1. Mountains: Bakalan, Moretelele, Batukora, Mohlole, Molore.

Hills: Khekhi-ka, Lokoana, Kgatla, Kheyre, Bonapeloane.

Ivers: Kolobe, Makane, Kemo.

Streams: Pungela.

Pool: Manemela.

Fountain: Kolobe, Molema, and the omen.

J. Bak lane are mountains which surround Tshokoka, the village of the Mothoro. Moretelele are the mountains where the Poers of Kegpe-hane live. It is where the Bangtala tribe was exterminated when they took away the cattle of the Poers. The Poers wiped them out. Batukora are mountains where the Habakula and the Epo tribe live. It is where my grand-father kane-kane once had a cattle-post. The village of the Habakula is built on a hill. Kolore is a mountain where today the people the entire from the South live.

Kheyre is the hill where the Bolero group went through their initiation ceremony. Bonapeloane is where the Bakololo group went through their initiation ceremony. Kgatla is where the Kafiri went through their initiation ceremony.

Kolobe is a river near which the people of Maoro live. That is the source which helped the Mothoro very much, the thabong source as well.

Thabong is also a river which has a source. Manemela is a pool in the river bed which never dries. 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 Kolobe river at some small flat stones.
One day Rev. Soonar held a baptism there, he entered the pool. When he got in the middle he slipped and fell. From that day, he got ill, an illness 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.

E. x

6. (Mark.) At Mafatsile and at Mapbye, there are ruins of the circumcision huts of the Mafiri and the Mafitapefele age groups. That is where they went through their initiation ceremonies.

7. Hakatone has many names, e.g. Motitši, ilbonakoe.
Village.

1. Mamakau: It is another portion of the Hatlhako village but it is a little distance away (1 mile). The people there are also the Hatlhako whose chief is Kolopyane.

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

2. The builder of this little village is Sekali himself. He comes from the family of Mapela of the Babididi tribe. He removed from there long ago.

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

11. His 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 very beautiful slope, plenty of firewood and water nearby.

12. Before he built the village, he first embarked on protective measures (medically). He called his doctor Moabolo to come and doctor this place.

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

14. He slaughtered a beast and treated it with medicine. After it was skinned, he took the meat he required from it and doctor it with it. When he had finished, he left a foreleg and inside and then took all the meat to his home. The doctor Moabolo slaughtered the beast by himself.
16. 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 Lopany, Penne, Medile, Mantaone and Maramoane. Lopany, Penne and Medile did the plastering, Mantaone and Maramoane were sealing holes with sticks. The poles they used for building were of the "morekhuri" tree and the laths were of the "morelelele" bush. The thatching was done with innermost bark of the term tree and the "tlh odi" tree. The grass for thatching was the "moseiore" and "seriko" (pieces of corn basket).

21. The wall took three months, thatching took four weeks, one month only.

22-24. There are times of strangers. I have not sat them.

26. The house is built of the "mabha" (species of tree), sometimes it is planted in the round and at other times it is just laid down. Up to near the house, thin poles the size of sweet-reed. In day they have made fire to warm themselves with them and they have used the house with bushes. The walls are neatly decorated and the floor is strewn 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. None of these things have no names in Setelwana. Their names are foreign. "Kusene"

TH.
"Koniri" (hinge). For a frame, we used to plant two poles. For hinger, we fastened with the innermost bark of a tree. The door was made of plaited grass or thin plaited reeds.

27. A Tswana 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 an 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 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 claps his hands and says, "Good-day father" or he takes off his hat and says "Batlheko". When he goes away too, he should say "Goodbye father, I am going to Naka". If he wants you, he will tell them. When he goes away, he'll say "Father, 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 or young girls do not enter the cattle kraal. Men, boys and little girls enter it. Women and young girls could not pass through the cattle and be surrounded by them.
If they see them, they should go around them.

25. The boys should always fear their fathers. If they come to the kotla, 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 reproached with by them and sometimes the chief also reproaches him and at other times he is made to pay a heart for a fine.

(a) The purpose of planting medicinal trees 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 kotla is the place of gathering for all the men, it is also where discussions take place. After getting up, every man goes to the kotla 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 kotla.

(e) All the men and boys have their meals at the kotla, none of them may have them anywhere he likes. That is to say, all the food goes to the kotla. That is why every male person is compelled to go the kotla 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 kotla, he must wash his face at the kotla. A female stranger must have her meals in the house with other women.

31. The fire for men is made at the kotla 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
Kotla is emptied outside the Kotla 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 ka'fir corn there,
and come back carrying meal only.
34. Beer is cooked in the front yard and after it has been
strained out, it is taken to the Kotla 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 Kotla, 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.

(a) Sometimes if the people in a house die a lot, they
then remove their residence, it is when they realize
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 in a second time.

(b) 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.

67. 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 house is the white ant if it is not illnese.

68. 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 which he had built 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.

69. 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 rather is dead.

70. 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 palm 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.
47. If anyone likes another person's abandoned 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. You may occupy the roof house if the roof is pulled down. If it is, you may roof the house and live in it.

49. If a person has to make a garden at the ruins of another, he may do so with the permission of its owner or with permission of the chief.

50. The people leave nobody to guard the deserted houses, when we remove our abode, it all goes 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. Then we remove our abode, we let 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 take with us, so that no ill may befall us.

K. A. Kerestel, Manakau.
Domestic Animals.

1. There are three well-known cattle breeds: the Ndebele cattle, the Kgalagadi cattle (Kgalagadi being the waterless, desert territory between South Africa and Botswana), and the Hereford cattle.

(a) The Ndebele cattle are those the Ndebele originally had. They owned them where they came from. When we grew up, we found them owning them.

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

(c) The Hereford cattle are cattle with hard hair. They were seen in the possession of Europeans. They are not common among 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. There are the colours of cattle: red ox, red cow, black ox. Red ox, red cow, black ox.

<table>
<thead>
<tr>
<th>Oxen</th>
<th>Cows</th>
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<tbody>
<tr>
<td>Khunou</td>
<td>Khuonaana</td>
</tr>
<tr>
<td>Ntro</td>
<td>Troyana</td>
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<td>Nklooe</td>
<td>Kgona</td>
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<td>Phifadu</td>
<td>Phifatroana</td>
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<td>Kgorel</td>
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<td>Tshampa</td>
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<tr>
<td>Sekeka</td>
<td>Sekeka</td>
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<tr>
<td>Nala</td>
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</tbody>
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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 thus "they are red and white, black and white with small white spots, red cows of our fathers, of our external 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 they are at the kotla, you will find them discussing the colours of cattle. One man saying, "You can see those of red and so, the red ones, those of round 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: "lephaketsi", "lesibi", "lenena", "mohlala a keka", "lelekotla" (sekel), "bonana", "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 always takes 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, near out of the kraal and leads them to the river at the crocodile ford which has a steep ascending bank, where the young calves are assisted in crossing, the heifers which are conceiving for the first time, and their calves are driven stay from them 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 ox, with a wet nose, the ox bellowed and caused the chief who loved me to die, the ox bellowed in the little village and the village was cracked. In the ox forefinger..."
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 sole 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 attained the 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's or his elder brother's. A child is given a cow, it takes it away when it becomes an adult or 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. This 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 sheep slaughtered as sacrifices for them.

11. Cattle are stocked 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 then that we slaughter. We make eats with the skins. There are no cattle which are especially 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 this purpose.
12. Good pastures are known by the grass called "rathathe" (species of long-thatched grass) and small trees e.g. "masitloane" (a species of asparagus), "mekopha" (a species of tree).

13. The grass called "rathathe", "fenyane", "tlhorume", "motlhoo" (quick grass) and "notetenene", all these grasses are those the cattle are fond of. The small trees are, "mekopha", "lesitloane", "nohato", "mekana" (white thorn bush) and "lerothlare".

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. (a) Those which graze at daytime go out of the kraal in the morning after milking. They go out with herd boys who herd them. (b) They come home in the afternoon before sunset and then they are milked. (c) 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.

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

17. The life of the people at the cattle-posts is pleasant on 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 blow 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.

16. At the cattle-ports the cattle are herded by men and boys. The men are those who have no herds 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 alone will multiply until it feels the cattle kraal with its progeny 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, 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 doctores the spot. Then the cattle enter that kraal and it commences to be in use. That is to say,
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 heifer 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.

26. According to custom only one selection is made for a bull which is to cover the cows.

28. 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. The calves will change their colour to resemble that of the bull.

29. The making of an udder of a pregnant cow is noticeable by it becoming flat. 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 doctorred. They just mix with other cattle up to the time they calve.

30. The time for calving is not known, not until it calves. It is sometimes say when it is covered at a certain time, it will calve at a certain time. If it is covered at the time of the first ripe fruits, it will calve in summer.
31. When a cow calveth, no resistance is given to it. It is only assisted when there is a hindrance in calving. Those who give it resistance are only those who know the job.
32. There are experienced people in this job, those who have no hesitation in coin, it. That is to say that when you have calved them, 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 the way 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. If 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 costricted 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 those ticks or tampan ticks. No matter how tame they may be, they are left alone with the ticks. It is on the calves that the people shake off the ticks.
40. Their horns are left alone to grow at will. But if the
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. There are cattle diseases. Here are hoof diseases: hoof trouble, "lekxeke", "senee", 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's trunk. From that time the cattle will cease from becoming ill.

46. If an ox is broken the lower part of the leg is bound with a rope of the inner bark of tree, (the "kgobati") and the "makoati". The makoati (bark) is wrapped round the leg and the kgobati is then used for binding. When the rope and the bark wear out, the ox will have healed.

47. We never slaughter an ox to eat meat. God slaughters for us, that is to say we eat the rest 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 stays...
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, 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:--
1. Head leg. 2. fore leg. 3. placenta. 4. udder.
5. neck. 6. small rib. 8.
9. stomach. 10. intestine. 11. liver. 12. kidney.
17. diaphragm. 18. tongue.

54. Lenyeme ( ) and the kidney 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.
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 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 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 indeed 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 meal. His daughter then said, "Father why do you seem to be not enjoying the meal?" Her father said, "There is no salt in the meal". 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 remained at the home of the boy. They made their abode there.

Dikeledi.

The Man and the Child.

There was once a man who lived with his wife and daughter. His wife died leaving her daughter whose name was Senoendorpo. After the death of his wife this man
married another woman. This woman came and treated
Senouropo very harshly when her father was away. This
woman really persecuted her. One day her father went away
to work in the European town. 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,
Senouropo, 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.

Senouropo 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 Senouropo 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 Senouropo, 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

TM.
me measure this awl on your head". When she had measured it, Senouoropo fell to the ground dead. The woman then went to her home. When the seven boys arrived, they found Senouoropo dead. They investigated the cause of her death but they were unsuccessful. They went to the chief and reported that Senouoropo had died. When the people came, they found that the child had long died.

When they were discussing her case, one boy saw an awo 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.
One day Marilo set out to go to the home of his parents-in-law. As he was on his way, he let the food both in order to relieve nature. After he had relieved himself, it happened that in the act, a slip of the "smilo" (a species of fruit tree) had dropped out with the excrement. As he was going along, he heard the kernel calling out to him and saying, "Marilo wait for me, Marilo wait for me", one who goes to one's people-in-law does not go alone, one goes with one's excrement and the slip of the "smilo" fruit.

Marilo ran for riders when he looked round to see the "smilo" slip come rolling along the road, he picked it up and round 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, "Marilo wait for me, Marilo wait for me, one who goes to one's people-in-law, does not travel alone, one goes with one's excrement and the slip of the "smilo" fruit". When Marilo looked round, he saw it approaching, again, turning over and over the 8th. 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 blown away by the wind.

Marilo continued his journey and when he was about to reach the home of his parents-in-law, he heard the slip calling out to him saying, "Marilo wait for me, Marilo wait for me, one who goes to his parents-in-law does not travel alone, one goes with one's excrement and the slip of the "smilo" fruit". Marilo 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 slip calling out to him and saying, "Marilo give me, Marilo give me, one who goes to his parents-in-law does not eat alone, one eats together with his excrement and the
pip of the "emilo" fruit. The people wondered what it was that spoke, and thought that it might be a dog that was yawning. Later they heard it calling out to "emilo", saying, "Emilo, give me, one who goes to his parents-in-law does not eat alone, one eats together with his excrement and the pip of the "emilo" fruit".

When the people said, "What have you got that speaks?" Emilo 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. Emilo told them that as he was walking along the footpath, he was ordered to relieve nature and got off the path to fulfill the requirements of nature. After doing so, he heard the pip of the "emilo" tree calling him, so he pounced it and threw it away. Further along he heard it again calling him, until he eventually tied its bowser 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 Emilo as he had told it to them. The people called a doctor to come and examine Emilo by his divining bone. When he arrived, he threw down the bone of an ox and said, "Divining bone speaks, here is Emilo, he is ill". The doctor then said, "Emilo has eaten the fruit of the "emilo" tree and swallowed its pip. Emilo's mother had said that he should never swallow the pip of the "emilo" fruit". When the people said Emilo is that true, Emilo 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 Emilo. His father-in-law then said the beast.

-26-
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 cut them out and filled a silking ball. The elder brother said to his younger brother, "Do not eat the honey. 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 wildebeest. After they had killed it, the elder brother said to his younger brother, "Go and draw water at the river." When the younger brother came back, he found that his elder brother had eaten it and left nothing for him. When the younger brother asked him, he said, "I have consumed it." Now they made an instrument (nhokoane). The younger brother then walloped his elder brother with a stick. The elder brother took the instrument and played it, saying, "Tink, tink, I have stung you the nice seat, tink, tink, I have stung you the nice seat." The younger brother also took it and played, saying, "Tink, tink, I walloped your aching stotach, I walloped your aching stomach." They then went home with nothing in their hands.

Ana.
1. Here are the games which little children lay:
   (a) Mantloane (small houses)
   (b) Konkolou1
   (c) Liketo (snucklesome)
   (d) Abulo
   (e) Kloele (big ones also)

(a) The game of "Mantloane" is played by little girls. They make very many wonderful 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, "Wine is better than yours."

(b) The game "Konkolou1" is like the game "abulo", each one must have a brother or a member of his family. If they are then, one must go and hide themselves some distance away. In their hiding place, they begin to shout "Konkolou1, konkolou1, konkolou1". Now the others will come to look for them. Each one looks for his brother. When the 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 realizes 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
per 17b.

Get tired.

(c) **Diketo** (knucklebones). The game "Diketo" is played with small stones, not many. They dig a little hole in the ground and they sit then in it. They do not dig it very 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 will control it. When the game is commenced, they are the first to play and the others follow.

(e) The game "kgoele" 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 say we approaching, they do not mind.

(a) The game "Koeta" is played by boys. They play two by two. They call themselves by names. One calls himself "Lekatilha" the other calls himself "Phaphu". A game is when their hands come together. Phaphu wins. A game 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 then start.

(c) "Madlilhoe" is a game played by boys. One of them kicks the others while he is walking on his hands. Others run around him so 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 are done.

2, 3, 4. Bigger boys and girls have no games but they dance in the evening outside in the roads. Others
clap their hands as they sing. One dancer 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.

6. Men and women do not play.

6. Playing is not fighting. If one is hurt in the same 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 "khoelo" (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 childhood 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 rise other boys and then throw the ball at each other. 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.

12. We only play them not because they teach us anything we just play because they are attractive. At the time goes on, we abandon them, and forget them. That is when we are tired of them, when we do not like to play them any more.

L. T. Kasula.

[Signature]