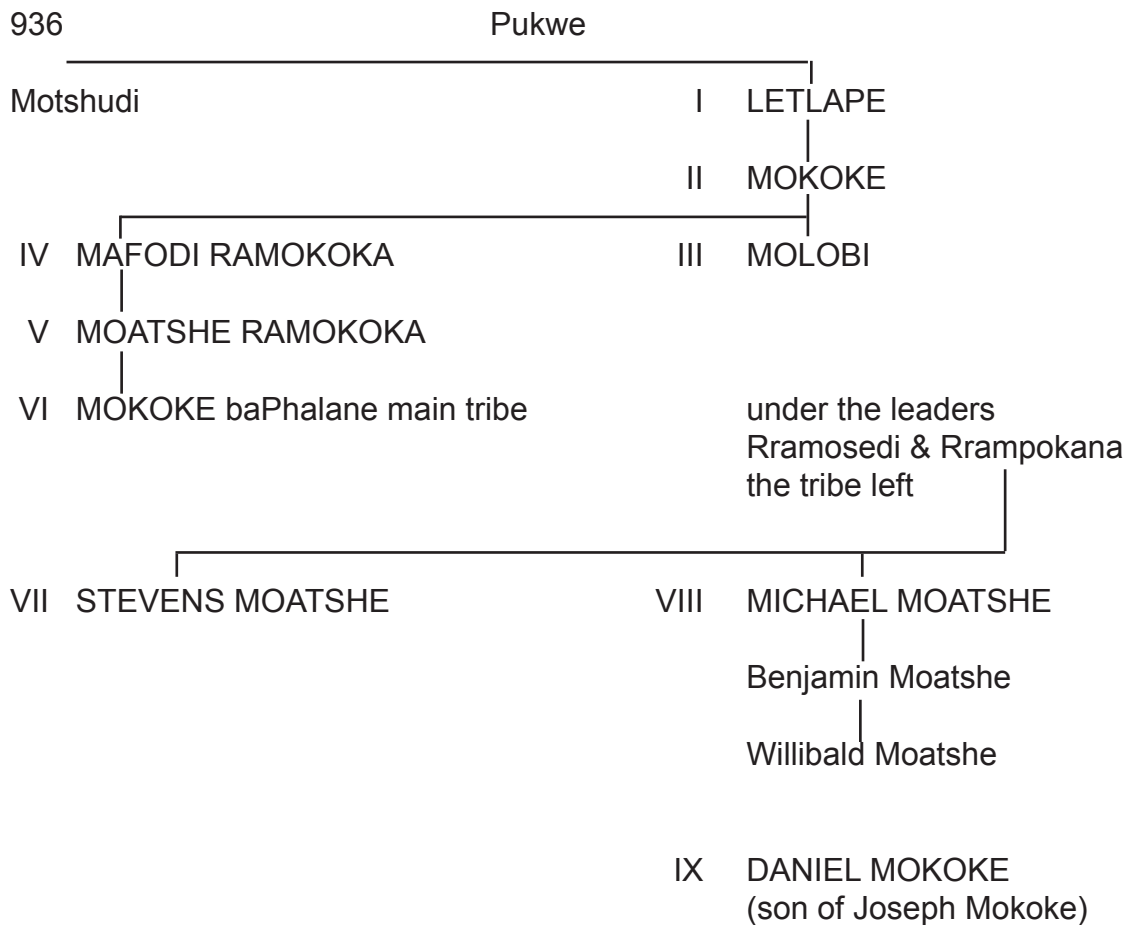
934 According to the census of 1946, (sub-enumerator's area No. 852, Marico district) there were 653 persons (296 males, 357 females) living on Mission ground. The Catholic Mission estimated there were about 170 families averaging 6 persons per family. In 1950, 177 taxpayers were registered for this tribe. The total number of the tribal population therefore would seem to lie at 750-1.000 persons. No figures are available after they settled on Ongegund 270.

6 Migrations and affinities of the chiefs:

935 The tribe is a recent offshoot from the baPhalane in Ramakok's Location, Pilansberg district. A few years after 1870 they moved from Phalane to Tshwene-Tshwene in the north of Marico district where they must have lived for several years because three regiments were circumcised there. In 1884 they were allowed to settle as tenants on the farm Kalkfontein 115 which belonged to the Catholic Mission at Vleeschfontein. Another part of the tribe, the Mokoka clan, joined the tribe later. Towards the end of the year 1950 the tribe was moved to the Trust farm Ongegund 270 in the Pilansberg district.

BAKWENA BAPHALANE BA SESOBE

7 Skeleton genealogy of chiefs:



8 History and genealogies of the chiefs:

937 The old history of the tribe is the same as that of the baPhalane (see paragraphs 884-898).

938 A quarrel started in the Phalane tribe between the chief IV MAFODI RAMOKOKA and the head of the Moatshe clan. This was at the time when the immigrant Boars were intending to dispossess RAMOKOKA. After the Mantsho regiment had been circumcised in about 1870, a large section of the tribe wanted Moatshe to become chief. They said that RAMOKOKA had few followers, and

BAKWENA BAPHALANE BA SESOBE

two of the clans made this a reason for thier leaving the tribe some time after 1870.

939 One of these was the Moatshe clan, led by Rramotsedi Podile (son of MmaJohannes). They settled for several years at Tshwene-Tshwene. But there was not much unoccupied land because some baKgatlā (baMmanaana?) were already living there. So they left Tshewente-Tshwene again and in 1884 settled as tenants on the farm Vleeschfontein.

940 The other clan, called the Mokohe clan, is of higher rank than the Moatshe clan. They were led by Rrampokana and went as far as Gaberones, where they stayed for some time. Some years later they came to Vleeschfontein and joined the Moatshe clan. Although they were of higher rank, their leader recognised the chieftainship of the head of the Moatshe clan. Rrampokana died before 1883.

941 The first chief at Sesobe on Vleeschfontein was VII STEVENS MOATSHE, after the tribe arrived at Sesobe in 1884, and before the other clan joined it. In 1903 the Assistant Native Commissioner of Marico district appointed STEVENS MOATSHE as headman for administrative puposes. STEVEN's father, Rramotsedi (?), had the following wives and issue:

- 1 Motshwanetse, a member of the tribe
 - a STEVENS MOATSHE m
 - b MICHAEL MOATSHE m
 - c Lorenz m
 - d Maletupu f
 - e Modie f married by a member of the tribe, alive
 - f David Rratsuba m living
- 2 Mmeki who came from the Bechuanaland Protectorate
 - a Joseph Motsegwe m left the tribe
 - b Victoria Letsae f married by a member of the tribe
 - c Clementina Semamatsana f left the tribe
 - d Lucas m left the tribe
 - e Thomas m

942 VII STEVEN MOATSHE was born about 1850 or earlier, his regiment was Matladi. He was a member of the

BAKWENA BAPHALANE BA SESOBE

Cathloic Mission Church and married Anna Pilaeng according to Christian rites. She was a daughter of the Phalane royal family and was recognised as great wife by the tribe. She had the following children:

a Senkgobeng	f married by a member of the tribe
b Magarethe Mokolwane	f married by a member of the tribe
c Frans	m died in youth
d -	died before named
e -	died before named
f Sarafina Makgosi	f married by a member of the tribe
g Gregore Pitso	m alive, head of the Moatshe clan
h Denies Ntsesa	m alive
i Albert	m died
j Antonia	f died in youth

It is not known when STEVEN died.

943 STEVEN was succeeded by his younger brother VIII MICHAEL MOATSHE, who was born about 1852-1854 and whose regiment was Makoba. The informants say that he was a chief and not acting for his brother's son Gregore Pitso who is still alive. The reason for this, they explained, was that the chiefs were nominated by the Catholic Mission.

944 MICHAEL married Dorothea by Native custom. She was a member of the tribe and had the following children:

a Benjamin Tsebe Moatshe	m
b Birijida Mamokoe	f married by a member of the tribe
c Tekla Poo	f married by a member of the tribe
d Remi Molefe	m live
e Leopold Pule	m informant
f Angelina Matlodi	m married at Johannesburg
g Josephine Segawele	f Catholic sister
h Athanasius Rramante	m alive

VIII MICHAEL MOATSHE died 2nd June 1945.

945 The eldest son Benjain died in 1931. He was married to Marietta Moatshe and had the following issue:

BAKWENA BAPHALANE BA SESOBE

- | | |
|-------------------------------|--------------------|
| a Willibald Rramoseki Moatshe | m born 1917, alive |
| b Sulpise Moatshe | m |
| c Eugenie | f |
| d Joseph Moatshe | m |

946 MICHAEL was not succeeded by Gregore nor was his grandson Willibald Moatshe proposed as his heir. The Mission, according to the informants, nominated IX DANIEL MOKOKE who was not a member of the chief's clan, and the tribe approved. Now at Ongegund there is only the Mokoke clan of which he is the natural head.

947 DANIELF descended as follows: The old leader of the Mokoke clan was Rramosedi, who had the younger brothers Joseph and Johannes. Joseph married Magdalena Masedudu according to Christian rites and had the following issue:

- | | |
|-------------|--|
| a Anton | m died |
| b Clement | m alive |
| c Victoria | f died in youth |
| d Patricia | f married Dimpani, a member of the tribe |
| e DANIEL | m present head of the tribe |
| f Jokiem | m died |
| g Elizabeth | f unmarried |

948 Particulars about the present head of the tribe see paragraph 929. DANIEL married Ambrosia who is a member of the tribe. They have the following issue:

- | | |
|------------------------|---------------------------------|
| a Lobisa | f married a member of the tribe |
| b Sarafina Mamatsoma | f married a member of the tribe |
| c Christina Malapile | f |
| d Efos | m died in youth |
| e Antonio Mmmpiniki | m born 1936 |
| f Bruno Bolele | f |
| g Clement Letuba | m born 1940 |
| h Wilfred Nkoke Maetsu | m born 1943 |
| i Baska | m died in youth |

949 After the death of MICHAEL MOATSHE, between about 1945 and 1949, a group in the tribe, influenced by Europeans in Johannesburg, maintained that their having paid rent for many years meant that they had paid for

BAKWENA BAPHALANE BA SESOBE

the land they lived on. So they stopped paying rent and claimed to own the land. This led to a court action and they were given notice to quit. The Mission allowed most of the members of the tribe to stay until their crops had been harvested. In December 1950 the tribe left Vleeschfontein and settled on Ongegund 270 in the Pilansberg district. Only members of the Mokoke clan and of one other family settled at Ongegund. The members of the Moatshe clan parted. Gregore and his followers went back to the parent tribe at Schilpadnest 233 (Thabazimbi sub-district), and others, with them Willibald, went to the baHurutshe at Supingstat (Marico district with the intension of Joining the baKwena at Molepolole (Bechuanaland Protectorate).

9 Regiments:

950

Regiments	Leaders	Initiated
Mathamaga I	?	at Mathebeleng
Moreleba I	Moatshe	at Mathebeleng
Madingwana I	?	at Mathebeleng
Matlhwana I	?	at Mathebeleng
Mangana I	?	at Mathebeleng
Magasa I	Mokoke II	at Phalane
Mantsho I	Lethlape	at Phalane

at this time the tribe branched off at Phalane.

Makoba	Kutwane Solomon Mokoke	at Tshwene-Tshwene about 1870 or earlier
Majanko	Rrakuku	at Tshwene-Tshwene
Mantwane	Albert Rratsele	at Tshwene-Tshwene after 1879 when first locusts came
Makuka	Marius Rramoisiti	1897-1898

951 Makuka was the last regiment according to Native custom. Following the example of the baKgatla at Mochudi and Sauispoort, regiments were established, after 1910, in the form of the school leaving groups, called confirmation regiments, and bearing the same names as the kgatla regiments.

BAKWEN A BAPHALANE BA SESOBE

Matsetsele	Rramopipi	initiated at Mochudi 1910-1911
Mafatswane	?	1916 (at Mochudi 1914-1915)
Madima	?	1921 (at Mochudi 1922)
Matsama	?	1928 (at Mochudi 1928)
Magata	?	1939 (at Mochudi 1938)
Mafiri	?	1948 (at Mochudi 1947)

10 Political organisations:

952 The tribe is composed of 2 clans. The first is the chief's clan, but the second is of higher rank than the first. The clans (kgoro) consist of makgotla, the smallest political units:

Dikgoro & Makgotla	Kgosana (head)	Totem
I Bakgosing, Moatshe	Gregoro	kwena (crocodile)
1 Makinita		nkwe (leopard)
2 Matlatsi		nkwe
3 Kari		kwena
II Mokohe	Leo	kwena
1 Mfuluana		kwena
2 Malatsi		kwena
3 Mfatlha		phuthi (duiker)
4 Phelelo		tlou
5 Dimphane		phuthi
6 Batho bakae (Tlokwa of Gaborane) joined the clan 1885 or later		thakadu (antbear)
7 Mokalane		tau (Lion)

953 The old political system is known and still favored by the tribe but it had been changed by local circumstances. Since 1945 the chieftainship has not been hereditary although the tribe is in favour of it. The informants say that a verdict of the chief's court would be taken to the owner of Vleeschfontien the Catholic Mission, by complaints who are not satisfied. There is nothing definite yet about the juridical arrangements on Ongegund 270. The mission had

BAKWENA BAPHALANE BA SESOBE

a great say in the choice of the chief. As a result there is no real chief's council, neither khudu thamaga nor lekgotla. People do no plough the chief's fields and do no collective work, such as maintaining the wells for the stock. The Marico district the arable lands were allotted by the mission. On the Trust farm Ongegund 270, plots were allotted by the native Commissioner, Pilaneberg.

11 Social:

954 The procedure of betrothal (go batla) and marriage is the same as in the parent tribe. The bride price, a few head of cattle, has to be delivered two days before the marriage takes place.

12 Beliefs

955 The informants say that there is little belief in witchcraft. no further inquiries were made.

13 Churches and schools

956 Tribal life was closely connected with the catholic Mission station on whose ground the tribe lived until 1950. The Jesuit Fathers established the mission station on Vleeschfontein in 1884 in order to have a halfway house to their stations in Rhodesia. When the Rhodesian mission stations became independent, the only outpost that was left, was Vleeschfontein 124, Marico district. the majority of the tribe is Christian. At Ongegund are 450 converts.

957 At Vleeschfontein there was one government aided mission school with a staff of 4-5 teachers and classes up to standard VI. The school is known for its good results. The school was transferred to Ongegund in 1951, and has 5 teachers there.

BATLOKWA BA GA SEDUMEDI

1 Districts:

967 Pilansberg, Transvaal.

2 Name of tribes:

968 batlokwa ba ga Sedumedi. Totem: Thakdu (antbear). They are eastern Tswana. This tribe is No.33-48 in “ A preliminary Survey of the bantu tribes of S.A.” by N.J. van Warmelo.

3 Chief:

969 HUNT JOSEPH MONTLAFI KALAFI SEDUMEDI, born 28th December, 1906. Regiment: not yet named. He assumed duty as chief on 1st March, 1948 with civil and criminal jurisdiction. Residence: Letlhakeng on Elandsdoorns 547. The chief is a member of the Anglican Church. He is educated, studied at Gracedieu college, Pietersburg, at Amanzimtoti Institute 1923 to 1928, and was employed with the Native Recruiting Corporation at Rustenburg and Zwartkops from 1933 to 1947.

4 Language:

970 Eastern Tswana

5 Land and strength of population:

971 The tribe owns the farm Elandsdoorns 547, 3568 morgen in extent. About 40 families own privately the eastern portion of Brakkuil 893, 1909 morgen in extent. A few members of the tribe live on the farm Voordenker 633, of which they own the portions 1 of B and “remaining extent” of the farm, measuring 1101 morgen

972 Elandsdoorns adjoins Mabeskraal to the north-west. It lies about 55 miles from Rustenburg in a north-westerly direction. the Tswana name for the

BATLOKWA BA GA SEDUMEDI

tribal village is Letlhakeng, so called after a small stream, Letlhaka. The farm and its surroundings are very hilly. The names of the hills along the southern border are from west to east: Madikhudu, Mothudi, and Tlhoi; in the central part: Tlhaole and Motibatibe, and in the north: Dikhutswane and Saila. In the hills some rooibos are still to be found. The farm is fairly densely covered with thorn scrub and part of it is much eroded.

973 The altitude is a little below 4000 ft., the hills rising above 4000 ft. Prior to 1935 the annual rainfall recorded at Uitlanderskraal (Station No. 1330) , The adjoining farm to the north-east, was 20.98 inches on 50 days.

974 The baTlokwa ba ga Sedumedi are one of the medium sized tribes in the district and are estimated to number about 1850 to 2000 persons. The census of 1946 gave 699 souls (321 males, 265 females) on Elandsdoorns. About 540 persons 275 males, 265 females) were living partly on Native privately-owned land (Brakkuil and Voordenker) and on Trust farms. Up to 1950, this population increased to about 1500 persons. About 350-500 members of the tribe are working outside the district. The density of the population on Elandsdoorns is 83 person per square mile, is the Native privately-owned land is included, 69 persons. in 1950, 362 taxpayers were registered, as belonging to the tribe.

6 Migrations and affinities of the tribe:

975 After breaking off from the baHurutshe, in the beginning of the 17th century, the tribe settled at Mudungwane (Rietfontein 927) in the Moreteletse Mountains (Matlapynsberg). Later they lived at Mabodi massweu (White Mountains) and at Tlokwe (Mooi River in Potchefstroom district). In the first half of the 18th century they lived at Dite (Nare-Nageng), and at mankwe (Zwaarverdiend 502, adjoining Selon's Location to the east). In the last third of the 18th century they moved to Itlholanoga a place nearby. Roughly

BATLOKWA BA GA SEDUMEDI

between 1770-1820 the tribe again lived at Mankwe and then at Maruping at Pilwe Hill (Zwartkoppies 126). During the second decade of the 19th century, they were settled at Marothodi (Bultfontein 712). In about 1828, they returned to Marothodi and then settled at Letlhakeng (Elandsdoorme 547). During the time of the Matebele invasion (1828-30) the tribe moved to Bultfontein 927. About 1840 it went to the Kwena country of Setšhele and lived at Dithojwane (8 miles from Molepolole), later moving to Tahwene-Tahwene near Vleeschfontein. Between 1872 and 1878 the tribe went to the "Crocodile Poole" of the Ngotwane River (north-west corner of the Marico district). In the sixties they were living at Letkakeng (Elandadoorna 547), the site of the present location. Then they moved to Rangwana (farm Stellenbos near Snaldier, Pilansberg district), Mthari (Velatruiadraai 132) and Mokgoro (near Rampapanespoort 710, Pilansberg) and in the eighties Returned to Letlhakeng on Elandsdoorna 547.

976 The tribe is independent and maintains few relations with the other Tlokwa tribes. The nature of its original relationship with the Tlokwa tribes in the Quthing and Mt. Fletcher districts and at Witsieshoek is not clear. The various Tlokwa tribes branched off more or less in the following orders:

- 1) baTlokwa at Sehonghong Basutoland of Moase Molefe.
- 2) baTlokwa ba Mokgalong in the O.F.S.
- 3) baTlokwa of Motonosi in the O.F.S.
- 4) baMolefe in Natal, now partly Zulu-ised
- 5) Seven tribes among the North Sotho in the districts Groot Spelonken, Louie Trichardt, Pietersburg and Blaauwberg: Ramokgopa, Siyona, Mnatšhaka, Manthate, Raphatlhelo, Tatsaka, Makgatho and several small groups under other chiefs.
- 6) baTlokwa of Mosenele at Odi Hill in the Kgatla Reserve, Bechuanaland Protectorate.
- 7) Tlokwa clans living among the Makololo in Barotseland.
- 8) baTlokwa of Gaborone in the Bechuanaland Protectorate (of senior lines),
- 9) baTlokwaba ga Sedumedi, (the tribe under discussion here).

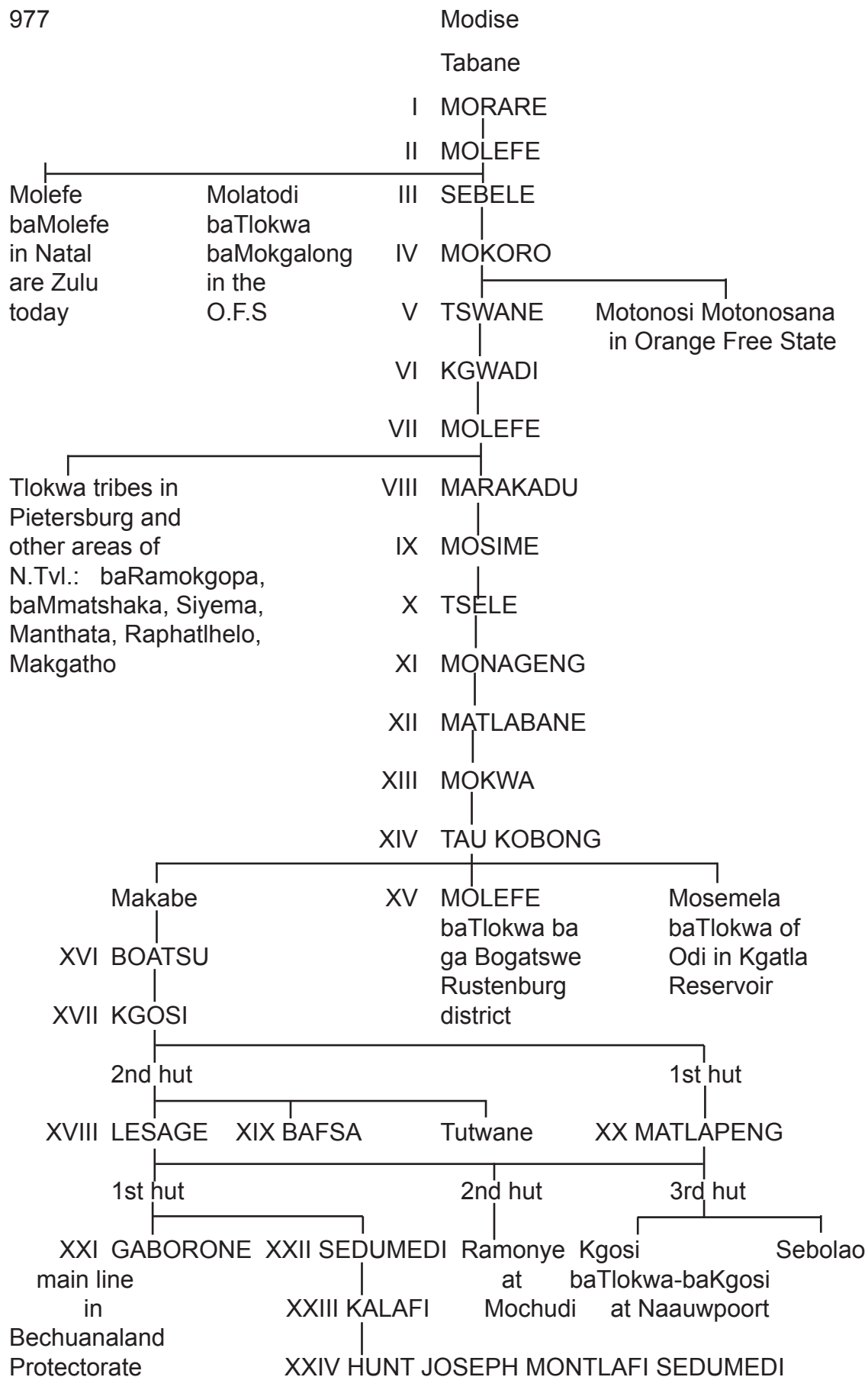
BATLOKWA BA GA SEDUMEDI

- 10) baTlokwa ba Kgosi at Naauspoort
- 11) baTlokwa of Tamonye at Mochudi
- 12) baTlokwa ba ga Bogatswe, Rustenburg district.

BATLOKWA BA GA SEDUMEDI

7 Skeleton genealogy of chiefs:

977



BATLOKWA BA GA SEDUMEDI

8 History and genealogies of chiefs :

978 It is not certain whether the baTlokwa are really of Tswana origin. The following data on their History are taken from a manuscript written by chief K.P. Sedumedi (No. 168 N.A.D., Ethnological section). According to this manuscript the baTlokwa originated from the baHurutshe approximately in the 16th century, in the times of their chief Modisa. Modisa was at the same time the paramount chief of all the Tswana. The Hurutshe left Mašolong (whereabouts unknown) and went towards the west, crossing the Crocodile and the Marico Rivers and going over the Hathata pass till they Arrived at the Ramoriana (Waterval 1411) or Nkgagolwe (Dwarsberg) Mountains. They came to a country where they lived on wild pigs, the meat of which saved them from starvation. Hence Modisa later adopted the wild pig as a tribal totem; this was when they stayed at Ramoriana on the Marico River. Many are said to have broken away during the reign of chief Modisa, including the baTlokwa, whose first chief was MORARE.

979 I MORARE and his followers crossed the Marico River and settled at Mudungwane (Rietfontein 927) at the foot of Moreteletse Mountain (Matlapynsberg). There they found a small tribe of Korana Hottentots (baKgothu) whom they fought and drove from their home. I MORARE had a son II MOLEFE.

980 Under II MOLEFE the baTlokwa left the Moreteletse Mountain and went via Elephants Nek to the MaBodi Masweu (White Mountains). They left Moreteletse because the Korana, who then lived in caves nearby, used to throw and roll stones from the mountain side down into their kraals. MOLEFE stayed only for a short time at the Mabodi Masweu Mountains because There was no soil suited for cultivation; so he and his people moved to Tlokwa (Modi River in Potchefstroom district), where MOLEFE died. According to the manuscript, MOLEFE's son was KGWADI, but apparently some chiefs came in between of whom little is known.

981 During the reign of II MOLEFE's eldest son the present-day ba Molefe broke off. These are now in

BATLOKWA BA GA SEDUMEDI

Natal. He had another son, Molatodi, in whose day there originated the baTlokwa ba Mokgalong now in the Orange Free State. A third son, III SEBELE, became chief of Tlokwa branch under discussion here. His successor was IV MOKORO, who had two sons, V TSWANE and Motonesi. The latter seceded from the tribe and moved to the Orange Free State. He was succeeded by Montwedi--Mokotjo--Sekonyela--Mafatise.

982 V TSWANE who reigned during the first quarter of the 17th century, lived at Tlokwe. A cousin of his, together with a regiment called Mmatshakga, broke away from the tribe and moved to a place 4 miles from Soeknekaar in Transvaal. This section then became known as the baTlokwa of Mmudungwana.

983 The successor to V TSWANE was VI KOWADI, who had sons named VII MOLEFE and Molefane. These two sons were sent to live at the cattle post called Dite, a place in the "buffalo country" (whereabouts unknown). They were said to be Baila-dikgomo (those who abstain from eating cattle). Several times they went home, singing "Let us go to Mmundungwane", but their father stopped them and sent them back to the cattle post. They much resented this and so during the life-time of KGWADI, VII MOLEFE and Molefane quarrelled with the result that Molefane departed with some followers, crossed the Vaal River (Lekwa) and settled at Thaba Nehu.

984 VII MOLEFE died at Dite in Nare-nagong (whereabouts unknown) where his son VIII MARAKADU became chief. During his time they changed their totem nkwe (leopard) to thakadu (antbear). MARAKADU had a son, IX MUSIMA, Whose name means "antbear hole".

985 IX MOSIMA also became chief at Dite, but he moved away and went through Elephants Nek (S. of Rustenburg) to Mankwe (Zwaarverdiend 502, adjoining Selon's Location to the east). On the way his eldest son was born and they called him TSELE (path). X TSELE became chief at Mankwe.

986 TSELE was succeeded by his son XI MONGAGENG, and

BATLOKWA BA GA SEDUMEDI

he in turn by his son XII MATLABANE, who was chief at Mankwe after the middle of the 18th century. During his rule, according to the traditions of the baTlowa ba ga Bogatsu (para.527), the tribe was defeated by the baFokeng. In the third quarter of the 18th century, MATLABANE's son and successor, XIII MOKOWA, also fought against the baFokeng.

987 XIII MOKGWA moved to Itlholanoga. The tribe had lands on the opposite side of the Elands River. In time of flood the women working on these lands could not return home.

988 In the last quarter of the 18th century XIV TAU KOBONG became chief at Mankwe. He moved the tribe a little further north to Maruping at Pilwe Hill (Zwartkoppies 116). TAU KOBONG sent his men against the baTlhako of Leema, and defeated them near Pilwe Mountain. TAU KOBONG had the following sons: Makabe in the great house, MOLEFE in the second house, and Thekiso and Mokgatle by junior wives. In the beginning of the 19th century two of these sons quarrelled and the tribe broke up into a number of sections via that of

- 1) Makabe, now comprising the baTlokwa
 - a) at Gaberones,
 - b) of Sedumedi,
 - c) of Matlapeng at Naauspoort,
 - d) of Ramonnye at Mochudi in the Kgatla Reserve, P.B.,
- 2) into the branch of XV MOLEFE, i.e. the baTlokwa ba ga Bogatswe in Rustenburg district
- 3) the baTlokwa of Mosenela of Odi a hill in the Kgatla Reserve not far from Gaberones.
- 4) Thekiso became the head of the Mafatswa clan and Mokgatle that of the Thete clan (according to V. Ellenberger, Bantu Studies 1939 No. 3).

989 According to this same source, XIV TAU KOBONG reached a very old age. As TAU KOBONG's eldest son Makabe died before he could marry his prospective great Wife Nkae from the Hurutshe tribe, his brother

BATLOKWA BA GA SEDUMEDI

Molefe took her in levirate and raised up seed for him. Makabe's posthumous sons were BOGATSU, Photo and Mosemela.

990 XV MOLEFE, who founded a tribe of his own after the Tlokwa split at Pilwe, noted for XVI BOGATSU until he came of age. Phiri tried to kill MOLEFE but failed and was defeated. MOLEFE left and settled at Koontwane also called Lontwaneng (Grootfontein 301, Rustenburg district) and Phiri stayed behind at Pilwe. The younger brother Mosemela became the first chief of the baTlokwa branch of Odi in the Kgatla reserve near Gaberones B.P. (according to informants at Grootfontein).

991 XVI BOGATSU lived at Marothodi about the end of the 18th century. His wife Teemane had no children; she lived for a time with the baPokeng chief Moseletsana also Sekete. This led to a war between the baPokeng and the baTlokwa and Moseletsana was killed. For another version of Sekete's death of the baMnatau history, paragraph 275.

992 The baKgatla ba ga Kgafela helped the baTlokwa. Another version of this war is given by Schapera in "A short history of the baKgatla ba ga Kgafela of Bechuanaland Protectorate", 1942 which reads: "The cattle of the baPokeng had been destroying the crops of the baTlokwa, who, unable to secure direct redress, appealed to the baKgatla for help. Makgotso asked Moseletsana (i.e. Sekete) to stop troubling the baTlokwa, and to keep his cattle from crossing the boundary (the Eland's River). Moseletsane ignored the message, and, with the aid of the baMatlhako, beKubung, BaPo, and several other small tribes, set out to attack the baTlokwa and the baKgatla. A battle was fought near Pilwe (the home of the baTlokwa), in which the baKgatla first defeated the Moseletsane's allies and then helped the baTlokwa to defeat the baPokeng also. Moseletsane was captured and so were his allied chiefs. The latter were set free. Makgotso wished to release Moseletsane also, but BOGATSWE insisted on having him killed. Makgotso protested that it was not the custom of the baKgatla to kill chiefs

BATLOKWA BA GA SEDUMEDI

captured in war. The baTlokwa replied that Moseletsane had given them too much trouble to be allowed to live any longer. They appeased Makgotso by giving him BOGATSWE's daughter Nkae as wife, and all the cattle looted from the baFokeng; they then killed Moseletsane in the shade of a very tall tree, which is said to be still standing at Seloane's kraal (Rustenburg district).

993 BOGATSU then married Ma-Dipeega, and later on Nti, whom he intended to make his great wife, against the opinion of the tribe. His sons were: KOOSI, Matotwe (Rakola), Mfolowe, Nywe and Segokgo. Mfolowe and Nywe became the heads of the Monneng clan and Segokgo, the son of Ma-Dipeega, became the head of the Dipeega clan (V. Ellenberger Ba.St. 1939 No.3). BOGATSU died at Pilwe.

994 About 1820 BOGATSU was succeeded by XVII KGOSI who ruled for a few years only. KGOSI moved to Marotodi (Bultfontein 712). He is said to have been fond of dogs and women but to have disliked men. He had four sons: MATLAPENG of the first house, Lešage of the second house, Baše and Tutwane. During the rule of KGOSI a war was fought between Sebego, a son of Makaba, the chief of the Ngwaketse, and Motswasele of the baKwena of Legwale. Sebego asked the baTlokwa of KGOSI for help on the grounds that their relations had always been very friendly, and KGOSI supported him with his warriors. However, Motswasele defeated the Ngwaketse and the baTlokwa. He captured chief KGOSI and killed him on the hills called today Bošwela-Kgosi (place where the chief died). It is said that his own people shouted "Kill him, he is not governing us well" and "He is a chief of dogs and women". According to V. Ellenberger (Bantu Studies 1939 No.3), who gives further particulars about the chiefs and their praise songs, this happened in 1823. According to D.F. Ellenberger (History of the Basuto, p.308) it appears that KGOSI XVII was killed in about 1826, and the mentioned hill is also called Tswete (near The Manokwe River, nine miles east of Molepolole).

995 XVIII LEŠAGE became regent for his younger

BATLOKWA BA GA SEDUMEDI

brother MATLAPENG. He was a very cruel ruler. LESAGE joined Sebetwane and travelled north with him with a number of followers. The attacks launched by Sebetwane and his allies, chiefs Ramabusetsa and Lekapetsa, on several tribes in the Rustenburg district seem to be identical with the "baTlhakwane war", (a name used by the Rustenburg baKwena), because Ramabusetsa is known as the leader of the baTlhakwane. After they had fought the baMangwato in the northern part of Bechuanaland Protectorate, Base, a son of XVII KGOSI, secretly went off together with MATLAPENG and his mother, and returned to the old home at Marotodi (Bultfontein 712). But LESAGE and his followers went on to Lake Ngami and along its southern edge of the lake, where they attacked the baTawana under Moremi. They trekked still further to the north-east and reached the Zambezi River, where LESAGE died in 1851. (For particulars about Sebetwane consult V. Ellenberger, Bantu Studies 1939, No. 3 p.175-177).

996 The old chief Sedumedi relates in his manuscript (No. 168 N.A.D.) on Tlokwa history that LESAGE attacked and defeated the first Matebele called, Mathejana. After that he fought a second war against the baKwena ba Modimosana ba Matlhaku ("of the bird which supplied milk") and their chief Madintsi. In the course of this battle, which took place near the Elands River, Madintsi was captured but his life was spared. Then they fought the baKgatla of chief Pilane at Mogotlwe's Nek and the river Magata and took some land from the baKgatla. After that, according to this version, XVIII LESAGE migrated to the north with Sebetwane.

997 XIX BASE then acted as chief until he was killed by Mzilikazi's men in 1835.

998 XX MATLAPENG RAMOSWANA now became chief and remained at the Moreteletse Mountains (Matlapengaberg) at Letlhakeng (Elandsdoorns 547 and Putfontein 559). When the Matebele passed there again, he moved to another part of the mountains (now Rietfontein 927). The Matebele attacks were less violent in this district than in the Rustenburg district. MATLAPENG had

BATLOKWA BA GA SEDUMEDI

9 wives and his most important sons were: in the first house: GABORONE and SEDUMEDI; in the second house: Ramonye and Moilwe; in the third house: Kgosi, Mokwena and Sebolao; in the fourth house: Malebetse (the names of all wives and issue are given by V.Ellenberger in Bantu Studies 1939 No. 3).

999 GABORONE later became chief of the baTlokwa in the Bechuanaland Protectorate. SEDUMEDI became the head of the tribe under discussion here. Ramonye and his people moved to Mochudi where they lived under Tolo and are today under the acting chief Bogatsu. Kgosi, who was born about 1833, became the head of the Tlokwa tribe at Naauwpoort, and Sebolao, who stayed at Tshwene-Tshsene and later at ga Molatedi (Naauwpoort), was acting chief for the son of Kgosi, Mfolwe. For this tribe see the description of the baTlokwa ba Kgosi under Tlhageng Matlapeng.

1000 The first Boers came in the country during MATLAPENG's time and he moved to Moumoomabele on the banks of the Mudungwane River near Matlapengsberg in about 1840. Owing to trouble with the Boers or because of the general unrest in the country caused by the Matebele, MATLAPENG moved to the country of the Kwena chief Setshele, son of Motswasele II, and settled at Dithejwane, 8 miles from Molepolole. He also met Dr. Livingstone when the latter was on his way to the Zambezi (1852-1853?). Between about 1868 and 1870 (Sedumedi Manuscript No. 168) when the baKwena attacked the baMangwato, MATLAPENG left Chief Setshele and settled at Tshwene-Tshwene near Vleeschfontein in the Marico district (according to Ellenberger in 1874). There XX MATLAPENG ruled as chief for 12 years (according to Ellensberger, 5 years) and this was also where he died (between 1866 and 1872) when he supported the baKgatla in their fight against the baKwena of Setshele.

1001 XXI GABORONE, who was born in 1825, succeeded at Tshwene-Tshwene in about 1880. Six years later he moved his abode, went to the Ngotwane River (Crocodile Pools, near the north-western point of Marico district) in the Kwena country in Bechuanaland Protectorate and separated from his younger brother SEDUMEDI.

BATLOKWA BA GA SEDUMEDI

It is reported that SEDUMEDI as a young man was fond of hunting and stayed away for long periods with his regiment, until his absence became habitual and led to this separation. He married his first wife about a year before the Seqiti war took place in Basutoland (i.e. 1859-62). He died at a great age on 13th November, 1931, and Ellenberger (Bantu Studies 1939, p. 188) remarks "that in 1890 his long hair and very fine beard were already streaked with grey" and gives a vivid description of this chief who seems to have been a fine character.

1002 XXII SEDUMEDI settled at Letlhakeng, where the tribe had dwelt long ago, and became the first chief of this tribe. He was born about 1833. His regiment, to which his brother of the 3rd hut Kgosi also belonged, was Matsayakgang. SEDUMEDI had the following wives and issue:

1. Mampheleng, a member of the tribe
 - a. Mpheleng f md a member of the baTlokwa ba ga Bogatsu
 - b. Kentshitswe m
 - c. KALAFI m
 - d. NKUTLWENG EHRENS m living
 - e. Setswano f md a member of the tribe (mother of Leseyane school principal, at Mabeskraal)
 - f. Mporeng Matsebe f md a member of the Tlokwa tribe of Naauwpoort
2. Kupe, a daughter of a Tlhako chief (Mabieskraal)
 - a. Pokwane f md by a member of the tribe
 - b. Keutlwang m
 - c. Bangwe m living
 - d. Setlhomo f md to chief Kgosi of the baTlokwa ba ga Bogatsu
 - e. Keemisang f md by a member of the tribe, living
 - f. Keobeile m living
 - g. Senketeng f md by a member of the baTlhako
3. Mamogau Manthiba, a member of the Kgatla ba ga Kgafela tribe
 - a. Ntshwantsheng f md by a member of the tribe, living

BATLOKWA BA GA SEDUMEDI

- b. Ntshese f md by a member of the tribe, still living
- c. Kgosikwena m living
- d. Rabogobe m living
- e. Ledingwana m living
- f. Sempe f md by a member of the tribe
- g. Tlokweng m living

4. Lekwape came from Bechuanaland

- a. Setu m
- b. Nkamogeng f md by a member of the tribe
- c. Dimpi f md by a member of the tribe
- d. Konkwe m
- e. Motlhoki f md by a member of the tribe
- f. Dita m
- g. Baikabi m

1003 GABORONE and SEDUMEDI were on good terms and in their old age tried to bring the Tlokwa tribes together which had separated in about 1886. However, GABORONE's son Molefe opposed the plan (in 1910) and preferred to let SEDUME's son KALAFI rule independently over his part of the tribe. This was also what KALAFI himself wished to do. XXII SEDUMEDI died on the 12th November 1923.

1004 SEDUMEDI was succeeded by his son XXIII KALAFI POLYCARP SEDUMEDI MATLAPENG, who was born in 1867. He assumed the chieftainship on 22nd January 1924. He had the following wives and issue:

- 1. Mamui Plantina a member of the baTlokwa ba ga Bogatsu
 - a. Kebeng Maria f
 - b. Kebakae Monika f md by a member of the baTlhako
 - c. Kebeile Evelyn f
 - d. HUNT JOSEPH MONTLAFI m
 - e. Itumeleng Mariam f md by a member of the baFokeng
 - f. Keitumetse David m died
 - g. Regina f died in youth

After first wife had died, the 2nd wife was married according to Christian rites. She was

BATLOKWA BA GA SEDUMEDI

2 Eva Mapula a member of the ba Malete.

No issue.

KALAFI lived at Elandsdoorn 547 and died there on 7th August 1947.

1005 XXIV EHRENS NKUTLWENG, the younger brother of KALAFI, was born about 1870 and acted as chief for six months. He is still living.

1006 The present chief is KALAFI's son XXV HUNT JOSEPH MONTLAFI KALAFI SEDUMEDI. For particulars see para. 968. He is married to Evelyn Mainwane, a member of the baHurutshe of Motswedi. Their children are:

a Mamui Plantina	f born 1939 died 1949
b Mapula Cynthia	f born 1941
c Marure Hilda	f born 1943
d Sedumedi Kenneth	m born 1945
e Kalafi Polycarp	m born 1947

9 Regiments:

1007

Regiment	Leader	Initiated
Madima	Kgotleng	1780? at Mankwe during the rule of TAU KOBONG
Mafatsahwana	Makaba (son of TAU KOBONG)	1785? at Pilwe
Mafatle	Molefe (son of TAU KOBONG)	1790? at Pilwe
Matlakana	BOGATSU (son of Makaba by Molefe)	1795? at Pilwe
?	Phiri	1800? at Pilwe
Magata	Kgosi (son of Bogatsu)	1805? at Pilwe
Mafiri	Mabotowe (son of Bogatsu)	1810? at Kolontwane during the reign of Molefe
Matsema	LESAGE (son of Kgosi)	1815? at Marothodi during the reign of BOGATSU
Msoketsa	BASE (son of Kgosi)	1820? during the reign of BOGATSU

BATLOKWA BA GA SEDUMEDI

Regiment	Leader	Initiated
Malomakgomo or Matlapeng		1862? at Letlhakeng
Diphakana	(son of Kgosi)	when Base was regent
?	Tutwane (son of Kgosi)	1830? “
Marema	Molefe	1835? Motlhatseng during the reign of MATLAPENG
Malatsi	?	1840? at Moumoomabele during the reign of Matlapeng
Maganelwa	Gaborone (son of Matlapeng)	1845? at “

(The above mentioned regiments were taken from V. Ellenberger, Bantu Studies 1939, p. 191-193, but some of them were still known to my informants)

Matsayakgang or Masokaphala	Sedumedi	1853-1856 at Dithejwane during the rule of Matlapeng
Magwasa	Sebolao	1860? at Dithejwane, in Bechuanaland
Magwailwa	Moilwe	1865? at Molepolole
Mapotokese	Balebetse	1870? at Molepolole
Mayakathata	Molefe (son of Gaborone)	1875? at Tshwene-Tshwene during the rule of Matlapeng
Malatlhakgomo	Kintshitswe	1882? at Twshwene- Tshwene during the rule of Gaborone
Maratakgomo	Kalafi	1886-1889 “
Matsie	Nkutlweng	about 1890 at Gaborones before they left from there
Maganatsatsi	Bangwe	before Rinderpest (1896)
Mankwe	Rabatleng	1900-1901 at Elandsdoorns
Malatlhelwa	Koebeile	? at Elandsdoorns
Mangonapelo	Kgosikwena	1915 at Elandsdoorns

BATLOKWA BA GA SEDUMEDI

1008 The following are Christian confirmation regiments:

Maganetsa Seth Kgosinkwe after 1930 at Elandsdoorns

(The following regiments have not yet received a name)

Regiment	Leader
?	JOSEPH MONTLAFI
?	Kgosieyang
?	Leso
?	Saame
?	Sedumedi
?	Gaborone

1009 The women's regiments have the same names but their leaders are females. Circumcision has been abandoned under mission influence.

10 Political organization:

1010 Listed in order of rank, the various clans (dikgoro) of the tribe are:

Clan	Head	Totem
1 baKgasing	chief	thakadu (antbear)
2 Monneng (sub-clan to Kgosing)	Michael Kgotlhang	thakadu (antbear)
3 Dipshega	Michael Bogatsu	thakadu (antbear)
4 Mampotlo	Ramatlapeng	thakadu (antbear)
5 Rataukobong	Jacob Sabelo	thakadu (antbear)
6 Kgatleng	Bokgeme	kgabo ya mollo (flame)
7 baPhuthing	Nthute	phuti (duiker)
8 ba taung	Rasiepa	tau (lion)
9 Rankwe	Diphathe	kgabo ya mollo

1011 Complicated matters are first discussed by the family council (khuduthamaga). Legal disputes are settled and land is allotted by the chief's councillors. The chief's councillors are:

1 Galebutsu	(clan: Kgosing)
2 Samuel Bogatsu	(clan: Monneng)
3 Jeremaya Molatlhegi	(clan: Dipshega)

If the chief is absent, the lekgotla is presided over by his uncle and deputy, Seth Kgosinkwe Sedumedi. In the discussion of political or public matters, representatives of all the clans are expected to take part as councillors. No fee is payable to start an action in the lekgotla. Workers still "greet" their chief with presents when they return home after having served a labour contract.

BATLOKWA BA KGOSI

1 District:

1029 Pilansberg, Transvaal.

2 Name of Tribe:

1030 baTlokwa ba Kgosi. Totem: Thakadu (antbear). This tribe is No. 33-50 in "A Preliminary survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

3 Chief:

1031 TLHAGENG MICHAEL MATLAPENG, born about 1900 during the Anglo-Boer war, regiment: Matshwenyo. The government had no objection to his recognition as headman for purely administrative purposes when his father died on 1933 after having held the same office. Residence: Naauwpoort 150, P.O. Dwarsberg. This chief adheres to the religious beliefs of his forefathers, but has attended a local school and understands Afrikaans.

4. Language:

1032 Dialect of eastern Tswana.

5 Land and strength of population:

1033 The tribe owns a portion of the 1,338 morgen on the farm Naauwpoort 150. Some families of the tribe bought Koedoesfontein 385, also called Middelkraal, 2833 morgen in extent, and others bought Watervall 411, 2421 morgen in extent. A few families live on the Trust farm Cronjesboomen 976 and mixed with another tribe on privately-owned land on Voordenker 633. The tribesmen also ploughed for about 60 years up to 1949 on the Trust farms Olifantshoek 122, Tambootieshoek 408 and Elandshoek 921.

1034 Naauwpoort 150, called Molatedi, lies on the

BATLOKWA BA KGOSI

eastern banks of the Marico River and north of the Dwarsberg Mountains in the north-western corner of the Native area of the district. The Dwarsberg is called Magagasolo, the Rampapaans River south of the mountain is known as Lebatse, and the spruit north of Naauwpoort, is Rankojane. To the south-east of the Rankojane are the Marapallo Hills and the hill Tlhapetsane. On Naauwpoort there is a small stream, Rabitsile, flowing towards the Marico River.

1035 South of Naauwpoort towards the mountains, the growth of thorn and other trees is very dense and sometimes impenetrable but the remainder of the farm is also covered with scrub and trees. Game and even leopards are still to be found in the mountains.

1036 The altitude is between 3,000 and 3,500 ft. and averages 3,400 ft. The average annual rainfall for the years 1928-1935 on Stellenbosch 469 (Rain station 1313), 5 miles to the north-east, was 20.45 in. on 51 days.

1037 The tribe is a middle size tribe in the district. The census of 1946 returned only 171 persons (79 males, 92 females) on Naauwpoort, but therefore 400 persons (180 males, 220 females) who worked on Trust farms when the census was taken, and 403 persons (224 males, 179 females) on Native privately-owned land. Up to 1950, the total of the figures has increased and is probably 1100 persons. About 200 workers of the tribe who live outside the district, have to be added to receive a total of all tribesmen. I estimate the total strength of the tribe to be 1,200 to 1,350 persons. The average density of population for the tribe is 50 persons per square mile (6,592 mgn or 21.8 sq. miles including Native privately-owned farms), while on the tribally owned land (1,338 mgn or 4.4 sq. miles) only the density is 136 persons per square mile. In 1950, 203 taxpayers were registered under the headman of the tribe at the Native Commissioner's office.

BATLOKWA BA KGOSI

6 Migrations and affinities of the tribe:

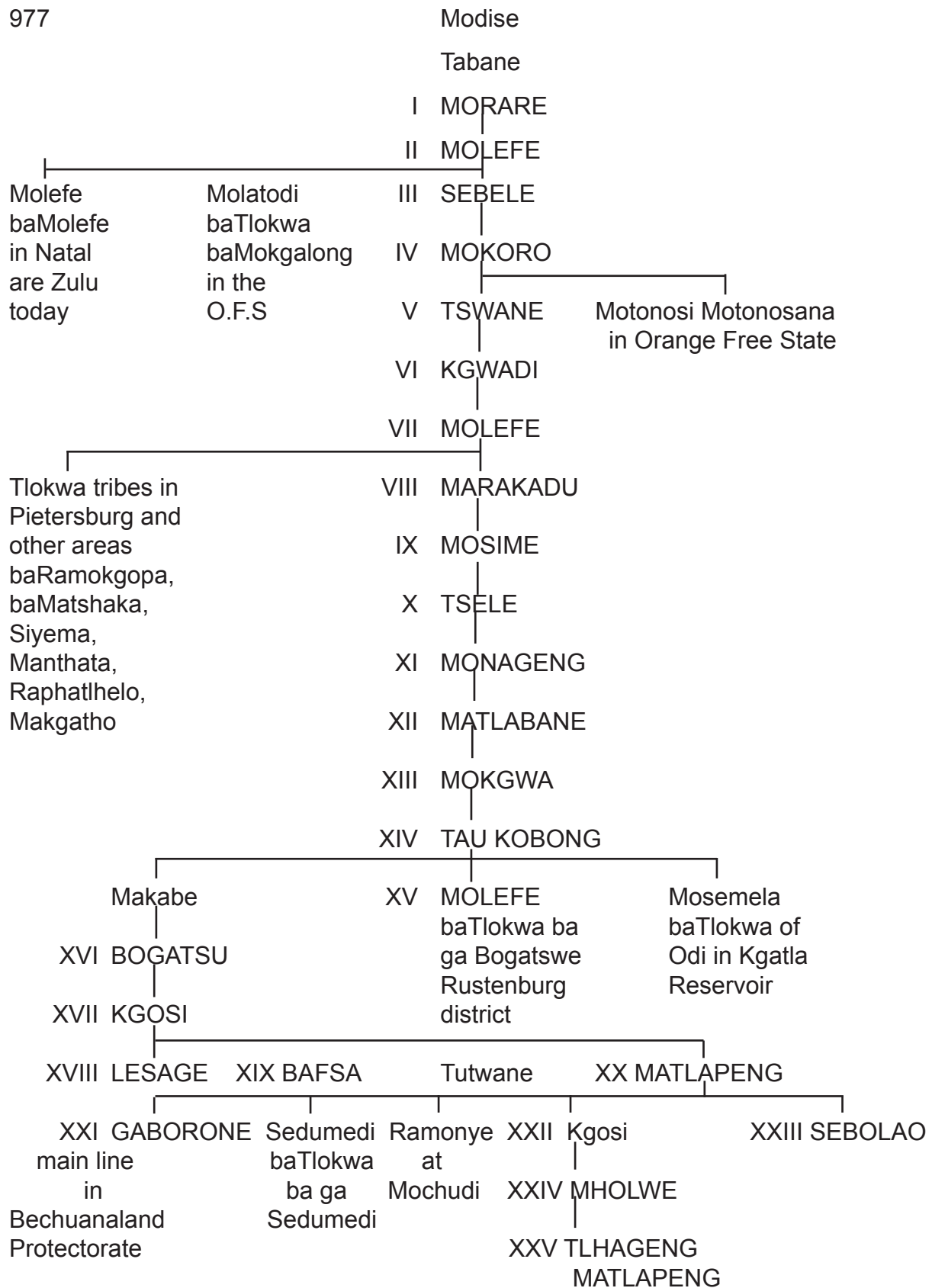
1038 The tribe first settled at Mudungwane (Rietfontein 927) in the Moreteletse Mountains (Matlapynaberg). Later they lived at Mabodi Masweu (White Mountains) and at Tlokwe (Mooi River in Potchefstroom district). In the first half of the 18 th century they lived at Dite in Nare-Naeng (whereabouts unknown), and at Mankwe (Zwaarverdiend 502, adjoining Selon's Location to the east). In the last third of the 18 th century they moved to Itlholanoga, a place nearby. Roughly between 1770 and 1820 the tribe again lived at Mankwe and then at Maruping at Pilwe Hill (Zwartkoppes 116). Between 1820 and 1830 they were settled at Marothodi (Bultfontein 712). In about 1828, they returned to Marothodi and then settled at Letlhakeng (Elandsdoorns 547). During the time of the Matebele invasion (1828-30) the tribe moved to Rietfontein 927. About 1840 they went to the Kwena country of Setshele and lived at Dithejwane (8 miles from Molepolole), later moving to Tshwene-Tshwene near Vleeschfontien (Zuni-Zuni 290, Marico district). Between 1872 and 1878 the tribe went to the "Crocodile Pools" of the Ngotwane River (near to the north-west corner of the Marico district) in the Bechuanaland Protectorate. Around 1880 the tribe settled at Molatedi (on Naauwpoort 150).

1039 The tribe is closely related both to the baTlokwa of Gaborone and the baTlokwa of Sedumedi. A more distant relationship exists with the baTlokwa ba ga Bogatsu in Rustenburg district and other Tlokwa tribes as shown below in the skeleton genealogy of chiefs.

BATLOKWA BA KGOSI

7 Skeleton genealogies of the chiefs:

977



Excerpts from "THE TRIBES OF RUSTENBURG AND PILANSBERG DISTRICT"
"South Africa Ethnological Publications No. 28" by P.-L. Breutz

BATLOKWA BA KGOSI

8 History and genealogies of chiefs :

1041 For the earlier history see that of the baTlo kwa ba ga Sedumedi, paragraphs 978-1003.

1042 XX MATLAPENG RAMOSWANA, the great-grandfather of the present chief, became chief around 1835 after Mzilikazi's men had killed the regent, XIX BASE. MATLAPENG first lived at Letlhankeng (Elandsdoorns 547 or Bultfontein 559) and subsequently on the southern part of the Moreteletse Mountains (Matlapynsberg on Rietfontein 927). MATLAPENG had 9 wives and his most important sons were: GABORONE and Sedumedi (in the first house), Ramonye and Molwe (in the second house), KGOSI, Mokwena and SEBOLAO (in the third house), and Balebetse (in the fourth house). The names of all wives and their issue are quoted by V. Ellenberger: Bantu Studies 1939, No.3.

1043 After the Boers had arrived in these parts of the country, the tribe migrated to Bechuanaland and sought refuge with the Kwena chief Setshele and settled at Dithejwane, 8 miles from Molepolole. Sixteen years later in about 1868-1870 they settled at Tshwene-Tshwene near Vleeschfontein in the Transvaal. XX MATLAPENG died there between 1866 and 1872 or even later, when the baKwena of Setshele fought the baKgatla with whom he sided.

1044 His son XXI GABORONE, born about 1825 at Lotlhageng, succeeded him at Tshwene-Tshwene but left again in the seventies to settle on the Ngotwane River at naland Protectorate. He died in 1931. At the time when GABORONE succeeded, the tribe split up into several sections, although it is said that there was no good reason for this. Sedumedi, GABORONE's brother in the same hut, broke away with a section of the tribe (see baTlokwa ba ga Sedumedi) and so did KGOSI, a brother in the third hut. He became the first chief of the tribe under discussion here.

1045 XXII KGOSI who was born around 1833, is believed to have settled at Mudungwane (Rietfontein 927)

BATLOKWA BA KGOSI

At the foot of the Moreteletse Mountains (Matlapynsberg). KGOSI's wife was Monwakong, a member of the tribe, and she had the following issue:

- | | | |
|---|-------------|--------------------------------------|
| a | Sehume | f married to a commoner of the tribe |
| b | Dikeledi | f married to a commoner of the tribe |
| c | MHOLWE | m |
| d | Dikeletsani | f died in youth |
| e | Baswe | m |
| f | Titwane | m |
| g | Lesage | m still living (informant) |

1046 KGOSI did not live long. He died in about 1872 while on a visit to Tswene-Tshwene and to Dithejane near Molepolole in Bechuanaland Protectorate, probably about the time the regiment Maratakomo had been formed.

1047 XXIV MHOLWE (MPHULWE) was still a young boy when his father died, so that KGOSI's younger brother of the same hut, XXIII SEBALAO had founded the tribe under discussion here. He moved to molatedi (Naauwpoort 150), the present site. SEBALAO died on 5th September, 1911.

1048 XXIV MHOLWE MATLAPENG took over the chieftainship in 1910 or earlier. His regiment was Matsie. His wife was Makgosi, a daughter of the royal family of the Tlokwa ba ga Sedumedi and she had the following issue:

- | | | |
|---|-----------|--|
| a | Kgosi | m died young |
| b | Modiku | f married to a member of the tribe |
| c | TLAHAGENG | m |
| d | Sefepi | f married to a member of the tribe |
| e | Sebolao | m |
| f | Golekwang | m |
| g | Malebetse | m |
| h | Lekakaye | f married to a member of the baTlokwa Ba ga Sedumedi |

1049 MHOLWE was recognized by Government as a headman for administrative purposes only. He died on 30th March, 1933.

BATLOKWA BA KGOSI

1050 XXV TLAHAGENG MATLAPENG is the present chief. For particulars about him see para.1031. His wife is Goalengwe, a member of the royal family, and she has this issue:

a Akangang	f born 1931
b Mokgatle	m born 1934
c Leserwa	m born 1938
d Sebalatlheng	f born 1941
e Kesentseng	f born 1944
f Mholwe	m born 1950

9 Regiments:

1051 The older regiments of the baTlokwa are listed under paragraph 1007. The following regiments were remembered by my informants:

Regiment	Leader	Initiated
Magwasa	Sebalao	before 1860? at Dithejane
Magwailwa	Moilwe	1865? at Molepolole
Mapotokese	Balebetse	at Molepolole
Mayakathata	Molefe	at Tshwene-Tshwene
Malatlhakgomo	Ketshitswe	at Tshwene-Tshwene
Maratakomo	Kuate	about 1866? at Tshwene-Tshwene
Matsie	Mholwe	about 1888, at Molatedi
Matsema	Baswe	before 1896 (rinderpest) at Molatedi
Mankwe	Lesage	1903?, shortly after Anglo-Boer war, at Molatedi
Mankwe	Rabaswa (at Gaberones)	1907, at Gaborones
Maoketse	Ratseko	1911, at Molatedi
Masotlakogosi Tshwene-Tshwene	Jacob	1915-6, at Supingstat near
Matshwenyo	Tlhageng	1921, at Molatedi
Magwasa	Sebolao	1926, at Molatedi
Malatlhakgomo	Golekwang	1931, Initiates went to Gaberones,
Tampostad and baTlokwa	ba ga Bogatsu	at Silverkrans
Mapotokese	Balebetse	1937, at Molatedi
Maganakgosi	Ramokata	1946, at Molatedi

BATLOKWA BA KGOSI

1052 The same names are used for the girl's regiments under female leaders. I observed that the female leader of the women's regiment which is contemporary to the regiment of the chief is not only of high rank, but on the occasion of feasts takes the place next in rank to the chief's mother, father's elder sister, wife and sister. She also plays a part in the tribal rain prayers.

10 Political organization:

1053 The tribe is divided into the following clans listed in order of rank:

Clan (kgoro)	Leader(kgosana)	Totem
1 Kgosing	Chief	thakadu (antbear),
2 sub clan: Monneng	Amos Setume	tlou (elephant), Kwena (crocodile),
3 Dipshega	Lucas (acting for Bogatswe)	thakadu, tlou, kubu (hippo)
4 Mokgwa	Mokgwa	thakadu, tlou
5 Thete	Rapathe (acting for Pidithomo who is in town)	thakadu, tlou
6 Sebopelo	Notwa	phuthi (duiker)

1054 The chieftainship is hereditary. The chief's deputy and next in rank to him is his uncle (rangwane) Lesage and the next one to the latter is, Mokae, a son of Baswe. As in other tribes it is not customary for the chief to work together with his full brothers of the same hut, but he does so with half-brothers in other huts or cousins. It is still the custom for the chief to have a personal servant (ntona) from his own regiment; in the present case his father's old servant is still in office. As in the other tribes of the district, there exists a secret family council (khuduthamaga). The chief's council and court which hears law suits and discusses tribal affairs consists of the five above-mentioned heads of clans. Lands are allocated by the councillors.

BATLOKWA BA KGOSI

As there are neither boreholes nor wells,
drinking water is drawn from the river, which is dirty.
There is no clinic in the tribal area but a European
doctor comes once a month to the farm Smaldale 485,
5 miles from Naauwpoort.

21 Sources:

1073 The forgoing material obtained in July 1949
at the chief's place from his councillors and some
old men. The literature used is the same as for the
baTlokwa ba ga Sedumedi (paragraph 1028).

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1 District :

1074 Pilansberg, Transvaal.

2 Name of tribe :

1075 baPo. They call themselves baPo number two, totem: tlou (elephant). This tribe is No. 33-44 in "A preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

3 Chief :

1076 FRANK WILLIAM AGONKITSE MOGALE, born in January 1894. Regiment: Maletsaba. He assumed duty as chief on 27th March 1920 with civil and criminal jurisdiction. Residence: Phorotlane on Bultfontein 712, Diederick Mogale's Location. The chief is a member of the Lutheran Church; he was at Lovedale Institution and at Fort Hare College and may be said to be well educated.

4 Language :

1077 Eastern Tswana dialect.

5 Land and strength of population :

1078 The tribe owes the farm Bultfontein 712, 3624 Morgen 554 sq.rds. in extent, and the portion A,M and remaining extent of Syferfontein in 625,1195 morgen about 168 sq.rds. in extent. So the tribe lives on 4820 morgen 122 sq.rds. or 15.96 square miles.

1079 Diederick Mogale's Location is situated between the southern border of Pilansberg district and the Eastern slopes of the Matlapnsberg, 40 miles north of Koster. It lies to the north-west of Rustenburg, a

BAPO

distance by road of 43 miles. On the Matlapynsberg there originates a stream called Posu, which flows into the Roos River (Tswane) and carries ample water from April to August. The village on Bultfontein is called Phorotlane.

1080 The ground on Bultfontein slopes down slightly to the south. Its mean altitude is a little below 4000 ft. The average annual rainfall measured on Syferfontein (rain station 1331) for 16-17 years up to 1935 was 24.61 in. on 45 days. Rooibok and springbok are still to be found in the mountains to the north-east.

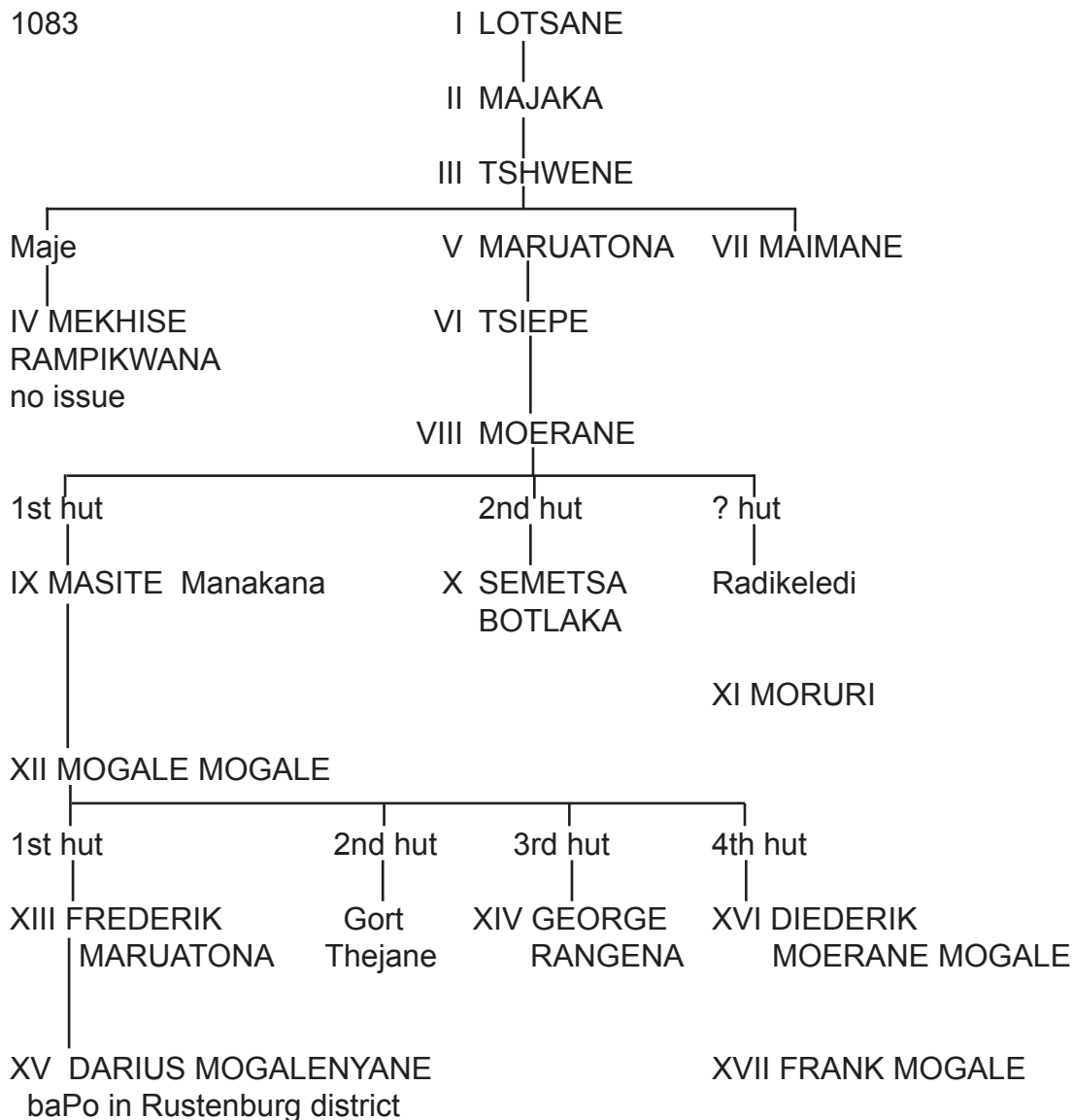
1081 At the census of 1946, the population numbered 920 persons (400 males, 520 females). After a natural increase up to 1950, this population may be about 1000. About 200-300 people were away, working in towns when the census was taken. The taxpayers registered under the present chief numbered 317 in January 1950. The total population of the tribe is therefore between 1200 and 1400. The density of population living on the tribal land is 63 persons per square mile.

6 Migrations and affinities of the tribe :

1082 The migration and affiliations of the tribe are the same as those described in para. 457 on the baPo in the Rustenburg district. The latter tribe is the only one with which there is any close relationship, and this dates back to 1896 when the two sections parted. The section we are now dealing with then moved to Bokfontein at Wolhuterskop and in 1903, to Bultfontein 714.

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7 Skeleton genealogy of chiefs :



8 History and genealogies of chiefs :

1084 The history and part of the genealogies of the chiefs have already been given in paragraphs 460-478 in connection with the other branch of the baPo.

1085 XII MOGALE MOGALE was taken prisoner by the

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Matebele who pierced his ears according to their custom. He became chief in about 1837-1838 and resided on the Ngaketse (Mogale's River), a tributary of the Odi (Crocodile River). He had 12 wives and 4 sons who achieved historical importance, namely: XIII FREDERIK MARUATONA (in the first hut), Gert Thejane (in the second hut), XIV GEORGE RANGENA (in the third hut) and XVI DIEDERIK MOERANE MOGALE (in the fourth hut). After the accession of XV DARIUS in 1893, there was a quarrel between the chief and his people with the result that DARIUS's uncle, DIEDERIK MOGALE, left the tribe with a considerable number of followers, and in 1896 settled in Bokfontein near Wolhuterskop.

1086 XVI DIEDERIK MOERANE MOGALE was the first chief of the tribe under discussion here. He was born between the years 1849-54; his regiment was Matlakana. In 1903, the tribe bought the farm Bultfontein 714. DIEDERIK married Jogo Peta Notsi of the ba Mogopa tribe by Christian rites. She had this issue:

- | | | |
|--------------------|---|---|
| a. Selwelwang | f | died in youth |
| b. Motomong | f | md to a member of the Hurutshe royal family |
| c. FRANK | m | |
| d. Lydia Mantuku | f | md to a member of the baTlokwa ba ga Sedumedi |
| e. Eva Tsabatu | f | md to a member of the chief's family of the baTaung (Rustenburg district) |
| f. Jacobus Mnotshe | m | |
| g. Jacobeth | f | md to a member of the royal family Kgatla ba ga Kgafela |
| h. Telford Mogale | m | |

DIEDERIK MOGALE died on 26th March 1920.

1087 DIEDERIK was succeeded by his son, XVII FRANK MOGALE, the present chief. For particulars see above paragraph 1076. His wife is Blanche, a Xhosa, and educated. She has this issue:

- | | | |
|----------------------------------|---|---|
| a. Tomas Semetsa Botloko Moerane | m | born 1922, a student at Fort Hare College |
| b. Cynthia Sebasa | f | born 1924 |
| c. Winniefred Tlhobogang | f | born 1926 |

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- | | | |
|---------------------|---|--------------------------|
| d. Kitibone | m | born 1929, died young |
| e. Mbuyiselo | m | born 1931, died in youth |
| f. Mothomong Eunice | f | born 1934 |

9 Regiments:

1088 The regiments formed before 1895 are listed in paragraph 484. Since then the following were formed:

Regiment	Leader	Initiated in
Matlhoiwa	Ratlou Darius Mogale	1895
Mawetsa	Abraham Moletsane	1903
Matshaba	Frank Mogale	1914-1915
Mautswatshipi	Jacobus Mogale	1916
Magana	Telford Mogale	after 1920
Marata	Filimon	3-4 years later
Malwantwa	Thomas Semetsa	1945

1089 Circumcision has been abandoned and now only Christian "confirmation regiments" are formed.

10 Political organization:

1090 The following clans (kgoro) live on the tribal land:

Kgoro	Head
1. Mokgeto (baKgosing)	the Chief
2. Matumeng	Jonathan Monakani
3. Monna Mogolong	Andrew Moremi

1091 The chieftainship is hereditary. The deputy of the chief and first councillor is Jacobus Manotse Mogale. The chief's council is composed of the following members:

1. Jacobus Mogale
2. Ikalafeng
3. Thomas Montlhafi
4. Tati Ramokawalawata Mogale
5. Abram Mogale
6. Ben Nokwane

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7. Ben Lekwane
8. John Sepotokele
9. Steven Dikale
10. Moses Modise
11. Jacob Segale

The councillors are elected by the tribe.

11 Social:

1092 The social system and conditions are similar to those prevailing amount the baPo in the Rustenburg district, see paragraphs 492, 493.

12 Beliefs:

1093 Informants said that prayers for rain are no longer made. The beliefs are similar to those of other Christianized tribes living in close contact with the towns.

13 Churches and schools:

1094 Almost the whole tribe is now Christian. The great majority belong to:

- a. the Hermannsburg Lutheran Mission.
The rest belong to:
- b. the Methodist Church of South Africa,
- c. the Church of England and
- d. the United Free Church

Services are held in the school building.

1095 There is one government-aided school with 4 male and 3 female teachers for about 360 children. Almost all children of school-going age attend the school.

14 Mode of settlement:

1096 There is one large village, built-up fairly compactly. The dwellings are rectangular, except for

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some round storage huts, and in each establishment are arranged around a courtyard. Most houses have 2-3 rooms, but there are also some with 5-6 rooms, built entirely on European lines and boasting good European furniture. Average houses have only the most essential items of European furniture. No granaries were to be seen.

15 Material culture:

1097 Ordinary European and Native household utensils are to be found in all house holds. Mortars (kika), wooden spoons, calabashes, mats, baskets (tlatlans), winnowing baskets (loselo), are made locally where-as pottery and wooden dishes (mogopo) are bought from other tribes. Many families have sewing machines and bicycles.

16 Tribal marks and dress:

1098 European clothes are worn by all. There are no tribal marks. Only a few people wear ornaments (cheap jewellery) which they buy in the local store.

17 Cattle and pastoralism

1099 The large stock is mainly of Native and Afrikaner breed. There is no dip on the tribal land. According to the agricultural census the tribe owned the following stock (excluded stock on Trust farms):

	1949	1950
Cows (over one year old)		304
Calves (under one year)		102
Bulls (over one year)		15
Oxen		383
Total Cattle	1,036	804
Sheep and lambs	about 100	11
Goats and kids	129	209
Horses		8
Donkeys		31

BATLHALERWA

1 District :

1108 Pilansberg, Transvaal.

2 Name of tribe :

1109 baTlhalerwa, also called baBididi, after the country where they lived originally. Totem: Tlhalerwa (wild dog). This tribe is No.33-61 in "A preliminary survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

3 Chief :

1110 GOPANE JOB ŠONGWANE, born 23rd Oct. 1916, regiment: maTšhama. He assumed duty as headman for purely administrative purpose on 12th December 1945, he was officially recognized as headman in March 1949, and civil and criminal jurisdiction were conferred on him in September 1949. In April 1951, the Governor General approved his appointment as Chief. Residence: Ratumuga on Tweelaagte 180. The chief is a member of the Pentecostal Holiness Church. He attended the secondary school at Phokeng.

4 Language :

1111 This is now Tswana. There is little or no trace of their original language, which probably was a form of Shona.

5 Land and strength of population :

1112 The tribal land is on Tweelaagte 180, portion B (969 morgen 456 sq.rds.) and portion D (438 morgen 45 sq.rds.), and on Syferfontein 625, portion D (532 morgen 274 sq.rds.) which is a total of 1,940 morgen 175 sq.rds. Another portion of Tweelaagte is occupied by some families of the baPhalane of chief

BATLHALERWA

Ramokoka, and other portions of Syferfontein by the baPo. Some 42 families of the baTlhalerwa live on the Trust farm Krugerskop 179.

1113 Tweelaagte lies 10 miles west of the main road from Boshhoek to Saulspoort, at the eastern foot of the Matlapynsberg, and 12 miles west of the Pilansberg Native Affairs office. The village is situated on the slope of a hill southwest of the farm. Both hill and village are called Ratumuga. To the west, there is another hill called Tumuga and further to the northwest, a stream called Ratumuga.

1114 The altitude ranges from 4000 ft. in the southwest of Tweelaagte to just over 3500 ft. in the eastern and northern parts. The altitude of Syferfontein varies between 4000 ft. and 4500 ft. in the northern part and drops below 4000 in the southern part. The average annual rainfall measured on Syferfontein (rain station 1331) for 16-17 years prior to 1935 was 24.61 in. on 45 days. In the hills some rooibok are still to be found.

1115 According to the census of 1946 the tribe then numbered 1,340 souls (557 males, 784 females) which include some 200 bePhalane who live on the same farm. The tribal population can be assessed as follows:

about 1,140	(497 males, 700 females)	on the tribal portions of Tweelaagte, and Syferfontein,
about 413	(190 males, 223 females)	in the district away from Tweelaagte and Syferfontein,
about 310	(more males than females)	workers outside the district.
about 150	approx. natural increase of the population from 1946-1950	
about 2,015	approximate present (1950) population of the tribe.	

In Jan. 1950, 402 taxpayers were registered under

BATHALERWA

headman Job Gopane, including those on the Trust farm Krugersdorp 179. The density of population on the tribal land is 178 persons per square mile.

6 Migration and affinities of the tribe :

1116 The early history of the tribe is identical with that of the baTlhaerwa of Waterberg district with originally were baKgalaka (Karanga) from Rhodessa and had settled around Haenertsburg (Pietersburg district). At that time they were still one with what later became the Tlou tribe (baTlhalerwa) of Makgoba. The branch we are dealing with broke off after 1837, when the baTlhaerwa of Waterberg district were living at Bobididi hill on the Laphalale River.

1117 The first chief of their own, II MPHOTO, settled on the Motlhabe River (Bierkraal 545) a tributary of Kolebeng (Bier River). However, they became subservient to the baKgatla ba ga Kgafela and lived at different places under their rule: first at Mamatwantwa near Ramakokstad (Elandsfontein 510), then after 1880, III GOPANE went to Mamasobyane (Palmietfontein 567, near their present farm) and later to Diporotong (Vliegpoort, Buffelshoek 151) on the west bank of the Crocodile River. His son V MALEFO ŠONGWANE returned to Mamasobyane Hill (Palmietfontein 567). In 1922 the tribe bought two portions of the farm Tweelaagte 180 and became independent of the baKgatla.

1118 It appears that the baTlhalerwa of Zacharias Šongwane in Waterberg district claim that this tribe is still subject to its control because a century ago they formed a single tribe. The main tribe helped to buy the land on Tweelaagte and sent a regent who acted for the present chief for five years during his minority. As the tribe left the Waterberg about a hundred years ago, it cannot be said still to form part of the parent tribe at the present day.

1119 Very little is known about other historical affinities of these two tribes. All that is remembered

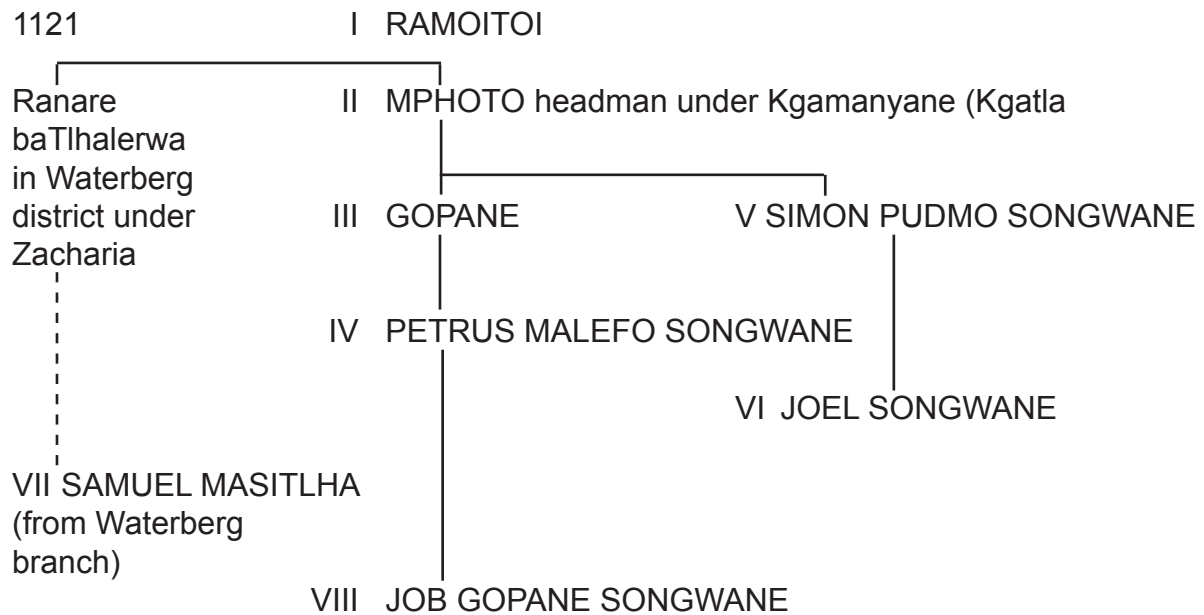
BATLHAERWA

is that they are somehow related to the baNokong who, in turn, are related to the bePedi of Sekukuni land. There possibly is also some relationship with a section of the Malete tribe at Ramoutsa, referred to by V. Ellenberger as "Ba-ntlha-ea-godimo" kwa go Mpya (Di Robaroba Matlhakola - Tsa ga Masodi-a-Mphela" in 'Transactions of the Royal Society of South Africa', Vol. XXV, 1937 p.34). Chief Isang Pilano of Mochudi distinguished between the following sections of Babididi: (1) baTlhalerwa (wild dog), (2) baNokong (porcupine) who are related to the baPedi, and (3) baMhele (reedbuck).

1120 In how far they are related to the baTlou of Makgoba in the Tzaneen and Pietersburg districts, who are sometimes called Tlhalerwa, and to the baTlhalerwa ba ha Mojaelo (Pietersburg district) and those under chief T. Malekuta in the Ventersdorp district, will be discussed in the Ethnic Survey of those districts. The baTlou of Makgoba and the baTlhalerwa, who at one time probably were one and the same (baKgalaka, i.e. people of the north). The informants believe that "they both came from Rhodesia".

BATLHALERWA

7 Skeleton genealogy of chiefs:



8 History and genealogies of chiefs:

1122 As has already been said, this tribe of the baTlhalerwa or baBididi originally lived in the Waterberg district at Bobididi Hill. They seem to have been an important tribe as they are already mentioned by the first travellers. The trader Gibson reached them before Mzilikazi raided the Transvaal and W.C. Harris ("The wild sports of Southern Africa (1836-1837)", London 1844 p.136, 204) heard of them.

1123 I RAMOITOI was the last chief whom this tribe had in common with the baTlhalerwa of Waterberg district. He was born during the last half of the 18th century and his rule lasted throughout the first third of the 19th century. He had two sons, Ranare and MPHOTO, who became the heads of the two sections of the baTlhalerwa living in the districts of Waterberg and Pilansberg respectively. Ranare, the eldest son, was taken prisoner by the "Mapela" Ndebele who lived near Potgietersrust shortly after Mzilikazi had left Transvaal and the first Boers had begun to settle there. As Ranare did not return, the chieftainess Mathaba and later his uncle Makgamelo acted for him and his

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son Matome respectively. The latter is the father of Zacharia the present chief in Waterberg.

1124 The second son, II MPHOTO, left the tribe after Ranare had been captured by the Mapela Ndebele and when the main portion of the tribe was still living at the foot of Bobididi Mountain in Waterberg district. II MPHOTO and his followers were not strong enough to exist as an independent tribe and therefore sought protection. At first they lived under Kgamanyane chief of the baKgatla ba ga Kgafela. MPHOTO ranked as a headman and lived with his followers at Mamatwantwa, on the Motlhabe stream, (Bierkraal 545), tributary to Kolobeng (Bier River). The baTlhalerwa remained the subjects of the Kgatla chief at Saulspoort, even until after 1903 when Ramono, the second son of Kgamanyane, became chief of the Saulspoort section of the baKgatla. Ramono sent Tlhalerwa regiments to support the government in the Sekukuni war in 1879.

1125 II MPHOTO, already mentioned, had six sons III GOPANE by his great wife Magopane, Sethunya and Ratsamai by his second wife Mamonyela, and SIMON PUDUMO SONGWANE and Moseki by his third wife Mapudumo. His sixth son, Matome Marcus Diale, was one of my informants and is probably over 90 years old.

1126 III GOPANE, who was born around 1855 (or, less likely, around 1845), succeeded his father. It is said that he was a small boy when his section branched off from the parent tribe living in Waterberg. When GOPANE became chief he left Mamatwantwa and moved to Mamasobiana (Palietfontien 567). GOPANE had the following wives and issue:

1. Moitaki great wife, of the Mosime clan of the tribe
 - a. MALEFO m
2. Mantlhapi of the Mosime clan of the tribe
 - a. Mpebi f married a Kgatla commoner
 - b. Mamfaswa f married a member of the baMangwato tribe

Excerpts from "THE TRIBES OF RUSTENBURG AND PILANSBERG DISTRICT"
"South Africa Ethnological Publications No. 28" by P.-L. Breutz

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3. Ntswakeleng Abichael of the Tsenye clan of the tribe

- | | |
|-------------------|---|
| a. Stephan | m |
| b. Ramoloko | m |
| c. Mokgadi | f married at Sefikile near Saulspoort |
| d. Madira | f married a member of the Phalane tribe |
| e. Rebeka | f died in youth |
| f. Mosomo Jacobus | m still living |

1127 At a ripe old age, GOPANE went to Diporotong or Vliegpoort on the western bank of the Crocodile River, probably on Buffelshoek 151. He died in 1901.

1128 GOPANE was succeeded by his son IV MALEFO PETRUS SONGWANE, who was born at Diporotong in 1884. MALEFO moved back to Mamasobiana (Palmietfontein 567). He and his people were still subjects of the chief of the baKgatla ba ga Kgafela. He married a member of the Diale clan of the tribe according to Christian rites. They had this issue:

- | | |
|---------------------|--|
| a. Moitaki | f died soon after marriage |
| b. Masiriki | f younger sister of a. and substitute for her |
| c. Ntumi | f |
| d. GOPANE | m the present chief |
| e. Nathan Ramoratwe | m |
| f. Ranaga | m |
| g. Phofa | m he was born after MALEFO had died and after his mother had been married in levirate to his uncle, Simon. |

In 1922 the baTlhalerwa bought land on Tweelaagte and definitely separated from the baKgatla. Since that time they have been an independent tribe. IV MALEFO died in 1924.

1129 Since MALEFO's heir GOPANE was only 6 years old, his uncle, V SIMON PUDUMO SONGWANE acted for him. When SIMON died on 7 October 1930, VI JOEL SONGWANE was elected by the tribe to succeed him as regent, and in November, 1930 he was appointed by the Government as "headman for purely administrative purposes". He died on the 9 th April 1934 after a

BATLHALERWA

prolonged illness. As GOPANE was still a minor and there was now no suitable relative to act for him, the tribe invited and elected VII SAMUEL MASITLHA, a brother of the chief of the related tribe in Waterberg. In August 1934, SAMUEL was appointed "headman for purely administrative purposes" by the Government. He was asked to come and rule the tribe for 5 years which, however, did not mean that it was in any way subject to baTlhalerwa in Waterberg, although SAMUEL likes to speak of their "Paramount Chief" in Waterberg.

1130 When VIII GOPANE JOB SONGWANE came of age the majority of the tribe decided that he should now be made chief; he was therefore, on 12 th December 1945 appointed by the Government as headman for purely administrative purposes. In recognition of the claim of the tribe in Waterberg to be paramount, the Government would not appoint the present chief as anything more than a headman. The Waterberg baTlhalerwa under Zacharia contributed over L200 as a loan towards the purchase of the farm Tweelaagte. He was appointed as chief in April 1951. For further particulars about this chief see paragraph 1110. VIII GOPANE married Mosepele, a member of the Diale clan of the tribe, according to Christian rites. Their children are:

- | | | |
|----------------|---|-----------|
| a. Moni | f | born 1941 |
| b. Phera Simon | m | born 1944 |
| c. Makepi | f | born 1946 |

9 Regiments:

1131

Regiment	Leader	Initiated
Matlhwana	Tsamai?	at Mamatwantwa in the Kgatla country at the time of MPHOTO after 1840
Madingwana	?	
Masoswe	Malekutu	at Mamatwantwa
Matuku	Makgatlhanye	at Mamatwantwa during the rule of MPHOTO

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Regiment	Leader	Initiated
Mafatla	Tsenye	at Mamatwantwa
Matlakana I	GOPANE	at Mamasobia, GOPANE had become chief 1875-1880
Makoba	Sethunya (a brother of Gopane)	at the time of the Sekukuni war (1879)
Majanko	PUDUMO SIMON	
Mantwane	Moseki Songwane	when GOPANE was still chief
Makuka	MALEFO	1900-1901

1132 According to the tribal custom, the chief's heir became leader of his regiment at the time he assumed the chieftainship. Under the influence of Christianity circumcision was abandoned at the beginning of the century, and the following are merely Christian "conformation" regiments.

Matsetsele	Stephan	after 1903
Mafatswana	Joel Ramokalabatho	
Madima	Pate (brother of Joel)	at Diporotong
Matsama	GOPANE (present chief)	about 1926
Matsego	Maje	1947
Magasa	Nataniel Ramorate	1947
Matlakana II	Phofa	1948

The girl's regiments have the same names but, of course, female leaders.

10 Political organization:

1133 The tribe consists of the following clans (digoro) living at Tweelaagte:

Kgoro	Sub-clan (makgotla)	Head (kgosana)
-------	------------------------	----------------

1. Kgosing

Shongwane	Jacob Mosomo
Tsamai	Mogami
Katlhanye	"
Tsenye	"
Makae	"

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Kgoro	Sub-clan (makgotla)	Head (Kgosana)
2. Modise	Modise Molantwa	Mokgomi
3. Mosime	Mosime Tsimole	Kgologolo
4. Siko	Siko Mantu Seemela	Maboka

1134 The chieftainship is hereditary. There still exists a chief's family council (khuduthamaga) to discuss important matters before they are put before the public council. Land is allocated by a committee of 4 members. The men next in rank to the chief and his deputies are Mosomo (chief's uncle) and Asrom. Actions and tribal matters are discussed in a council (lekgotla) composed of the following members:

1. Ramarumo
2. (Kgokgo) Gopane Siko
3. Tubego
4. Motubane
5. Fane
6. Mathale
7. Ntwaetsile
8. Albert Makgae

Each clan elects one councillor who must be approved by the chief.

11 Social:

1135 The social system of the baTlhalerwa is similar to that of the other tribes in the district. There are not social strata. Polygamy has been abandoned except by a few old men who have 2 wives each. They say that they favour polygamy as a means of having more children.

AMAHLUBI ABAMBO

1 District:

1152 Pilansberg, Transvaal

2 Name of the Tribe:

1153 AmaHlubi, no totem. The tribe is No. 12-140 in "A preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

3 Chief:

1154 SHADRACH FUBA ZIBI, born in August 1879, no regiment. He has been chief according to tribal custom since 1913 but only assumed duty officially on 1 st September, 1941 with civil and criminal jurisdiction over Rhenosterboom 170 and Rampapanspoort 710. His place of residence is Khayakhulu on Rhenosterboom 170. He is educated, a man with very clear ideas and a quick mind. He is a member of the Presbyterian Church and passed his matric at Lovedale Institution.

4. Language:

1155 Xhosa

5 Land and strength of population:

1156 The tribe owns Rhenosterboom 170 portion B and rem. extent, 2338 morgen 266 sp. rds. The cattle of the tribe are kept on the Trust farms Rampapanspoort 710 and Miersrust 979.

1157 The vegetation of the farm consists mainly of thorn trees and thorn-scrub. There is both black and red soil; water is obtained from 3 boreholes. The altitude exceeds 3,500 ft. in the east and drops to less than 3.500 ft. in the west. The rain stations in the neighbourhood measured during a period of 9-13 years up to

AMAHLUBI ABAMBO

1935 the following average annual rainfall:
Uitlanderskraal (St. No. 1330) 3-5 miles east of the farm: 20.98 in. on 59 days, and Klipkuil (Station No. 1319) adjoining the farm in the north-east: 21.07 in. on 55 days.

1158 According to the census of 1946 the tribe then numbered 744 persons (374 males, 370 females) on the tribal farm and 106 persons (54 males, 52 females) on the Trust farms Rampapaanspoort and Miersrust. If a natural increase of the population up to 1950 is added, approx. 950 persons of the tribe now live in the district. As the percentage of town and mine workers is lower among this tribe than among others in the district, it can be assumed the 150 to 200 workers live temporarily outside the district. I estimate the whole tribal population to be about 1,100 persons. The density of the present population on the tribal farm is 104 persons per square mile. In Jan. 1950, 269 taxpayers were registered under chief Zibiat at the Native Commissioner's office.

6 Migrations and affinities of tribe:

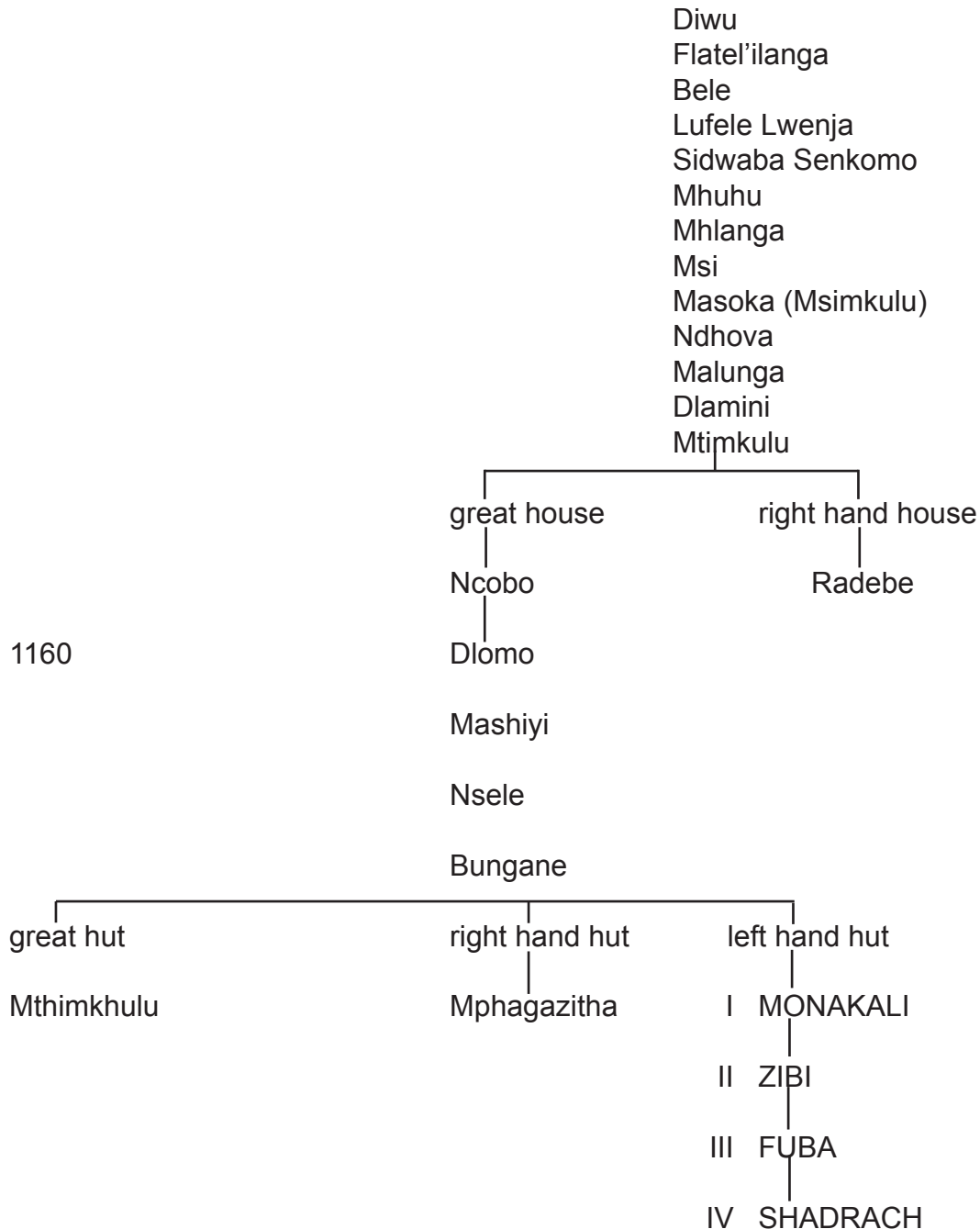
1159 Up to 1924 the tribe lived in the district of Middel drift, Cape Province. They are a branch of the amaHlubi, who are Fingos in the Cape Province. They are, however, independent of the parent tribe in Middel drift which is in charge of headman Nius Mhlambiso (No. 12-160 in "A preliminary survey of the Bantu tribes of South Africa", 1935), who was elected in 1926. In 1924 the tribe migrated to Pilansberg district.

[charts have been combined for ease of viewing]

AMAHLUBI ABAMBO

7 Skeleton genealogy of chiefs:

1162 According to the "History of the Abambo" the ancient chiefs of the tribe were:



8 History and genealogies of chiefs:

1161 A short history of the amaHlubi and a list of their chiefs is to be found on p. 93 of the "History of the Abambo" by Revs. John Ayliff and J. Whiteside, Butterworth, Transkei 1912. A.T. Bryant, in his "Olden Times in Zululand and Natal", London 1929, also briefly reviews Hlubi history (p. 147) and quotes a list of chiefs (p. 157) but does not give the genealogy of chief Monakali.

Excerpts from "THE TRIBES OF RUSTENBURG AND PILANSBERG DISTRICT"
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AMAHLUBI ABAMBO

1163 Bungane died about 1800 (according to Bryand) Bungane's great wife, Mamswazi, had a son Mthimkhulu. His right hand wife, Makheswa, had a son Mphangazitha and his wife of the left-hand house, Mavovokazi, a son, I MONAKALI, who became the first chief of this branch of the amaHlubi. I MONAKALI probably ruled at the beginning of the 19th century. He had only one wife, Maradebe, who was regarded as his great wife.

1164 His son and successor was II ZIBI, who was born in 1814 shortly before the Abambotribes scattered. ZIBI had the following wives and issue:

- 1 Mamuthambo, right-hand house, a Hlubi

a Ncanywa	m (thought to have been almost a generation older than his younger brother 4a FUBA)
b Qinase	f
c Trata	m
d Welekazi	f
e Kunku	m

- 2 Makheswa, left-hand house, a Hlubi

a Mjwalana	m
b Kalose	f
c Vuyelwa	f

- 3 Mahadebe, a Hlubi

a Thamba	m
b Thameyalo	m
c Ncisi	f
d Mfumbi	m
e Betty	f
f Qibeyi	m

AMAHLUBI ABAMBO

- 4 Maphakathi, great wife, a Hlubi
 a FUBA m
 b Nokazana f married a Hlubi
 c Ntombembi f married in the Cape Province
 d Hlaba f a Hlubi

ZIBI originally lived at the foot of the Tsitsikama Mountains west of Port Elizabeth. After marrying his great wife he went to Gxwetera near Alice from where the tribe moved to Ngwazi in Middelburg district. In 1850 he supported the Government in the campaign against the amaXhosa. In his time the Presbyterian Mission established a station. He died around 1885.

1165 ZIBI was succeeded by his son III FUBA, who was born in 1857, a year known as "Nongqause" (the time of the cattle killing mania caused by the prophetess Nongqause). He lived at Ngwazi (Middelburg district). In 1877 FUBA took part in the Ncayecibi-war against the amaXhosa. He married Mangwe, a Hlubi, by Christian rites. She had this issue:

- a SHADRACH m (present chief)
 b Nathaniel m died during Anglo-Boer war

III FUBA died in 1890.

1166 As SHADRACH was then eleven years of age and attending school at Lovedale, headman Khetho Wuso became acting chief. IV SHADRACH FUBA ZIBI, the present chief, was installed according to tribal custom in 1913. For particulars about him see paragraph 1154. He married Mamjwara, a Mbhele, by Christian rites. She had the following issue:

- | | |
|-------------------|------------------------|
| a Gladys Thembisa | f born 1912, died |
| b Gladwin | m born 1915 |
| c Nceda | m born 1918, died 1947 |
| d Diliza | m born 1923 |
| e Vulindlela | m born 1925 |

1167 For reasons I have not discovered, SHADRACH and his people left the parent tribe. A shortage of land was probably the main reason. At all events a number

AMAHLUBI ABAMBO

of families arrived at Khayakhulu Rhenosterboom 170 on 20th September, 1924, a day that is still celebrated every year under a large shady tree standing between the school and the chief's house. A large circle of white painted stones surrounds the tree which is as it were a national shrine, reminding the people of the day when they arrived there and had no shelter of any kind.

9 Regiments:

1168 According to my informants these people have no regiments as they say: "Every man is a warrior" (Ndoda yo mkhosi). Circumcision (ulwaluko) is still in vogue for the young men, but no initiation rites are held for girls. These rites for boys used to last three months, but now it has been reduced to four weeks. Besides other things, the initiates are also taught the order of rank of the different families in the tribe.

10 Political organization:

1169 There are three territorial divisions but they have no special names. Their heads are:

- 1 Jeremia Mkosana (in the centre of the tribal land)
- 2 Hendrik Mlanjana (in the northern part of the tribal land)
- 3 Dick Mnxiba (in the western part of the tribal land)

1170 The chieftainship is hereditary. The chief is assisted by his councillors, but there is no secret family council as among the Tswana. An unpaid messenger is employed by the court. Every adult man is expected to attend the council meetings (inkundla). For bringing a case to court a fee of 5/- is charged. Financial matters of the tribe are recorded. The councillors, some of them hereditary, are:

AMHLUBI ABAMBO

- 1 Joseph Matyila
- 2 Simon Magomba
- 3 Josaia Shiba
- 4 Joyce Ngwane
- 5 Erik Ngwane
- 6 Jacob Panda
- 7 Robert Mbambo
- 8 Christopher Mpengu
- 9 Herbert Kalipa
- 10 Jonson Mngati
- 11 Solomon Sokupe
- 12 Abe Simelela

In the 1941 there was a rebel group and the councillors and these were then deposed. The chief has a very self-willed community to rule. This gives him a good deal of trouble.

11 Social :

1171 There are no distinct social strata. The status of a family depends upon the degree of its relationship with the chief's family. Next in rank to the chief's relatives come the councillors of long standing. The other councillors are regarded as the nobility.

1172 Marriage cattle (lobola) are given before marriage. About 10 head of cattle are the average number, but up to 15 or 20 beasts may be paid. The chief Maintained that there are no casual unions.

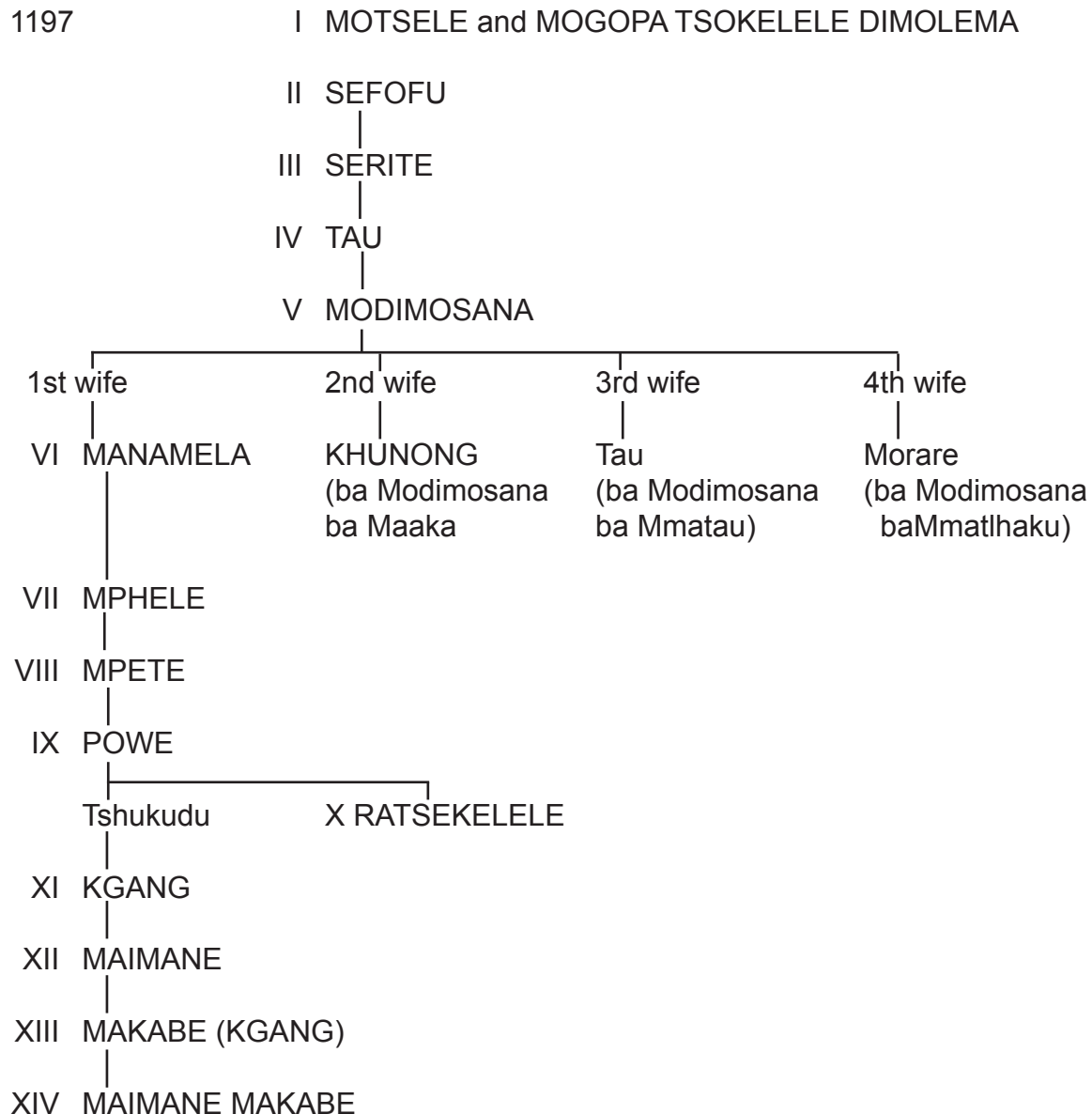
12 Beliefs :

1173 The chief was emphatic that the old religious beliefs and ceremonies had died out. Divining bones are not consulted as among the Sotho-Tswana. The medicine-men prefer to use emetics instead. Travelling medicine-men (dingaka) sometimes pass through the country, but find few clients. Some people still believe in witchcraft, and that the wizard (mthakati) has a baboon with him to kill people.

BAKWENA BA MODIMOSANA BA RAMANAMELA

In the course of its history the tribe became reduced in numbers and much dispersed. For a long time this tribe was mistakenly regarded as subject to chief Maselwane of the ba Mmatau but with the purchase of land of their own at Vlakpaats its status as an independent unit was established.

7 Skeleton genealogy of chiefs :



8 History and genealogies of chiefs:

1198 All the tribes in the Rustenburg district believe that in very early times they came from the

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BAKWENA BA MODIMOSANA BA RAMANAMELA

“cave of Lowe”, a hole in the rock of a river bed near Mochudi and well known in mythology. For the oldest Genealogical connection with the baKwena ba Mogopa, see paragraph 216.

1199 The parent tribe, the baKwena ba Modimosana, originally formed part of a tribe from which the baKwena ba Mogopa are also derived. The ba Mogopa and the ba Modimosana separated because the chief Mogopa Wanted the initiation school to take place in two consecutive terms whilst the dissidents insisted on a single term. They first lived at Rathateng on the banks of the lower Crocodile River under the rule of the chiefs I MOGOPA TSOKELELE DIMOLEMA and MOTSELE, although it is no longer known which one rules first. The eldest son of MOTSELE went off with a number of followers to Kowadi (Zandrivierspoort 747, 6 miles north-east of Grootwagendrift) in the Rustenburg district. Their descendants are the baKwena ba Mogopa. They afterwards settled at Phalane Mountain and still later amongst the Mabjanamatšhwana koppies to the northeast of Brits. Finally they came to Bethanie (see history of the baKwena ba Mogopa).

1200 Nothing is known about chief II SEFOFU. McDonald (“The material culture of the Kwena tribe of the Tswana” 1940, Ms thesis.) whose historical information was obtained ten years before mine, makes chief II SEFOFU a son of Tau, the second chief of the Mmatau.

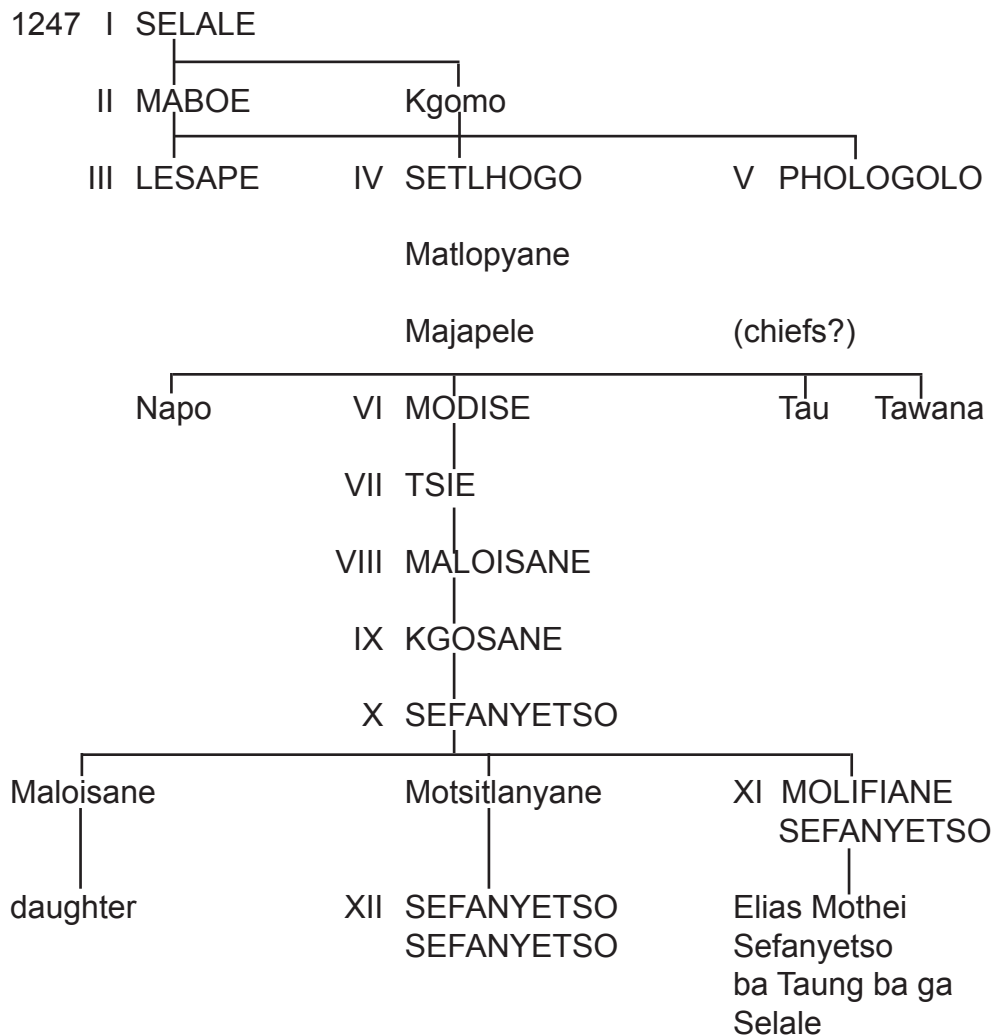
1201 Then followed chief III SERITE of whom the two sons Monyane and IV TAU are remembered. The eldest son Monyane died young, before he could become chief; he had no children, so IV TAU became his successor.

1202 According to a manuscript (No.26 N.A.D.) written by J. Kgang Maimane, there was a chief Nonyane who was the father of MODIMOSANA.

1203 Chief V MODIMOSANA, who lived about the end of the 17th century, was the last chief the baKwena ba Modimosana tribe had in common. He moved westward across the Magaliesberg bear Boshhoek and settled at people with whom they are closely related.

BATAUNG BA MOBANA

7 Skeleton genealogy of chiefs :



8 History and genealogies of chiefs :

1248 From chief I SELALE down to chief XI SEFANYETSO the history of this section of the baTaung is the same as that described for the baTaung ba ga Selale in Rustenburg district (see paragraph 410-423).

1249 SEFANYETSO who became chief between 1815 and 1823, had the following wives and issue:

- 1 Mokopi daughter of chief's family of ba Ramanamela tribe
 - a Maloisane m
 - b Motsitlanyane m (father of the present chief)

BATAUNG BA MOBANA

- | | | | |
|---|---------------------------|---|---------------------------------|
| c | Talane | f | md a commoner of the baPo tribe |
| d | Mabogwete | f | md a commoner of the baHurutshe |
| e | XIII MOLIFIANE SEFANYETSO | m | |
- 2 Makgwasane of the Ramanamela tribe
- | | | | |
|---|----------|---|--|
| a | Morubisi | m | |
|---|----------|---|--|
- 3 Mabjalwa da. of the chief of the baTlhako
- | | | | |
|---|-----------|---|--|
| a | Molelekwa | m | |
|---|-----------|---|--|
- 4 Masintso of the baKgatla
- | | | | |
|---|-------------|---|--|
| a | Mogotse | m | |
| b | Sintso | m | |
| c | Ramababja | m | died as youth |
| d | Sephakwe | f | md a commoner of the ba Modimosana of Pella |
| e | Nthalengane | m | |
| f | Ramaoto | m | died as youth |
| g | Mamahwe | f | still living |
| h | Matheku | f | md by a chief of the baKwena ba
Modimosana ba Maaka |
- 5 Digwai da of a chief of the baKgatla ba ga Kgafela
no issue
- 6 Malakgaba da. of a chief of the baFokeng, Rustenburg district
- | | | | |
|---|-----------|---|--|
| a | Lekgabe | m | died as youth |
| b | Mokgatle | m | (lives in the Rustenburg Location) |
| c | Powe | m | unmarried, left the tribe |
| d | Nkeng | f | md by a commoner of the Tang tribe,
Rustenburg district alive |
| e | Molotlegi | m | |
| f | Lewanyana | m | died as youth |

When SEFANYETSO returned to Mmamogowe (Brakfontein 898), his eldest son, Maloisane, who had no male issue but only one daughter Keiseng, remained in the Free State.

1250 His second son Motsitlanyane, who was born in about 1800, was drowned in the Orange River while cutting reeds when he was about 40 years old. He had the following wives and issue:

- 1 Mateni, great wife, a member of the baKwena ba
Modimosana ba Ramanamela tribe

BATAUNG BA MOBANA

- a Nthibane f md to Mokgatla, a member of the tribe
 b Morwesif substitute for *sister* a) given to the same man

- 2 Petlo, daughter of the Mmatau royal family
 a SEFANYETSI SEFANYETSO m

The widow Petlo soon afterwards returned to her own people where her son XII SEFANYETSO SEFANYETSO grew up, and never returned to his father's tribe at Mmamogowe (Brakfontein 898).

1251 When X SEFANYETSO died in 1889, his third son XI MOLIFIANE SEFANYETSO, born in 1845, became chief at Mmamogowe. According to tribal custom he should merely have acted for SEFANYETSO SEFANYETSO. But as the latter was a stranger to the tribe, MOLIFIANE was appointed as chief. At that time the tribe had no land of its own, and the Republican Government regarded him as a headman under Lekgatle Hendrik Maselwane of the ba Mmatau. After 1902 he separated from Herman Maselwane. In about 1911 the tribe began to buy land. When MOLIFIANE died in 1923, he was succeeded by his son Elias who had been acting for him since 1920, and not by SEFANYETSO SEFANYETSO. For particulars about XI MOLIFIANE and Elias see the ba Taung ba ga Selale, paragraphs 424 and 425.

1252 Part of the tribe however had remained loyal to SEFANYETSO SEFANYETSO and in 1927 this section moved to Leeuwkop 26, of which a portion was bought under the first and present chief of this section, XII SEFANYETSO, who then came from the Orange Free State. He married Noria, a daughter of the royal family of the baKgatla ba ga Kgafela, according to Christian rites. She died long ago. Her issue was:

- | | | | |
|---|---------------|---|--|
| a | Motsitlanyane | m | born 1904 |
| b | Mabogweti | f | born 1906 |
| c | Sefanyetso | m | born 1908 |
| d | Petlo | f | born 1910, died after marriage |
| e | Masepitika | f | born 1912, married a member of the
baKgatla ba ga Kgafela |
| f | Nthibane | f | born 1914. |

BATAUNG BA MOBANA

9 Regiments :

1253

Regiment	Leader	Initiated
Laretlhwa	Sefanyetso	at Mmamogowe between 1815 and 1820
Malomakgomo	?	before 1828 when SEFANYETSO was chief
Mapetlwana	?	before 1830
Matsakgang	Sedumadume	after 1837, but before the first settlers came
Malokwane	Maloisane	When the first settlers arrived
Madima	Motsitlanyane	in the Orange Free State
Matšhwenyo	Molifiane	in the Orange Free State
Matlakana	Ntswelengwe	in the Orange Free State
Matšema	Mokau	at Mmamogowe, about 1878
Maganelwa	Ntalenyana	at Mmamogowe, about 1888
Matsie	Ramoralo	at Mmamogowe 1891
Mantwa	Mokgeti	at Mmamogowe about 1903-1904
Matshwara	Motsei	
Matheoga	Andries Sefanyetso	at Mmamogowe about 1920-1922

1254 Circumcision was abandoned under mission influence and no more regiments were formed.

The regiments for females have the same names, but they have female leaders.

10 Political organization:

1255 The clans (dikgoro) of the tribe and their respective heads (dikgosana), resident on Leeuqkop 26, are:

1	baKgosing	the chief
2	Mfelang	Mogodiri
3	baKgatla	Solomon Motlhamme
4	Ramorowesi	Andreas Ramorowesi
5	Matoboša	Alax Mfundisi

BAROKOLOGADI

1 District :

1271 Pilansberg (since December 1950), formerly Marico, Transvaal.

2 Name of tribe :

1272 baRokologadi. Totem: noko (porcupine). They are however known as baKgatla ba ga Kgafela because they lived with the baKgatla for a long time. The tribe is No.33-76 in "A preliminary survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

3 Chief :

1273 OLEFILE THEKWANE MAOTWE, born 3rd October 1916, regiment: maGata. He became chief on 29th September 1946, and is recognized by the government for purely administrative purposes. Residence: Melorane, P.O. Tommiesrust on Rooderand 174 up to December 1950, and on Misgund 34 since December 1950. He is a member of the Hermannsburg Lutheran Mission, and attended school at Mochudi from 1927 to 1932.

4 Language :

1274 Kgatla dialect of Tswana.

5 Land and strength of population :

1275 Up to December 1950, the tribe lived on the European-owned farm Rooderand 174 (3,742 mgn), where they paid rent. Difficulties with the previous owner of the farm led to their being given notice to quit. In December 1950 they moved to the Trust farm Misgund 34 (3,995 mgn) where 100 arable lands were allotted to them. Part of the tribe resides on the tribally-owned farm De Brak 276 (3,595 mgn bought in 1949), eight miles north-north-east of Misgund.

BAROKOLOGADI

1276 The former village Melorane on Rooderand 174 is situated about 65 miles north of Zeerust between the Dwarsberg (Motlhwane) and the Rand van Tweedepoort ranges. The altitude of Melorane is 3,600 ft., and the average rainfall at the neighbouring village Vleeschfontein (rain station No. 1289) was 22.67 in. recorded over about 25 years up to 1935.

1277 The present village on Misgund 34 is about 10 miles north of the nearest post office Straatsdrift (Marico district), and about 60 miles west of the Native Commissioner's office Pilansberg. The altitude of Misgund is a little over 3,000 ft. The nearest rain station No.1286, Olifantsvallei, 12 miles south-west of Misgund, had an average (over 15-17 years up to 1935) annual rain fall of 20.99 in. on 44 days. The Marico River flows right through the farm.

1278 No census figures of 1946 are available for Melorane, but about 230 persons were recorded on De Brak No.276 (Pilansberg). I estimate that, in 1949, about 150 persons of the tribe lived on De Brak. In December 1950 the tribe had 202 tax-payers. I estimate the total popopulation, including workers away from home, at 1,000 to 1,150 persons. Some members of the tribe live on other farms in the vicinity.

6 Migrations and affinities of the tribe :

1279 Originally baPedi, they lived from 1700 or 1750 with the baKgatla ba ga Kgafela in Lengwana village on Koedoesfontein 818, until in 1870 they settled at Mankgodi near Ramoutsa in the Protectorate. After a short while they moved to Melorane on Rooderand 174. In December 1950 they settled on the Trust farm Misgund 34. They are an independent tribe. Some Rokologadi families still live at Mochudi.

BAROKOLOGADI

7 Skeleton genealogy of chiefs :



8 History and genealogies of chiefs :

1281 Some informants at Melorane say that originally they were baPedi (cf. totem noko, porcupine ; the baPedi of course were first baKgatla). A Rokologadi of Matebele invasion there existed a Rokologadi tribe which fought the baKgatla with heavy losses and became subject to the baKgatla during the reign of the Kgatla chief Kgwefane (about 1700 or 1750). The Kgatla paramount chief Molefi at Mochudi said that they have always been baKgatla. The first ancestor of their chief to be remembered was Maotwe son of Ngwato.

1282 After the occupation by Europeans of Rustenburg district, in 1870, the tribe trekked to Mankodi or Thaba Lenong on the Kolobeng, west-north-west of Ramoutsa. They only lived there for a short time, under SENTSWE, whom they regard as their first chief after they separated from the baKgatla. At Mankodi a missionary of the Hermannsburg Lutheran Mission joined them. Between 1875 and 1879 they moved to Melorane, accompanied by this missionary, and settled on the European-owned farm Rooderand 174.

1283 I SENTSWE was born between 1803 and 1810, his regiment was maLomakhomo (1826). He died between 1891 (when the maNtwane were circumcised) and 1896 (rinderpest). The eldest son of his great wife was THARI.

BAROKOLOGADI

1284 II THARI succeeded his father. He was born in about 1860 his regiment was maKoba (1880). He had one wife: Sana Masetswe, of the Kgatla royal family of Mochudi. Her issue:

- | | | |
|------------------|---|--|
| a Baitse | f | md Tsholofelo, a member of the tribe (informant) |
| b LEFI | m | |
| c Mariam Madiana | f | md Eser Mokgope, head of the section on De Brak |
| d Masilo | m | died in youth |
| e Masilonyane | m | died in youth |
| f SENTSWE | m | informant |
| g Golekwang | m | |
| h Lukas Moilwa | m | born 1906, alive |

1285 THARI died on 8th June 1921 and was succeeded by his eldest son III LEFI TUWANA, born about 1887 regiment maTsetsele (1910). LEFI married, by Christian rites, Malefyana Tabia, a member of the tribe. Issue:

- | | | |
|------------------|---|-----------------|
| a Tholo | m | died in youth |
| b OLEFILE | m | present chief |
| c Mosepele | m | dd |
| d Ntsana Kafasi | m | dd |
| e Sara Masetswe | f | not yet married |
| f Alima Ntsahala | f | not yet married |
| g Mankoba | f | not yet married |

1286 LEFI died on 9th June 1930. As his heir OLEFILE was still a minor, his uncle IV SENTSWE (born 1901), acted for him. SENTSWE's wife Kealeboga, a member of the tribe, had the following issue:

- | | |
|------------------|---|
| a Lisi Madisenke | f |
| b Oreb Noni | m |
| c Beteti | f |
| d Letsebe | m |
| e Malefiane | f |
| f Gaitsilwe | f |
| g Rebeka Mapiti | f |

1287 In 1946 the regent handed over the chieftainship to OLEFILE, the present chief. The latter is married according to Christian rites to Elizabeth Letlhakeng, a member of the tribe. Issue:

BAROKOLOGADI

a Sello	m	born 1944
b Mpolokeng	f	born 1947
c Gasebaotse	f	born 1949

In December 1950 the tribe went to the Trust farm Misgund 34 where they built a new village. Part of the tribe went to live on the tribal farm De Brak 276, on the Native privately owned portions of Klarestroom 217 and to the baHurutshe of Supingstat (Marico district).

9 Regiments :

1288 The regiments bore the same names as those of the baKgatla ba ga Kgafela, and were initiated in the same years, but had leaders of their own.

Regiment	Leader	Initiated
maKoba	Thari	1880 at Melorane
maJanko	Ramotsebe	1884 at Melorane
maNtwane	Letsebe	1891 at Melorane
maKuka	Modisagae	1901 at Melorane

1289 Under the influence of the mission circumcision was then abandoned. The later regiments were nominated by the chief as merely school leaving or church confirmation regiments.

Regiment

maTsetsele	Lefi	1910
maFatswana	Mampu	1914-1915
maTlametlo	Maphiri	1921
(women's regiment)		
maDima	Sentswe	1922
maTšhama	Golekwang	1928
maTshego	Mpoti	1938
(women's regiment)		
maGata	Olefile	1938
maFiri	Mosepele	1947

10 Political organization :

1290 The traditional political system is still intact. The tribe is composed of the following clans (dikgoro):

Excerpts from "THE TRIBES OF RUSTENBURG AND PILANSBERG DISTRICT"
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BAROKOLOGADI

	Clan	Head	Totem
1	Kgosing Subclan: Mafudiri	Sentswe	noko (porcupine) “
2	Rramphete		“
3	Rrathebe		“
4	Rrankele		“
5	Maswana (on De Brak)		“
6	Matsietshane		“
7	Mathiba		“
8	Mathebe		“
9	baKgotlwane		noga (snake)
10	Madibe		kgabo (monkey)
11	Masukudu		“
12	baTlhako		tlou (elephant)
13	Serumola (baSeleka)		phuti (duiker)
14	baLebele (baHurutshe)		tshwene (baboon)
15	Masimung (baSeleka)		phuti

1291 The channel of communication with the chief is through the heads of the superior clans in order of their seniority until the matter to be submitted reaches the chief. The deputy of the chief is his uncle SENTSWE. There is no tribal secretary as the chief does the correspondence himself. The chief is assisted by his relatives Sentswe, Lucas and Elias. A secret council (khuduthamaga) still exists, and is composed of the chief's male relatives and the heads of the clans. The same councillors ist in public as lekgotla, to discuss tribal affairs and hear cases. Fines go to the lekgotla.

1292 Meetings of all regiments of men which are held outside the village are called letsholo (tribal hunt). The last meeting of this kind took place two years ago when they chased the baboons from the farm.

1293 When a worker returns after a period of labour in town, he “greet” the chief with a gift.

BAROKOLOGADI

19 Economics :

1305 Little can be said about their economic condition. Whenever cash is needed, the people work for Europeans or sell cattle. All the young men and girls work in Reef towns for some years. Some men work in the mines of the Witwatersrand. Very few work on the neighbouring European farms for shorter periods.

20 Health :

1306 No information on this subject. All drinking water is drawn from wells.

21 Sources :

1307 There is no written information. The abovementioned material was obtained at the chief's place in July 1950, from the chief's uncle Sentswe, the councillors and some men.

MATEBELE

1308 District: Pilansberg.

1309 Some Matebele of Mzilikazi are still living in the district of Pilansberg on the Trust farm Groenfontein 302 and under the baKgatla ba ga Kgafela of chief Tidimane on Kraalhoek 516 and Rhenosterkraal 563.

1310 On Rhenosterkraal one Masoja, a great grandson of Mzilikazi, is the head of the Rrapilane clan, and he also appears to be the real head of the Matebele at Groenfontein. See genealogy below. These Matebele remained in the district when Mzilikazi left in 1837.

1311 The sons of Mzilikazi are given by these people as follows:

First hut:

a Nkolomani	m
b Lobengula	m

Other huts:

a Mangwane	m
b Basa	m
c Nkome	m
d Mabele	m

1312 Mangwane had a son Mogale-sebere, who was the head of the Matebele in Pilansberg district. The latter's wife and sons were:

1	Mmatlhadi, a leTebele		
	a Masoja	m	born between 1885 and 1890, present head of the Matebele
	b Mkanyane	m	alive
	c Setlhako	m	alive

1313 Masoja's wife and sons:

1	Moroma, a moKgatla of the royal family, daughter of Mogale		
	a Mabete	m	died in youth
	b Sami	m	born about 1916

MATEBELE

1314 I did not visit Rhenosterskraal and can give no particulars about the populaiton. Groenfontein and Kraalhoek were visited in August 1951

1315 On the Trust farm Groenfontein 302 Joseph Tlhatsaajo, born between 1880 and 1890, acts as deputy for Masoja, having been appointed as foreman of the village by the Native Commissionaer in 1948-1949.

1316 There is only one clan (kgoro) called Tlhatsazjo. Although all the men are Matebele and understand Zulu they mostly speak Setswana, perhaps because the majority of them have Tswana wives.

1317 On Groenfontein there are about 36 families. The local meetings are attended by all men of the village. They have no initiation ceremonies as they are all members of the Church of Englad and A.M.E. Their children attend the school at Mabeskraal.

1318 The Matebele on Kraalhoek 516 are of mixed Transvaal Ndebele (Mapela) and Matebele stock. The latter deserted Milikazi before he invaded the western Transvaal (i.e. before 1828), because "they were tired of going from one country to another", and settled in the Krantzberg (Thabazimbi sub-district). Part of them joined the baPhalane then under II MOKOKA (who died in about 1828), and the rest, stayed behind at Modikele Hill, whence they were called the baModikele. Later they moved to Waterberg district and settled at Tsopane (near the farm Koufontein 348). From Waterberg they migrated to Nylstroom district where they lived scattered on the farms, but the majority resided on Rhenosternhoekspruit (Tsiditsane). They joined the baKgatla ba ga Kgafela in about 1930. their clan (kgoro) is called Tsiditsane; it numbers about 600-700 persons and has the following sub-clans (makgotla):

- 1 Mataboga
- 2 Moraka
- 3 Sekobwane
- 4 Matebele
- 5 Rrakopedi

MATEBELE

1319 Their language now is Setswana, and they intermarry with the Tswana. The majority are Christians and their children attend the local school. The leader of these people appears to be Morwamang Mataboga, born about 1880.