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Batlokwa (33-48) history

Batlokwa.

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The tribes of the black people come from the Batswana.

The Batswana are ..... They were one tribe where they originally came from. When they broke off, they called themselves the people who have moved away from their abode. They were then in the veld. They said their name was Bafurutse "furutsa" means to walk along the path. They called themselves Bafurutse. Their chief was Modisa. He was the paramount chief of the Batswana. When they left Masholong they went towards the West, crossed the Crocodile and Madikwe rivers. They went through the Rathata pass to the Ramoriana or Nkagolwe mountains. The tribe is still called Barutse. When they were right in the country after they left Masholong, they ate wild pig. Modisa the chief said our tribal totem is a pig, it is no longer Khomalo-ntaba. This was the tribe of chief Modisa at those mountains of Ramoriana, at the deep waters of Madikwe river. While they were there, they fought with Manawe. The brother of the chief whose name was Phofedi made himself a chief and went away with a section of the tribe and went towards the West. When he left, he said my tribal totem is no longer a pig, it is the monkey of the Ramoriana mountains.

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After Phofedi had parted with Modisa, the tribe was divided. Some said their totem was the Crocodile of the deep waters of Ramoriana. Others said theirs was the monkey of thorny bushes of Madikwe. Others said theirs was the leopard of the mountains. It had attracted them by its many different colours. Others said theirs was an elephant when they saw it going to the river. Others said theirs was a cow because they found its milk and meat to be nice.

This is how the tribes were made up in the country of the Bakoene.

We the Batlokwa, came out of the Bafurutse being not many. We called ourselves the Batlokwa whose tribal totem is the leopard. When we broke away from chief Modisa, our chief was Morare. We crossed the Madikwe river to a little village among the reeds

and made our abode there. We went away from there and settled at Maudungwane, at the Moreteletse mountain. We found a small tribe called the Bakgothu (Koranna people) we killed them and they killed us and we drove them out of the place. Chief Morare had a son at this time whose name was Molefe.

They afterwards left the Moreteletse mountain and went through what is known today as Elephants Neck to the White Mountains. What caused them to get away from Moreteletse was this. During the night when the people were asleep, the Bakgothu who lived in the caves used to continually throw stones at the kraals. This made the Batlokwa to leave for the White Mountains. Chief Morare died and Molefe became the chief. Molefe beget Kgaodi. Molefe removed his abode from the White Mountains because there was no place for ploughing, it was mountainous and he went to settle at Tlokwe otherwise known as Mooi-river. Molefe died.

Kgaodi became chief at Tlokwe (Mooi-river) and begat Molefe II and his brother Mmo-Lefane. When they were grown up, he got them to marry wives and then he sent them away with men of the same age to herd cattle at a place called Dite, in other words Nare-nageng. They lived there with the cattle and it was said they were Baila-dikgomo (those who abstain from eating cattle).

Whilst they were living at the cattle posts Molefe and his younger brother decided to go home to salute the chief by a song their father used to sing. They set off singing and saying "Let us go, let us go to Maudungwane". When they arrived and their father heard the song, he stopped them. They returned to Dite (Nare-naga). They decided to go again to salute the chief. They went singing "Let us go, let us go to Maudungwane". When their father heard them singing, he sent councillors to drive them away and to return from whence they came. They chased them away. Molefe and Molefane returned home. A third time they went again singing. Their father became very angry and ordered that they must be told not to come singing the song. On their return home after the third occasion they said that now that our father has

4 driven us away, let us find our own place of abode. Molefe begot a son and called him Marakadu. I am no longer regarding the leopard as our tribal totem. Our tribal totem is the ant bear then I must build my kraal at the holes of ant bears. Molefane and Molefe had a dispute and then they hated each other. Molefane left his elder brother Molefe and he crossed the Vaal river (Lekoe) to Thaba Ntsho in the country of chief Moshoeshe.

Chief Molefe died at Dite (Nare-nageng) then Marakadu became chief. Marakadu begot a son and called him Mosima, he said he was a hole of ant bears. Chief Marakadu died. Mosima became chief at Dite (Nare-nageng).

Chief Mosima removed his abode and went through Elephants Neck and whilst he was on the trek he begot a child whom he called Tsela (Way) as he was born on the way. They trekked as far as the mountain called Mankwe (Pilansberg). Chief Mosima died and Tsela became a chief at Mankwe. Chief Tsela begot Monageng and after Tsela's death Monageng became the chief. Monageng begot Matlabana. Monageng died. Matlabana became the chief at Mankwe. Matlabana begot Mokgwa who became chief after his death. Mokgwa moved away and went to live at Ithholanoga. When he was living here his tribe ploughed lands on the other side of the Kgetleng river (Elands river). When it rained whilst the women were in the lands the river separated them with the sucking babies when it was full. Chief Mokgwa died. Chief Taukobong became chief at Ithholanoga. Because of the trouble which Kgetleng river gave, Taukobong stopped the women from going to the lands.

5 The Bathako of chief Leema whose totem is the elephant, lived in the Pilwe mountains. Chief Taukobong sent out an army to go and fight the Bathako of chief Leema. He destroyed them on the Pilwe mountains and scattered them. Chief Taukobong removed his abode from Ithholanoga and he went to live at Pilwe. Whilst he was chief there he begot Makaba and his younger brother Molefe. Makaba died before he became a chief but he had begot chief Bogatsu. Chief Taukobong died and followed his grandchild. Chief Bogatsu became chief at Pilwe. While he was chief he begot a son.

Chief Bogatsu collected regiments and sent them to the cattle posts of Sekete of Ramorwa and said "Go to the cattle posts of the Bafokeng and castrate their bulls, picking the best ones and leaving the bad ones. The regiments did so. Chief Mosetsane Sekete of Ramorwa, the go and fight with the Batlokwa. He attacked them at home. The Batlokwa conquered the Bafokeng. They captured the chief of the Bafokeng chief Sekete and killed him. The Bafokeng fled and returned to their home without a chief. Bogatsu and Molefe separated, Molefe went to Lontwaneng (Grootfontein). He found the tribe of Mogopane living there and broke it up and became the chief there. Bogatsu died at Pilwe. The chief's son Kgosi left Pilwe and went to Marotodi otherwise known as Bultfontein and he lived there. He became the chief at Marotodi, he was more fond of dogs than he did his people. He liked to give women food, he did not like the men. He had two sons born to him Matlapeng and Peshoga his younger brother, of the smaller house. When Kgosi was chief at Marotodi, there was a war amongst the Ngwaketse. Chief Sebege of Makaba was at war with Motswasele of Legwale. They were fighting for the country. As chief Sebege was friendly with chief, Kgosi, he asked the Batlokwa to come to help him. They went to his assistance and they set out to attack Motswasele of Legwale. Motswasele conquered the Bangwaketse and Batlokwa. Motswasele captured the chief of the Batlokwa, Morena Kgosi and killed him. They shouted with joy when the Bakwena captured their chief and they said "Kill him, he is not governing us well". He called the dogs and called the women. He is chief of dogs and women. They deserted him because he was not governing well. The army of the Batlokwa returned home at Marotodi. The Batlokwa went home dismayed after having been conquered by chief Motswasele and after the Bakwena had killed their chief on the mountains known to this day as "The Kings death place". Leshaga became the chief of the Batlokwa as Matlapeng was still a minor. Leshaga was attacked by the first Matebele called Mathejana. Leshaga conquered the Matebele, and then fought a second time with the Bakwena of Modimotsana of the bird which supplied milk. He conquered the

people of Modimosana and captured their chief who was called Mmadintsi. The Batlokwa did not kill him, they spared him and he went to his home. The people of Modimosane were pleased. The battle fought at the Kgetlheng river. That being over the Batlokwa again fought with the Bakgatla of chief Pilane. They fought in Mogotlwe's Nek and the river called Magata. Leshega conquered them and captured that place, from Polomitfanteng to the Mankwe Mountains. It is the country of the Batlokwa.

Chief Leshega removed his abode and went north-west to the place of chief Sebetwane. The great chief Matlapeng remained at the Moreteletse mountains. During the wars, when the Matebele entered Transvaal, they went passed where Matlapeng lived at Letlhakeng. He went away from here and he got to another part of Moreteletse which was known as Ritefanteng and he settled there. To Matlapeng were born two sons, Gaborone and his younger brother Sedumedi. It was the time when the Boers entered this country of the North and the Transvaal. The Boers who proceeded from their own place came across the Matebele. The Boers were trekking from where they were and they were looking for a place to settle in country of the Batswana. The Matebele killed the Batswana and the Batswana killed the Matebele. The Zulus killed the Boers and the Boers killed the Zulus. Wars were waged. The Matebele went down the rivers, they call the place where they went, Bolawane, to the north-east, and they lived there. The chief of the Zulus, Moselekatsi the son of Matsobana came from Natal. After the Matebele had gone passed, the Boers remained, giving the Batswana a lot of trouble in this country. When the Batlokwa realised the trouble the Boers caused, chief Matlapeng moved away to the Bakwena country and he went to live in the country of chief Sechele of Motswasele where he remained for 16 years. But there was no good relationship between them and the Bakwena, so he moved away again from there and went to the mountains known as Tswenetswene in the Transvaal. The Batlokwa settled there and their chief Matlapeng who was chief at Tswenetswene for 12 years. He died there when the Bakwena were fighting with the Bakgatla and whilst he was helping the Bakgatla. When the war of the Bakwena under Sechele was over, Gaborone became the chief at Tswenetswene for 6 years, then

he removed his abode and went to Ntwane in Bechuanaland in the country of the Bakwena. He separated with his younger brother Sedumedi, they were the children of one house who had sucked the same breast. Sedumedi went to settle at their old place of abode at Letlhakeng and became chief there. Gaborone governed his people at Ntwane, his son was Molefe. Sedumedi's son was Kalafi. Gaborone and his younger brother Sedumedi did not part through fighting with each other. There was just a misunderstanding between them, a verbal one. Whilst they were separated, they considered the question of bringing their people together again. Gaborone said "Let the children meet and go before the Kgotla so that they may join their hands together, that would be an a reconciliation. They went to the Kgotla. Molefe, Gaborone, Kalafi and Sedumedi were ordered to stand and make reconciliation between their families. Molefe refused and said, he did not want the families to come together. He said that Kalafi should govern his own people, he himself did not want Kalafi. The Kgotla asked Molefe if he was handing the chieftainship over to Kalafi. Kalafi said "no". "Let him go and govern his own, those of his father". "We have separated and I do not want us to come together". So did Molefe refuse before the gathering. Gaborone stood up and said: "Kalafi, your elder brother has given you an inheritance, behave and take care of your chieftainship and Molefe will govern his own". Molefe said: "Make a written document, that he is a separate chief and I am also a separate chief". This discussion took place in the year 1910, of the separation of Molefe and Kalafi.

#### Laws:

According to the law of the trial of seduction cases, if a young man has seduced a girl, the payment which should be made to the father of the girl, is 6 or 8 or 9 and the maximum is 10 head of cattle. The girl herself must not wash with water, her hair on the head must not be cut so that all must see that she has been seduced.

The law of husbands and wives: If a man bears a child with another man's wife, he is guilty and is liable to pay the

husband of the wife, two or three head of cattle. If a man finds another in his hut, in bed with his wife, he must kill him. That is the law.

The law of murder. If a man has killed another with an axe, it shall be fetched and he also will be killed with it. The same happens if the weapon is a knife, or a stick, he will also be killed with the same. If it be a stone, that stone will be fetched and he will be killed with it. If he has bitten someone with his teeth and took of a certain portion of flesh, from his body, the bitten man shall be called, so as to remove the same flesh which was bitten from him.

#### Laws of Estate.

When the father dies and has an estate, that will go to the sons and not the daughters. The daughters get what their mother leaves after her death. Her belongings, pots and blankets. That is the inheritance of the children who are girls. The house belongs to the last child of the girls.

When a father has sons, it is he who gets wives for them and pays lobolo for them with 5 or 8 or 10 head of cattle. As the Batswana marry many wives, the first wife of a son is chosen by the father and mother. The son will then choose the others for himself. According to the Batswana law, if a girl is seduced by a boy and gives birth to a child, or illegitimate children, that girl does not wash herself with water, she does not have her hair cut so that the other people should see that she has been seduced, she is not a virgin. She does not wear shoes, she must go bare footed.

The work of our fathers was to make wooden bowls, hollow wooden blocks for stamping kaffir corn. They also made garments for wear at day time and blankets for the night with sheep skins and garments for women. After having their meals the people sing songs and raise their hands above their heads.

If a person has killed another, he is taken to the chief and he has to be killed also. If he has bitten another person's hand off, he is also taken to the chief and his hand is cut off too,

and so on.

If a man has carnal connection with the wife of another man, he has to pay two head of cattle or four.

The work of the womenfolk is to make baskets, mats and to cook food. They also draw water from the river and mould pots for drinking water.

The law of theft. If a man steals something belonging to another, the penalty is that he is caught and his hands are roasted on the fire and burned and exposed to the hot hearth where the fire has been removed.

The Motswana woman sows kaffir corn, she digs the ground by means of an adze. She weeds the grass from the corn. She does the harvesting also and the shelling and she puts the kaffir corn in corn bin which she makes with earth.

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