

être compris et accepté par l'ensemble de la population, et en particulier de la population rurale;

(c) que les pouvoirs publics et toutes les autorités morales consacrent leurs efforts à trouver des solutions efficaces au problème de l'éducation et de l'évolution de la femme africaine, sans lesquelles aucun texte de loi, aussi étudié soit-il, concernant les coutumes ancestrales, ne pourra être appliqué valablement.

Après avoir émis ces vœux, les participants ont formulé les souhaits :

(a) que disparaissent les abus qui dénaturent la coutume dotale, et notamment :  
que les dons en nature effectués à l'occasion du mariage soient libres et limités aux possibilités financières du jeune homme sans que la famille de la jeune fille ne puisse exiger quoi que ce soit;

que soient radicalement supprimés, au besoin, par un texte juridique, les versements qui ont lieu après le mariage, soit à l'occasion de la naissance des enfants, soit pour justifier la réévaluation d'une dot ancienne;

(b) que l'évolution de la coutume vers le mariage personnel et permanent ne soit pas entravée;

(c) que soient encouragés, chez les jeunes gens qui le désirent, les mariages sans dot ou avec dot purement symbolique, pourvu que le consentement des familles soit acquis;

(d) que l'étude du problème de la dot et de son évolution reste l'une des préoccupations essentielles de ceux qui désirent le bien du pays;

(e) que soient diffusées aussi largement que possible dans le Territoire les idées contenues dans le présent vœu.

### *Who participated in the Battle at Dithakong?*

FOLLOWING my review of *Apprenticeship at Kuruman (Africa)*, April 1952, pp. 186-7) I received a letter from Mrs. Walsham How (dated Pretoria, 13 May) which confirms statements made by Dr. I. Schapera in that book. Mrs. How is a granddaughter of the Rev. D. F. Ellenberger, who compiled the well-known *History of the Basuto*, 1912, and a daughter of Sir James Macgregor, who wrote that book in English and was the author of *Basuto Traditions*. In his *History* Ellenberger, with some misgivings, accepted the views of certain historians that the invading horde which was defeated at Dithakong in June 1823 was composed of BaTlokwa, a Sotho tribe ruled by the redoubtable Queen MmaNtatisi and later by her son Sekonyela. The identification appears to be based on the accounts given by Robert Moffat and George Thompson. Both these witnesses called the invaders 'Mantatees'. Moffat does not actually say they were the BaTlokwa of MmaNtatisi: he simply reports the name given to them by his people; and he notes that some of these also called them 'Matebele'. Moreover, he writes that prisoners taken in the battle denied they were MmaNtatisi's warriors: the invaders, they said, were MaPhuting and BaHlakwana under their chiefs Tshwane and Nkarahanye. (Moffat learnt later that both these men had been killed: *Matabele Journals*, ii. 81.) Noting this fact Dr. Schapera was led to affirm, in contradiction to the historians and Ellenberger, that the invaders defeated in this important battle at Dithakong were not the BaTlokwa of MmaNtatisi. Mr. Ellenberger had already in his *History* corrected some statements current among historians. He had shown, for example, that the so-called Mantatees who destroyed the Methodist mission beyond the Vaal were not BaTlokwa but the BaTaung of Moletsane. He became convinced, but when his *History* was printed in 1912 was unable to prove, that the name 'Mantatees' (BaMmaNtatisi) was indiscriminately given by the BaTswana to all marauding peoples from the east. He asked his son René to institute further inquiry on this and other matters. The records of René Ellenberger's research have not yet been published; but Mrs. How quotes letters written by him and by her father which

leave no doubt that Dr. Schapera is right. Mr. René Ellenberger found that in the praise-songs (*dithoko*) of the Tlokwa chiefs there is not a word to show that they conquered any tribes north of the Vaal, or indeed that they ever crossed that river. 'There is no denying', he wrote, 'that the BaFokeng of Sebetwane were pushed out of their country by the BaTlokwa of MmaNtatisi'; but she 'did not fight him at Dithakong nor did the pursuit go over the Vaal river. . . . It is as clear as daylight that it was the Maphuting of Tshwane and the BaHlakwana of Nkarahanye who were unmercifully destroyed near Kuruman under the name of "Mantatees" and not, as written by Theal, Cory, and others, the BaTlokwa of MmaNtatisi'. All the information he obtained in 1915 from old Maphuting was unanimous that Tshwane was killed by the Makulukama ('coloured people', i.e. Griquas) in a fearful fight beyond the Vaal river. This may seem a trivial matter, but in the interest of historical accuracy it is well to draw attention to it: the importance of the battle has been recognized by historians. In the light of this information, a revision of Professor Eric Walker's standard history of South Africa at page 182, and of Professor Macmillan's chapter in the *Cambridge History of the British Empire*, viii, p. 302, is necessary. It is to be hoped that René Ellenberger's collected material will be published, as well as that which his father left for another volume of his *History*.

One question remains unanswered. Sebetwane, chief of the BaFokeng (Makololo), told Dr. Livingstone in 1851 that he was 'one of that immense horde of savages driven back by the Griquas', or, as Livingstone reported again, 'one of the Mantatee horde'. The story told by Ellenberger *père* of a great fight at Dithakong between Sebetwane's people and the BaTlokwa, prior to the fight with the Griquas, is now denied. Since we can no longer accept the presence of BaTlokwa at Dithakong, we want to know in what relation Sebetwane stood to the MaPhuting and the BaHlakwana. Did he arrive there independently of them, or in their company as part of the invading horde? *Communicated by Edwin W. Smith*

### *Gold Coast Plan for Mass Literacy and Mass Education*

THE Department of Social Welfare, Gold Coast Government, has issued a paper (undated) setting forth a plan for mass literacy, mass education, and community development which, according to a Foreword signed by the Minister of Education and Social Welfare, 'has received the cordial, unanimous approval of the Legislative Assembly' and is now being put into effect by the Department of Social Welfare. The introductory section enlarges on the evils of 'ignorance due to illiteracy, isolation and prejudice', on the need for mass education and development and the basic principles of mass education campaigns, and appeals for voluntary effort and local self-help.

The plan is a comprehensive one; its basis is a concerted attack on illiteracy in all areas of the Gold Coast, combined with increased facilities for training in village betterment and the stimulation of community development as an activity of local government. Most of the teaching is to be done by voluntary effort concentrating on a three months' intensive teaching period each year in each area, the concentrated period to be repeated each year for four or five years till every village is literate. During the concentrated period 'an attempt would be made to include everyone in efficiently organised groups', presumably to continue the educational effort until the 'annual revival of enthusiasm and interest'. Rural training centres are to be established for the instruction of village leaders, and Local Development committees are to assist in implementing schemes for rural betterment initiated by village literacy groups and rural centres. A bureau for the provision of vernacular literature—primers, readers and news-sheets, posters, booklets, &c., is to be established. One section of the paper is devoted to staff and administration requirements, and an appendix provides estimates of capital cost, revenue (from sales of reading-material), recurrent costs, special