

1.(1) TRIBAL & DETRIBALISED NATIVES. Factors leading to detribalisation, etc.

Many Natives go away from their tribe for years. The towns attract them. (Neethling. p.18)

(p.20)

Native Councils have done a lot to prevent Natives going away.

Tribal system has been undermined by white man's laws. (p.51) (Gilbertson).

Natives recognise Chief (57) Chief deals with some disputes, farmer with others. (58)

Reasons for becoming urban dwellers (Senthumula 83-84)

No desire return tribal land. (Mbau, 103)

Reasons for staying away from Tribe. (Shipango. 175-6)

Detribalising increasing (Daneel 201-4, 208-9)

Strong inclination maintain traditions. (Menne. 283)

Detribalisation regrettable. (288)

Detribalised Natives & relation to chiefs. (Moloto.320)

Overcrowding. (323) Attractions of towns. (333)

Meaning of detribalised. (345-9)

*lost the traditional side force  
of - with a weapon as weapon  
to be*

Levy from chief would be disobeyed. (361)

Changed conditions reduce powers of chiefs. (v.Rensburg.380-1)

Recognition of civilised Natives. (Fuller. 395)

Women in towns. (398)

Descendants of youths apprenticed after war. (404)

Natives of locations detribalised. (Labase. 480)

Whole tribe lives on private lands. (Fungwane. 495)

Communication with Chiefs kept up, but some look to farmer as chief. (Hall. 572)

Civilisation cause. (Phokanoko. 608)

Married and unmarried go, but some return; one after 24 years. (Major Hunt. 658)

Geluks people highly tribalised. (679-30)

Women do not like being away from tribe. (680)

Difficult say no Native definitely gives up tribe, but many want to be free. (682)

Detribalisation should be retarded for present. (691-2)

Evolution of detribalisation with Bechuanas, large to small tribes. (692-3)

Breaking up not due to missionary influence. (693)



1 (1) TRIBAL & DETRIBALISED NATIVES: Factors leading to detribalisation. (contd)

- Codify some of their customs. This would help Chiefs.  
(Major Hunt. 695)
- Farmers object to chiefs visiting followers on their farms.  
(Kgolokwe. 739-40)
- Natives not detribalised because living with wives in towns.  
(744)
- Only old people stick to customs. (v.Rensburg. 790)
- Causes of breakup of tribalism. (Yates. 833)
- Many who go away never return; called legoeloe. Often get into bad habits. (834)
- Chiefs authority should be increased; given criminal jurisdiction in small matters, would lead to better discipline. (839)
- Acquiring more farms will prevent urbanising. (840)
- Land purchase will solve lot of Native troubles. (840)
- Strengthen tribal system. (841)
- Many Natives buying land and leaving tribe. (853)
- Even if living on farms Natives will pay their local tax for the location. (860)
- Education leads to ignoring tribal customs. (864)
- Spending money in towns important cause of detribalisation. (865)
- Those Natives staying away never send Chief presents. (Sekoati  
914)
- Some take their wives, some marry in towns. (914)
- Chief having to live on European farm. (Ramambe. 921)
- People scattered because driven from farms. (923)
- Grown up in location: prefer to stay there. (938)
- Temporary only, tribal tie weakening. Native very fond of his tribe; very few fail to return. (Penzhorn. 1023-4)
- Buy land with no idea of breaking off from tribe to be more on their own. (Stegmann. 1029)
- Little danger of detribalisation. (1030)
- Detribalised means completely separate from his people. (1062)
- Company and crown lands tenure encouraging detribalisation.  
(Emmett. 1069)
- Detribalised Native like a bat. (Native chiefs. 1100)
- Men with good knowledge of cattle will not go away. (1102)
- Caused by desire not to be ruled; by fear of being punished on return; by finding a girl to live with him. (1103-4)



1.(2) TRIBAL & DETRIBALISED NATIVES. Advantages/  
disadvantages of tribal conditions.

Tribal connection should be strengthened. (Neethling p.18)

Tribal Natives work only for a short time and become irresponsible and do not progress. (p.21)

Under tribal system meanest man can demand to see Chief and get justice. (Gilbertson. p.55)

Communal ~~support~~ spirit. (Daneel, 204,208-9)

Advantage tribal control ~~for~~<sup>over</sup> disease. (Sypkens. 527,-9)

Main advantage, discipline. (Major Hunt. 691)

Tribal discipline leads to easier detection petty crime; instance of Chief's jurisdiction Basutoland. (Yates.867)

Native in tribal state much better off than others. (Levitt 909)

Tribal conditions prevent improvement. (Stegmann. 1029)

Man who stays away and then returns just as well off as one who stayed. (Chiefs. 1105)

Prevents wrong things being done, like fighting with knives. (1114)



1.(1) TRIBAL & DETRIBALISED NATIVES: Factors leading to detribalisation.

Living on farms of the white people is a cause. (Chiefs. 1105)

White people have been pressing us down. (1108)

Lower tax on farms than in locations. (1108)

People should be made to respect their tribes. Many leave their Chiefs because of fees payable. (1111)

Caused by the white people taking them away from us for work. Many refuse to be tried by Native Courts. (1113)



1.(3) TRIBAL & DETRIBALISED NATIVES. Economic results  
.... of Detribalisation, etc.

Detribalised Native stays longer with an employer than  
a Tribalised Native. (Neethling, p.20)

Tribal conscience is waning. (Schwellmus, 806)



1.(4). TRIBAL & DETRIBALISED NATIVES. Customs, etc.

Male Natives will sit about while women plough. (Neethling p.7)

Women do most of the work in making huts. (p.12)

Native youth has no respect for tribal chiefs and customs, and is disrespectful. (p.27)

Lobolo in Potgieters is paid mostly in goats and sheep. Sometimes only in goats, occasionally in money. The growth of disrespect is due to the spirit of the times. (p.27-28) Children are educating the parents.

Everything in the stad belongs to the parents, and the piccanins get very little of anything. (p.33)

Effects of lobolo on discipline. (Senthumula p.72)

Customary work of men and of women. (76-77)

Cattle "Natives Savings Bank" to lobolo wives. (91)

Lobolo, and difficulties with wives. (~~van~~ Mbau, 109)

Substitutes for cattle. (Nemarangone .157)

We use cattle as our god. (Takalane. 162)

Fisha-ing of cattle. (Daneel. 190,201)

Customs - lobolo (202,204-7)

Shangaans lobolo with money; we only with cattle or goats. (Moloto, 339)

Detribalised Native does not pay lobolo (346). Effects on wife (347)

Lobolo by quantity not quality. (van Rensburg. 374)

No weakening of lobolo system. Money substituted for cattle principally Shangaans. (381-2)

Hoes for lobolo. (Reuter, 393)

Women do not plough with oxen, only when men away. (Masoi. 475(3))

Christian Natives pay lobolo. Objections to lobolo. (Lebase. 481-2)

Ruled by old men keeps young chief back. Old advisers are suspicious. (Phokanoko. 643)

Nearly all marriages by Native rites. (Major Hunt. 652)

Through business of males, girls herd cattle. (669)

Lobolo system remains unchanged but substitutes for cattle at time of East Coast fever. (677-8)

Each hut has cattle assigned by husband; difficult get wives to part with cattle. (678-9)

Boy must remain in father-in-law's house till first child weaned. Effect of this custom. (689)



1.(4) TRIBAL & DETRIBALISED NATIVES: Customs, etc.  
(contd).

- Despite any obstacles Native will go off to his circumcision school. (Huht, 696-7-8)
- Believe in ~~doctored~~ <sup>doctoring</sup> of seed. These customs hamper agriculture. Natives stick to their old customs. (725) (725)
- Bad for Govt. to appoint Chief not wanted by tribe. (Masangu, 747)
- Natives keep to their customs. (de Souza. 774)
- No use refusing to allow Native go to circumcision school. (774)
- Native Chiefs entitled to services of children up to certain age, hence objection to circumcision school. (Schwellmus. 808)
- Leaving lands to women changing now. (Yates. 819)
- Women now handle cattle because men away. (836)
- Natives will never steal in own location, because afraid of Chief. (845)
- Quite a number stick to old superstitions about agriculture. (853)
- Many think better have no chief than a bad one. (865)
- Natives returning from work pay Chief £1. (Sekoati, 914)
- Many women and girls work with ploughs; that is new. (917)
- Chief allocates land; it belong to allottee and his family while he remains in that tribe. (Penzhorn. 998-1000)
- Lobolo passes between Christian Natives. (1002)
- No objection churches if lobolo a present, not payment. (1002, 3, 4)
- Number of cattle three to five; generally three. (1004)
- Superstition may prevent moving and rebuilding house. (1022)
- Lobolo went down but is now increasing; some want make lobolo obligatory; this would be retrogression. Lobolo leads to immorality. (Stegmann. 1031)
- No circumcision schools in our district; some chiefs trying to introduce some sort of ceremony. (1058)
- Bad form for less than two years between children. (1061)
- Family usually pays the lobolo; number of cattle is entirely a family matter. (1063)
- Lobolo extensively practised, sometimes substitutes. (Emmett. 1075)
- By stopping rain-making it only rains in towns. (Chiefs. 1115)
- Chief fixes time for reaping. (1153) to prevent cattle going in among crops. (1154)



1.(5) TRIBAL & DETRIBALISED NATIVES. Councils.

The Native Council, Potgieters, is doing good work.  
(Neethling. p.6) *p20*

Local council; no particular work. (Moloto, 310)



1. (6) TRIBAL & DETRIBALISED NATIVES. Parental or  
Marital control.

Parental and marital control has been weakened. (Senthumula 62  
Government should look after children. (63)



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