THE STUDY OF CULTURAL CONFLICT IN
D P MOLOTO'S NOVELS

BY

SEMAKALENG MIRRIAM MOATLHODI

SUBMITTED IN PARTIAL FULFILMENT OF THE
REQUIREMENTS
FOR THE DEGREE OF

MASTER OF ARTS
in the subject

AFRICAN LANGUAGES
at the

RAND AFRIKAANS UNIVERSITY

JOHANNESBURG

SUPERVISOR : MISS R MOKGATHI

NOVEMBER 1998
FINANCIAL ACKNOWLEDGEMENTS

Thanks to the Personnel Department of the University of the North and the Research Committee for their financial assistance.
ACKNOWLEDGEMENTS

It is my pleasure to thank the following people for their special contributions towards this study.

- Miss R Mokgathi my supervisor and mentor, thanks so much, you really paved my way, your guidance and support were motherly.

- With sincere, thanks to my colleagues.

- Grateful thanks to my typist Mrs E J Lebepe for the excellent, readable work she did.

- Sincere thanks to Gabaiphiwe Moleko and Peppy Kekana.

- Sincere thanks to David Propst, the visiting lecturer in the Department of Language Methodology, University of the North from USA and Mrs J Ngoepe. For editing my work.

- Very special thanks to Maisela Maepa for editing my work, and doing the household chores when I was busy with my studies. Your patience and support were grateful.

- Above all, thanks to Almighty God.
CONTENTS

Financial acknowledgements
Acknowledgements

CHAPTER ONE

1. Introduction 1
1.1 Aim of the study 1
1.2 Studies on some of DP Moloto's works: A literature Review 1 - 2
1.3 A short summary of the Novels 2
   1.3.1 Moji Motlhabi (1976) 2 - 4
   1.3.2 Mokwena (1975) 4 - 5
1.4 Scope of work and chapter divisions 5 - 6
1.5 Method of research 7 - 8
1.6 Definition of concepts 8
   1.6.1 Culture 8 - 10
   1.6.2 Conflict 10 - 12
   1.6.3 Cultural conflict 12

CHAPTER TWO

KINGSHIP AND MARRIAGE CONFLICT

2.0 Introduction 13
2.1 Definition of concepts 13
   2.1.1 kingship 13 - 15
   2.1.2 marriage 15 - 17
2.2 Kingship 17
2.2.1 Kingship conflict in *Moji Motlhabi*  \[17 - 20\]
2.2.2 Kingship conflict in *Mokwena*  \[20 - 24\]

2.3 Marriage  \[24\]

2.3.1 Marriage conflict in *Moji Motlhabi*  \[24 - 26\]
2.3.2 Marriage conflict in *Mokwena*  \[26 - 29\]

Summary  \[29\]

**CHAPTER THREE**

RELIGIOUS CONFLICT

3.0 Introduction  \[30\]

3.1 Definition of concepts  \[30\]

3.1.1 Religion  \[30 - 32\]
3.1.2 African Religion  \[32 - 34\]
3.1.3 Christianity  \[34\]

3.2 Religious conflict in the novels  \[35\]

3.2.1 Religious conflict in *Moji Motlhabi*  \[35 - 42\]
3.2.2 Religious conflict in *Mokwena*  \[42 - 46\]

Summary  \[46\]

**CHAPTER FOUR**

RITUALS

4.0 Introduction  \[47\]
4.1 Definition of Concepts  \[47\]

4.1.1 Definition of rituals  \[47 - 49\]
4.2 Ritual conflict in the novels

4.2.1 Ritual conflict in *Moji Motlhabi* 49 - 51
4.2.2 Ritual conflict in *Mokwena* 51 - 55

Summary 55 - 56

CHAPTER FIVE

5.0 Conclusion 57
5.1 Introduction 57
5.2 Summary of Findings 57 - 60
5.3 Recommendations 60

Bibliography 61 - 65
1.0 INTRODUCTION

1.1 Aim of the study

The aim of this study is to examine cultural conflict in selected novels of D.P Moloto. The aspects of culture that will receive attention in this study are as follows; kingship, marriage, religion and rituals. Conflict, in this instance, refers to cultural clashes, and in particular the clash between Western and African norms and values, that is, whites and blacks. This study will discuss the role that has been played by missionaries in their first encounter with the Batswana and how the Batswana responded towards the encounter.

This study will further reveal the cultural clash between Africans, that is, blacks and blacks, how they struggled for cultural hegemony and how they terrorised one another through warfare to obtain absolute dominance.

The researcher intends to reveal what Moloto had in mind when writing these novels, Moji Motlhabi and Mokwena. His aim was to enhance and evoke the Batswana culture that was gradually fading.

1.2 Studies on some of D P Moloto’s works: A literature review

According to the records found, not much has been done in researching Moloto’s works or literature. There are two scholars who made an attempt in researching D.P Moloto’s works, namely: Dikole Rrenyane Sesupo, his topic reads thus: A critical study of the novels of S.J.J Lebethe, M.T...
Mmileng, D.P Moloto and S.A Moroke, the second one is Tlale, Ikanyeng; characterisation in Motimedi and Marara, by D.P Moloto and D.P.S Monyaise respectively.

The researcher deemed it necessary to do this research since the time or era we are living in shows that the Batswana culture is gradually fading.

The researcher chose Moloto's works because he (Moloto) tries to instill cultural traits in readers. Moloto's aim is to enhance the Batswana culture. This study will evoke the Batswana culture.

Some of the books written by D.P. Moloto which also have cultural conflict are the following:

- Mokwena (1940) novel.
- Motimedi (1953) novel.
- Moji Motlhabi (1964) novel.

However in this study, we will be looking at only two of his books, namely: Moji Motlhabi and Mokwena.

1.3 A short summary of the novels

1.3.1 A short summary of Moji Motlhabi

The novel portrays the traditional life of the Batswana. Moji, the main character and the king of the Bataung started his village at Modimolle after
fleeing from his birth place next to the Odi river west of Mmebane (Warmbaths) because of the war between the tribes (that is, the Bataung and the Batlokwa). Moji did well with his people in spite of his cruelty. After the arrival of a European missionary Moji’s tribe splits. Some follow Moji, while others follow the priest. Moji forces the priest and his followers from the village because he fears being overthrown. The priest’s followers become Christians. To reveal how they feared Moji, Moloto (1976:11) says:

Botlhe ba ba ileng ba re ba dira jaaka ekete ba dumela mo moruting etswa ba tshaba Moji, ba fitlhile ba sokologa ruri, ba tshwara tumelo ka matsogo a mabedi, ba latlha mokgwa wa bona wa segae ba tshela botshelo jo bongwe jwa badumedi.

(All those who made as if they believe in the priest though being afraid of Moji, were converted to Christianity; they accepted Christianity in both hands, they shed off their African beliefs and lived the Christian life).

This led to a conflict between African traditional religion and Christianity. People now adhered to Christianity and forgot about their tradition. While Moji was trying to sort out the problem caused by the priest, a
merchant from Asia arrived in his village. The tribe was totally enthralled by the things that this merchant had brought: he had guns, mirrors, sweets and liquor ('bojalwa jwa sekgoa'). Moji's tribe further split into three groups, namely: Moji's people, the priest's people and the merchant's people.

The Bataung were confused because of the encounter with different people of different cultures. Some cultural traits of foreigners were adopted by the tribe; others lost control and revealed the Bataung' secrets to the foreigners. The merchant from Asia (Setlabošane) was told by one of the royal family members that they hid their minerals, that is, gold and diamonds in a cave under the mountain. This reveals the ignorance of the tribe. Their ancestors were angry about this and the tribe was swept away by the floods.

1.3.2 A short summary of Mokwena

The novel portrays the traditional life of the Batswana. Mokwena is the title of the novel as well as the name of the main character. Mokwena, the eldest son of Ramonamane is to assume the throne after his father's death. Ramonamane, the king of Mosita is married in custom. He has three wives. Mokwena's mother is the youngest but her son is to succeed Ramonamane because Mmaphoti's father (Mokwena's grandfather) was the king and the other wives were the daughters of princes.

Raised and trained as the son of the king, Mokwena is introduced to the custom of his people. He, together with Tawe, his half-brother, is taken
to the initiation school so that they can be introduced to the men's world. Thereafter, Mokwena and Tawe are each given a group of men with whom they are to fight battles. Mokwena drastically changes from his traditional life. Firstly he refuses to marry his cousin; as Ramonamane's successor the tribe is compelled to choose a wife for him. Mokwena is against this idea and he runs away from his tribe, thus avoids his culture.

After his father's death he comes back to Mosita and the tribe agrees to give him his kingship back. Nkwe, Mokwena's uncle becomes furious about the tribe’s decision. To add salt to the injury, Mokwena marries a Motloung, Tsholofelo. Marriage out of the clan violates custom. According to the Batswana culture he has to marry a Mokwena woman. Mokwena allows the priests to stay in Mosita. Church buildings are erected and Mokwena starts to prohibit Bakwena from performing certain rituals. This angers the community.

1.4 Scope of work and chapter divisions

In this study the novels of D.P Moloto' *Moji Motlhabi* (1976) and *Mokwena* (1975) will be analysed. The researcher selected these two novels for the sake of relevance and consistency. The following aspects of culture will receive attention in this study:

(a) Kingship and marriage conflict
(b) Religious conflict
(c) Ritual conflict
The chapter division will be as follows:-

Chapter 1: This will serve as an introductory chapter containing the aim of the study, studies on some of D P Moloto's works - a short summary of the novels (*Moji Motlhabi*, 1976, and *Mokwena*, 1975) - scope of work and chapter divisions - method of research - definition of concepts: culture, conflict and cultural conflict.

Chapter 2: This chapter will confine itself to kingship and marriage. The two terms will be defined and furthermore the researcher will reveal their relevancy to the study by showing the cultural conflict that is related to the terms in both novels, namely, *Moji Motlhabi* and *Mokwena*.

Chapter 3: Religious conflict will be dealt with. This chapter will cover the clash between African Traditional Religion and Christianity.

Chapter 4: Rituals as an aspect of culture will be dealt with in this chapter. Various kinds of rituals will be discussed showing their relevancy to the study.

Chapter 5: The findings and recommendations of the study will be presented.
1.5 **Method of research**

This study will draw largely from published articles, masters dissertations and doctoral theses. Other sources relevant to the subject will also be used.

This study will not confine itself to a single approach since theoretical approaches complement each other. Swanepoel (1990:3) has this to say in connection with the interrelated approaches:

> The systematic approach links up with semiotic processes of communication, while sociological, psychoanalytical and emerging African approaches could deal with aspects of all three parties involved in the communication process. Thus one could infer that a great deal of overlapping does occur.

From the above quotation it is evident that theoretical approaches are interrelated. Swanepoel ends his quotation by saying that overlapping does occur. The communication process that Swanepoel is referring to is Roman Jacobson's general communication model. According to Roman Jacobson's model the three parties that Swanepoel (1990:2) mentioned are as follows:

*Author* → *Text* → *Reader*
The tripartite system postulated by Jacobson covers all the literary theories. Theory that relate to the author is Biographical - historical; Text theories are as follows, Russian formalism, New critics, Marxism, Semiotics, structuralism, semiotics, narratology and Deconstruction.

**Reader theories are as follows: Reader - Oriented**

This study will use a melange of approaches. From time to time the researcher will borrow from one theory to the other. The comparative approach will be used in this study when different cultures are to be compared.

The textual analysis consists mainly of reading the two novels of D.P Moloto.

The researcher will from time to time refer to the text for cultural aspects to reveal symbols of culture.

### 1.6 Definition of concepts

#### 1.6.1 Culture

Various authors offer different definitions of culture. In this study culture will not be considered in its broadest sense. For the sake of relevancy to this study attention will only be given to the mentioned aspects of culture.

According to Mbiti, as cited in Makgamatha (1990:216), culture
... covers many things, such as the way people live, behave and act, and their intellectual achievements. Culture shows itself in art and literature, dance, music and drama, in the styles of building houses and people's clothing, in social organization and political systems, in religion, ethics, morals and philosophy, in the customs and institutions of the people, in their values and laws, and in their economic life.

From Mbiti's definition it is quite clear that culture varies from society to society. People from the same environment and same cultural background have a structured way of living. Their behaviour places them in a certain category of life, and determines their lifestyles. Through people's behaviour one can detect their nationality since they behave differently from others. One may compare blacks and whites. In the African way the child cannot talk back to an adult when reprimanded, but in the western culture children do that and there is nothing wrong in that. If an African child does that he/she does not show respect therefore conflict may erupt in the family. Looking at the issue of lifestyles, which encapsulates houses people live in and the type of clothes they wear reveal their culture. For example the houses in which the Ndebele's live in show specific art designs which make them unique from other cultures.

The clothes that the Indians in India and the Scottish wear reveal their
culture, even the blankets the Basotho of Lesotho wear, one can say that this is influenced by the cold climate they live in.

Art and literature reveal the culture of the people. African art is found on handicrafts, calabashes, carvings on wood and human bodies. Art denotes people's cultural group. It shows that they belong somewhere.

Tony Bennet et.al. (1981:53) agree with what Mbiti says about culture. People's knowledge belief, religion, morals, law and custom reveal their culture. Each and every society has its norms and values and this serves as part of them. People have to follow their values and respect them, since culture is transmitted from generation to generation and needs to be preserved. It is a totality of customs, ways of life of people and reflect the growth of human self-realization.

Culture further includes language, technology and inventions. The issue of etiquette varies from society to society. One may compare blacks and whites. Whites normally say 'ladies first' to show respect, but in the African traditional way of life the male always walk in front as a leader to protect the wife against danger. However things have changed today it looks like disrespect and we are no longer walking in the jungle.

1.6.2 Conflict

According to day to day language conflict is said to be a clash between people or groups who differ in one way or another.
Mahlare (1993:97) offers the following definition of conflict:

Conflict involves a clash of ideals, actions or counter-actions, whether they are physical, social and mental. Conflict involves two or more opposing forces.

Cuddon (1991:188) adds that conflict is:

the tension in a situation between characters, or the actual opposition of characters. Cuddon further says that there may also occur conflict between a character and society or environment.

Crowther (1995: 241) defines conflict as the ‘act of being in opposition or disagreement’.

Tshamano (1993:101) maintains that conflict:

... presupposes two or more opposing forces. The forces in opposition may be two individuals, an individual and a group, an individual and society, an individual and supernatural powers or beings, or an individual and his/her innerself.
From the quotations given, it is clear that conflict involves opposing forces. The forces that are in opposition differ in their ideals. People cannot think the same and their behaviour also differs. Conflict may be between two cultures and their ideologies. The contact of people from different cultures may lead to a clash.

1.6.3 Cultural conflict

From the definitions of culture and conflict that have been offered by different authors the researcher will deduce what cultural conflict is.

Since culture includes art, morals, law, custom, literature and lifestyle of a group, it is clear that people behave and act according to their culture. Their institutions and their clothing reveal their culture. It is not easy to bring together people of different cultures and expect them to live in harmony. One may take the first encounter of blacks and whites in South Africa, for example their different cultural backgrounds made them end up in a battle-field.

The cultures were unable to merge easily because of their different norms and values. The religious knowledge of people is based on faith and spiritual convictions. Beliefs of people differ according to their culture. For example the scientists subject their own religious beliefs to scientific inquiry and reject some of the metaphysical assumptions of other religions. If one can ask them to live with the other group of a different religious belief they will differ in all ends. One group would like to dominate and practice its religion. As a result of the opposition, conflict will erupt.
CHAPTER 2

KINGSHIP AND MARRIAGE CONFLICT

2.0 Introduction

Kingship and marriage are the two subjects that the researcher will be concentrating on in this chapter. The two concepts complement each other, in this instance, cultural conflict is between Africans, perpetuated by Western civilization. Africans who accepted Christianity after their encounter with Whites (Missionaries) started to look down upon their culture. In Mokwena, Mokwena as Ramonamane’s successor accepted Christianity that made him ridicule his culture. In Moji Motlhahi, Mothobi also accepted Christianity and this sparked conflict among members of the royal family.

Traditionally (in the African way), the king has to be married before ascending the throne. The marriage that the king enters into has to be in harmony with the norms and values of the tribe.

2.1 Definition of concepts

2.1.1 Kingship

According to African culture, kingship is sacred. A king is not chosen, he is born for his position. In Setswana, there is a saying which goes thus:
Bogosi bo a tsalelwa, ga se letsoku, ga bo tlolewe.
(Kingship is hereditary, it is not red ochre, it is not smeared)

In the two novels of D.P Moloto; *Moji Motchabi* and *Mokwena*, kingship is the central theme. Lye et al (1980: 106) and Laitin (1986: 98) are of the opinion that kingship gives one a place in society, and implies blood-ties. Thus a hierarchy is constituted in which members of the royal family have a place.

Mahlare (1993:110) has this to say about kingship:

> Kingship however, had been beset with conflicts and problems related to succession.

In most cases, conflict arises when the successor is still young, and one of the royal family members is appointed to rule until the heir has come of age. Problems arise when the temporarily appointed king has to vacate the throne, and handover the kingship to its rightful heir.

Crowther (1995: 652) defines kingship as follows:

> ... the state of being, or official position of, a king
A king is further defined this way:

... male ruler of an independent state,
usually inheriting the position by the
right of birth.

This proves that kingship is sacred and one has to have royal blood to take the throne. Conflict kingship can also erupt amongst members of the royal family, such as, fighting. In this chapter cultural conflict is caused by some members who changed from their culture to the foreign one. For example in Mokwena, Mokwena changed to Christianity that is part and parcel of the Western culture.

2.1.2 Definitions of marriage

Crowther (1995: 718) offers the following definition of marriage:

A formal, usually legally recognised agreement between a man and a woman, making them husband and wife.

It is quite clear that marriage is a legal act entered into between two parties. In the African traditional way of life, marriage plays a different role than in the modern sense. Traditionally, it is not the individual's plan, but concerns the whole family.
In addition to this, Makgamatha (1990:234) says:

A man is considered to be a man of some standing in the community to be ready to assume positions of responsibility in the community when he gets married. A woman's prestige in the community is also enhanced by marriage.

According to Makgamatha's explanation, it is quite evident that traditionally, one has to get married before the assumption of one's duties; just like the king has to marry before ascending the throne. It is not the king's duty to go around looking for a woman to marry, the entire family has to play a certain role. The kind of marriage that one enters into is communal. The tribe, in case of the king's marriage, has to assemble and discuss the procedure according to their culture. Marriage is not to be the bride's and bridegroom's affair. The choice of spouse may give rise to conflict; societies have definite norms about mate selection. One has to marry within a defined family circle; for instance, Mokwena as Ramonamane's successor has to marry a Mokwena woman.

Madadzhe (1985:98) has this to say about the modern marriage:

Western civilization encourages the establishment of a nuclear family, that is, a family made up of husband, a wife
and their child/children.

This is in total opposition to the traditional African marriage, since this marriage involves the couple and their children. The entire group is left out. They have nothing to say about marriage and only accept the couple's decision. The marriage they enter into is based on monogamy, whereas the Traditional African marriage is based on polygamy.

In this study, marriage will be looked at from two different perspectives, the traditional African marriage and Western marriage. The clashes that erupted between traditional marriages, with specific reference to royal families and how their marriages are conducted will be explored. In *Moji Motlhabi*, Moji as the king of Bataung is expected to marry as many wives as he wants. The same is expected of Mokwena. However, Mokwena is Westernised and defies the tribe’s laws.

2.2 Kingship

2.2.1 Kingship Conflict in *Moji Motlhabi*

Moji and Mmabana set up a village at Modimolle after surviving the battle that erupted between Bataung and Batlokwa of Mmanthatise. Moji’s parents died in the battle. In this instance, conflict is between the two tribes, that is Bataung and Batlokwa, that they fought over land.

Gluckman (1956: 32) has this to say about the territorial fights:
.... tribes began to fight with one another for dominance and the stronger groups extended their rule over their neighbours.

This is confirmed in Moji Motlhabi when different tribes fought for territorial dominance. The Bataung had to run away from their birth place to give room to the Batlokwa.

That is how Moji and Mmabana set up a village at Modimolle. They had lost everything that they once had as children, what their parents and great grandparents have gathered for them, such as, grazing land, cattle and houses. Moji became bitter and that led to his ruthlessness. Moloto (1976:5) has this to say about Moji’s bitterness:


(I am Moji Motlhabi the medicine that kills those called by death, it calls one who does not resist. I am the authority,
I have the power, I have mounted, I am on top, I Mothabi, the god who has eyes. I overlook the tribes, I see the top of their heads. I am Moji, I have eaten up the Mapono and children of Mmanthatise).

Moji as the king, is threatened by outsiders who came into his village. There is a conflict between him and the foreigners. Shole (1988: 57) has this to say concerning the threatened king:

Go itshoga ga kgosi go bakwa ke pelaelo ya gore ba ba e dikologileng ba ka rata go e menola.

(For the king to be frightened is caused by his doubts of being overthrown).

Moji build himself a house on top of the mountain so that he can see everything that approaches his village. He lives in fear, thinking that someone will dethrone him and take away his tribe. It is this fear that made him ruthless, and accounts for how he set up his village.

He imagined things and acted upon his imaginations. He was terrified and wanted to preserve his kingship. Moji opted for ruthlessness, because he trusted no one in his tribe. The inter-tribal warfares that he entered into during his childhood totally changed his personality, he displayed more
inner emotional conflict.

2.2.2 Kingship Conflict in Mokwena

In Mokwena, the reigning king is Ramonamane, and by right of birth, Mokwena is to be his successor. Ramonamane had two wives, in keeping with the Africans' acceptance of polygamy as a way of life.

Ramonamane married according to the norms and values of the society. He was bound to do so because of his position as the king. It is known to the tribe that Mmaphoti's first son is Ramonamane's successor. This shows that kingship implies ties of blood. Mahlare (1993:110) has this to say:

Kingship however, had been beset with conflicts and problems related to succession.

In Mokwena, when Ramonamane was about to descend the throne, the tribe encountered some problems and conflict arises pertaining to succession. Mokwena was not home, he had fled the territory with a Motlokwa girl, called Sewagodimo. By doing this Mokwena was thinking that 'marriages with other families, other lineages, or other tribes, provide valuable social contacts for people' (Swartz et al, 1980: 190). Ramonamane's health deteriorated and he felt he had to appoint a successor. Since Mokwena was not home, Modise, Mokwena's brother was appointed; and Tawe, Mokwena's half brother was appointed as his
advisor. Schapera (1965: 31) has this to say concerning the succession in kingship:

.... His (king) office was hereditary. When he died he was normally succeeded by the eldest son of his ‘great’ wife, or, if she had no son, by the eldest son of the wife next in rank. If he had no sons or male descendants of sons, the chiefship passed to the line of his next brother, and so on. The order of succession was determined primarily by seniority of descent; sometimes, however, doubts about the relative status of wives led to disputes between rival claimants, followed possibly by a split in the tribe. If an heir was still young when his father died, a paternal uncle or some other close agnate acted as regent during his minority.

Three months later, Mokwena arrived with Sewagodimo. The people were confused because Ramonamane had appointed his successor according to the norms and values of his culture.

Ramonamane threw a welcome party for his son (Mokwena). People
gathered to welcome Mokwena. Announcements were made. The people were not happy when they were told that the woman that Mokwena came with was one of the Batlokwa. Culturally Mokwena was bound to marry a Mokwena girl.

The Bakwena were bitter about this, and this is reflected in Moloto (1975: 78). They started fighting with Mokwena who eventually fled the village, the Bakwena were against Mokwena's idea of marrying outside their territory. What worsened the situation was that the woman belonged to a tribe they were fighting against. In fact, Sewagodimo was one of the Bakwena's enemies.

It is quite natural amongst Africans that inter-tribal conflicts be experienced. This may result in warfare between kingdoms, which commonly fight over grazing lands. They want to dominate each other and take over the said land. The Bakwena were engaged in warfare with the Batlokwa when Mokwena met Sewagodimo. It was therefore natural that the tribe reacted violently towards Sewagodimo.

Van Luxenburg et.al. as quoted by (Swanepoel, 1990:53) have this to say:

Louis Althusser, a French supporter of Marxist views reformulated the relations between economic and other structures, which he saw as a dynamic and dialectical situation with mutual effect.
The economy of the tribe plays a vital role and serves as the starting point of their lives. In villages or African traditional villages, the economy is constituted by cattle, sheep and goats. The animals have to have fertile grazing land. If one tribe tampers with the others grazing land conflict may erupt. This is quite evident in Mokwena. Soldiers had to gather from time to time to prepare for battles with other tribes. The Bakwena wanted to show the other tribes how strong they were and eventually dominate all the neighbouring tribes. Thus with marriage between Sewagodimo and Mokwena they are forced to share land eventually, which is not what the Bakwena’s and Batlokwa’s are looking for.

The Bakwena engaged themselves in many battles. They were known because of the battles they fought. The Bakwena ended up fighting among themselves because of Mokwena’s choice of woman. What worried them most was that they liked Mokwena so much and laid all their trust in him. They tried to defend Mokwena all the time even though he was not obeying the rules and regulations of the tribe.

It was unfortunate that Ramonamane accidentally killed Modise (Mokwena’s brother that he, Ramonamane, chose to be his successor). When Mokwena came home to bury his father, the people were happy to see him back. Mokwena’s uncle Nkwe, was not happy about this. This was the time when conflict amongst the Bakwena, regarding matters pertaining to kingship, was at its highest point. As a member of the royal family, Nkwe was eager to get the kingship. At one stage, the tribe chose him to rule them temporarily until Mokwena’s return. However, upon Mokwena’s arrival, he never wanted to hand over the kingship. In fact,
Nkwe felt that as a member of the royal family, he deserved to rule the tribe because he perceived Mokwena to be incompetent and irresponsible.

2.3 Marriage

2.3.1 Marriage Conflict in Moji Motlhabi

Moji, as the reigning king of the Bataung is supposed to follow the norms and values of the Batswana when entering into marriage. As the king, traditionally a man has to marry a woman chosen for him by the tribe. That particular woman has to be of the same tribe. If one is a Motaung or Mokwena, the woman has to be from the respective tribe. Normally, if this principle is not followed, conflict erupts.

Traditionally, polygamy is regarded as important and is given first priority. In Moji Motlhabi, Moji had more than one wives. Moloto (1976:6) emphasises this by saying:

Basadi ba gagwe bona ba ne ba agetswe ka kwa ntle ga lorako.

(His wives' houses were built outside the stone wall).

Every year during the feast to mark the end of the initiation ceremony, Moji was supposed to choose a wife among "dialogane" (graduates).
Problems pertaining to marriage arise amongst some members of the royal family, between Kgaladi and Mothobi (Mmabana’s son), and Mothobi was made to engage his cousin and marry her at a later stage. This clearly shows that marriage is a family affair; the family has to support the couple and give them blessings. Kgaladi felt that Mothobi had to marry his daughter (Kgaladi’s), not Moji’s daughter (Botshe), whom Mothobi was engaged to. Gluckman (1956: 32) has this to say: Social life breeds conflict in societies by their customary arrangements.

Pre-arranged marriages sparked conflict among members of the royal family. Kgaladi pressured Mothobi concerning the issue of marriage until he fled. Mothobi tried his level best to show his uncle the disadvantages of marrying any woman. Moloto (1976:39) has this to say:

Rangwane, kana nna ke lejakane. Ke ineetse mo moruting. A jaanong e tla re fa mosadi yo o mo nnayang e le moheitene, ke tla kgona jang le ene?

(Uncle, I am a Christian. I have succumbed to the priest. What if the woman you give to me is a heathen, how will I cope with her?).

Kgaladi never gave up on his plans, furthermore, he approached Setlabošane (an Indian merchant from Asia) to marry Botshe. Unfortunately, Setlabošane never agreed to that because he knows that
conflict may erupt since they are from different cultural spheres. Moloto (1976:31) puts an emphasis this way:

Setlabošane a mo raya a re: "Botshe ga se motho wa tumelo ya etsho. Fa ke mo nyala ke tla bo ke ikgaotse mo go bagaetsho".

(Setlabošane said to him: "Botshe does not belong to our religion. If I marry her, I would have terminated my relationship with my people").

In this instance, one can see that people with different cultural background cannot sustain a harmonious relationship. Cross-cultural marriages are likely to result in conflict.

2.3.2 Marriage Conflict in Mokwena

In Mokwena Mokwena's father, Ramonamane, had two wives who were both from royal families. This emphasises the fact that traditionally polygamy is regarded as important in African culture. Mokwena, as Ramonamane's successor, had to marry according to the norms and values of the tribe.

The Bakwena wished that Mokwena would marry his cousin. Traditionally, societies have norms about the selection of one's partner,
and this often gives rise to conflict. Mokwena was supposed to marry before taking the throne. To put an emphasis Makgamatha (1990: 224) has this to say:

A man is considered to be a man of some standing in the community to be ready to assume positions of responsibility in the community when he gets married.

The Bakwena's plea is revealed in Moloto (1975: 59). Since it is a tradition that the king should marry before ascending the throne, the Bakwena appealed to Mokwena to marry his cousin Modiegi. Endogamy and cross-cousin marriages were given first priority. The Bakwena took initiatives in connection with Mokwena's marriage. Plans were made so that Mokwena could meet his cousin.

Mokwena did not show interest in his cousin during their visit. He just wanted to satisfy his parents and relatives. Their parents thought that things were proceeding as planned. Unfortunately, things took a drastic turn when Mokwena was no longer interested in his cousin because of Christian beliefs. This is the time when conflict surfaced, as the tribe was against Mokwena's decision to terminate the relationship with his cousin. Moloto (1975:59) says that it is common among the youths to change some things that were imposed on them when they were still young. Mokwena does not align himself with his culture, but with the foreign one.
Instead, Mokwena wanted to marry someone outside their territory. He was thinking of marrying from the Barolong tribe, so that they could be friends and help him during wars.

Mokwena wanted to take a different route altogether. What mattered most for him was to befriend other tribes, because he had noticed that Bakwena were regarded as monsters. Even though Mokwena was against marrying his cousin, Modiegi, preparations for the wedding were carried out. Unfortunately, everything came to a standstill when the Batlokwa started terrorising the Bakwena. The Batlokwa extended their territorial land and took over the Bakwena’s grazing land and the nearby stream. A battle erupted between the two tribes. Mokwena then got a chance of running away from the planned wedding. He was terribly upset and wanted to die so that Modiegi could not have him as her husband.

After the battle, Mokwena did not return home. He fled to king Phiri’s village, of the Batlhaping tribe. He was accompanied by Sewagodimo, the Motlokwa girl he was in love with. He saved her from the wrath of the Bakwena; who were determined not to allow Mokwena to marry her. The Bakwena managed to capture Sewagodimo who worked as their servant. Mokwena fled to Belabela, where king Thulare gave him shelter.

At Thulare’s place, Mokwena encountered similar problems in connection with traditional marriages. Tsholofelo, Thulare’s niece, was forced by her grandfather, Mojanaga to marry his son. Tsholofelo was not happy about this and left for Thulare’s place. Thulare subsequently took Tsholofelo and her sister to the missionaries for safety. Thulare and Mojanaga ended
in the battlefield over the issue of Tsholofelo's marriage.

Summary

It is clear that conflict occurred because of pre-arranged marriages. Traditionally, these marriages were to be planned according to the norms and values of society. There were objections if the prospective partner was from a neighbouring village of another language group. Africans were living according to their tribes, each and every tribe had its own king. Marriage played a major role in their lives. Members of the royal family were to marry within their tribe. They aimed at securing their culture and religion. Religion is the mother of culture. The arrival of missionaries in Africa harmed the traditional African culture. Their religion, named, Christianity attracted some Africans who managed to sacrifice their religion for the new one. In Mokwena, the main character, Mokwena, differed with the tribe because he never had a high regard for polygamy, and he chose a partner beyond the borders of his territory and he (Mokwena) was converted to Christianity. Events centred around Mokwena because he was to succeed Ramonamane as king of the Bakwena. Most of the conflicts that erupted were sparked off by kingship and marriage. It is quite evident that the two terms complement each other. Marital problems encountered were between royal families.
CHAPTER 3

RELIGIOUS CONFLICT

3.0 INTRODUCTION

Conflict in this instance is between the African traditional religion and Christianity. When two groups come into contact with each other misunderstandings can erupt; they may not understand each other because of their beliefs. Religion is the core of culture; one cannot divorce it from the other. What people believe in determines their way of life.

It is important to outline the meanings of the terms; namely, religion and Christianity. Furthermore the researcher will highlight what African traditional religion is.

3.1 Definition of concepts

3.1.1 Religion

It is hard and difficult to find an adequate definition of religion; despite the problems encountered by different authors an attempt has been made in defining religion.

There are different types of religion found in Africa. Madadze (1985:100) gives the following types: Christianity, Hinduism, Buddhism, African Religion, et cetera. In addition Clark & Ferguson (1978:21) termed
religion as a class name to include whole faith-systems like Judaism, Buddhism, Christianity as particular instances of a general class.

Since there are different types of religion, conflict is likely to erupt. Each religion incorporates a variety of beliefs, values and practices, for a good definition all the values have to be included.

A particular system of faith and worship can be said to be other people's religion.

Mbiti (1975:11) has this to say:

Religion can be seen in five parts. No part by itself constitutes the entire meaning of religion. All those parts must be seen as working together to give us a complete picture. Briefly they are as follows: beliefs, practices, ceremonies and festivals; religious objects and places, values and morals, religious officials or leaders.

For one to formulate a precise definition of religion one has to accommodate all these parts. The nature of religion and how it affects people's life is essential and goes along with their culture.

What the society practise and believe in is important in determining their
religion. The ceremonies and festivals that they hold say something in connection with their religion. These are the ones that differentiate between Christianity and African religion. Each group has its own way of celebrating.

3.1.2 African Religion

African traditional religion governs people's beliefs, norms, values and their attitudes to nature; it is tribal and includes morality. Thorpe as quoted by Mokgoatšana (1996 (b): 98) explains African traditional religion this way:

.... since traditional religions are oral and their concepts passed from generation to generation by word of mouth, we do not have written records by which we can trace historical developments within a group.

This definition emphasises Africans way of life. They were able to pass their moral requirements orally. They never depended on documents like the Bible in order to advance with life. Elders of the society were regarded as sources of all the cultural traits.

The missionaries who first came to Africa never took pains to understand the African traditional religion; but only came to conclusions about the African traditional religion. By not seeing any signs of temples and
shrines they concluded that Africans had no religion and worshipped ancestors.

Mbiti (1975:17) puts emphasis by saying:

Many books and articles about African Religion have been written by outsiders. In these writings a number of wrong and derogatory things have been said. African Religion is wrongly called: ancestor worship, superstition; animism or paganism, magic or fetichism.

Because of the misunderstanding the missionaries had, they labelled Africans as 'heathens and pagans', since they had no theological beliefs. The terms that the Westerners used to define African traditional religion are considered to be inadequate and derogatory. They concluded that sorcery and witchcraft form part of religious practices. When they landed in Africa they found no documents like their Bible to tell people about the 'supernatural being'.

The Arabs called the people of Mozambique 'kaffirs', meaning men without belief. Others noted the sacrifices to the ancestors and concluded that these tribes had entirely lost the idea of a creator. They worship ancestors not really knowing that ancestors serve as mediators. Ancestors relay the needs of the people on earth to God. Africans follow a certain
communication channel to show respect. African Religion is intertwined with culture.

3.1.3 Christianity

Christianity is based on the belief that Christ is the son of God, and in his teaching. Mbiti (1975:180) has this to say about Christianity:

... the religion which puts its faith in Jesus Christ, came to Africa shortly after the death and resurrection of Jesus.

Christianity was introduced to Africa by missionaries. They tried to attract Africans by teaching them the word of God preaching the gospel, telling people about the miracles that Jesus Christ made.

Africans started attending classes at mission schools erected, by so doing missionaries were able to see that Africans had accepted Christianity. The mission schools alienated them from their own culture.

Followers of Christianity are called Christians and are members of one of three major groups. Roman Catholics, Protestants and Eastern Orthodox. These groups have different beliefs about Jesus and his teachings. Christians consider Jesus central to their religion. Christianity teaches that humanity can achieve salvation through Jesus. Christianity has had an enormous influence on Western civilization and culture.
3.2 Religious conflict in the novels

Because of the differences that both African traditional religion and Christianity have, conflict erupted when they were brought together. There were cultural differences because of unequal virtuosity.

When Christians attacked and ridiculed the indigenous beliefs and ceremonies, people started to deny their religion. They publicly denied any connection to the religion of their ancestors. Conflict was caused by a large number of moral requirements demanded by missionaries and put upon African Christians. Africans who had changed the most had actually changed the least.

3.2.1 Religious conflict in Moji Motlhabi

Moji Motlhabi, the king of the Bataung of Modimolle and follower of the African Traditional Religion, encountered problems after the arrival of the priest and the two merchants into his village. Moloto (1976:7) emphasises how peaceful it was in Modimolle saying “Ga feta dinyaganyana go ntse go itshelelwa ka kagiso mo Modimolle. Moji a ntse a kgbokanya mabele ngwaga le ngwaga.” (Few years passed still living in peace at Modimolle. Moji was gathering sorghum every year.)

When Moji sees the priest approaching his village, he is shocked and calls the tribe to gather and decide what to do with this stranger. It was the first appearance of missionaries in Moji’s village. Moloto (1976:8) says:
Moji was devastated and not knowing what to do with the man, Mmabana started to calm him (Moji) down, by saying that maybe the white man is sent by their ancestors to help them get out of trouble, to defend them against their enemies. Moji accepted Mmabana's plea and welcomed the priest into his village. The priest intended to come and teach Moji's people the word of God. In addition to this Soyinka (1988: 97) has this to say:

.... to be regarded only as material for missionary conversion and possible education. The principal aim of the missionaries was to convert Africans to Christianity. The value-system was Eurocentric.

Moji had to set up a village called Bosele for the priest because of his
uncertainties about the priest. Maybe the priest was their saviour. Moloto (1976:10) further says: “Legale motlhaope jaaka o bolela ke morongwa wa badimo”. (Of course, maybe as you say, he is the angel of the ancestors)

The priest settled down with his followers, people from Moji’s tribe who accepted Christianity.

This split caused Moji to lose part of his tribe and that puzzled him because he did not know what to do. At the same time Moji’s village was hit by drought. Moji was thinking that the `gods' are trying to send him a message, since he was also not happy with those who trekked and now live with the priest. In terms of the African traditional religion, ancestors serves as mediators. There are also representatives on earth; chiefs and kings who act as priests during important national festivals. According to Christianity, God conveys his revelations and his commands, not by direct privileged communication to the individual believer but through mediating channels. Jesus Christ serves as the mediator.

Moji’s tribe believed in him and expected him to be their saviour on earth and serve as their representative on earth. Moloto (1976:2) says, “Moji Motlhabi modimo o o matlho (Moji Motlhabi the god that sees)”. The word `modimo' is used, but written with the small letter. This shows that modimo that is referred to is not the `Almighty God' but the one that serves as the mediator, the one that the tribe thinks he will come to their rescue during tough times. He can talk with the dead and deliver the message to `God'.
To emphasise that Africans used ancestors as their mediators Moloto (1976:3) has this to say:

Borare, mpheng diphuka ke kotame
godimo ga thaba e, nna mmogo le
mamphorwana ao lo a mphileng.

(Fathers, give me wings to fly over and
land on top of this mountain, myself
together with the people you gave me).

Moji was pleading with his ancestors (Borare) who assisted him and the tribe to run away from the Batlokwa. Now he wishes to fly to the top of Modimolle and stay there with his people since it seems the safest place. Moji wants to see the Bataung safe and happy through the help of their ancestors. The researcher agrees with what Mbiti (1975: 9) and Mokgoatšana (1996 (b): 116) say, that is, it is important to eradicate what the missionaries belief about Africans by saying that they worship ancestors.

Moji was able to store some food for his tribe in the cellars. During the drought he fed those who were still staying with him. On the other hand, the priest's followers had nothing to eat. Moji became happy and said this proves that their ancestors are sad and angry with them.

Moji praised his ancestors for helping him feed his people. The priest started to think that really the ancestors are there and have powers. His
duty was to rethink about their beliefs as Christians. Westerlund (1985: 87) says:

As Christians they have argued that the veneration of ancestors, which is a common expression, cannot be compared to the worship of God.

He told himself that what he has to do is pray to his God to compete with Moji's and see which religion is powerful.

Moji started to treat the people of Bosele badly. He wanted them to feel that he is the king and follow his orders or accept his punishment.

While Moji was still angry and bitter about the Christians (Majakane) another visitor showed up; an Indian trader. His visit totally differed with that of the priest. He was on a business trip. The Bataung exchanged their live-stock for goods that he brought and in the process forgot that cattle are part and parcel of their cultural heritage. Nida (1954: 79) says: ‘economic factors contribute very extensively to cultural patterns’.

This points out the fact that different people have different cultures. Material and system of money or credit have never been part of the African culture. As a result foreigners like Setlabošane moved into Moji’s village with that.

According to Moloto (1976: 24) to the Indian trader what matters most is
that he did not eat beef, because a cow is a sacred animal in India.

Moloto further shows how Setlabošane's religion differed with others. He practised what they did in his country in Moji's village. He was firm and never wanted to lose his religion but the Bataung followed the priest and forgot about their religion. They were ashamed of it and start criticizing it, preferring to follow the teachings of the Bible. Pieterse & Munro (1969: 81) has this to say about what they have observed:

.... where the people are becoming more and more separated from smaller aspects of traditional life and have to adapt themselves very rapidly to the advancing influences of the white population.

That is precisely what the Africans were doing. Mothobi, Mmabana's son, was unable to marry the woman that his uncle, Kgaladi, wanted him to marry because of his Christianity. This proves that Christianity interfered with traditional marriages. Mothobi pointed out clearly to his uncle that he is a Christian and according to their religion he cannot marry anyone who does not belong to their religion.

Mothobi's statement shows how brainwashed Africans were. They clinged to the foreign religion and lost theirs. That is what the missionaries were looking for.
Sometimes Africans have the tendency to mix religions. They take what
attracts them most from different religions. This is called syncretism.
Moji pretended to hate Christianity but on the other side he was reading
the Bible that he received from the priest. When Moji punished his tribe
he referred back to the Bible.

Moji made a big play-ground where punishments were carried out. He
saw this in the priest's book too, that is, the book of Romans. The
playground was like that of Sparta.

Kgaladi also, being a Christian did not forget about his culture. In his
blood there was still the African traditional religion. He could not throw
away his religion easily.

Radiesele a Jewish in Moji's village, had his own beliefs and wanted to
change Moji's people further. Moji compared him to the priest and
Setlabošane. Moloto (1976:94) says this concerning Moji's comparison:
"O rera ka ga Modimo waabo mme o bua boammaaruri". (He preaches
about his God, and says the truth). Moji starts to see how reliable the
priest is compared to Radiesele, who is greedy.

The strangers that were in Moji's village caused problems in the village.
People became confused; they did not know whom to believe. Moji had
a strong belief that their ancestors were punishing them. His tribe was
splitting and thought it is because of a number of foreigners in his village.
He consoled himself with the scriptures. Stating that God promised not to
destroy the earth with floods, but with fire. He was thinking about this
when heavy rains were busy falling.

This is from the book of Genesis, and shows that Moji had something to do with the word of God. He watched the destruction of his village, thinking of the promises that God made in the scriptures.

3.2.2 Religious conflict in Mokwena

The conflict is between Christianity and African traditional religion. Ramonamane, the king of Mosita, believed in the African traditional religion. Mokwena, his son and his successor, changed to Christianity. After the death of Ramonamane the people of Mosita encountered some problems because of their new king's belief and religion.

Ramonamane had to take his wife away when she was due to give birth. She was taken outside the village to the kraal. According to the African traditional religion Ramonamane was bound to do this. Mapadimole, their traditional doctor or healer, had to perform some rituals to inform the ancestors about the birth of Mokwena.

Mosita had some sacred places like `Nkgo-ya-bojalwa-jwa-badimo'. It was known to the tribe that no one should go near the place. Mokwena saved his father's cattle during the drought by fetching some water from Nkgo-ya-bojalwa.

Mapadimole, the king's traditional doctor, was serving as the mediator between the king, the tribe and their ancestors. Usually, the king, together
with his tribe would perform some rituals by slaughtering a cow to thank the ancestors after attaining what they wanted.

The Batswana tribes had no problems before missionaries arrived. Ramonamane did not welcome them. He wanted their help in case of drought; they would pray for the rain.

Ramonamane ultimately threw the priest(s) out of his village after the death of his daughter. He had hoped that the priest was going to save her, but he was unable to do so.

When lying on his death bed, he thought of the priest's words, "God is going to take us one by one to him; we are going to die". He was scared of death.

Mokwena also repented at Tshireletso the mission place. He accepted Christianity because he disagreed with what the tribe wanted him to do. He never wanted to follow his traditional way of life.

People were moving from all over the Batswana places to Tshireletso. People like Mojanaga who hated Christianity gave the priests hard times. One day he invaded Tshireletso with his soldiers looking for his niece.

Just like Ramonamane, Mojanaga feared God. They know of his existence, the miracles he performed. They had some reservations when dealing with Christians.
Thulare, the Christian and Mojanaga the follower of African traditional religion experienced religious conflict.

Thulare was totally upset with Mojanaga. He saw him as someone very irresponsible, acting as 'god'. Mojanaga destroyed the church where Christians usually worshipped their God.

Mokwena, Ramonamane's son, after accepting Christianity, revolted against marrying his cousin because of his new religion.

He never wanted to compromise his new religion. He was thinking that it is better for him not to rule Mosita if the Bakwena were not ready to accept priests.

To his surprise the Bakwena agreed with what he said. Priests were welcomed in Mosita as part of the tribe, church buildings were erected and people started attending church on Sundays.

Some of the Bakwena started to withdraw from church services because Mokwena forbade them from performing their rituals. He wanted them to forget about their traditional African Religion.

An epidemic struck Mosita and people died in large numbers. The Bakwena blamed Mokwena for having followed other people's religion. Mokwena asked the priest to visit his people, pray for them and give them his medicine. Mokwena had nothing to do with traditional healers.
Moloto (1975:126) has this to say to reflect the unhappines of the Bakwena when noticing that their religion and culture is taken away from them.

kgang e ya go tla ga Makgoa ya tsosa ngongorego e kgolo gare ga Batswana. Bakwena ba akanya go romela lefoko kwa go Barolong gore ba nne seopo sengwe fela, mme ba nne kgatlhanong le makgoa.

(This issue of the arrival of the whites, made the Batswana to protest against it. Bakwena thought of sending a word to the Barolong, in order to ask them to be against the whites).

The Bakwena never again wanted to listen to anyone who talks about Christianity. Moruti Maledu was told that since he has never attended the initiation school he would say negative statements about it, hence he stopped Bakwena from going for bogwera.

This highest peak of religious conflict came to light when Mokwena and Moruti Maledu were out of Mosita. Nkwe was acting for Mokwena. The tribe asked Mmamakwa to quit the priesthood because he (Mmamakwa) as a Mokwena who has accepted Christianity as his religion, behaves like a white man, forbids the tribe from sending children to the initiation school, does not want the Setswana beer and forbids them from marrying as many
wives as they want.

Summary

The religious conflict that arose in both Moji Motlhabi and Mokwena clearly shows that religion is a complex issue, to add to this Kasenene (1993: 1) has this to say: What is immoral in one religion may be amoral in another and yet moral in a third one. People have to cling to their own religion because no one will realise how important his/her religion is. The missionaries who came up with Christianity and attacked African traditional religion as 'animist' and 'pagan', made Africans look down on their religion. The missionaries were precisely aiming at that, they wanted to see the erosion of African traditional religion. Fortunately Africans who changed a lot were least changed. They were syncretised. They would think about their ancestors when danger approaches them; for example, during drought; the methods used to make the rain fall were that of African traditional religion. Different ceremonies were conducted and in this study those ceremonies will be highlighted under rituals.
CHAPTER 4

RITUALS

4.0  INTRODUCTION

This chapter deals with ritual conflict between Africans and Christians. Rituals, in both Christianity and African Religion, together with the cause of conflict will be discussed. Furthermore, definitions offered by different researchers will be outlined.

4.1  DEFINITION OF CONCEPTS

4.1.1  Definition of Rituals

Rituals are termed acts and ceremonies by which believers appeal to and serve God, perform duties through sacred powers. They can be performed by individuals or by groups of worshippers. The procedure followed is the same each time. Mbiti (1975: 131) has this to say:

A rite or ritual is a set form of carrying out religious actions or ceremony. It is a means of communicating something of religious significance, through word, symbol and action. Therefore a ritual embodies a belief or beliefs. The ritual word is powerful since it is spoken in seriousness and solemnity, and it is repeated every time that ritual is done.
Africans celebrate life. Therefore they celebrate their religion, they dance it, they sing it, they act it. A lot of the visible demonstration of African religion occurs in rituals and festivals. These embody what people believe, what they value, and what they wish to apply in daily life. Through rituals, people not only act their religion but communicate it to the younger generation.

From Mbiti's definition it is clear that a rite or ritual is an action that communicates something that is very essential to a certain group's life. The ritual that they perform enables one to know and understand their belief through their actions and means of communication.

Different ceremonies are celebrated, but not all of them are termed rites or rituals. Only those that are sacred and symbolise people's culture and religion are called rites. Turner as quoted by Mabelebele (1997: 5) puts an emphasis by defining a ritual as

.... a prescribed formal behaviour of actions not given over to technological routine, having reference to beliefs in mystical or non-empirical beings or powers. It is a corpus of beliefs or practices performed by a specific tribe.

Researchers like Nida (1954: 57), Lincoln as quoted by Mokgoatšana (1996(a): 7) agree with what Mbiti (1975: 131) and Turner as quoted by
Mablelele (1997:5) say about rituals as sacred and religious ceremonies.

Both African Religion and Christianity have different kinds of rituals. The rituals in African Religion, are as follows: birth, initiation, marriage and burial, agricultural, health and festivals.

4.2 Ritual conflict in the novels

4.2.1 Rituals in Moji Motlhabi

In Moji Motlhabi, Moji and his people were supposed to perform some rituals as Batswana. Foreigners who came to Moji’s place were the cause of conflict. Foreigners wanted to perform their rituals in Moji’s place, whereas the Bataung had their own rituals to perform.

Moloto (1976: 9) shows how the priest continued with his routine chores. He was praying and singing. Moji’s soldiers were amused and watched him with admiration. That is how the priest attracted followers from Moji’s people. The priest performed his rituals; what they as Christians perform.

At Bosele the priest together with his people, the Bataung who accepted Christianity, they performed certain rituals.

To add to this, Groman (1993: 196) says:

Religious rituals are acts and ceremonies by which believers appeal to and serve God, deities or other sacred powers. Rituals are performed by individuals alone, and others
by group of worshippers.

It shows that the priest and his people were appealing to God and performed their ritual in a group.

The priest, together with his followers celebrated the thanksgiving feast differently from Moji’s people. People of Bosele gathered and celebrated by praying in the church. Moloto (1976: 11) tells how Moji celebrated the thanksgiving feast:

Fa go tla jewa mabele a maša. Moji o na a dira moletlo o mogolo kwa kgotleng mme go binwa, go dirwa boitumelo jo bogolo jwa moletlo wa molomo.

(When the sorghum was ripe, Moji held a big feast, where the tribe normally gathers, they were dancing, singing and making noise because of the happiness that prevailed.)

Moji and the Bataung were celebrating the cultural way, by dancing and singing. Lincoln as quoted by Mokgoatšana (1996(a): 7) has this to say about the dancing and singing actions, ‘... ritual discourse being primarily gestural and dramatic’. Gestural emphasises how dramatic things were. They were showing ‘badimo’ that they were thankful.

The Bataung held several feasts besides the one already mentioned. Moji
with the assistance of Mogaga (Moji's family doctor) performed, 'ditshupelo' to thank 'badimo' or to ask something from them.

In case of drought Moji, together with Mogaga, has to perform 'ditshupelo' to ask for rain from their 'badimo'. In this instance Mogaga happens to be their 'Moroka' for summoning rain.

The boys 'bogwera' and girls 'bojale' who were ready for initiation were taken there. They also performed the Agricultural Ritual called 'moletlo wa molomo'. The ritual was performed annually after the big harvest to thank the 'badimo'.

The priest's followers alienated themselves with rituals like, initiation. They also changed their marriage and burial rites. They opted for the Christian rites that totally differed with the African traditional rites.

4.2.2 Ritual conflict in Mokwena

Ramonamane, Mokwena’s father, as the reigning king has to see to it that rituals in Mosita are performed. Mokwena, his successor, was to do the same. Unfortunately during Mokwena’s reign things changed because of his new religion, Christianity.

Ramonamane sent his wife Mmaphoti to the kraal to give birth. Mokwena was born at the kraal since he is Ramonamane’s successor and the king’s son. Mapadimole, the family doctor, was called to perform some birth rites.

Mokwena’s birth was that of a king. Mapadimole gave Ramonamane some
medicines for Mokwena so that he could grow up as a strong man, to prepare him for his kingship.

Ramonamane kept Mokwena and Mmaphoti at the kraal as Mapadimole told him to do. When the child was big enough they were taken home.

Mokwena together with his half brother, Tawe, looked after their father’s sheep and cattle. Mogale, Ramonamane’s brother, realised that the boys were ready for initiation. According to the African culture initiation is the stage that marks transition from childhood into adulthood. Mokgoatšana (1996(a): 9) further explains initiation this way:

\[ \ldots \text{.... represents yet another ritual of mortification. The isolation rite prepares the neophytes for a new status. The scarification ritual symbolises an intensification of the bond between terrestrial and spiritual worlds. The shedding of blood strengthens the neophyte’s relationship with the topocosm. The stage represents a loss, the shedding of the old body and soul.}\]

Mokwena and his peers were to undergo this ritual of mortification. They were preparing for a new status adulthood.

Mokwena had to undergo initiation ‘bogwera’ to fulfil what he has to do according to their culture. As his father’s successor, he was bound to do this.
Traditionally people believed that their rulers could invoke rain. The king's powerful traditional doctor was called upon during drought to summon rain. Ramonamane, the reigning king of Mosita, called upon his traditional doctor Mapadimole, to summon rain during a terrible drought that lashed out his village. Mapadimole performed the ritual according to the African culture.

It is clear that the Bakwena were able to get rain through the help of Mapadimole, the king's powerful traditional doctor. Mapadimole, served as a mediator between the tribe and 'badimo'. His work was a success.

Traditionally when there is rain, there is hope and peace. When there is drought it is difficult to take boys and girls to the initiation school. In addition to this Moloto (1975: 34) says:

Bogwera ke sesupo sa kgora le kagiso, ke gone ka ngwaga o o latelang wa pula ya ga Mapadimole, ke fa Mogale mo mosong o mongwe a ya go Ramonamane, a mo raya a re: 'Kgosi dipowana tsa motse wa gago di godile.' Ka seo o na a bolela gore basimane, thaka tsa ga Mokwena di godile, mme ba tshwanetse go gwerisiwa.

(Initiation is a sign of peace and plenty of food, the following year after Mapadimole's rain, Mogale visited Ramonamane, and said this to him "The boys of your village are now big enough".

He was showing Ramonamane that
Mokwena’s peer group is ready for initiation.

That is how Mokwena and his group ended up at the initiation school, so that they can transform to men, because after the graduation from ‘bogwera’ they are ready to enter into marriage; it is the gateway to marriage. The kind of marriage that they get into is of their culture.

Health rituals are also carried out by older members of the family or the family traditional doctor for blessings of good health.

In *Mokwena* when Ramonamane’s daughter was ill he called Mapadimole to help her. When Ramonamane was lying on his death-bed, Mapadimole was also called to give a hand so that he could recover speedily. Mapadimole’s son was called to help Mokwena when he was ill. Mokwena was sent to the kraal to regain his health. The health rituals were performed by the family traditional doctor, Mapadimole, and his son, Modimokwane.

Funeral rites were carried out after the death of Ramonamane. The tribe gathered to pay the last respects to their king. Moloto (1975: 114) says:

```
Morafe wa phuthwa go tla go bona ngwana
wa kgosi ya bona le go tla go rwala thapo.
Ga tlhabiwa megoga, dijo tsa apewa; mme
morafe wa phuthega gape ka letsatsi ja
boraro ja go tlhola ga Mokwena. Morafe
wa nna ka dikgoro, mme dijo tsa tsholwa,
tsa abiwa.
```
(The tribe gathered to meet their king’s son and wear mourning clothes. They slaughtered a cow and food was cooked. On the third day the tribe once more gathered. Food was served.)

Moloto mentions mourning clothes, cows and food. Traditionally the bereaved family wears mourning clothes and eats food that is called ‘maswe’, of the dead person. The Bakwena had the opportunity of eating Ramonamane’s ‘maswe’, and his family wore the mourning clothes, (go rwalwa thapo).

During Mokwena’s reign things took a drastic change. A family or king’s traditional doctor was no longer called to summon the rain because they gathered to pray for the rain during drought. Initiation schools were forbidden and priests started day schools. Ceremonies celebrated were those of Christians, like, Christmas.

Summary

A rite or ritual cannot be separated from culture and religion of a particular group. In Moji Motlhabi different people from different cultural backgrounds performed their rites or rituals. The Bataung followed their African traditional rites, the priest, his Christian rites, Setlabošane, his Indian rites and Radiesele, his Jewish rites. The priest managed to attract some of the Bataung, but that group was only syncretised. In Mokwena there were only two groups of people; the Bakwena and Christians. The Bakwena of Mosita followed and performed their African traditional rites during
Ramonamane's reign.

When Mokwena ascended the throne he practised some Christian rites because he belonged to that religion. He frustrated the Bakwena by forbidding them to perform their rites the cultural way.
CHAPTER 5

5.0 CONCLUSION

5.1 Introduction

In this chapter the researcher seeks to review and evaluate what has been discovered in this study. Summary of findings and some recommendations for further study will be dealt with.

5.2 Summary of findings

In this study the researcher examined culture, its importance to people's lives, together with its aspects, namely, marriage, kingship, Religion and Rituals. These aspects form the culture of any society. According to Tylor (1958: 1) and Soyinka (1988: 97) culture includes, morals, custom, belief, art and habits of the society. This appears to be true in both novels of D P Moloto, namely, Moji Motlhabi and Mokwena. Each and every tribe is governed by its norms and values.

What the Bataung and the Bakwena were doing reflected their culture. Their behaviour and actions also revealed their cultural background.

The missionaries that came to Mosita in Mokwena and the foreigners that settled in Modimolle in Moji Motlhabi clearly denoted that culture differs from society to society. According to Bitterli (1989: 20) and Pieterse & Munro (1969: 81) when people of different cultures come into contact there are only three alternatives, namely, contacts, collisions and relationships. It
is true that encounters between two different groups can be reduced to the three alternatives. They can form contacts between each other and relationships, but to attain this, one group has to sacrifice something. Africans had to sacrifice their culture and Whites gave them gifts. Sometimes people of the same tribe would not agree in making friendship with strangers and it is where conflict will erupt.

When D P Moloto was interviewed, he emphasised cultural perspective most since it is the thing that prompted him in creative writing. Also, the place where he grew up known as Gadisake, exposed him to the natural beauty. This inculcated a love of nature and culture in him. His aim is to enhance the Batswana culture through his creative writing.

The researcher chose these two novels of D P Moloto because they are the ones that say something about the Batswana culture. African culture is gradually fading. People tend to forget who they are, where they come from and where they are going. It is important that people know and understand their culture. Culture is a vehicle of communication and it is very important in people’s lives.

An uncultured society is not wanted. Since culture differs from one society to the other, it is essential that people respect each other’s culture. One group should not look down upon another group’s beliefs. People have to practice the philosophy of Ubuntu (Botho), and this is only possible in a cultured society.

Today most Africans are attracted to Western culture. There is nothing wrong with being civilized, but one should not sacrifice his/her own culture
and heritage. Africans should not neglect their culture but to consider it an asset. Pauw (1975: 171) says, ‘Africans perform rituals in disguise.’ It is really pathetic to see one feeling bad when he/she has to thank his/her ancestors. Africans have to know that they do not worship ancestors, ancestors serve as their mediators to God. They have to erase this myth that missionaries have concerning African traditional religion. To add to this Paolin (1990: 188) has this to say:

Hawaiian people, unlike the Whites, value communal over individual aims. Hawaiians value tradition by keeping their history alive in songs and stories.

The researcher agrees with Mokgogatsana (1996(b): 224) when he says:

The study is a journey towards an African experience. It disputes the view that African worship is misguided. It makes deeper philosophical reflections that can only be understood from an African frame. At some stages, the study revealed the life of an African is at the crossroad of traditional religion and Christianity. Overpowered by the incursion of Christianity with its capitalist promises ...

In both novels of D P Moloto, the Bakwena and the Bataung found themselves at the crossroad of traditional religion and Christianity. Those who chose Christianity did not make the choice of their own will.
Anisuzzaman and Anouar Abdel Malek (1983: 36) says that the elites exploited the poor to win their support. They named this ‘economic exploitation’. They were shown some other things that attracted them most. For them to get those beautiful and attractive things they had to sacrifice their religion and part of their cultural heritage. Foreigners brought mirrors, alcohol, clothes, sweets, and so forth, to African villages. They chose scriptures that would teach them good morals about life so that Africans can believe in God. Africans were also given Bibles as gifts.

5.3 Recommendations

Though the researcher made some contributions regarding the African culture through this study, the works of D P Moloto should be further researched, looking only at the aspect of culture, since this study focussed mainly on cultural conflict. When looking at the aspects of culture all the aspects will be dealt with as separate entities and extensively. By so doing Africans will further understand and know their culture well.
BIBLIOGRAPHY

A. LITERARY TEXTS


B. CONSULTED AND CITED SOURCES


<table>
<thead>
<tr>
<th>Author</th>
<th>Year</th>
<th>Title</th>
<th>Publisher</th>
</tr>
</thead>
<tbody>
<tr>
<td>Makgamatha, P M</td>
<td>1990</td>
<td>The nature of Prose Narrative in Northern Sotho: From Orality to</td>
<td>Pretoria: University of South</td>
</tr>
<tr>
<td></td>
<td></td>
<td>literary</td>
<td>Africa.</td>
</tr>
<tr>
<td>Mokgoatšana, S N C</td>
<td>1996(a)</td>
<td>(Re) Visioning Myth and Ritual: Towards a (re) clamation and (re)</td>
<td>University of Natal.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Construction of Sepedi Traditional Religious conceptions</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>A paper read at the 6th Bi-Annual Safos International Conference.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>University of Natal.</td>
<td></td>
</tr>
<tr>
<td>Mokgoatšana, S N C</td>
<td>1996(b)</td>
<td>Some Aspects of N S Puleng’s Poetry</td>
<td>Pretoria: University of South</td>
</tr>
<tr>
<td></td>
<td></td>
<td>dissertation</td>
<td>Africa.</td>
</tr>
<tr>
<td>Nida, E A</td>
<td>1954</td>
<td>Customs, Culture and Christianity</td>
<td>Britain: The Tyndale.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>aesthetics</td>
<td></td>
</tr>
<tr>
<td>Pauw, B A</td>
<td>1975</td>
<td>Christianity and Xhosa Tradition</td>
<td>Cape Town: Oxford University</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Press</td>
<td></td>
</tr>
<tr>
<td>Schapera, I</td>
<td>1965</td>
<td>Praise - Poems of Tswana Chiefs</td>
<td>Oxford: Oxford University</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Press</td>
<td>Press.</td>
</tr>
</tbody>
</table>
Shole, J 1988  


Swanepoel, C F 1990  


Tylor, E B 1958.  

Tshamano, N W 1993.  


C. SOURCES CONSULTED BUT NOT CITED


Bennet, T *et al.* 1981.  
*Culture, ideology and social process.* London : B T Batsford in association with The Open University Press.


