1. Mountains: Rakatane, Moretelesee, Ratumoga, Ngoloe, Molore.
   Hills: Matsikedi, Nosokoane, Magatlape, Kgabye, Borupeloane.
   Rivers: Kolobeng, Shabaneng.
   Streams
   Pool: Manamela.
   Fountain: Kolobeng, Sediba and Shabaneng.
   Forest: The chief's forest: Ngoloe.

2. Rakatane are mountains which surround Ilhakong, the village of the Batlhako.
   Moretelesee are the mountains where the Boers of Ramaphaphane live. It is where the Bakgattla tribe was exterminated when they wiped out the cattle of the Boers. The Boers wiped them out.
   Ratumoga are mountains where the Babididi and the Bapo tribes live. It is where my grandfather Kanahana once had a cattle-post. The village of the Babididi is built on his ruins.
   Molore is a mountain where today the people who emigrate from the South live.
   Kgabye is the hill where the Madima age group went through their initiation ceremony.
   Borupeloane is where the Maganeloa age group went through their initiation ceremony.
   Magatlape is where the Mafiri went through their initiation ceremony.

Kolobeng is a river near which the people of Ramosito live. That is the source which helps the Batlhako very much, the Shabaneng source as well.

Shabaneng is also a river which has a source, a snake lives in that river. Nobody has ever seen it. It is the people of old who state that if a person fell into it,
he would be caught by the snake. It is in the Kolobeng river at some small flat stones.

One day as Rev. Spoonar held a baptism there, he entered the pool. When he got in the middle, he slipped and fell. From that day, he got ill, from which he died without ever recovering. The people said that he died because the breath of the snake entered him. The sources are those which I have already mentioned above. They are Kolobeng and Shabaneng. They are fountains which do not dry up.

There is nothing which is too much for a man to do. A man can do anything he likes to do.

6. At Magallapeng and at Kgabye, there are ruins of the circumcision huts of the Mafiri and the Masita-plea age-groups. That is where they went through their initiation ceremonies.

7. Rakatane has many names, e.g. Motsele, Ilhakong.

J. S. R. Mafianoako.
1. Namasaw: It is another portion of the Satkhao village but it is a little distance away (1 mile). The people there are also the Satkhao whose chief is Noko-gane.

Chief Kalebe Nokoka is the founder. Each man builds his own home. No one builds for the other. The head of the village is Nokoka Kalebe. The wife is Lopang and the son is Isekare. There is no son-in-law. Maltala is the man on whom the people have confidence as far as ploughing is concerned.

2. The builder of this little village is Sekati himself. He comes from the family of Nopela of the Baldidi tribe. He removed from there long ago.

3. Nobody knows who showed him this place. The people only saw him when he was building here.

4. The reasons for the choice of this place were that it is an out-of-the-way place and the fact that it is protected by the mountains against the winds from the West. They therefore cause no trouble. The people are also facing the sun. When it rises, it just shines on the village. Further more, this locality has good soil. There is no dust. The mountain has a beautiful slope, plenty of firewood and water nearby.

5. Before he built the village, he first embarked on protective measures (medicinally). He called his doctor Nkaboloa to come and doctor this place.

6. When he arrived, he heaved a chopping block, and then started planting pegs in the area. He went to the cattle kraal and planted pegs.

7. He slaughtered a beast and treated it with medicine. After it was skinned, he took the meat and required from it and doctored with it. When he had finished, he left a foreleg and insides and then took all the meat to his home. The doctor Nkaboloa slaughters the beast by himself.

8. Before the village was built, a shelter was built
and the cattle kraal. After this, the houses were built.
16. The houses are built in a row so as to look nice.
They are stretched alongside the mountain until they
reach the spot where the doctor planted the last peg.
That is to say if they go beyond the last peg of the doctor
it means that they would have undone his work.
17. The houses were built by the women and some friends
came along to help building with mud.
18. The large house was built with mud by Lipang, Senne, Mapite, Mantlapana and Namangane. Lipang, Senne and Mapite did the plastering, Mantlapana
and Namangane were sealing holes with sticks.
The poles they used for building were of the "morekhuri"
tree and the laths were of the "morelele" bush. The
thatching was done with twigs of the "tonn" tree and
the "thapodi" tree, the grass for thatching was the
"mosagoe" and "resigo" (pieces of corn basket).
21. The wall took three months, thatching took four
weeks, one month only.
22-24. These are things of strangers. I have not got them.
26. The hedge is built of the "mattha" (a species of tree),
sometimes it is planted in the ground and at other
times it is just laid down. Up to near the house,
thin poles the size of sweet reed. Today they have
made fire to warm themselves with them and they have
made the hedge with bushes. The walls are beautifully
decorated and the floor is smeared with dung.
Each person decorates as it may be possible for
her. The doors and other things were never decorated
because there was nothing to decorate with. Today
the people use European material for decoration.
Some of these things have no names in Setswana.
Their names are foreign: "Kusene" (frame), "maniri"
(hinge). For a frame, we used to plant two poles.
For hinges, we fastened with the innermost bark
of a tree. The door was made of plaited grass or
thin plaited rods.
27. A Zuwana village was built like a cattle kraal, it was the shape of a circle. In the centre was the kgotla and cattle kraals. All the houses were round huts. They did not know the houses with corners. The chief’s house was in the middle of other houses but it was at the innermost part and facing the gateway. They built in this fashion because all the men had to stay at the kgotla and they had their meals there. Each woman had to take the food there. The men washed their faces there, they carried water in ox horn and all of them washed. If the houses were scattered, the women would have trouble in taking the food to the kgotla. Because the houses are built in a circle, they have to walk a short distance.

28. The usual custom for a person who arrives at the village is to go to the kgotla. On his arrival, he has to report himself to the old men who are there. He has to state where he comes from and where he is going to. He has to kneel down with his hat off. But if a man is head of a family and comes to the kgotla, he should greet the people he finds there. He clasps his hands and says “Good day fathers.” When he goes away too, he should say “Goodbye fathers, I am going to [lie’s].” If he wants you, he will tell them. When he goes away, he’ll say “Fathers, I am off goodbye.” He goes with his hat off until he goes out of the gateway of the village. Then he begins to put it on.

Women do not enter the cattle kraal. Men, boys and little girls enter it. Women and young girls should not pass through the cattle or be surrounded by them. If they see them, they should go round them.

29. The boys should always fear their fathers. If they come to the kgotla, the boys should make room for them. If a boy was sitting on a small piece of wood, he should immediately get off and give it to his father or elder brother. If he does not do
so then he has no character. If a person has no respect for the old people, he is remonstrated with by them and sometimes the chief also remonstrates with him and at other times he is made to pay a beast for a fine.

(a) The purpose of planting medicinal pegs in a village is to keep the enemy and thieves away. If a person tries to take something which belongs to another he will be caught in the snare.

(b) The kgotla is the place of gathering for all the men, where discussions take place. After getting up, every man goes to the kgotla to greet.

(c) Men urinate at the cattle kraal in order to see if they are all there, they see which have disappeared and which have died.

(d) They sleep in the houses but they get up very early to go to the kgotla.

(e) All the men and boys have their meals at the kgotla, none of them may have them anywhere he likes. That is to say, all the food goes to the Kgotla. That is why every male person is compelled to go the kgotla and not anywhere he desires.

30. All these laws include everybody, even strangers must bow down to them. A male stranger must go to have his meals at the kgotla, he must wash his face at the kgotla. A female stranger must have her meals in the house with other women. The laws include boys and men as well as girls and women.

31. The fire for men is made at the kgotla and the fire for women in the houses, the fire with which cooking is done. It is not made anywhere where one desires. It is made on instructions from the chief, and even then he states the reason for which it is made and what is to be done with it.

32. The refuse are emptied outside of the yard. Each house has a place where the refuse are emptied.
The refuse of the kgotla is emptied outside the kgotla in front of and next to the gateway at its side.

33. Stamping is done in the back yard where the hollowed wooden blocks are kept. Each house has a hollowed wooden block. Grinding is done in the yard in front of the house. Other houses have no grinding stones with which to grind. In that case the people go to the houses of those who have them to grind there. They carry their kaffir corn there, and come back carrying mahlie meal only.

34. Beer is cooked in the front yards and after it has been strained out, it is taken to the kgotla where the men are.

35. Yes, near the village there are gardens or corn lands, and not back yards. Our gardens were not far away. If you are at the kgotla, you are able to see them.

36. Yes, when the people get sick in a house, or in a village, they leave it and go to another place, they are afraid of illness. That is to say in Tswana custom, that part of the country is hot for them. When they remove their abode from there they say that they are moving off from there for a change.

(6) Sometimes if the people in a house die a lot, they then remove their residence, they it is when they realise that the place does not suit them or too hot for them. But if lightning strikes a house, the owners rebuilt it. According to our Tswana belief, if lightning strikes a place, it never strikes it a second time.

(6) Sometimes the people leave their house if a doctor can say to them "This place is bewitched." It is then that they leave the house to look for another place.

37. Houses are sometimes left, it is not often that you find people leaving their houses. At other times what causes the people to remove their abode is the white ants if it is not illness.
38. Every man who marries lives in his parents' home for a period of two years. It is then that he begins to build his own house. If he is a widower, he does not stay in his parents' home. He builds his house in time even if he has a house in which he had lived with his deceased wife. That is the house of the children of the first wife. He must build a house for his second wife. If she had no children, then the second wife could go into that house of her husband to live in it.

39. There is no man who when married can neglect to build his house. He must build his house after two years, he builds it for his children so that they should not suffer in future when their father or mother is dead.

40. If a man has married two wives or more, each one of them has a house built for her, but the cattle are driven into one kraal. But the milk of each house goes to that house. Each milk pail goes to the house to which it belongs. The children of each house know their mother's house. These women follow each other according to their order. The chief wife and the one next to her and so on to the last in rank. They never quarrel. They fear their husband, they respect him. It is for this reason that you will find them humble and loving one another. Each one makes a report to the wife she comes after who in turn reports to the one she comes after and so on until the report reaches the chief wife. From her, the report goes to the husband.

41. Houses are built according to the man's own design, not according to the women's liking. Love is the initiative. He may build for one or two just as he likes. One here for the one and another there for the other.

42. When people remove their residence, they pull down the rafters and grass, they take them away if they are not going to a far distant place. They leave the wall as it is. They do not break it down. Their neighbours
if they so desire may break it down, and if they do not wish to do so, they leave it standing just as it was. 43. They are going to build with the rafters and grass at the next place they get to. They are going to build a new house with them, this lessens the job where they are going to.

44. If they were satisfied with the way they had built at the previous place, they built again in the same way. It means that they were quite happy with the style. But if they have gone to a place which is a long distance away, on the one end of the village, one who wishes to make a garden may do so without the permission of the owner of the ruins.

50. The people leave nobody to guard the deserted houses. When we remove our abode, we all go away. If there is something which we have left behind, it is then that someone remains behind to watch over it until we come to take it away. When we remove our abode, we get a doctor to tell us how the place to which we are going is like. He must also give us a charm which we must with us, so that no ill may befall us.

K. K. Ramotše, Mamakan
45. If a person has removed his residence from a place, he no longer has any control over it. It belongs to anyone if another person likes it, he may go to stay there. That is to say what is there belongs to all, what is if there are vegetables, everyone reaps for himself.

46. If a person has removed his abode from a place, he can return to it the deserted house. The proverb says "you may return to the abode you have once lived in, the only place to which you may not return to is your mother's womb". That is to say, if one's toes ruins are still intact, with no one occupying them, if the owner so desires, he can return to them.

47. If anyone likes another person's deserted house, he may go into it immediately. Even if a person should have left today, you may go into it the same day because you did not drive him away.

48. If a person wishes to make a garden at the ruins of another, he may do so with the permission of its owner or with the permission of the chief. If it is, you may roof the house and live in it.
Domestic Animals

1. There are three well-known cattle breeds; Setswana cattle (ordinary), the Kgalagadi cattle (Kgalagadi being the waterless, desert territory between Bechuanaland and S.W. Protectors), and the Friesland cattle.

(a) The Setswana cattle are those the Setswana originally had. They were owned them where they came from. Nobody knows where they got them from. When we grew up, we found them owning them.

(b) The Kgalagadi cattle are those with large horns and thin bodies. Those are the Kgalagadi cattle, cattle which drink water from a hole. Sometimes the people say "Ke dinologa" (?)

(c) The Friesland cattle are cattle with hard hair. They were seen in the possession of Europeans. They are not common amongst the native people.

(d) We have no cattle which are of African breed. Even if you may find one among the cattle of a Native, it is when he has bought it, not bred in his cattle kraal. Very often you will not find them among native cattle.

2. These are the colours of cattle: Red ox, red cow.
Black ox.

Oxen

Khunou      red
Vhiso      black
Vkgoe      white-backed
Phijadu      black
Phatoa      white and black
Kgoasi
Tshampa      light-coloured
Tshega      striped
Naka      red and white
Tilodi      black white red

The horns of oxen are larger than those of the cows.

3. There are no praise songs for the colours but there are people who praise their cattle just as I too praise mine thing. They are red and white, black and white with small
white spots, red cows of our fathers, of our patrilineal uncles, the bellow for the moisture of the first rain".
4. All the colours are precious in the eyes of the people. There is no man who does not like them. That is to say, if the men are at the kgotla, you will find them discussing the colours of cattle. One man saying, "You can see those of So-and-So, the red ones, those of So-and-So the black and white colours."
5. There is no beast which is not liked by its owner no matter what its colour is.
6. Everybody wants the colour that he likes best in his cattle. People do not like one colour in their cattle each one has his choice.
7. Cattle are marked on the ears. The cattle marks are these: "Lehaga", "Lesibi", "Lengena", "Lotlalakgama", "Leleketla" (sekei), "Mosoana", "Bentlaka". Each section of the tribe has its mark, right up to the chief. If a person buys a beast from another which has already been marked, he does not mark it any longer. He allows the mark which it has to remain.
8. Everybody has his praise song for his cattle. Here is mine: "While they are being milked, the yellow ox goes out of the kraal and leads them to go and cross the river at the crocodile ford which has a steep ascending bank, where the young calves are assisted in crossing, the keepers which are conceiving for the first time, and their calves are driven away from the... in summer so as to suck no more." But there is a praise song for cattle which is commonly known by all, it is this: "The ox the beast for slaughter, the god with a wet nose, the ox bellowed and caused the chief who loved me to hate me, the ox bellowed in the little village and the village was shocked. They say, we by-pass a village of inferior persons, we enter a village of those who stock cattle."
9. According to our Tswana custom, cattle have their owners. Everyone has the right to stock cattle. They are
under his control and no one else can interfere. Every married man has his cattle kraal. The cattle of an unmarried man are kept in his father’s kraal. A widow has her cattle and her cattle kraal, she is the sole overseer of it until such time as her children have become of age and they can then control the cattle. They know that the cattle belong to their mother. An unmarried young man’s cattle remain with his father or his elder brothers. A child is given a cow, it takes it away when it becomes an adult married or married away.

10. Yes, the cattle, more especially the sheep, are the animals used in offering sacrifices to the departed spirits. If a person is ill, the doctor will demand a sheep to doctor him with it. That is to say, if he slaughters this sheep, the illness will get out of this person and go away with it. It means that his father will be glad to see their children having the goat if the sheep slaughtered for them.

11. Cattle are stockfed but they are not slaughtered. Meat is eaten only when a beast is dead. We wait for one to die then we have meat to eat. But if there is a ceremony, it is that we slaughter. We make mats with the skins. There are no cattle which are specially reserved for making sacrifices with to the departed spirits or their owners so that they may also get the skins with which they are buried. Any beast which the doctor wants is good for the purpose.

12. Good pastures are known by the grass called “pattathe” (species of thatching grass), and small trees e.g. “masitsoane” (a species of asparagus), “mekgopa” (a species of tree).

13. The grass called “pattathe”, “samane”, “thorume”, “motsoa” (quick grass) and “motetene”, all these grasses are those the cattle are fond of. The small trees are, “mekgopa”, “lakitoane”, “mogato”, “mekhana” (white thorn bush) and “lotlholoane”.

14. The bush which kills the cattle is “mohau”. “Mohau” is a bush that grows in the hills or in the flat country.
If a cow eats it, it takes only one day for it to die. There is nothing that causes cattle to be poor in flesh. I do not know it.

15. According to our custom, the cattle graze at daytime not at night. Sometimes other people drive their cattle to the veld to graze overnight.

16. Those which graze at daytime go out of the kraal in the morning after milking. They go out with herd boys who herd them. They come home in the afternoon before sunset and then they are milked. The cattle drink water twice at the river, in the morning and in the afternoon, that is to say, when they go out of the kraal, they go to drink and they drink again before they go home. If they drink in the well, they drink once a day. They are given water once a day. Water is drawn for them in buckets.

17. The cattle of most people are at the cattle-posto, the cattle of other people are at home. The cattle of others are not very far away.

18. The life of the people at the cattle-posto is pleasant on the one hand and unpleasant on the other. It is pleasant in this way; the people do not wear anything, they enjoy fresh air. They also drink milk which clean their stomach. They eat venison.

It is also unpleasant in this way; the people live in dust and there are too many flies. Sometimes you find a person having milk in a milking pail which is covered by flies. When another person gets there, he gives him the milking pail with milk in it. The other person takes it with all the flies in it; he just blows them away and drinks, the flies being there. If he has blown them back, he is satisfied. The same happens with the meat, you will find it full of flies.

18. At the cattle-posto the cattle are herded by men and boys. The men are those who have no herd boys to look after their cattle for them. They herd the cattle
for a long time before they get others to replace them. Sometimes if a person has no child to herd his cattle for him, he goes to his sisters or to his elder brother to ask for a herd boy. That boy will herd the cattle for this man until he becomes an adult. Sometimes he will herd for him until he gets married and then his children will herd the cattle in his place. That is to say, the man will give him a beast if he has been looking after his cattle for a long time. That cow will multiply until it feeds the cattle kraal with its pro-
geny also multiplying.

19. When the herd boys herd cattle each one herds those of his family. They pass their time by riding young oxen. If there are little boys they go with the bigger ones until they get to know the country and where the cattle graze.

20. The cattle kraal is built where its owner desires. The entrance or the gate is shut by means of wooden poles. Before the cattle kraal is built, the doctor doctors the spot. He slaughters a beast. Then the cattle enter that kraal and it commences to be in use. That is to say, this beast which the doctor slaughters, he uses its flesh to doctor the kraal.

21. Only men, boys and little girls, a woman may not enter it. If the cattle have gone out of the kraal, the dung is not collected; it is collected when they are in the kraal, and even then, it is the boys who collect it.

22. Milking takes place in the kraal, sometimes outside in the open space. A beast is slaughtered in the cattle kraal but sometimes outside.

23. The cattle kraal is not the meeting place for men, but they may enter it and not the women. Little children may also enter it.

24. Bulls are selected and those that are not wanted are castrated.

25. According to custom only one selection is made for a bull which is to cover the cows.
26. Most of the bulls are castrated, they are not killed, the reason for this is to have oxen.
27. If a person has no bull, he sometimes borrows it or he takes his cows to the bull. Payment is not required. He calve will change their colour to resemble that of the bull.
28. The udder of a pregnant cow is seen by its becoming fat. Its hinder parts become lowered. That is to say they begin to get big and they hang down.
29. The cows which make udders are not separated from the other cattle, they are not even doctored. They just mix with other cattle up to the time they calve.
30. The time for calving is not known, not until it calves. We sometimes say when it is covered at a certain time, it will calve at a certain time. If it is covered at the first time it will calve in summer.
31. When a cow calves, no assistance is given to it. It is only assisted when there is a hinderance in calving. Those who give it assistance are only those who know the job.
32. There are experienced people in this job, those who have no hesitation in doing it. That is to say that when they have done their best, they will do their best.
33. Cattle are doctored so that they may multiply abundantly. That is to say, a man should continually burn up medicine. You will be surprised to see how they multiply.
34. Barren cattle are slaughtered or sold to rid the cattle kraal of them.
35. We have no names for cows which have calved for the first and second time. We just say it is a cow that has calved once or twice.
36. Calves are not doctored, we usually say they will suck medicines from their mothers. It is when they are sick that we doctor them. When we doctor them, that is done in the cattle kraal where the other cattle are. They just remain with them.
37. The calves are herded separately from their mothers. Where they graze, they do not get to where their mothers are. When they have been well trained, they are not herded, they look after themselves. They are castrated while they are still young and before they are strong.

38. The oxen are trained for riding, they are made pack-oxen or they are trained for inspanning.

39. When cattle have ticks, nothing is done to them to kill these ticks or to remove them. No matter how tame they may be, they are left alone with the ticks. It is the calves that the people shake off the ticks.

40. Their horns are left alone to grow at will, but if the horns grow in an awkward manner, they are cut off. They are not decorated in any shape or form.

41. Oxen are castrated while they are still young. This is to avoid their harassing the cattle. There are men who are specially good at castrating.

42. Here are the well-known cattle diseases: Quarter evil, anthrax, liver disease, abscess. These are cattle diseases. Here are goat diseases: hoof trouble, "lekgjokgjok", "semee", anthrax.

43. The origin of diseases is not known neither the cause. People just see cattle getting sick. Sometimes people go so far as to say they are bewitched. One goes so far as to get a doctor to cure them.

44. When they are suffering from anthrax, one should get a person who knows how to cure anthrax. Then the cattle will get on well. A doctor will take pieces of meat here and there from the beast and he mixes them with medicine, he buries them in the hole of the elephant trunk. From that time the cattle will cease from becoming ill.

45. If an ox is broken, the lower part of the leg is wrapped round with the inner bark of a tree, and (the "kgobati") and the "makoati". The makoati (bark) is wrapped round the bottom leg and the kgobati is used for binding. When the rope and the
Rate wear out, the ox will have healed. If it is broken where nothing can be done to cure it, it is killed.

47. We never slaughter an ox to eat meat. God slaughters for us, that is to say we eat the meat of a dead one. We slaughter an ox when we have a ceremony in order to bless our ceremony.

48. When a beast is slaughtered the people look for a man who has a hand. That is to say that the meat should not make people sick. It is fastened to a tree and he stabs it in the spinal column with a knife. There is no other way by which a beast may be slaughtered. It is the goats which are slaughtered in many ways. The first one is to cut off its neck. Again if it is slaughtered by a doctor to make a sacrifice with it, he does not cut off its neck, he gives it medicines to drink. He then suffocates it until it dies. I know of no other way. It is not everybody who slaughters or kills an ox.

49. There is nothing that we take notice of in beast, whether there is anything bad or good in it. To us it is just a beast, we have no complaint against it, except illness and thinness.

50. First of all the beast is stabbed in the spinal column and after it drops down it is the windpipe is cut off.

51. The blood is collected and stirred and mixed with the insides. This makes the insides to be nice and smooth and red.

52. After a beast is dead, it is left for a short while before it is skinned. After skinning the beast is divided. There are people who know how to divide a beast. It is divided or cut up with a knife.

53. Here are the names of the parts of a beast:—

54. Lenyeme( ) and the kidneys are meat eaten by men and not by boys. That is to say, if the boys skin a beast, they should take care of it so that the men must find it.
55. Thupa ( ) is meat which is sent to the chief. It is his meat.
56. There is no meat that is not eaten. All the meat is eaten. Nothing is thrown away. We have a saying, "The grave of a beast is the mouth".
57. The bones are roasted at the fire. The skin is made into a mat. The contents of the bowels are buried or burned. The gall bag and contents is medicine and it is used for doctoring. People drink the milk.
58. Cattle are milked twice a day. They are milked by boys or men. The milking takes place in the cattle kraal.
59. The calves first suck and the milking follows. The calves suck again after the milking.
60. If the calf of a cow is dead, the cow is not milked. People have nothing to do with it.
61. The time for milking is in the afternoon and in the morning. The legs of a cow are tied when it is milked. Some are held by the nose.
62. The milk is poured into leather bottles and in milk sacks. It is milk mixed with old milk. They drink some after milking. They also boil some to drink it later.
63. At the cattle kraal milk is given to everybody who comes there, even if it be a woman.
64. People drink milk at any time; there is nothing to stop them except when a doctor has given the cow medicine. In that case people cannot drink milk at any time.
65-82 will come later. I am still investigating.

Sekati, S. - struck by lightning on the 24th Jan., 1939.
There was a man and his wife who had two daughters. Their father was a chief. One day he asked his elder daughter if she loved him. The eldest daughter said to her father, "I love you as the pupil of my eye". Her father then called his younger daughter and said to her, "Do you love me my child?" She said, "I love you as the salt in my food".

Her father did not like the words that were spoken by the younger daughter. "From now on this very day I must not see you any more in this house of mine. Go away to wherever you may desire. I don't want to see you any more". The child cried bitterly but that did not help in any way. Her father could not retract his words. Eventually the child went away. When she left, she meditated on what she could do in order to live. As she went along, she undressed and smeared herself with mud. She came to a certain house and applied for work. They said to her, "You may look after our sheep." The girl agreed to look after the sheep. One day as she was herding the sheep, she washed herself and put on her fine clothes. As she was sitting down, she saw a child who was her employer's child coming to her. She ran away, and the boy ran after her, but she outran him and he lost sight of her.

When the boy arrived home, he said he was ill. He said to his father, "I want food which is cooked by the little girl who herds the sheep". Now there was no one to be found nearby. They then brought the girl who looked after their sheep to cook the food of her master's son. When the girl was kneading the bread, her finger ring remained in the dough. When the boy was eating the food, he saw the finger ring. The boy then said
to his father, "I shall marry the girl whom this finger ring fits". All the girls of the village were brought together. It did not fit any one and at last they brought the girl who was the shepherd. When she took the finger ring, it fitted her well. The people said, "can the chief's son marry such an untidy girl?" They say that the girl said, "I am untidy as I am here, but actually I am a chief's daughter also where I come from. If you can give me a house and let me wash myself, you can believe that I am telling the truth." They then said, "Go in here and wash yourself so that we may see whether you are telling the truth or not." She entered and washed herself and dressed well. When she came out, the people were very much surprised and they believed that she was the chief's daughter where she came from.

The chief also agreed that his son should marry this girl. On the day of the wedding the girl's father who had been informed also attended. When he arrived at the wedding feast, his daughter said to the people who prepared the food, "In my father's food, see that you do not put any salt." When her father started to eat, he found that the food had no salt in it. He did not enjoy the meals. His daughter then said, "Father why do you seem to be not enjoying the meals?" Her father said, "There is no salt in the meals." His daughter then said, "You recollect my saying that I loved you as the salt in my food." Her father was very much grieved for having driven her away on account of the salt, and he said, "My child, I was wrong, I did not know how valuable salt was. The marriage feast ended quietly. The girl remained at the home of the boy. They made their abode there.”

Ziklelezi
There was once a man who lived with his wife and daughter. His wife died leaving her daughter whose name was Senodoropo. After the death of his wife this man married another woman. This woman came and treated Senodoropo very harshly when her father was away. This woman really persecuted her. One day her father went away to work in the European towns. When her father sent clothes for her, the wife took them for herself and never gave them to her.

One day this woman said to her son, "Take this person, Senodoropo, and go to kill her and so that I should be convinced that you have killed her, I must see you coming with her dress covered in blood. It is then that I shall believe that you have killed her."

The boy called Senodoropo and they went to a mountain. As they were walking along at the foot of the mountain, the boy said to Senodoropo, "Take of your dress, I do not want to kill you. I shall kill a beast of prey and pour your dress with its blood so that my mother should believe that I have really killed her."

Senodoropo took off her dress and gave it to the boy, and she remained in one part of the village. When the boy came to his mother, she was very pleased. This woman then washed herself and after that she dressed and then asked her son where Senodoropo was. The boy said, "She is in the house of seven boys." His mother went there, and on arrival she called Senodoropo. When Senodoropo came to the door, she opened it. When the woman saw her, she was given a fruit by Senodoropo, when she broke off a piece, she died at the same time. When the seven boys came, they found her dead. They then removed the fruit and the woman returned to life.

The woman went back to her home. The next
day she washed herself and dressed and after that she went to the house of the seven boys. When she arrived there, she called Senodoropo. When Senodoropo came, the woman said, "Let me measure this awl on your head." When he had measured it, Senodoropo fell to the ground dead. The woman then went to her home. When the seven boys arrived, they found Senodoropo dead. They investigated the cause of her death but they were unsuccessful. They went to the chief and reported that Senodoropo had died. When the people came, they found that the child had long died.

When they were discussing her case, one boy saw an awl in her hair. When he removed it, the child returned to life. After she returned to life, the chief's son said, "I am marrying her so that I should support her since she has no one to look after her." The people also agreed that he should marry her. At the same time, a marriage feast was celebrated.

Dikeledi
Masilo goes to the home of his parents-in-law.

One day, Masilo set out to go to the home of his parents-in-law. As he was on his way, he left the foot path in order to relieve nature. After he had relieved himself, it happened that in the act, a kernel of the "mnilo" (a species of fruit tree) had dropped out with the excrements. As he was going along, he heard the kernel calling out to him and saying, "Masilo wait for me, Masilo wait for me", one who goes to one's people-in-law does not go alone, one goes with one's excrements and the kernel of the "mnilo" fruit."

Masilo was surprised when he looked round to see the "mnilo" kernel come rolling along the path. He picked it up and ground it and threw away its powder so as to be blown away by the wind. He then continued his journey. After he had travelled some distance, he heard it coming along and saying, "Masilo wait for me, Masilo wait for me, one who goes to one's people-in-law, does not travel alone, one goes with one's excrements and the kernel of the "mnilo" fruit. When Masilo looked round, he saw it approaching again, turning over and over the path. He picked it up, made fire for it and roasted it. When it had burned, he took it and ground it to powder, and caused it to be blown away by the wind.

Masilo continued his journey and when he was about to reach the home of his people-in-law, he heard the kernel calling out to him, saying, "Masilo wait for me, Masilo wait for me, (does not travel alone) one who goes to his parents-in-law does not travel alone, one goes with one's excrements and the kernel of the "mnilo" fruit."

Masilo then took it and ground it and tied the powder in a piece of cloth, and then put it in his pocket. After he arrived at his parents-in-law's home, he was given food, and while he was eating, he heard the kernel calling out to him and saying, "Masilo give me, Masilo give me, one who goes to his parents-in-law does not eat..."
alone, the sings together with his excrements and the juice of the "mannilo" fruit. The people wondered what it was that spoke, and thought that it might be a dog that is yawning. Later they heard it calling out to Masilo saying, "Masilo give me, Masilo give me," one who goes to his parents in-law does not eat alone, one eats together with his excrements and the juice of the "mannilo" fruit.

When the people said, "What have you got Masilo that speaks Masilo?" Masilo made a movement and suddenly ran as fast as he could. The young men gave chase, they ran fast until they caught him. They took their time and questioned him patiently. Masilo told them that as he was walking along the footpath, he was pressed to relieve nature and got off the path to fulfill the requirements of nature. After doing so, he heard the fruit of the "mannilo" tree calling him. He pounded it and threw it away. Further along he heard it again calling him, until he eventually tied its powder in a piece of cloth and put it in his pocket. Now he was ashamed to tell the people at home. The young men took him home with them. When they got home, they told the people the whole story of Masilo as he had told it to them. The people called a doctor to come and examine Masilo by his divining bones. When he arrived, he threw down the bone of an ox and said, "Divining bone speaks, here is Masilo, he is ill." The doctor then said, "Masilo has eaten the fruit of the "mannilo" tree and swallowed its pips." Masilo's mother had said that she should never swallow the pips of the "mannilo" fruit." When the people asked Masilo if that was true, Masilo said, "It is just as the doctor has said. The doctor gave him medicine and he was cured. When he had recovered, the doctor demanded a beast for curing Masilo. His father-in-law then paid the beast.

J.S.R. Masiangoako
The two boys

Once upon a time two boys went out to go and hunt. The younger and the elder brother. In the veld, they saw bees. They dug them out and filled a milking pail. The elder brother said to his younger brother, "Do not eat the honey my brother, it is sour." The elder brother ate the honey alone.

Further away, the elder brother said to his younger brother, "Hold the bees for me, I am coming." When his elder brother disappeared, the younger brother pushed his finger into the honey and tasted it to find out if it was sour. He found that they were very sweet. He ate them all. When his elder brother came back, he found nothing left. When he asked him where the honey was, he said, "I have eaten it." Later on, they killed a wildebees. After they had killed it, the elder brother said to his younger brother, "Go and draw water at the river." When the younger brother had come back, he found that his elder brother had eaten it and left nothing for him. When his younger brother asked him, he said, "I have consumed it." Now they made an instrument (nkokoane). The younger brother played it then whalloped his elder brother with a stick. The elder brother took the instrument and played it, saying, "Ting ting, I have stunged you the nice meat, ting ting, I have stunged you the nice meat." The younger brother also took it and and played, saying, "Ting ting, I whalloped your aching stomach, I whalloped your aching stomach." They then went home with nothing in their hands.

Ana
1. Here are the games which little children play:
(a) Mantloane (small houses)
(b) Konkolodi
(c) Diketo (knucklebones)
(d) Skuto
(e) Kgole (big ones also)

These are played by girls and boys also play these and girls as well.

(a) Karata
(b) Teema
(c) Madithoe

(a) The game of "Mantloane" is played by little girls. They make very many things. If you watch them you will laugh heartily. You will see them sitting on their haunches on the sand, urinating there and then playing with their urine. Sometimes they mix the mud with it and build small houses and play. They take little sticks and make children, they call them 'dolls'. They make dresses for them with cloth, they are quite happy and you will find them laughing heartily. You will hear one saying "Mine is better than yours!"

(b) The game "Konkolodi" is like the game "abuló". Each one must have his brother or a member of his family. If they are ten, five must go and hide themselves some distance away. In their hiding place, they begin to shout "Konkolodi, konkolodi, konkolodi". Now the others will come to look for them. Each one looks for his brother. When they have found them they return to where they had been. The one who did not see his brother does not come back to the others until he finds him or until he shows himself when he realises that he has failed to find him. It is now the turn of the others to go and hide themselves. They continue in this way until they get tired.
(c) *Diketo* (knucklebones). The game "Diketo" is played with small stones, not many. They dig a little hole in the ground and put them in it. They do not dig it deep, they make just a shallow hole. They play in turns, the one who misses is taken out of the game and that goes on until one or three remain who have not gone amiss. They are then the owners of the hole, and they are in control of it. When the game is commenced, they are the first to play and the others follow.

(e) The game "Kgele" is played with sticks which are curved at the one end. They play in opposite directions. They hit it hard in order to beat the others. They play so as to make you shudder when you are watching them. They play the game even if the opposing sides are not equal. It is dangerous because they play it blindly. They do not care in what direction they hit. You may be approaching, they do not mind.

(a) The game "Ekatla" is played by boys. They play two by two. They call themselves by names. One calls himself "Lekatla," the other calls himself "Phaphu." Lkatla is when their hands come together. Kgatla wins. "Phaphu" is when cross each other. In that case Phaphu wins. They continue to play until they reach ten. Their game then ends. The one who reaches ten first wins the game. They begin again or others may then start.

(c) "Maditlho" is a game played by boys. One of them kicks the others while he is walking on his hands. Others run round him, and the one whom he has kicked must go out and not play until they are all out. They then start again. Another one goes in and he becomes the kicker. They keep on until they get tired and drop it.

2, 3, 4. Bigger boys and girls have no games but they dance in the evenings outside in the roads. Others clap their hands as they sing. One dances
and when he goes out, another one goes in and dances. They carry on like that until they disperse. The boys and girls come together to play. Sometimes you will find the girls singing and the boys dancing.

5. Men and women do not play.

6. Playing is not fighting. If one is hurt in the game, one does not get angry. The mothers do not say anything either. They just say, "They were playing; there is nothing wrong." Sometimes the girls hold contests and play the "kagile" (ball played with curved sticks on the one end), or they just play to while away the time. The winners laugh at those who have lost. They say nothing, and depend on getting their own back the next day. They do not play to gain something or to get a reward. They just while away their time and play for the fun of the game, as well as to think of their girlhood in the future when they have grown up.

8. Those who play well are being respected and feared.

9. Games are not allowed when there is a death, the reason being that they might make a noise when there should be complete silence. They play only when there is no one who is dead.

10. Most of the games are for children which old people do not take part in them because they make them dirty and because they are made of dirty things. "Children urinate in the ground and then play with the urine. That is why older people cannot play.

11. Other games come from other places. The girls have a match, and play the ball. We did not know it before. The boys ride other boys and then follow the ball. If they miss it, the riders must run away. That is to say that those who were ridden will tip them over with it and then ride them.
end 5.178

I like only play them next because they think in any kind goes on, we abandon them, and forget them.

I, I don't like to play them any more.

S. I. Regular.