The narrative of Manhela the Kotlhaaping says:
I am a Kotlhaaping in the true sense, further I belong to the
family of Galeshews the Kotlhaaping chief. My father who was
Kolose together with his father onthonyane at the battle of
Bithakong. I was already big at that time and I saw a lot of
things. We, as we were still boys at the time, we ran away
with the cattle, we were coming from the Vaal River. while
we were driving the cattle along, we heard shots from the guns
of the Boers, raining down like the hail upon us, we gave up
the cattle and ran away.

When the war scattered abroad after the Boers had captured
the property of the Kotlhaaping, we came back to Griquasldand.

When we were still young people, we had our laws, the
Kotlhaaping also had laws which were never broken by any of the
children or the residents of the village. There were many
councils at the Vaal River. There were the Kotlhaaping of
Maidi and of Thobolwana. The Barolong of Modimenyane-a-
Mogeng and those of Kgoa of Tata and their grand-father
Gopepanye.

That time was after the battle of Ara-Galaba, it would
have been about 1887. We were Xians but we were still
abiding by the laws of our fathers.

The kraals were built with poles of bush trees and thorn
trees which were bound with ropes made of the inner bark
of trees. The work of building houses was done by the women,
they invited others who were their neighbours to come and
help them.

A house was thatched with grass and stripped off reeds.
The thatching was done by women who used tos made beer and
slaughter big goat which drew out grass seeds.
A village of the Betamena who are the Batlhaping was not built without anything being done. A doctor was hired to doctor the foundation of the house. That doctor came with calabash and horns of animals full of medicines mixed with fat of ravenous beasts. He planted pegs smeared with medicine used as a charm. He would then demand a two horned beasts.

A wizard could not come into the village with his witchcraft, because if he did not know that it was protected with charms, he would stand fixed and motionless like a pillar. But if you talked to him, he would be set free.

The Batlhaping did not share everything that is eaten with children. When a beast was slaughtered, this was done at the cattle kraal by men only; they skinned it, stamping the skin with pestles. It was prepared for supper it was the meat of the lower bowel and the meat below the anus (motung) which was to be eaten by old men and old women. They cooked beef steaks at the cattle kraal, they were eaten by men only. Boys ate "motadiso". Motadiso is the small stomach and the heart. They cooked them at the cattle kraal, and invited boys from other kraals to come and share it together. The bowel was food for women only. After the men had eaten the beef steaks, they said:

"We rejoice they are not ours fathers, let them die in large numbers, those that belong to the fathers of so and so". The men of the village said: "We can rejoice they are not ours, it is nice when dead, when alive it is sour".

END S. 226