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Tribes.

Short histories of Barolong
Batharo and others.

The Bathware.

Nkokwadi of Kujane of Motlhware relates. He says: We are told that they were the Bahurutse living in the Bahurutse country. There was a chief by the name of Motlhware of Maele. The young men went out with women and cattle and ran away secretly down along the Molopo river. He preceded them spying the lands as he went along. That is why they are called the Bathware tribe. They proceeded along the Kgalagadi (the late German South-West territory) until they came to the junctions of the rivers Kudumane, Moshaweng and Molopo. They settled at Tšoe and at Gatlhose and at Majeng and at Khoise and at Tlhaka-lwa-Tlou. It is stated that Notwane is the one who was spying out the country and was the leader of these people. On one occasion they found an elephant in the water, they killed it with assegais and then they named that place *Tlhaka-lwa-Tlou*.

They went about like secret spying parties and attacked people. It is said that they reached the Vaal river and they found the Bathaping there.

When they were still a long distance away from the villages, they sat down and during the night they crawled with their hands and knees with the intention of killing them. They heard people speaking and they did not know who they were. Notwane turned back. The Bathware venerate the baboon as their tribal totem because they are the Bahurutse.

Here are the names of some of the chiefs of the Bathware: It is Morwe of Madipane and Gatwi of Segami who say that they are Morwe, Notwane, Mosimanyane, Motlhware, Bareki, Mongwaketse, Maele, Morwe II.

If we try to place the events that we witnessed with our own eyes in their order, we may say that round about the year 1878 or 1879, Morwe set out on a journey with the Bathware and came to Seoding where he camped against the Europeans. These Europeans were at K38, he was again thrown

over and he came to Manyeding where he fought with the Batlhaping and then passed on to Kudumane. Regiments of Europeans came and fought with the Batlhwane at Gamopedi and then they went on to Dithakong where the Batlhaping with whom they had fought were gathered together. Then Mere the chief of Dithakong refused to come and negotiate with Rra-Galase (General Warren), they met, and the Batlhaping were killed in great numbers and their possessions were taken by force.

Some people assert that the Batlhwane came from the late German South West territory (Kgalagadi), they came to where there was a large live tree where they sat down for fear of lions. The Batlhwane are at Kudumane today, some of them scattered all over the country. Their customs are different from those of the Batlhaping and the Barolong. The Batlhwane married by selection amongst themselves in reality. They married each other according to kinship and a wife was procured by payment of cattle and sheep. These Batlhwane are very ingenious in braying skins and they also make hats with calf skins. They ordered the circumcision ceremonies to take place as well as the ceremony of initiation into womanhood. Here is one of their songs for circumcision:
Hu-ha-ha! The men on the mountains we-e-e,

When cattle are slaughtered

on the mountains we-e-e,

You there! Men you there

The baboons overhanging ledge

cannot be seen by children and boys.

When a circumcision ceremony had been ordered, it was common ~~xxx~~ cause that the people would be in a state of unrest because whenever they met a man and a boy or woman they beat him to death if that person has not undergone the rites of circumcision or the ceremony of initiation to womanhood.

The Barolong.

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It is the ancient people of the Barolong who state that they were told by their grandmothers and grandfathers. They say that the Barolong came from the East and were proceeding West. The Barolong had very many councils which it is said they were commenced during the wars and strifes of their chiefs who had no peace between them and who were fighting over the chieftainship. Mention is made especially of the Banogeng and the Selekas. It is said that the Banogeng came from the same tribe as the Basotho, they separated on the other side of a large river which is on the North-East.

Here are some of the chiefs of the Barolong: Monare, Masepe, Thibele, Mokgope, Maribe, Moamogwe, Notwe, Modibowe, Maikašo, Selekeš, Gontse, Melaketšo.

It is said that Melaketšo was the chief of the Barolong, he was killed by the Koranna people at Ditlhwatlhweng. A public meeting was called and it was said that Sehube should be the chief as he was dissatisfied and swearing and he would say "Mokgopha kgosi, Kokgopha kgosi Mokgopha, Mokgopha wang wa Masepa a ntša". It was then that it was said that the Barolong were the "Mokgopha Masepa-a-ntša. And again it was said that they were the Nthuwe-a-Thibela-a-Mokgophe-a-Masepe". As far as we can understand, it was said that the Seleke's went to Thaba-Ntšho.

The tribal totem of the Barolong is the Koodoo. The Barolong said that a bull should not be castrated when the kaffir corn has run to seed and before they are ripe. When a cow has calved its beestings is not eaten by big girls because they have not yet had children. They said that the belongings of a deceased person should not be carted during the day because that would drive the rain away.

Others say that the greatest child of the Barolong in position was Nōtwe. It is he who taught the people weapons. Others say that Tau was the chief of the Barolong. He lived at Taung. It is said that he came from the East

and his father was Thibele-a-Mokgopha.

The children of Tau were Ratlou I, Tshidi, Seleke and Rapulane. They separated at Taung after the death of their father. Chief Maribe is the son of Rratlou. Ratlou is the son of the bigamist wife of Rratlou. The Ratlous are at Khunwana and at Morokweng.

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Ga Matale (Schmidts Drift)

Ga Matale is a very small country. It lies on the west of the Vaal river, it runs parallel to it for about twenty miles from north to South.

There are low ridges and a range of high hills and v deep kloofs. It is a beautiful country for oxen and cat' and sheep and goats are reared. This country is named a European whose name was Schmidt. Matale was the name the natives gave him because of the green teeth he had. The inhabitants of the olden times of this country were the Korannas and the Griquas. Their chief was Adam Kok. But as the fathers of the eaters of (seja-motlha) the species of tree found in anthills were makers of strife, their country was from them with force by the Europeans. Today it is in the hands of the Government. It is inhabited by the Batlhaping of Maldi, and by the people of Molehe and of Moduwana. There are also the Barolong of the Barogeng and those of Mokgopha-a-Masepa-a-Ntša, the Batlhwane and the Bakgatla of Mosetlha. Whilst we are saying these things, we find a etribble mixture and when we strain out what these peoples' totems are, we find ourselves unable to go any further. The people of the olden times say that these Batlhaping of Maldi of Kgatsele have the antbear as their totem and they do not eat it. The Moduoanas have the koodoo and the eland as their tribal totem. It is said that their chief was Sehunšlô and the chief of the Maldiis was Marumô-a-Thobolwana. The Molehes have the Koodoo and the fish as their tribal totem.

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The tribal totem of the Barolong is the koedoo and the iron. The tribal totem of the Batlhare is the baboon. The tribal totem of the Bakgatla is tan-coloured monkey. The chief of the Bakgatla was Pharatlhatlhê. It is said that Setlhogomi was the chief of the Batlhaping and he ruled the people well. When a person had eaten the goat or sheep of another, he fined him five goats or sheep so that he may stop stealing and two were slaughtered at the "kgotla" and they were consumed by men only. It is said that Makame the son of Samoêlê was a man of understanding. He went to Mothage to get the word of God and brought it to Dibokoloding, to Matalê and the people received it and they became christians.

It is said that in the olden times during the lifetime of Mola-wa-Noka and Maphatsane and Kalabatane, there were lions and hyenas, they ate people and cattle and goats. When a hyena had eaten a goat, people set a trap for it. A stone wall was built in the same way as a house is built. A goat was then tied up in it so that a hyena would come on hearing the goat bleating, and drag it with force and in doing so the wall would fall upon it and it would be found dead. The mountains there are not very big and those that are known are Thota ea ga Masenye, Lentšwê la Banyana, Thota ga ga Semane, Tsubi and Tlhakodi-Majê. The lakes are The Lake or Pool of Lotlhanyang, the Lake of Ramatheu, the pool of Motlhotsana and Motlhapelo a bo Ntšhe. The lakes hold a lot of water and all the stock drink there. There is a big ravine which is called Kgoro ea ga Morwadi. Morwadi was a child who was a great thief who sucked milk from peoples' goats. They killed the child at this ravine and they hung it up with a rope on a tree.

The people of the olden times whom we found say that Matshowana was a Tshaka who came from the East. Matshowana of Sedumedi was the chief of the Matshowanas and the were called the Bathaping because they lived along the Vaal River eating fish. Matshowana begat a son whose name was Maruping. Maruping begat Tlhobolwane. He was the child of the principal wife of Matshowana. Matshowana also begat Mamathebe. Mamathebe is the child of the junior wife of Matshowana. Tlhobolwane begat Mogorosi. Mogorosi begat Tau. Tau begat Thupa-ya-Tlhatšhe. Here are the other sons of Mogorosi: Sakgi and Seodi. Sakgi begat Makame, Mola wa Noka, Tshimane and Keipheleng. This Keipheleng is the one who begat chief Luka of Junki of Mothibi, Mothibi, Mothibi is the son of chief Molehabangwe. It is said that Molehabangwe was a tall person who was wearing bracelets made of the horns of the elephant. When he praised himself he said: Molehabangwe of Mashwe

One who pierces the ground with the elephant's horn. The tough ones face the assegais, the cowards turn their backs towards them.

The children of Makame are Gabotshegeloe and Samoŋŋ. Samoŋŋ begat Makame II and Phetlhu. Molaonoka begat Kolosa and Andria. It is said that Molehabangwe is the son of Mašwe of Mokgoai. We are the sons of Kolosa. Kolosa begat Mmuhela, Itumeleng, Letsholathšbš, Matlolojane, Nehemia, Molehabangwe II and their sister Monako II. The sons of Kolosa all died when they were young men, only Mmuhela, Molehabangwe II, Nehemia and Monakš remained. Mmuhela begat Makame III, Itumeleng, Tshimane II, Molehi and Tau II. The sons of Molehabangwe are Seodi II, Kolosa II, Mogorosi III, Adam, Itumeleng II, Matshego, Mola-wa-Noka II.

Kolosa was killed by the Boers at the battle of Dithakong, he was killed with his father Mola-wa-Noka and

Selekae the son of Tshumane. It was between 1882 and 1885.

We are told that there lions in the country which is today known as Griqualand. Mola-wa-Noka killed a lion there when they were on a hunting expedition towards the west of the Vaal river. There is a big ravine there known as the Ramatheu ravine (Mola-wa-Noka.

We are the descendants of Maldi of Kgatsele (Beestings) who washes with milk and rubs himself off with whey. We are of Sikwe of the moon, who eat the ant-eater whilst sitting on the ashes. Our tribal totem is the fish and the koodoo.

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