

Moletadikgwa Area: Archaeology and History

Eighty kilometres east of Moletadikgwa, near Mokopane, is one of the world's most important archaeological sites: Makapansgat. There, in a deep and large limestone cave, have been found the remains of some of the earliest hominids yet identified, the species *Australopithecus africanus*, who lived more than three million years ago; and also *Homo erectus*, who lived a million years ago. In their recent book on The Waterberg, Taylor, Hinde and Holt-Biddle (2003) comment that *"the australopithecines probably lived in small bands that wandered through the region following the seasonal abundance of foodstuffs such as insects, termites ... as well as the leaves, fruits and flowers of bushes and trees. They may well have found their way into the lower valleys of the Waterberg. Later tool users such as Homo erectus may well have moved purposely into the Waterberg in summer to follow the prey animals they hunted"*. Although no evidence of the presence of these Early Stone Age (ESA) ancestors has yet been discovered on the Waterberg plateau, it is likely that they at least visited the region.

The first firm evidence of hominid habitation relates to people of the Middle Stone Age (MSA). There are extensive remains of MSA occupations in the Waterberg; until specific research is conducted in the Waterberg it will not be possible to know precisely when the Waterberg MSA occupations occurred and at present we can only say that the occupations would have been somewhere between 200 000 and 25 000 years ago. People living in the MSA lived in open camps, sometimes near pans, lakes or rivers, though they were not as dependent on close sources of water as their ancestral ESA counterparts. This independence from water suggests that they had water containers that could have been made of skin or ostrich egg. People in the MSA were fairly efficient hunters and gatherers. They hunted with spears tipped with stone. We know this because some South African sites like Klasies River Mouth (near Storms River) had stone spear-tips embedded in animal bones (Deacon & Deacon 1999; Mitchell 2002). In addition, researchers have found microscopic traces of blood and animal remains on stone points (Williamson 2000). Stone points were hafted onto handles because residue analysis has traced resins on their bases, in addition to micro-chipping where twine would have been used to attach the stones to shafts (Wadley *et al.* 2004).

In the MSA, people were active hunters of large game, though they would also have scavenged opportunistically. At sites where the remains of bones from their hunts have been found, these bones include many eland, zebra, hartebeest, wildebeest, warthog and kudu (Deacon & Deacon 1999; Wadley 2001). The bones were invariably burnt and smashed to extract marrow. Many MSA sites have good evidence for control of fire; fireplaces and ash lenses are present particularly in rock shelter sites where organic preservation is good. Prior to control of fire, rock shelters and caves would have been too dangerous for human habitation; they would have been predator lairs.

In the MSA, people made a wide range of stone tools from both coarse- and fine-grained rock types. Sometimes the rocks used for tools were transported

considerable distances, presumably in bags or other containers. When this happened, the stone tool 'knappers' generally carried out part of the manufacturing process at the rock source. Thus tool assemblages from some MSA sites tend to lack some of the preliminary cores and contain predominantly finished products like flakes and retouched pieces. The most characteristic retouched tool type is the point, a triangular tool thought to have been a spearhead, but scrapers and knife-like cutting tools are also common.

There is a noticeable gap in the Waterberg between these early tool types of the MSA and younger ones of Later Stone Age (LSA) origin, leading to the conclusion that the Waterberg may have been without human life for tens of thousands of years. Numerous LSA sites have been discovered and excavated on the plateau, most of them in shelters overlooking, or at least close to, the Lephhalala River. The sites nearest to Moletadikgwa lie on the eastern slopes of Tafelkop, and were excavated by Maria van der Ryst of UNISA in the 1990s. Her research concluded that, after a hiatus following Middle Stone Age habitation, LSA occupation in the north-western portion of the Waterberg commenced *"only during the late eleventh/beginning of the twelfth century AD. It would seem that the main period of semi-permanent settlement of the Waterberg plateau by hunter-gatherers corresponds to the movement of Iron Age agropastoralists into this area"* (Van der Ryst, 1998).

This joint immigration of farmers and hunter-gatherers seems counter-intuitive, but it is likely that the hunter-gatherers followed the farmers because they hoped to benefit from exchange of services for food and useful items such as clay pots and metal tools. LSA communities appear to have subsisted on the gathering of plant foods and on the hunting of small and medium-sized animals such as duiker, hare and tortoise, although the reports of early European visitors to the region refer to hunter-gatherer communities following the movement of larger migratory game.

It is interesting to consider why the Waterberg would have been attractive for settlement only after about 1000 AD. One hypothesis, which remains to be tested in the area with palaeo-environmental studies, (but which is securely recorded further north at Mapungubwe, on the Limpopo), is that it was very wet at and before 1000 AD. The drying out of the environment after 1000 AD would have made the Waterberg more suitable for occupation because it would have reduced the amount of sour veld and encouraged the growth of palatable grasses. In turn pasture improvement would have provided better winter feed for wild and domestic animals.

Aukema (1989) distinguished at least three phases of Iron Age occupation in the Waterberg. The first phase, called the Eiland tradition, contains herringbone decoration on pottery. The Eiland is probably the final stage of the Early Iron Age and it has been dated between the 11th and 13th centuries AD. It is not associated with stone-walled settlements and it is most often found in areas of good agricultural potential, where soil is deep. In contrast, the Late Iron Age settlements of the second phase of occupation are found on hilltops and they have stone walled settlements and undecorated pottery. These settlements may be linked to the arrival of Nguni-speakers (Ndebele

people) in the region, that is, between the 16th and 17th centuries AD. A good example can be seen at Melora, in the Lapalala Wilderness. Here, dry stone walling encloses an area of some six hectares on a hilltop to form what is interpreted to have been a defensive position, although there are also remains of hut dwellings outside the enclosure. At its peak, the site may have accommodated up to a thousand people. The third phase of Iron Age settlement, dating to the 18th and early 19th century, contains multichrome (red and black) Moloko pottery, believed to have been made by Sotho-Tswana.

Aukema (1989) mentioned rain-making ceremonies in rock shelters in the Waterberg. The shelters themselves do not seem to have been occupied yet they contain clay pots, stone cairns and grindstones. Rock paintings are also often associated with rain-making sites and the association of Iron Age pottery and paintings implies a relationship between the rain-making rituals of the Bushmen and those of the Iron Age farmers of the area. The initial stages of contact between Bushman and black Iron Age farmers appears to have been co-operative and Bushman made rain and prepared animal skins for the farmers in exchange for a variety of items, including livestock and carbohydrates (Wadley 1996).

When land and resources became scarce, with the arrival of large-scale Late Iron Age communities in the eighteenth century, tensions arose between the hunter-gatherers and farmers. The hunting and gathering way of life was essentially displaced; some Bushmen would have fled north or west, but there was also considerable miscegenation. From this time forward Iron Age farmers may have conducted most of their own rain-making ceremonies, even though they may have continued to revere and utilize painted shelters, or shelters that were close to painted sites. Iron Age people even began to paint depictions of animals for themselves. Rather crude depictions in red or white paint (sometimes black), painted directly with fingers, are often found at the same Waterberg sites as the more “refined” Bushman paintings (Van der Ryst 1998). Unfortunately, we do not have any painted shelters on Moletadikgwa.

Throughout South Africa there are historic records of Bushmen used as rain makers by both black and white farmers (Macquarrie 1962, Jolly 1992) and supernatural powers have long been attributed to Bushmen. All over southern Africa the Bushmen were used as shamans, even in recent times. Their services were also used for the provision of meat, skins, berries, firewood and ostrich eggshell beads and there are records of them receiving food or livestock in return for their labour. Bushmen were “clients” rather than servants of the people they worked for. They would seasonally or irregularly “disappear” into the veld, cutting off their ties with the settled farmers. On their return they would generally camp on the outskirts of the settlements that they planned to associate with.

The German missionary Schlömann (1886), who worked among the Seleka (Tswana-speakers) of the Waterberg, visited a rock shelter of ritual importance close to the Lephalala river, near a mission station called Pusompe. The rock shelter was in use by the “Masele”, also known as “Vaalpense” (people of mixed Bushman and Black descent). The “Masele”

were reported to have used the rock shelter for various rituals, including rain-making (Van der Ryst 1998). When the chief's rain-making magic failed he would take his people to the painted shelter where they prayed for rain. Van der Ryst was told by a local resident that 50 years earlier when he was a child, people had prayed for rain at the rock painting site on the farm New Belgium, west of Lapalala. People apparently called the shelter the "reënkerk". Rain making ceremonies in the Waterberg are also mentioned by Eugene Marais in his book "Dwaalstories" (Marais, 1964)..

To the early white migrants from the south, the Waterberg was considered remote and inaccessible, with the result that apart from a number of hunting and trading expeditions into the region during the nineteenth century, it was largely immune from white settlement until early in the twentieth century. Taylor et al (2003) provide a good summary of the migration of the Voortrekkers across the Springbok Flats to Nylstroom (now Modimolle) and beyond during the 1840s, including the tragic events of Makapansgat, where, in September 1854, Chief Makapane and over 1 500 of his people died of hunger, dehydration and injuries after being besieged in the cave by a boer commando in retaliation for an attack on a Voortrekker settlement.

The farm Weltevreden (49KR) – of which Moletadikgwa is a small part – was surveyed in the late 1860s as part of the Transvaal government's strategy to settle white farmers in the Waterberg region. We have found no evidence to suggest that the property had been occupied previously, except for a few scattered potsherds, some smelting slag and the occasional grindstone. On 21 February 1870, the title deeds to the new farm, 1 609 morgen (1 378 hectare) in extent, were sold to Hendrik Johannes Smith.

At that time, access to the Waterberg plateau (or Limpopo Highlands as the area was marked on some maps) was circuitous and difficult. The shortest route was via Sandrivierspoort near present-day Vaalwater, and that could be more than three days' hard trekking from Nylstroom. The earliest description of the area that I've been able to find so far is contained in the journal of the young German explorer Carl (or Karl) Mauch, who spent a few weeks trekking across the Waterberg at the end of 1869. (Mauch is best known for being the first person to describe the ruins of Great Zimbabwe, which he visited on his last expedition, in 1872). Mauch travelled with two surveyors of the Zuid Afrikanische Republiek (ZAR). Thanks to his detailed and meticulously maintained diary, I've been able to reconstruct his route to within a few hundred metres. This story is too long to recount here; suffice to say that Mauch came up the Sandrivierspoort, crossed the Dwars River and continued up to the watershed between the Mokolo and Lephalala rivers in the vicinity of where the Dorset police station is located today. Just to the north, he purchased a farm called Oversprong, although it was sold just a few years later. After returning to the Mokolo, he left his wagon group and set off alone on foot across what is today Welgevonden Private Game Reserve, eventually reaching the base of Aäsvoelkop. From there, he walked or caught a lift on wagons back to Rustenburg. Brave or rash, it was nevertheless a remarkable feat, at a time when the area was extremely sparsely inhabited.

A longstanding resident of the Waterberg foothills, the late Lex Rodger, wrote in his memoirs – a copy of which is in Mokabi Lodge, and which was recently published - that *“it was not long before one of the early farmers got impatient with the long detour to Nylstroom and decided, almost lone-handed, to make a shorter road down the mountains via Heuningfontein ... that would cut the length of the journey by half. This soon became a well-used road and was given the unusual name of Tarentaalstraat. I imagined it was so-called because of the plentiful guinea fowl in those hills, [but] I have since been told that the fellow who first pioneered the new road had the nickname ‘tarentaal’ because his face was spotted rather like a guinea fowl feather!”*

Our farm is located on Tarentaalstraat, which still links the settlement of Melkriver to the Vaalwater-Modimolle tarred road; the route remains significantly shorter than that through Vaalwater and is wonderfully scenic, but through neglect, the road has deteriorated to the point where it is not recommended for ordinary cars.

One of the early settler families along the Waterberg foothills was the Van Rooyen clan. The van Rooyens had something of a mixed reputation in the district, but are perhaps best remembered for their long association with the Afrikaans poet and writer, Eugene Marais, who lived with Tante Anna and Oom Gys on their farm Rietfontein near Naboomspruit (now Mookgophong) for eight years from 1908. One of Marais’s greatest friends at that time was their son, Hans “Purekrans” van Rooyen, (Rousseau, 1999), who had a farm on the edge of the plateau, at the top of Bokpoort Pass, 25km south east of Moletadikgwa. (Van Rooyen’s grave can still be found there today). According to Lex Rodger, the van Rooyens discovered on arrival in the area in 1893 that the plateau was inhabited by the “Buys people”, a half caste community descended from Coenrad Buys, a Boer renegade, that had been forced to take refuge in the Hanglip mountains after being driven out of the Warmbaths (Bela-Bela) area. Purekrans van Rooyen set about evicting the group, which fled down a pass, now called Basterspad, to a new home in the Zoutpansberg, where their descendents live to this day.

Ownership of the farm Weltevreden changed several times after its proclamation in 1870; one of the more prominent early owners (from 1915 to 1920) was Edward Alexander Davidson, a colourful and well-known trader in the area. Davidson had come to South Africa from Southern Rhodesia as a member of Plumer’s Column, which lent support to the British during the Second Anglo-Boer War. While serving with the Transvaal Carbineers in Warmbaths, where English residents of the Waterberg were brought for safety, he met and married Mary (Molly) Fawcett, from Twenty-four Rivers. Their daughter in turn married an Australian immigrant, Baber, whose two sons Charles and Colin went on to become leading Bonsmara cattle breeders, crop farmers and doyens of the Waterberg community. The St Johns church at Twenty-Four Rivers, built in 1914 from a design by Sir Herbert Baker, was founded on land donated by the Baber family. The story of Ted and Molly Davidson is described in the new book, *“Pioneers of the Waterberg”*, a copy of which is in the lodge.

After the discovery of gold on the Witwatersrand (1886), several companies were formed to apply the wealth gained from gold investments in purchasing land in the Waterberg, which was just beginning to be formally surveyed. By 1899, according to a detailed map of the region produced by Friedrich Jeppe, almost half the land (with its attendant mineral rights) on the Waterberg Plateau had been 'grabbed' by only three land companies: the Transvaal Consolidated Land Co., which became Rand Mines; the Oceana (Transvaal) Land Co., which became absorbed into Goldfields; and the Anglo-French Land Co., which later bought control of Oceana. The means by which these acquisitions were made were often unscrupulous: company agents would accompany the ZAR surveyors and immediately rush back to Pretoria to stake their employer's claim on the most promising properties (at a shilling an acre!); other agents would persuade struggling existing owners to sell their land in exchange for the right to remain on it as tenants. Johann Rissik, then the Surveyor-General of the ZAR, was even a director of the Transvaal Consolidated Land Co., proving – if any were needed - that conflict of interest among Government officials is not a recent phenomenon!

The Anglo-Boer War (or Tweede Vryheidsoorlog) of 1899–1902 was responsible for the souring of what had until then been reasonable relations between English- and Afrikaans-speaking settlers on the Waterberg Plateau. Although there was only one significant military engagement in the area – at Geelhoutkop on Tarantaalstraat, where the great Boer guerrilla General Beyers had his encampment – there were several minor skirmishes, especially in the vicinity of Sandrivierspoort and Rankin's Pass. But of far greater consequence was the forced removal, by the British troops, of Boer women and children from their homes and their internment in camps at Nylstroom, Pietersburg and Irene; and the destruction and burning of their farmsteads. Militarily, this draconian action may have been justified as a means to deny Boer commandos succour; but it had grave sociological consequences, the effects of which can still be identified over a century later. The land was denuded of those who had been developing it. A generation of children was decimated by diseases acquired in the confined conditions of the camps (at Nylstroom alone, 429 children under the age of 15 died in the 10 months of the camp's existence). And at the war's end, the rural white population, which by and large was ill-educated and ill-equipped for any occupation other than farming, returned to their ruined farms destitute and lacking the means to resuscitate them. It is not difficult to understand the resentment that lingers to this day among their descendants in this part of the country. The seeds of the Maritz Rebellion of 1914, the Ossewa Brandwag of 1940 and the AWB of the 1980s had been sown.

If you go up to Lapalala or the old settlement at Melkrivier, you might notice an old ossewa (ox-wagon) parked in the garden of a house next to the road just across the Melkrivier from the former museum. This belonged to the late Mr Kassie Steyn, who was born on that same wagon on 11 May 1925, while his parents were out-spanned across the road from an old trading store at the Sondagsloop T-junction (where all the tall gum trees stand today on Waterberg Game Park) en route from *nagmaal* at Potgietersrust. Oom Kassie

spent his whole life in the Melkriver valley and only in early 2006 did his family insist on moving him to a retirement village near Krugersdorp, where he died in 2008, sadly, before I had an opportunity to talk to him.

Another lifelong resident of the valley has been Louis Nel, who lives on the farm Vrischgewaagd, between the museum and Lapalala. Louis is the son of Jannie Nel, a teacher at Melkriver School from 1939 and its headmaster from 1946 to 1965. Louis is a wonderful raconteur with remarkable memories of the old days and the colourful personalities who inhabited the district. His grandfather, a staunch member of the pro-Nazi Ossewa Brandwag, was a close friend of Ilva Greer's father, Wallace Webster, notwithstanding that the latter was English-speaking and "*een van die Sappe*" (supporter of the much-despised SAP, forerunner of the United Party). Louis has inherited his grandfather's willingness to bridge the language divide.

On October 1, 1925, the railway line between the small farming hamlet of Vaalwater and Nylstroom was formally opened. Its objective was to encourage the development of agriculture on the Plateau; and although the original goal of turning the Sand / Mokolo valley into a major grain farming area was not realised, cattle ranching instead was to become a major activity in the area – at its peak, the stock pens at Vaalwater station were said to be second in size only to Reivilo in the northern Cape. The local farmers' association lobbied hard to have the line extended to Zanddrift on the Dwars River (near 24 Rivers), but the rail planners decided that by leaving the railhead at Vaalwater, they retained the option of extending it later either westwards to Matlabas, or north towards the Lephalala. Another farmers' group, the Zwagershoek association in the Rankin's Pass area, succeeded in persuading the same authorities to deviate the line westwards from its original course and to establish a siding for their benefit on the west bank of the Sand River. Located on the farm Kopje Alleen, this siding – which the farmers failed to have upgraded to the status of a station – became known as Alma.

Between 1920 and the end of the Second World War, Weltevreden returned to being the property of the Union government. The circumstances behind this change are unclear, although it was common practice for farms to be forfeited by the Government in the event of non-payment of outstanding fees and taxes. During this period, however, the farm remained occupied, as evidenced by the graveyard on Moletadikgwa, where there are four headstones:

- *Magdalena Petronella Oosthuizen (née Blignaut): 1844 – 1927 (83)*
- *George U. Barnes: 1850 – 1932 (82)*
- *Mary Dorril Barnes: 1855 – 1941 (86)*
- *George Basil Barnes: 1888 – 1951 (63)*

The story of these people, in so far as we have been able to put it together, is told in a separate section; but in summary, *George and Mary Barnes*, of 1820 settler stock, used to run the general store at the T-junction; and two of their sons, Samuel Lennox and George Basil, bought Weltevreden in July 1945. In the process, the property was subdivided into Portion 1, of 453ha, which went to Lennox; and the Remaining Extent (925ha), which went to George Basil. Len Barnes sold his portion two years later to the Greer family, from whom

ownership eventually passed to its current owners, the timeshare group that runs the Waterberg Game Park.

In 1930, some members of the Nederduitse Gereformeerde Kerk (NGK) in Nylstroom (the Waterberg Community) had decided to establish a new NG Community on the Waterberg plateau, in order to avoid the long trek down to Nylstroom for *nagmaal* and other religious occasions (each took up to a week to attend and return). At first, the new community (Waterberg Noord) would meet in the school at Zanddrift, but in 1932, it received a donation of 100 morgen along the Melkriver on the Sondagsloop road, on which to build a new church. Among the many events during its life was the wedding in 1949 of Pat Greer, the son of the then owner of Weltevreden, to Ilva Webster, lovely daughter of the owners of Vlugtkraal (now Born Wild). Among his vast collection of memorabilia and documents, Louis Nel has a spluttering black and white cine film of Ilva and Pat Greer's wedding!

In 1960, the decision was taken to incorporate the Waterberg Noord community into that of Vaalwater and the old church fell into disuse. In 2005, the old church hall and pastorie were restored by a recent former owner, Mr Morkel Munnik, in time for the 75th anniversary celebrations of the founding of the Waterberg Noord community in May 2005. A commemorative *gedenkalbum* was published to mark the occasion - a copy is among the books at Mokabi Lodge. The hall is now part of the Waterbok Oord resort on the road from Sukses.

Mev *Magdalena Oosthuizen*, whose grave is among those on the farm, was the widow of a farmer at Heuningfontein, further along Tarantaalstraat towards Nylstroom; but there were several other families of that name in the area: for example, the late Mr JJ Oosthuizen of the Dorset area grew up on the Melkriver; where his father built the NGK church and pastorie at Sondagsloop. Oom Jan could not recall any relationship to Ouma Magdalena, but clearly remembered going to the Barnes's house as a boy to collect mail. Prior to her marriage, in 1911, to Gerhardus Oosthuizen, a widower from Heuningfontein along Tarentaalstraat, Magdalena had been married to Jan Hendrik Joubert, who it seemed had died a few years before (the details still elude us). She had two sons, Jan Hendrik Jr (who died in 1902 from wounds received during the Anglo-Boer War); and Pieter Gabriel.

George Basil Barnes married Magdalena Petronella Joubert (born in 1907) - probably the granddaughter of Ouma Oosthuizen and daughter of Pieter Gabriel Joubert - and upon his death in 1951, ownership of the Remaining Extent (RE) of the farm passed via his estate to his widow. They had no children. In 1955, a small area of 10 morgen (8.6ha) surrounding the old trading store at the Sondagsloop T-junction was sold off. The ruins of the store, originally "Barnes se Winkel", later called grandly the Kuduvelde Trading Store, and the owner's house across the road, can still be found.

Ownership of the RE of Weltevreden continued to change after Mrs Barnes (by now re-married to Stephen Henry Middleton) sold the farm in 1963. For a period between 1967 and 1984, the Greer family, who owned the other

portion of the farm were once again the owners of all of Weltevreden; and we have them to thank for a programme to eradicate the invasive plant *Lopholaena platyphylla* (the large-leaved fluff-bush) from the farm during this period. In 1992, the RE was again split, and advantage was taken to re-group parts of the original property that had been cut off by the realignment of the gravel road (Tarentaalstraat) to Melkrivier. This resulted in the formation of the new farm Born Wild across the road from our entrance; and in the 409ha property we now call Moletadikgwa.

Sukses, at the crossroads of the Vaalwater-Melkrivier tar road and the Dorset-Sondagsloop gravel road, was once an important village, with its own police station, post office and school. But the village was not always called Sukses, and is known by another name to most old-timers. The story goes that when telephones first came to the area in 1955, each new manual exchange had to be given a name in order to identify it. The postmaster at Vaalwater at the time was a Mr Mostert; having run out of original ideas, he decided to name the exchange at Sukses after his own surname – in reverse: Tretsom! So the crossroads are known to this day, although the black community has modified the name to Tracson, which is the name you will see on the small store that still operates there. When the road from Vaalwater was eventually tarred in the early 1980s, Tretsom (or Sukses if you prefer) lost its importance and slid into quiet retirement.

Originally, Weltevreden was used as a cattle farm; certainly that was its purpose during the tenure of Ted Davidson, who used to bring back cattle acquired in exchange for goods sold during his forays up to Bechuanaland and the Tuli block, and to rest them on the farm before selling them. After the railway line to Vaalwater was completed in 1925, maize became an economically viable crop, and large silos were built in the town – but were never filled. The earliest aerial photographs of the Waterberg were only taken in 1955, by which time much of the flat-lying parts of the farm had been converted to the cultivation of maize and groundnuts. Charles Baber has commented that in the 1950s and early 60s, crop farming was generally very profitable – due in large measure to governmental subsidies – with the result that areas inherently unsuited to this activity were developed nevertheless. By the end of the 1960s, slumps in the prices of both crops resulted in many farmers abandoning crop farming in favour of cattle; while other properties simply became dormant. The rise of eco-tourism and the interest of foreigners in acquiring ‘cheap’ land for hunting and game viewing over the last decade has led to a recent revival of property prices in the Waterberg and a sharp growth in game ranching, hunting and eco-tourism activities.

The area remains well known for its stud cattle breeding, however, and one of our neighbours (Peter Beith, of Nooitgedacht) holds many trophies in this regard for his Bonsmaras, including ones for the best cattle herd of any breed in the country – which he has won twice. The Bonsmara, incidentally, was a breed created specifically for the hot, dry, tick-infested environment of the Waterberg and northern Limpopo Province. It arose out of some 30 years of research conducted by the late Professor Bonsma of Pretoria University, at the Mara Agricultural Research Station near Polokwane. It has been a

registered breed since the 1960s and comprises 5/8 Afrikaander, 3/8 Hereford/Shorthorn. Characteristics of Bonsmara include a heavy, loose, but sleek chocolate to brown coat (no white), a low shoulder hump, square head and narrow hips. The breed is noted for its good meat and milk yield, docile nature and tolerance of heat and ticks.

Acknowledgements

This brief – and incomplete – history has benefited from fascinating and informative interviews with many former and current residents of the Waterberg plateau. In particular, I'd like to thank Ilva Greer (née Webster), a marvellous old lady, now retired in Steynsburg in the Free State, whose memory of days past remains crystal clear and remarkably accurate. She provided, or corroborated many of the stories from the last 70 years. So too did Louis Nel, whose extensive knowledge I have barely tapped and who I hope will eventually write a much-needed history of the Afrikaans-speaking community in this area. Other valuable sources of information include Charles Baber, Oom Koosie Boshoff, Greta Greer, Morkel Munnik, the late Bert Wandrag and Harry van Staden, Peter Beith, Jaco Oosthuizen, Clive Walker, Fanie Stander and Hesta du Plessis (Louis' sister).

Richard Wadley
2006, revised in 2011

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