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Investigating the significance of a heritage site : the case of Witsies Cave in Qwa Qwa.

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Appendix 1

INTERVIEW GUIDE:

1. How are you related to Makholokoe?
2. When we talk of Makholokoe, who are we talking about?
3. How did Makholokoe come to settle in the area of Qwa Qwa?
4. How was Wetsi cave discovered?
5. Was it known with any name before it was called Wetsi Cave?
6. What caused the conflict that took place at Wetsi Cave?
7. What became to outcomes of the conflict? Were there people killed? How many?
8. What happened to Chief Wetsi and Makholokoe after the conflict?
9. What is the significance of Wetsi Cave to you as a person and to Makholokoe?
10. For what purposes is the cave used today?
11. Who owns the rights over the ownership of Wetsi Cave?
12. Are there other parties contesting for ownership of the Wetsi Cave?
13. Have there been any efforts made towards the declaration of this site as a Heritage site?

Appendix 2

INTERVIEW WITH LESIA SOLOMON MOLOI (L.S.M)
INTERVIEWER MAKASHANE NTLHABO (M.N.)



Date : : 28/12/2008
Place: : Mafikeng Village Qwa Qwa
Gender: : Male
Date of Birth: ……..
Related to Makholokoe: Yes

Comments:
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M.N. Can you tell me about yourself?
L.S.M. Eh, my name is Lesia Solomon Moloi of Mafikeng in Witsieshoek and I am Lekgolokoe, presently I am the chief of this region.
M.N. When we talk of Makgolokoe who are we talking about?
L.S.M. When we talk about Makgolokoe eh--- We are talking about Tabane's sons Eh---They are five to be precise, eh---its Diale who gave birth to Pedi nation, Khetsi who gave birth to Makgolokwe nation, Letsiboho who gave birth to Phuthi nation, Kgwadi gave birth to Tlokwa nation and Mosia who gave birth to Basia nation, these are all the sons.
M.N. How did Makgolokoe came to settle in Qwa Qwa?
L.S.M. In the olden days during the time of fights around the 18th Century, eh when they were at Thaba Kholokwe where they lived for more that 200 years, under many leaders there, eh the commander of the warriors at that time who was Chief Witsie, send warriors to come to the south to look for land for Makgolokoe, this was around 1810 during the months of June, err, because when they arrived here they realized that there was land with lots of grass, lots of animals, there was plenty of snow, snow had fallen, there was also wild animals, then they went back to explain to the chief that they have found the land but it is too cold, then the chief explained that they will prepare the land and they will chase away wild animals, we will see what we can do because when people occupy land that has wild animals those animals will go away, we will use medicine, these was explained by Witsie, he was knowledgeable in medicine he could chase away wild animals and when people occupy land the land becomes warm because they plough, cut grass, build on it, in this was they prepare it. Yes.
M.N. Eh, it is said that when they arrived here they found this cave that came to be known Witsies cave, how did they discover this cave?
L.S.M. To be precise, when they arrive they [Makgolokoe] did not arrive at the cave, they arrived, eh Chief Witsie because he was the elder and was grooming his brother's sons Letlatsa's and Pheta's, he first arrived at Kraansfontein, Leweng la Witsie (Witsie's trick) - Georgina, a place called Georgina this days, from there Pheta lived at… at that time it was called Kobo tsa tjha (burned blankets) Volmaltez farm, eh from there Witsie from Leweng la Witsie, Kraansfontein went to Thaba-Kholo near Bethlehem, from Thaba-Kgolo he came this side and the first place he lived at is this place called Fika Patso where the dam is built, he first lived there, there was plenty of

snow and he left to settle at Mohlomong near parliament buildings, Witsie settled there but his younger brothers like Pheta lived at different place, for example Pheta arrived here in '69 but settled at Maltez, from Maltez he came to Ha Sethunya, a place called Ha Sethunya this days, from there he came to Mafikeng here in 1869. but they were all scattered around this area and when I answer your question directly eh…, because in the olden days there were create fights (difaqane) that started long ago, Makgolokoe were dispersed by this fights from Thaba-Kholokoe where they stayed for quit a long time and when they left they came to settle here in Witsieshoek but before, before it was called Witsieshoek, this area was called the Khutlong sa Maluti A Phofung (the mountains of the Elands). Because of the animals that were found in abundance being the Elands. They were mostly found near the dam of Fika Patso that we know today. When we talk about this area of Maluti A Phofung we say that there is a mountain that was called mountain of Phofung, this was named by Makgolokoe because of the Elands that were living at the foot of the mountain that in English is called Mount Aux ses, and during the time of fights there was a conflict between the Boers and Makgolokoe, in reality, the source of this conflict is not clear but it is clear that the Boers wanted to rule Makgolokoe and the chieftaincy of that time did not agree with that, it was revealed or it was known that amongst areas of Basotho like Lesotho, the Boers already had friendships with people like Chief Moshoeshoe where it was clear that Makgolokoe did not like that at all eh…, when you look at this it all started around 1848 and the fight came in 1856 on the 30th of June and Chief Wetsi some members of the community not all of Makgokoe, because they were scattered around the Eastern Free State, eh Makgolokoe under Witsie went to Witsie's cave with the understanding that they were going to hide in this fortress as they heard that the Boers were looking for them, and for the Boers to know that they were in the cave they were told by the neighbouring Chief, Chief Moshoeshoe eh…, this is how they ended up in the cave and it was discovered that it is not easy to enter this cave as it was awkward to enter and even when they were killed eh…, when Witsie was investigated and he refused, it is true that there were animals involved, animals were involved, the cause of the conflict was around the animals but it was not clear whose animals they were fighting for because Makgolokoe were the ones who had animals and it became clear that after cruel killing of Makgolokoe in there and other nations who were in there like Komakos, Mosikidis and Malakwanes ect, after their brutal killing, the animals were taken by the Boers and Chief Witsie escaped to the neighbouring Lesotho where he seek refuge but Chief was at this side at the place where we are.

M.N. Is chief Witsie the only one to escape, no other people escaped with him?

L.S.M. He is not the only one, he is not the only one who escaped, he escaped with his wife and one of the head men, yes but we are still doing research, we want to do thorough research eh…, the tunnel that they used to escape which is on the east of the cave -- on the east of the cave to find out with the relevant authority with regard to legal procedures to find inside there because the tunnel is now closed because we are the only ones who know where the tunnel is, and it is said that there were still remains in the cave and we do not know what happened with the remains but in the tunnel, when we were still young boys we used to go through the tunnel and there were still remains in the tunnel and we are still on the process of conducting further investigations to find those remains.

M.N. Was the cave known of any name before it was called Witsie's Cave?

L.S.M. No, no,…no, no, no.

M.N. Eh, this cave, what is the significance of this cave to you as a person or to Makgolokoe in general?
L.S.M. Let me explain that this cave to us Makgolokoe it is a sacred place…, because it is the grave of Makgolokoe and other nations, it is true just like at the time when Chief Witsie used the cave as a fortress and hide in there, but it was eventually a grave and we were are in the process of meeting with the relevant authority in local government to honor this site in accordance with Makgolokoe prescripts, that people should know, it is true that tourist do not know, we have already started communications with Maluti A Phofung that the information disseminated there, the history of Makholokoe provided there is not accurate also because it is provided by people who are not Makgolokoe and negotiations have started with provincial heritage authority and the local authority so that they know that the tourist should be provided with the true story from the owners. Yes.
M.N. These days what is the cave used for?
L.S.M. These days the cave is used for tourism purposes…tourism, tourist come knowing who Witsie was as this place is called Witsieshoek, eh why is it called Witsie, they get all the information in there why is it called Witsie for what reasons but I want to explain that this information regarding people who were killed there was a secret you can go wherever it is not written anywhere it is only known by Makgolokoe just because those days when you talk of Witsie or you talk of Makgolokoe or you talk of Witsieshoek, you, you, you, it was against the law, that you will be talking something that is not allowed.
M.N. Who owns this site?
L.S.M. To be precise this cave nowadays, it is true that in Witsieshoek there are a number of Districts, but we highlighted even if these districts fall under different traditional authorities as it has been inherited from the former Qwa Qwa government, this cave belongs to Makgolokoe but is situated in Monontsha region. According to our understanding this cave belongs directly to government it is a state property, it does not belong to Monontsha as stated by Maluti A Phofung,
M.N. Are there people who are interested in owning the cave as you explained that the cave is the state property?
L.S.M. Eh…, such feelings have not been identified or borne amongst Makgolokoe, at present we are the only people and this was accepted by Maluti A Phofung who said that they should talk about history, they should get this history from the rightful owners and what happened in there and whether the information provided is accurate or not.
M.N. I think you partially answered this question but I would like to repeat it by saying, have there been steps taken towards declaration of this site as a heritage site?
L.S.M. Let me explain that in 2007 I wrote a letter to SAHRA where I explained that we are a bit concerned about our heritage sites, understanding that this is a national body and there is a provincial so on, we have already met with the provincial authority, the national authority responded and referred us to the provincial authority and the provincial authority sent people from South African Museum (National Museums in Bloemfontein) who compiled a database of all our heritage sites they are now in Bloemfontein and after that the University (University of the Free State) also showed interest in following these route, we are still going to write a letter to them as we met them recently and from there the provincial authority promised to come because we wanted them to be present when we talk about our heritage sites so that they can know them because we realized that they do not know about Witsies cave, we thought it could be of help if they could come so that they get the information

about the cave, eh even the local authority, it is true that they have initiated some development about the history there but it was mainly that they met irrelevant sources and after we met them, because we met with them and the negotiations are proceeding well, yes.

M.N. I thank you very much not knowing if there is something that I have left that you think is worth knowing ,

L.S.M. I would only like to explain that at present, let me explain that, eh…, Makgolokoe in Witsiehoek are still on fight, and their chiefdom is based here where you are, eh…, they have not been accepted in the Free State House of Traditional Leaders, It is true that there is part of Makgolokoe who were accepted but that is not enough, that is why even today we are still having meetings with Land Reform who it appears that we started with the people from Land Restitution and it looks like they took our file and handed it over to Land Reform and we did not understand this and we have written a letter to them requesting a meeting either on the 1st, the 2nd or the 7th of the next month so that we can meet with the authority of Land Reform and Land Restitution in Bloemfontein to state our grievances about our dissatisfaction of the way they want to allocate land to Makgolokoe and we want that issue to be resolved and nonetheless, negotiations are still going on and there are no problems we just have to see how this will unfold.

Appendix 3

INTERVIEW WITH LENTSHANYANA JOHANNES MOLOI (L.J.M)
INTERVIEWER MAKASHANE NTLHABO (M.N)

Date : : 28/12/2008
Place: : Mafikeng Village Qwa Qwa
Gender: : Male
Date of Birth: ……..
Related to Makholokoe: Yes



Comments:
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M.N. Can you tell me about yourself?
L.J.M. My name is Lentshanyane Johannes Moloi, I was born here in Mafikeng Village of Chief Phoshodi Pheta Moloi on the seventh of January 1931, I grew up here until the age of 15 when I joint my parents where they were working in Orland East Gauteng. I stayed there until the age of 18 when I left school. I was attending school at the Salvation Army and went to Orlando High and due to circumstances I was forced to go to work.
M.N. Do you know Makholokoe?
L.J.M. Very well
M.N. How are you related to Makholokoe?
L.J.M. I am one of them.
M.N. When we talk of Makholokoe who are we talking about?
L.J.M. We are talking about the nation, grand children of Chief Witsie, Great grand children of Chief Tabane of Mokgatla.
M.N. How did Makholokoe come to settle in Qwa Qwa?
L.J.M. Makgolokoe like myself and my Chief, Chief Phoshudi came here with Chief Witsie
M.N. Who is Chief Witsie?
L.J.M. Chief Witsie is the son of Seka Polane, Polane of Lehasa of Matsemela, the great grand son of Chief Polane of Bakgatla.
M.N. I know that there is a cave called Witsie cave, is it named after Chief Wetsi we are talking about?
L.J.M.Yes it is named after Chief Witsie.
M.N. How did the cave came to be named after Chief Witsie?
L.J.M. It is because this area of Witsieshoek is his place in all aspects, we the grand children of Witsies we regard this cave as his fortress.
M.N. How was the cave discovered?
L.J.M. We are not sure how the cave was discovered but all we know is that when he was attacked by the Boers he went to the cave to hide and it is here that his people were killed.
M.N. So there was a battle between the Boers and Makgolokoe?
L.J.M. Yes there was a battle between the Boers and Makgolokoe
M.N. What was the cause of this battle?

L.J.M. They are telling lies about this battle saying they [Boers and Makgolokoe] were fighting over live stock, but when we investigate this we found out that the Boers wanted land from Makgolokoe.
M.N. Was the cave known of any other name before it was called Witsie Cave?
L.J.M. No, you should understand that there was no other nations that lived here except Chief Witsie, he is the founder of this place.
M.N. You explained that there was a battle between the Makholokoe and the Boers, what were the outcomes of this battle, were there people killed and how many people were **killed?**
L.J.M. People who were killed were so many, we are estimating that there were about 2000 people and luckily he was not killed, he managed to escape and went to Lesotho where he died.
M.N. So the rest of the people died there?
L.J.M. Yes they died there but we were left, we are not sure if we were in the cave or not.
M.N. How did the people die?
L.J.M. The Boers bombed the cave.
M.N. To Makgolokoe and people like you, what is the significance of this cave?
L.J.M. To us Makholokoe this cave is a place where we can pray our ancestor, we have to teach our children that our forefathers were killed there.
M.N. For what purpose is the cave used today?
L.J.M. Today we the children of Makgolokoe still go to the cave with the aim of teaching our children about our culture but there are people who are now using it for tourism purposes and telling lies about things they do not know.
M.N. Who are these people you are talking about?
L.J.M. Our leaders.
M.N. You mean people ruling us in the Municipality?
L.J.M. Yes people in the Municipality.
M.N. Who owns this cave?
L.J.M. Right now the cave does not belong to anyone but they are saying the cave belongs to the district of Monontsha but we go there anytime we want to.
M.N. So it does not belong to Makholokoe?
L.J.M. It belongs to Makgolokoe but because of the current situation, everybody goes. there is no control.
M.N. Are there other parties contesting for the ownership of the cave?
L.J.M. Yes it's us Makgolokoe
M.N. But except for you Makholokoe?
L.J.M. Ok! it is the local Municipality.
M.N. Have there been steps taken to declare the cave?
L.J.M. Yes we have been telling our people but they are doing their initiative to attract people to go to the cave for tourism purposes.
M.N. There are ways to declare our heritage sites, let me make an example with the Robben Island museum that has the history of South Africa and Mr Mandela, I want to know whether with the history of Makholokoe, has there been efforts made to declare this site as a heritage site.
L.J.M.Yes right now except for us as Makgolokoe, those from Qwa Qwa government are working towards declaring the cave with an effort to make income through tourism.
M.N. Ntate Moloi, I think we have covered all that I wanted to ask, I want to thank you.

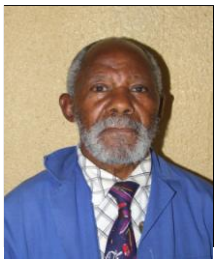
L.J.M. Before we go, I am very old now and would like to say something.
M.N. Yes,

L.J.M. Ee, nna ya buang ke lentshanyana, bitso laka ke lentshanyane, ke reheletswe ka ntate moholo lentshanyane moloi, ke lentshanyane le tswalwang ke, mokiba, mokiba a tswalwang ke lentshanyane, lentshanyane a tswalwe ke phutsisi, phutsisi a twalwe ken take, ntake wa maphale, maphale, maphale wa matsemela, ke lekholokoe, kaho phethahetseng, hobane ke tswetswe ke moloi, ntate kewa moloi, ntate kewa moloi, wa ntlo yona ena ya boreneng ba rona ba poshudi, ke moholwane wa rona ya tswetseng ntlo ena ya re mohlahlamang, hobaneng na makholokoe re bahlano, rona re bantlo ya boraro, ke hore ba moloi re bantlo ya boraro. Tlung ya heso ke ubane, ke lehasa yenwa eo eleng morena wa rona mona, ebe nna maphale, ebe tshele, ebe mtawane, baha moloi re five. Jwale ke batla ke iteta sefuba ka hore ho makholokoe ha hona ntho eo kesa etsebeng, le moo re tlohileng teng hare tla tla mona Witsieshoek – eastern Free State, kea tseba retswa mane thaba kholokoe – bo amasotu mono, re dutse lemo tse makholo a mabedi mono ho isa ho a mararo re tloha kwana makgalisburg moo re tswaletsweng teng le mapedi ane, re bana babo mapedi, ke mapedi, ebe makholokoe, ebe maphuthing, ebe batlokwa bona bana ebe basia re five.

M.N. Ee ke lebohile haholo ntate moloi.

Appendix 4

INTERVIEW WITH TOEBA MOSES MOLOI (T.M.M)
INTERVIEWER MAKASHANE NTLHABO (M.N)



Date : : 28/12/2008
Place: : Mafikeng Village Qwa Qwa
Gender: : Male
Date of Birth: ……..
Related to Makholokoe: Yes

Comments:
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T.M.M. Right now do you know why this place is called Qwa Qwa? can you tell me?
M.N. I heard that it means something very bright and that it is derived from the mountains that are always capped with snow in winter.
T.M.M. No, when you look at the cliffs above Lefika High School, in 1972, there were vultures that were nestling there and the cliffs were white because of the faeses of this vultures and the ministers will peep from windows at the parliament buildings and would remark about the white substance that they see on the cliffs and say "hore Qwa! qwa! qwa!"
M.N. Oh! I see now (he laughs)
T.M.M. Yah! Not this lies everybody is talking about, yah!
M.N. Ok!
T.M.M. It is said that the person who come up with this name was Mopeli (Former Chief Minister of Qwa Qwa Government) because he was working in those offices.
M.N. I would like you to please introduce yourself
T.M.M. In my Sesotho I am Tshiba hadi aparwe…and I am called Taba.
M.N. Do you perhaps know the national of Makgolokoe?
T.M.M. Yes Makholokoe I know those that I know
M.N. How are you related to Makholokoe
T.M.M. I belong to Witsie, yes the owner of this land is Witsie, I am his grandson
M.N. You are Witsies grandson?
T.M.M. Yes I am Witsies grandson, that one over there is chief Lephatshwane and the other one is Chief Maitse.
M.N. When we talk of Makholokoe, who are we talking about?
T.M.M. We talk of Bakholokoe, Bakholokoe, this is a nation that originated in Magason, Magason.
M.N. How did they come to settle in Qwa Qwa?
T.M.M. They left there during Difaqane, they fought a battle in Natal, they fought with Cetshwayo, they fought with Dingaane, then they arrived in Phofung and from phofung they came into this region
M.N. Where is Phofung?
T.M.M. Phofung is at the mountain where there is a snake
M.N. This cave of Chief Witsie, how was it discovered?
T.M.M. This is where the battles were fought.

M.N. Was it known of any other name before it was called Witsies Cave?
T.M.M. No, no, it is Witsies cave.
M.N. It is said that there was a fight that resulted in the killing of people in the cave, do you know of it?
T.M.M. That came late in 1950
M.N. 1950?
T.M.M. Yes in 1950 there was a conflict in there.
M.N. What was the cause of this conflict?
T.M.M. Eh, around sixteen something, when eh, this boar arrived, Jan Van Reeburg, yes, he left there for this place and when they arrived here they were walking and poor, Chief Witsie called and said "these albinos, these albinos are poor, then he said "wait here" they stopped and he gathered cattle, he had plenty of cattle, he gave them cattle and said give milk to your children and when these cattle bear calves I will give you the calves.
M.N. What let to the fight?
T.M.M. There was an agreement of returning those cattle after they have given calves, so when there were calves, they did not return the cattle and that was the cause of the conflict
M.N. So the main cause was the cattle?
T.M.M. Yes they [Witsie] wanted their cattle back so that they could make other arrangements.
M.N. Then there was a fight, what was the outcome of this fight, were there people killed?
T.M.M. People were killed, the Boers killed many Makholokoe.
M.N. How did they kill them?
T.M.M. With guns, it was with guns, you know those [Boers] had guns and these [Makholokoe] ones had their traditional weapons.
M.N. Were they fighting just on the field and that is where people were killed?
T.M.M. No, they were fighting people were killed all the way to the cave and in the cave a lot more people were killed.
M.N. How many people were killed in the cave?
T.M.M. No, no, that is not known.
M.N. Was Chief Witsie in the cave?
T.M.M. Chief Witsie died in Lesotho while helping Chief Moshoeshoe
M.N. So he was not there during the fight?
T.M.M. No, he was not there
M.N. What is the significance of this cave among Makholokoe?
T.M.M. This cave is a fortress; each and every chief has a stronghold where he will hide at the time of war.
M.N. So that is why they [Makholokoe] ran to the cave when they were attacked?
T.M.M. Yes they ran to the cave.
M.N. For what purpose is this cave used today?
T.M.M. These days we regard this cave as graves, we respect this place a lot, especially me, when I go there I always narrate a praise poem, I narrate a praise poem because this is a place of my grandfather because it was used as a fortress during wars.
M.N. So how does your praise poem go like?
T.M.M. No, no [he laughs], no here we are only talking because you are studying and you are,
M.N. Yes, I just wanted to hear what you say when you enter the cave.

T.M.M. Ke letsha le maduke ngwanabo mmano wa letsha wa leoka e ka mahla le ka ditsebe ya maleka ile yare ha ehlehle ya honyella ya honyella kgolokoe basadi babotsa banna ba kae, bare banna ba jewe ke tauhali. ke mokholokoe keha ke roka morena wetsi.
M.N. To whom does this cave belong?
T.M.M. It belongs to, that area is Kholokoes, but right now we are using it for people to come and see the fortress of the Chief,
M.N. So it belongs to Makgolokoe,
T.M.M. Yes
M.N. Are there other parties contesting for the ownership of the cave?
T.M.M. Yes, Maluti A Phofung is highly interested
M.N. Have there been steps taken to declare the cave as a heritage site?
T.M.M. Yes, we have been teaching about their culture to our children, you see these nations are scattered and broad so we use it to say, you belong to Mahase you belong to tshele, and you belong to Maphale.
M.N. Have you met with these bodies or government institutions that are responsible for declaration of this site as a heritage site?
T.M.M. They are working on it now, they are working on it to ensure that this place is known and they respect it.
M.N. I would like to thank you for this information, I don't know if there is anything that I left and think could be important.
T.M.M. No, you have covered everything because you talked about the cave, I will just wait for you because I am now a teacher.

Appendix 5

INTERVIEW WITH MATHUTO MOLOI (M.M.)
INTERVIEWER MAKASHANE NTLHABO (M.N)

Date : : 28/12/2009
Place: : Monontsha Village Qwa Qwa
Gender: : Female
Date of Birth: ……..
Related to Makholokoe: Yes



Comments:
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M.N, Can you tell me about yourself, Who are you?
M.M. I am Mathuto Moloi
M,N, How are your related to Makholokoe?
M.M. I was born from the Kgolokoe family.
M.N. When we talk of Makholokoe, who are we talking about?
M.M. There is a place in Harrismith, Kholokoeng, they came from harrismith.
M.N. How did Makholokoe come to settle in the area of Qwa Qwa?
M.M. They came to Qwa Qwa when eventually Qwa Qwa was called Witsieshoek, Witsi and a group of people he was leading, the Boers took what belonged to them which was cattle, Boers were people who were cruel to other people according to the information that we got from our elders, we are told that Boers did not want black people to be rich, then Grandfather Witsie took a group of Makgolokoe that he was leading and the animal that were seized by the Boers from Makgolokoe and came to Qwa Qwa and arrived at the cave, this is how the cave was discovered.
M.N. How was Wetsi Cave discovered?
M.M. They discovered this cave at the time when they were running away from the Boers.
M.N. Was it known with any name before it was called Wetsi Cave?
M.M. No, I only know that we are in Monontsha Village but I don't know what the cave was called.
M.N. What caused the conflict that took place at Wetsi Cave?
M.M. Chief Westie took his people children, elders, animals that he took with and hide in the cave and while they were in the cave they were in a small cave and when the Boers bombed the cave they ran into another cave. According to the history, there were people who died and other lived and those who lived ran to Lesotho.
M.N. How many people died in the cave?
M.M. I may not know how many people died in the cave.
M.N, Were those sheep and cattle belonging to Makholokoe or Boers?
M.M. Those sheep according to Men from Kholokoe when they narrate their stories, those sheep, those animal did not belong to the Boer, the Boers did not like Black people to get rich and Wetsi took all the animals and ran this side and this is how they discovered this corner and that is how it was eventually named after Witsies
M.N, What happened to other Makholokoe except those who died?

M.M. Those people who leaved went to Lesotho I just don't know the name of the place that they went to, I have forgotten.
M.N, What is the significance of Wetsi Cave to you as a person?
M.M. According to my understanding, there is value because our people died in this cave and it is a place of our ancestors even though we do not know what happened with the remains of those people but we know that it is a place of our ancestors
M.N. What can be done to restore value to the cave?
M.M. If things could go according to my plan I would prevent the writings that people do on the walls explaining who they are and where they come from, we could also build huts in the cave and put artifacts in the cave so that the visitors could see all these items and could understand that this is a respected place.
M.N, For what purposes is the cave used today?
M.M. The cave is only used to tourism activities, people want to know what really happened in the cave, they come and ask us about what happened in the cave.
M.N. Who has the right over ownership of Wetsi Cave?
M.M. The cave belongs to Maluti A Phofung Municipality,
M.N, Are there other parties contesting for ownership of Wetsi Cave?
M.M. Maybe I did not understand your question clearly, we are the people who came together and cleaned the place and made pathways so that tourist could walk easily up to the cave and it was our initiative and we went to the municipality and tabled our idea and they agreed with our idea.
M.N, who are you?
M.M. We were people from different areas of Qwa Qwa, we were forty when we started and we are now only nineteen.
M.N, Are you known with any name?
M.M. We used to call our selves Wetsi Cave and when we started looking for funding we called ourselves community tourism and craft.
M.N. Have there been any efforts made towards the declaration of this site as a heritage site?
M.M. The municipality provided board and Heritage was involved and we were called to provide history about this cave.

Appendix 6

INTERVIEW WITH THABO MATHOBISA (TM)
INTERVIEWER MAKASHANE NTLHABO (M.N)



Date : : 20/10/2009
Place: : Phuthaditjhaba Qwa Qwa
Gender: : Male
Date of Birth: ……..
Related to Makholokoe: No

Comments:

Mr Thabo Mathobisa is a traditional healer
……
……..……
……..

MN: Have you ever been to Witsies cave?
TM: Yes I have been there.
MN: About how many times?
TM: About ten times
MN: When you got there did you sense any powers (spiritual)?
TM: Yes there are great powers that one feels there but I have realized that many people do not know about this place, please don't consider this cave.
MN: Which are other caves that you have been to?
TM: I have been to Nkokomohi caves and Mantsopa's cave these two cave are powerful as a lot of people frequent these caves, there developments on these caves and they are well looked after.
MN: When you compare the two caves with Witsies Cave which can you say is or are powerful?
TM: Mantsopa's Cave is the most powerful because it attracts a lot of people who visit to consult the ancestors and even if you can visit now you will find that there are a lot of people there, Witsies cave also has some powers but because there are no people assisting people who want to visit in many people don't go there because of security when they are alone.
MN: There are people who claim that some people in the past died in the cave, do you know about that?
TM: Yes I know about it.
MN: Is there any ritual performed after that to purify the cave?
TM: No rituals were performed for those people, that is why when you are a spiritual person you will find out that there are spirits in that cave that are crying to be freed so that people can also leave freely.
MN: To these other caves did you go there only visiting or was it for any spiritual calling?
TM: First lets start with Mantsopa's cave, I went there through spiritual calling go gain some powers, after that as a traditional doctor I now only go there to collect some cleansers and herbs as well as to meet with other doctor in other to share some ideas, because that is a quite place where one can also communicate with the ancestors without any disturbances.

MN: So to Witsies was it a calling or just a casual visit?
TM: To Witsies cave it was only a casual visit and also to compare it with these other caves, that is where I realized that it needs to be cleansed so that I can be regarded as one of the valuable cave for the nation of Basotho.
MN: Are there cleansers and herbal medicine that one can find at Witsies Cave?
TM: Yes there are herbal medicines that one can use as it is far away from people
MN: Are the ancestors only found in the caves?
TM: No they are not only found in the caves, but are preferred more that the grave yards as the caves are mostly outside the villages and they are somehow undisturbed.
MN: I think that is all I wanted to know not only if there is something that you think I left out.
TM: No I think we covered everything.
MN: Thank you.

Appendix 7

INTERVIEW WITH MOSESI MORABE (MM)
INTERVIEWER MAKASHANE NTLHABO (M.N)



Date : : 20/10/2009
Place: : Phuthaditjhaba Qwa Qwa
Gender: : Male
Date of Birth: ……..
Related to Makholokoe: No

Comments:

Mr Mosesi Morabe is a traditional healer
……
……..……
……..

MN: Have you ever been to Witsies?
MM: I only went there during the time when we were conducting research but other than that I have never been.
MN: When you got there during the time of research did you feel any spiritual powers of this cave.
MM: No felt nothing, and even when I got back I was not told anything about the cave by my ancestors, because in most cases when you come from the place of ancestors they will always communicate with you.
MN; Which other caves have you been to.
MM: I have been to Modderport to Mantsopa's Cave, then I have also been to Nkokomohi caves in Ficksburg.
MN: When you are at this caves is there anything that you feel?
MM: Yes you will feel the powers when you enter this cave, and when you sleep in these caves your ancestors will also appear to you in the form of a dream but sometime they come even if you are not asleep and they will guide you to places where you will find help.
MN: With the case of Witsies Cave, there are people who claims that there are people who died in the cave, don't you think that there are also ancestors because of that?
MM: Yes I believe that there are the ancestors of that nation of Makholokoe but it will depend on whether they performed any ritual to cleanse the cave because it is customary when people died at the certain place that place has to be cleansed for example, at Mautse, there is a lake of prophets where once there was a healer who was shown this lake but did not wait to be guided by the prophets who has powers to guide other to the lave. This person went there alone and was trapped there until he died. We were eventually restricted to go to the lake.
MN: So do you think if Witsies Cave can be cleansed can work like these other caves?
MM: Yes, it is only then that even Makholokoe can be shown that there are valuable things that they can find there, or they can use the cave to communicate with their ancestors.
MN: Are the ancestors only found in the caves?

MM: Not only in the caves, even on the mountains you will find the ancestors, you can find them in the rivers, and in the ocean?
MN: Is it because these are the people who died in these places?
MM: No you can find them everywhere even if they did not die in those places, you will find that there are people who were prophets and healers when they were alive and because they were gifted somehow, these are the people that you will mostly find in these places.
MN: In the past did people visit the caves like they are doing today?
MM: No most of them are in the farms and they were not allowed to enter. For example, Motouleng cave was first introduced a prophet called Mphuthi who was staying in Qwa Qwa. He has passed away. He was directed to perform some rituals there and then a lot of people started flocking to the cave.
MN: Thank you ntate that is all I wanted to know;
MM: I though it was going to be difficult (he laughs)

Appendix 8

CONSENT

I, the undersigned ……ID number ……, hereby voluntarily agree to participate in a research project regarding the History of Makholokoe and the Cave of Wetsi as an informant.

It was explained to me that the purpose of this project will be for studies of Makashane Ntlhabo who is an MA student with University of Witwatersrands.

It was also explained to me that I was chosen because of my knowledge of the history of Makholokoe and the Wetsi Cave.

I have agreed to be tape recorded and the tapes will be in possession of Makashane Ntlhabo. The information obtained can not be used for any other purpose without my permission. I am also aware that I can withdraw my participation at anytime I wish to do so.

_____ _____

Signature of Participant **Date**

_____ _____

Signature of Interviewer **Date**
Cell: 082 7879 666

_____ _____

Signature of Witness **Date**

Appendix 9

Mafikeng Traditional Council
P.O.Box 60002
Witsieshoek
9870

Enquiries:

Chief Moloi L.S.
Cell: 072 656 7001
Chair Person
M.D. Moloi
Cell: 072 174 0880
Date: 16 May 2008

1st 



Reference: 16/08

The Honourable State President
Pretoria
0001

OWNERSHIP CLAIM FOR WETSI`S CAVE IN WITSIESHOEK AND THE AREA WITSIESHOEK.(Qwa-Qwa).

1. **Purpose**
To obtain approval for Witsieshoek area and witsi`s cave.

3. **Background**

3.1 **Geographical Area for Wetsi`s Cave**

The Cave is situated at Monontsha Village in Witsieshoek.It has been founded by our Grandfathers Chief Wetsi Moloi who went to hide in there with his People at the Battle between him and Joseph Orpen in the year 1856.Orpen Killed more than 2500 People inside the cave and their remainings are still lying under the rocks which fell on them after he (Orpen) shot the Cave using Canons but Wetsi managed to escape and fled to Lesotho.

3.2. **Development.**

There are developments taking place by Maluti-A-Phofung Municipality in that area without our knowledge.We,as makholokoe Tribe feel unhappy about such behaviour, as we regard that place as the Grave of our Grandfathers and Grandmothers. We have our own plannings about that area and also request your assistance for the correct measures to be taken to obtain ownership of that place.

4. **Conclusion**

4.1.
The cultural of each tribe is encouraged to be followed and taken into consideration by the Law that is why we forward our plea to the Office of the State President for assistance to ownership of the Cave inherited from our biological Grandfathers. The most important issue is to teach and encourage the new

Generation about the reality of Makholokoe and the sad story that took place there.

4.2.

The Area Witsieshoek was founded by our biological Grand Fathers Wetsi & Pheta Moloi in 1839.We lodged a Claim about this to the former State President but received a phone that our matter will be attended to.(ref.16/08). The Commission of Traditional Leadership Dispute and Claim as well as the Minister of Land Affairs are aware of this matter.

In conclusion, the said Cave was used as an assembly and shield house by our Leader Wetsi, therefore we found ourselves as the right and correct Claimers of the ownership in any legal proceedings of the Common Law.

I hope that this matter will reach a favourable consideration.

Yours truly,

Chief
Mr.L.S. Moloi Makholokoe Chief.

Chair person
Mr.M.D. Moloi

MAKHOLOKOE CHIEF
MORENA L S MOLOI
2008 -09- 29
P.O. BOX 60002
WITSIESHOEK, 9870

Appendix 10

Ms KA Sekhabisa
Chairperson: Free State Heritage Resources Authority

E-mail: skediemetse@yahoo.com

Fax: (051) 873 2632

Dear Ms Sekhabisa

OWNERSHIP CLAIM FOR WETSI's CAVE IN WITSIESHOEK AND THE AREA WITSIESHOEK

1. I refer to attached letter from Chief Moloi.

2. Your attention is specifically drawn to paragraph 3.2 where it is alleged intended development could have a negative impact on the heritage of the tribe of Chief Moloi. Your assistance in this regard would be greatly appreciated.

Yours faithfully

.....
Ms FB MARSHOFF
Premier
Date: 31/2/08

Private Bag X20536
Bloemfontein, 9300
Republic of South Africa
4th Floor, Lebohang Building
Cnr St Andrew & Markgraaff Street
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Appendix 11

HERITAGE FREESTATE

Free State Heritage Resources Authority

8 December 2008

Chief L S Moloi
Mafikeng Traditional Council
P O Box 60002
WITSIESHOEK 9870
F: 058-789 7085

Dear Chief Moloi

WETSI'S CAVE: NEGATIVE IMPACT OF DEVELOPMENT

Your letter to the President, regarding negative impact by development on the heritage of the Makholokoe people, dated 29 September 2008, which was referred to the Free State Premier and then referred to the Free State Heritage Council, has reference. Your telephone conversation this morning with Ms Jeanne Nel of this office also has reference.

In order to shed more light on the matter, it was agreed that a meeting between different stakeholders and the Free State Heritage Council will be held. Details of the meeting are as follows:

Date: Thursday, 11 December 2008
Time: 14:00
Venue: Provincial Archives Building, Badenhorst Street, Universitas

The agenda, as agreed between yourself and Ms Nel, is attached.

Yours faithfully

(MS) K A SEKHABISA
CHAIRPERSON

Free State Heritage Resources Authority
K A SEKHABISA A J ROODT C M TWALA Kgosi L S MOLOI D J MOROKA
N THABANA S J MONYOBO
Department of Sport, Arts and Culture
Tel: 051-410 4750 Fax: 051-410 4751 e-mail: nelj@sac.fs.gov.za

Appendix 12

FREE STATE PROVINCE
TRADITIONAL AFFAIRS

REF:
TSUPO:
ENQ:
DIPATLISO:
TEL: (058) 6230599

MAKHOLOKOE
CHIEFS COUNCIL

PHUTHI
MAKHOLOKOE CHIEFS COUNCIL

LEKGOTLA LA MARENA
LA MAKHOLOKOE

P.O. BOX 346, KHUTLONG SA KHOLOKOE,
HARRISMITH 9880, REPUBLIC OF SOUTH AFRICA

TO WHOM IT MAY CONCERN

This letter serves to prove that Makashane Ntlhabo has been granted permission by Makholokoe Traditional Council to contact research on the History of Makholokoe and to investigate the significance of Wetsi Cave as a Heritage Site. This will mainly be for the purpose of his studies.

Hope the above is in order

Thank you

P.P. Moloi
Morena P. Moloi
Kholokoe Traditional Council
Khutlong sa Kholokoe.

MAKHOLOKOE
TRADITIONAL AUTHORITY
22 DEC 2008
P.O. BOX 346
KHUTLONG SA KHOLOKOE
HARRISMITH 9880