

The missionaries John Evans and Robert Hamilton, of the London Missionary Society were the next to come to Lithakong in 1816. Fired with evangelistic enthusiasm, they had left England as a direct result of Campbell's visit, expressly to labour among the Ba-Tlhaping, but the latter snubbed them, and Mothibi, the chief told them that they were on no account to teach his people (Moffat: Missionary Labours pp 229,230).

In 1820, John Campbell, accompanied by Robert Moffat paid the country of the Ba-Tswana a second visit. On this occasion, he and James Read travelled through the territories of the Ba-Tlhaping of Chief Mothibi, ~~and the Ba-Rolong of Chief Kgosi~~ ^{whom he estimated to number about 10 to 12,000} ~~He~~ now at Kuruman, and the Ba-Rolong of Chief Kgosi at Moshweu or Khunwana, ~~then~~ ^{country} penetrated as far north-east as the ~~capital~~ ^{capital} of the Ba-Hurutshe of Diutluleng ~~at~~ and spent two weeks in their capital of Kadichwene, or as he spells it ~~Kurreechane~~ Kurreechane. Campbell estimated the population of Kadichwene to be 16,000.

The next few years brought a still larger army of missionaries; men like Dr John Philip and George Thompson, Government agents like Sir Andries Stockenstrom, scientists and travellers like Dr Andrew Smith and Capt. William C. Harris, and explorers like Dr David Livingstone, Andrew Anderson, Thomas Baines and several others. These men traversed Bechuanaland ~~from~~ ^{from} south to north, and east to west, and completed its geographical exploration.

Nearly all these early missionaries, traders, travellers, scientists and explorers were men of Anglo-Saxon extraction, and all of them followed, more or less, the same route northward beyond the Orange River, and still more northward beyond Lithakong, those coming last going a little further than their predecessors, until Dr Livingstone blazed the route right up to Lake Ngami and the Zambesi River in 1849. This route was that, which after crossing the Orange River at its elbow (Prieska drift) below the confluence of the Vaal river, runs along the west of the Hart river, and closely hugs the present western border of the Transvaal, touches Lithakong, crosses the Molopo river near its source at Mafeking, and continues northwards along the western side of the Limpopo river affluents.

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close to the present site of Mafeking, and then continues upwards and northwards along the western bank of the most westerly affluent of the Limpopo (or Crocodile) River .

As mentioned before, this route lies within a broad fertile strip, bounded on the west by the arid Kgalagadi Desert, and on the east by the Transvaal, and has formed the natural highway - first, geographically, and at a later time, politically, between the Cape Colony and the illimitable North .

Because, as we have said, it was first beaten and blazed by sons of the Anglo-Saxon race, this route came to be known as the English Road. Because the long line of missionaries who succeeded Campbell, travelled northwards along this road, it was also known as the Missionaries' Road ; and finally, because the traders who followed in the wake of ^{the} missionaries also took this now well recognised route, it came to be known as the Traders Route , (A.H. Keane Africa Vol 1 p 341)

The reader will have occasion to remember the ~~political~~ geographical position, the political importance and economic value of this road and the strip within which it lies, which the genius of Rhodes re-named "the neck of the bottle", "the wasp's waist", "the Suez Canal " of the trade route to the interior .

II. THE BA-TSWANA (BECHUANAS)

ORIGIN:

The Ba-Tswana are the inhabitants of Bechuanaland .They are members of the great Bantu race . Just as the English , the Dutch , and the Germans , despite their strongly marked national characteristics all belong to the great Teutonic race ,and just as the French , the Italians , the Spaniards and the Portuguese , in spite of their equally strongly marked national peculiarities, *which distinguish them from each other,* all belong to the great Latin race , so the Ba-Tswana , the Ba-Sotho , the Ama-Zulu , the Ama-Khosa, the Ama-Swasi ,the Ama-Fengu, the Aba-Thembu, the Va-Tonga, the Vha-Venda etc. all belong to the same Bantu stock . These tribes are all branches of the same stem or root , they all come from the same source.

From this we would expect to find what actually is~~s~~ the case, namely that their customs, laws and usages , their social structure, their ~~government~~ systems~~s~~ of government , and their weapons of war are essentially identical ; their religions and superstitions, their philosophy and ~~sophistic~~ ~~sophisties~~ sophisticies are fundamentally similar , while their languages have strong grammatical affinities .

1. Origin:

The Ba-Tswana are part of the Bantu race much more than the Bantu race is part of the rest of humanity , even though, if we go back far enough , the Bantu have the same origin as all other races of man , whatever that origin may be - Adam as the Mosaic cosmogony teaches , the amoeba and anthropoid ape as evolutionary science proclaims , or the Cave of Lowé as the Ba-Tswana themselves believe.

~~Members of the Bantu race as the Ba-Tswana are, they are a well defined group. (page 6)~~

~~The Ba-Tswana are like other members of the Bantu race~~

Some ethnologists believe that many hundreds of years ago, successive waves of primitive emigrating Bantu came across the red sea from Southern Arabia or perhaps from further east , and passing through Abyssinia pressed towards Equatorial Africa . Certainly, several practices and customs among the Bantu, ~~like~~ such as the universal practice of circumcision , and the prevalent custom of polygamy , as well as several Bantu proverbs , savour very strongly of Asia .

Other scientists think that ^{the} southward movement of the Bantu commenced from Egypt . Here again, when one hears or reads of ancient Egyptian dress, dances and decorations, one seems to see in the ^m an exact portrayal of Ba-Tswana life .

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observers
Others, again think that there was never any mass migration of ~~it~~ of the people southward, but that for generations upon generations, parent tribes have thrown off progenies or buds southward, and that these in turn shed off their fruit or progeny, and that generation after generation, these offshoots gradually crept and extended southward over a period of ~~500~~ 500 to 1,000 years.

A tradition or legend, which can not be hastily put aside as idle and totally worthless is frequently to be met, and was a common currency among the Ba-Rolong in common with other Ba-Tswana of a generation or two ago, and that is that their ancestors lived in a land of big rivers, large lakes and high mountains somewhere in the north. The legend further states that during some part of the year, shadows were cast to the north, or as the Ba-Tswana express it, when they faced east, the sun, in passing ~~it~~ from ^m east to west crossed over their right shoulder, as it now crosses over the left.

Is this legend a pure myth, or has it a basis in fact? It has been surmised, not without good reason, that such a description must refer to the lake region of Central Africa. If then the now ~~more~~ ^m universally ~~accepted~~ theory that the Bantu have migrated from the North be accepted, ~~then~~ the residence of the Ba-Tswana, for some centuries at least, in the Lake Region, ^{becomes} if not a certainty, then a useful working hypothesis.

The Ba-Tswana, then, must have come down along the centre of the sub-continent. They crossed the Zambesi River somewhere to the east of its middle course, probably close to the gigantic and magnificent falls which David Livingstone was the first foreigner of modern times to see ^{and name} and describe, in 1855. It is interesting and instructive to note that the Victoria Falls have been known for centuries to the most southerly Ba-Tswana as "Mosi-o-a-thunya" (the smoke bursts forth), having ~~reference~~ reference to the "vapour cloud that rushes up for 200 to 300 feet from the fissures and overhangs the ^{cascade} ~~base~~ (Livingstone: Missionary Travels and Researches in S.A pp 444, 446).

Travelling along the west bank of the Udi (Limpopo or Crocodile) River, the southern Ba-Tswana vanguard reached the Molopo River, and afterwards, it may be, the Orange River, or crossing the Udi (Limpopo) River at its bend, somewhere in the vicinity of the Beit Bridge, some of them entered what is now the northern and western Transvaal.

In these regions, the first Ba-Tswana arrivals [^] seem to have fraternised and intermarried with the earlier and older settlers or aborigines - the Bushmen and the Hottentots - whom they called "Ba-rwa", that is 'those (or people) of the South'. The ~~Bushman~~ contact with Bushmen was mostly on the south-east, while the Hottentots seem to ^{have} come mostly from the south-west. This intermarriage has produced the present day Ma-Sarwa of the Kgalagadi ^(Kalahari) Desert and Northern Bechuanaland, ~~which~~ ~~is~~ ~~another~~ ~~Bushman~~ ~~and~~ ~~Hottentot~~ ~~features~~ and is responsible for several Bushman and Hottentot features noticeable among the ~~Ba-Tswana~~ southern Ba-Tswana, - the Ba-Rolong, and still more notably the Ba-Tlhaping and the Ba-Kgalagadi. (N.J. van Warmelo: Survey of Bantu Tribes p.103).

The evidence and memory of Hottentot-Bushman occupation of Bechuanaland is still retained in ~~the~~ much of the geographical nomenclature of the country. Kuruman is said to have been a Bushman personage, while Molop(o) and Nosob are Hottentot names, the endings op and ob being ^{dialectic or corrupt} variants of the ~~ahp, ehp, ohp~~ or ~~ihp~~ ^{ahp, ehp, ohp or ihp} ~~ip~~, ~~and~~ ~~ix~~, which in Hottentot, ^{tongue} mean river. Thus the Orange and the Vaal rivers were known as the 'Nu-Garip^h and the Gij-Garip^h respectively, until the former was named Orange by Col. Gordon in 1779, and the ^h, and the latter was called 'yellow' or Vaal' in translation of the ^{original Hottentot} adjective 'gij'.

Ethnologists and philologists cannot, of course penetrate the dense mists that ~~show~~ shroud over those ancient times, but they are almost able to assure us that the Ba-Tswana remained in these regions for centuries, the world forgetting and by the world ~~forgot~~ forgot - isolated and untouched by all foreign or outside influences, except for the Bushmen; that in this period and in this way, they developed their own peculiar type of culture and speech, so different from those of other members

of the Bantu race both in the east and the west of the sub-continent. (Ibid p.103)

DISTINCTNESS:

Members of the Bantu race as are the Ba-Tswana, they are nevertheless a well-defined group, a distinct entity, a homogeneous section, and a composite ~~xx~~ division of closely allied tribes giving the natural (not necessarily the political) concept of nationality.

The Ba-Tswana are thus ~~distinguished by certain outstanding~~ ^{characteristic} ~~a distinct entity,~~ distinguished by certain outstanding characteristics from other members of the Bantu race. Of these distinguishing characteristics may be mentioned the habitat Bechuanaland or Ba-Tswana land; Tswana, the language of the Ba-Tswana or Tswana people, with its peculiar phonology, which the people all speak, albeit with several dialectical variations; also the ^{peculiar} type of their material culture, shown in their aggregation in large towns; their well-built dwellings consisting of round huts with a conical roof; their skilled pottery, their skin braying and the making of skin mantles or karosses, their wood carving, their extreme pastoralism with an excessive love of accumulating cattle, their rich vocabulary in pastoral matters, their endogamy or the tendency to marry among themselves within narrow circles, and for cousins (ntsala) to have the pre-emptive right in so doing, and last, though not least, their totemism or systems of emblems or emblematic designations. While some of these things may be observed among some other members of the Bantu race, they are conspicuous among the Ba-Tswana; the practice of them among the Ba-Tswana arrests attention. (Van Warmelo: Survey of Bantu Tribes pp 96,99; W. Crisp: The Bechuana of S.A Chap. II)

TOTEMISM:

It may be interesting and instructive to notice here the implications of the totem, a thing so deeply rooted and so prominent among the Ba-Tswana tribes, as distinguished from other members of the Bantu family as to constitute a peculiarity, a characteristic feature.

There is evidence that in the dim past, most, if not all savage tribes had some animal or some other natural object which they assumed as an emblem by which they called themselves, or with which they identified themselves. (Dornan: Pygmies and Bushmen of the Kalahari p.281) They honoured it (go ana) while at the same time they abhorred

it (go bina), as if contact with it would (to use a familiar colloquialism) give them the creeps ; they venerated or even deified it (seboko) while at the same time they regarded it with holy fear (go ila) They looked upon it as exercising a subtle inscrutable influence , which could either be protective or destructive, beneficent or malicious .

The Totem had a spiritual or immaterial significance, and thus became a quasi religious symbol or idol - a sort of tutelary deity of the tribe . At the same time, it was regarded as one - a senior member of the tribe , and the tribesmen invoked it , appealed to it , and swore by it .

There were certain sanctions and taboos connected with the Totem. To touch it was a sin, comparable to incest in its heinousness, and one that was calculated to bring dire misfortune to the offender; to destroy it was patricide and high treason, only to be expiated by the occurrence of some shocking calamity to the tribe , while to eat its flesh was cannibalism and sacrilege, which could only spell irreparable perdition .(J.T.Brown: Among the Bantu Nomads.Chap iii)

But totemism in this severe light must now be regarded as largely a thing of the past, and a symbolism of primitive humanity. Most of this supernatural awe, reverence and idolatry with which the Totem was regarded has now disappeared, and there remains only the formality - bare, empty, and meaningless ; and many tribes , for trivial or for no apparent reasons , have changed their Totems . Thus the Ba-Ngwato who originally had the crocodile (kwena) as their Totem in common with the Ba-Ngwaketse and the Ba-Kwena, have now substituted for it the duiker (phuthi).

Some Ba-Tswana tribes are called, or call themselves exclusively after their ancient kings or founders , thus the Ba-Rolong and the Ba-Ngwaketse, after ^{their} ~~their~~ ancient kings Morolong and Ngwaketse respectively . Others are called or call themselves ~~after~~ exclusively by their Totems , thus the Ba-Tloung, the Ba-Nogeng, the Ba-Taung and the Ba-Phiring after their Totems 'tau' (the lion), 'tlou' (the elephant), 'noga' (the snake) and 'phiri' (the wolf), respectively, some other tribes, again, are called alternatively ~~by their~~ after their founder king , or by their Totem , thus the Ba-Hurutshe may be so ~~called~~ called after their founder king Mhurutshe, or they may be alternatively called the Ba-Tshweneng after their Totem 'tshwene' (the baboon).

Again, some tribes are known by names, which were originally intended to be contemptuous, being connected with some disgusting(?) event in their history, for instance the Ba-Tlhaping, from the loathsome (according to the Ba-Tswana) ^{practice} ~~system~~ of eating fish 'tlhapi', and also the Ba-Kaa, who are said to have absconded (go ya to vanish) from their Ba-Rolong progenitors. Finally, some tribal appellations have obscure origins. Such for instance are the names Ba-Pedi, Ba-Tlokwa, and as already mentioned before, the general name Ba-Tswana. (N.J. van Warmelo: Bantu Tribes p.96). (T. Arbousset & J. Daumas: Narrative of an Exploratory Tour pp 305, 306)

In all cases, the Totem is often used as an honorific in salutation and address. The totem being, as already stated, regarded as an invisible or immaterial senior member of the tribe; the Chief of the tribe, who is a visible senior member is often called by the totem. He is the personified Totem; he is the Totem par excellence. The name of the Totem, in this way, becomes a title of honour, to whomsoever applied.

The Totem of the Ba-Tswana, then is analogous to ~~an~~ an emblem, a crest, or a coat-of arms among the Europeans, and is, in fact being so adapted and used by the modern civilised, ^{or half-civilised} Ba-Tswana chiefs and tribes.

The original Totem of the Ba-Rolong was the 'tholo' (Koodoo) and several old people and others who claim expert knowledge insist on calling this tribe the 'Ba-Tholong', from which one must infer that according to them, ~~the name 'ba-rolong'~~ the name 'ba-rolong' is a corruption or a euphonised form of the word 'ba-tholong', and also that the tribe was called after its Totem 'tholo' (the koodoo), and not after its founder king -Morolong, and further that if it in fact named after its founder king, he was regarded, like every other Ba-Tswana chief is today, as the personified representative of the tribal Totem, and was thus himself called 'Tholo'. Who can deny that there is profound reasoning and much weight in that argument?

The ~~tholo~~ 'tholo' (koodoo) has been largely superseded by the 'tshipi' (iron) as a totem among the Ba-Rolong. It cannot be determined when the change was made. It must be several centuries ago now, because ~~the iron~~ 'tshipi' (the iron) is ~~firmly entrenched as the tribal totem~~ often connected with or referred to the ancient king Noto, the son and successor of Morolong.

Noto is a legendary figure among the Ba-Rolong. ~~He is said to have~~
 The working and smelting of iron is said to have been first introduced and learnt in his reign, or, what is the same thing, that he taught the Ba-Rolong the making of iron weapons of war. In this way, the iron (tshipi-) of Noto has enthralled the tribal imagination and become firmly entrenched as the tribal totem.

The legend shows how a popular hero may become surrounded with imaginary excellences, qualities and discoveries, and how a name may be enlarged and elaborated upon. The name 'Noto' means hammer, the instrument for beating metals, that is, iron; and what is more natural than that a national hero with so auspicious a name should be credited fabulously and traditionally with all the useful derivations and applications of his original namesake.

For all that, 'tholo' (the koodoo) is still widely recognised among the Ba-Rolong as a tribal totem, and so the crest or coat of arms of the modern Ba-Rolong chiefs is the saltatory koodoo (tholo) beneath whose front legs are the anvil and hammer, the two latter representing iron (tshipi).

One now and then sees the lion (tau) added to the crest, opposite the Koodoo (tholo), but this is an extravagance, having relation to the Ba-Rolong king -Tau (circa ¹⁶⁸⁵ ~~1745~~ -1745) who had a prodigious hold upon his people, whose name has become legendary and is still mentioned with superstitious awe, and from whose reign modern reliable history of the Ba-Rolong may fairly be said to begin.

4. DISTRIBUTION:

To recapitulate, then, the Ba-Tswana are the inhabitants of Bechuanaland (Ba-Tswana^(Ba-T)land) the high interior plateau of South Africa. They extend uninterruptedly from the Orange River in the south to the Zambesi river in the north, and from the eastern border of South West Africa ~~to~~ inhabited chiefly by the Ova-Herero or Damaras to the western ~~border~~ boundaries of Natal, Zululand and Swaziland, corresponding to the Drakensberg range of mountains. In other words, the Ba-Tswana extend northwards and eastwards beyond the limits of the geographical concept called Bechuanaland.

a general idea of the relative positions of the several tribes which form the Ba-Tswana group of the Bantu race is essential for the clear understanding of the history of any one of them.

Proceeding from the Orange River in the south, we first have the territory known as Griqualand West, named after the people of mixed Dutch and Hottentot blood, who settled there at the close of the eighteenth and the opening of the nineteenth centuries. Beyond them are the Ba-Tswana tribes, disposed in more or less regular order northwards. In that order they are:

1. BA-TIHARO (or Baga-Motlhwane) in the Kuruman and Vryburg Districts. Their chief centres of aggregation in the former district are Batlharos (appr. pop. 1,000-) Ga-Tlhose (appr. pop. 1,500) Maruping a.p 900; and in the latter district, Heuning Vlei (or Tsoe) Linopeng and Madibeng.
2. BA-TIHAPING Chiefly in the Vryburg, but also in the Kuruman Districts. Their chief town is Taung (approx. pop 5,000. They have other large villages at Lithakong (Takoon), Lithakwaneng (Thakwaneng), and Bothithong (Motito). In the Kuruman district, they have villages at Manyeding, Vlaktefontein and Upper Gamopedi.

BA-MAIDI, a clan originally distinct from, but now subject to the Ba-Tlhaping, and politically and culturally part of them. Their capital is Manthe with an approximate population of 4,000.

3. BA-ROLONG between Vryburg on the south and the Ramatlabama tributary of the Molopo river on the north, and composed of the following divisions or clans

- ~~posed of the following sections~~
- (a) Ratlou Ba-Rolong in the Vryburg district with their chief town at Ganyesa (Ganesa) (approx. pop. 4,000) and large villages at Morokweng, Motito, Bothithong, Tlaskgameng and Konke. Some of them also live in the Lichtenburg district, their chief town being Ga-Khunwana (Kunana) (approx. pop 4,500).
They are also to be found in the Mafeking district and have large villages at Phitshane (a.p 4,500) and Tshidilamolomo (a.p 2,000) *Kraaifontein, Selatole, Madibogo*
 - (b) Tshidi Ba-Rolong who live in the Mafeking District, and have their chief town at Mafikeng (Mafeking, approx. pop 20,000). They have large outlying villages at Modimola, Dithakong, Mareetsane and Mosite.
 - (c) Seleka Ba-Rolong in the Moroka District in the Free State. Their Chief town is Thaba Ncho, with a population of about 10,000.

(d) Rapulana Ba-Rolong who live in the Lichtenburg district, and have their principal town at Bodibe (or Polfontein) ~~xxx~~ which has an approximate population of 2,000. The greater majority of them live, however in the Mafeking district, their chief town being Lotlhakane (or Reitfontein with a population of about 4,000.

4. BA-HURUTSHE in the Marico district. They are even more divided up than the Ba-Rolong, and have several chiefs and capitals to the west and north-west of Zeerust, namely Moshana or Witkleigat (approx. pop. 5,000), Linokana (approx. pop 8,000), Manwane or ~~xxxx~~ Gopani (approx. pop. 2,500) Motwedi (Motchellie) (approx. pop. 2,200), and also Leeuwfontein and Braaklaagte.

J.N. The above figures of population make no pretence to accuracy. They are estimates based on van Warmelo's Bantu Tribes of S.A.

5. BA-NGWAKETSE: Between the Ramatlabama tributary of the Molopo River, and the Metse-mashwaana tributary of the Notwane R. The tribal capital is Kanye with a population of about 15,000. Other villages are Go-Moshwaana, Kike, Digawana etc. Moshupa

~~6. BA-KWENA~~
6. BA-KWENA : Between the Metse-mashwaana tributary of the Notwane and Lophephe. The chief town is Molepolole with an approximate population of 13,000. Other villages are Gabane, Ga-Thamaga, Mankodi, and Ntswe-ja-tau.

7. BAGA-MALETE : Opposite (i.e. in about the same latitude and to the East of the Ba-Ngwaketse. Their chief town is Ramotswa (Ramoutsa) with a population of approximately 5,500. The outlying villages are Mogobane and Ootsi.

8. BA-TLOKWA : Opposite (i.e. in ~~the~~ ^{the} about the same latitude and to the East of the Ba-Kwena, on the Notwane R. Their chief town is Moshaweng. (approx. pop. 2000)

9. BA-KGATLA (of Kgafela) : Opposite and to the North-east of the Ba-Kwena on the Notwane R. The principal town is Mochudi with an approximate population of 9,000. There are also large outlying villages at Mathubudukwane, Tlhakgame, Malolwane, Odi and Sikwane.

10. Ba-Kgatla of Manaana : Within the Ba-Ngwaketse territory, ~~and between the Notwane and the Ba-Kwena~~ tributary to the Ba-Ngwaketse, and between them and the Ba-Kwena. Chief town Moshupa. (approx. pop. 2,500)

10. BA-NGWATO (or Ba-Mangwato): Between Lophephe and Botletli River. ~~Their~~ Their capital is Serowe with an approximate population of 26,000 and said to be the largest primitive town in the Southern hemisphere. There are large outlying villages at Shoshong, Madinare, Tonota and Mahalapye.

- In the Ba-Ngwato are incorporated
- a. Ba-Kalaka whose chief towns are Totome and ~~Rasebolai no. 1~~ Rasebolai no. 1 near Francistown.
- b. Ba-Tswapong on the East of Phalapye. Their chief town is Chadibe
- c. Ba-Sarwa round about Serowe
- d. Ba-Kgalagadi round about Shoshong.
- e. Ba-Talaote round about Mmadinare and Serowe.
- f. Ba-Khurutshe whose chief towns are Shashe and Batiti.
- g. Ba-Birwa who live on the Shashe, and have as their chief town Bobonong.
- h. Ba-Kaa who are concentrated around Shoshong.

11. BA-TAWANA: Round about Lake Ngami, and between it and the Zambesi R. Their chief town is Maun with a population of approximately 7,000. ~~In the Ba-Tawana~~ With the Ba-Tawana are affiliated ~~the~~ the Ma-Koba, Ma-Mpukushu, Ma-Subia and other foreign elements.

12. BA-KGALAGADI: Generally to the west and north-west of all the foregoing Ba-Tswana tribes. They ~~chiefly~~ are chiefly to be found in the Ba-Ngwato reserve, in Ngamiland, and in the Ghanzi district. Their chief towns ~~are~~ in the last named district are Koli, Kalkfontein and Noyane. In the Kgalagadi Desert, they have large villages at Lehututu, Hukuntsi and Tshane.

13. BA-SOTHO : In Basutoland, and formed from elements of practically all the ~~fore~~ above mentioned Ba-Tswana tribes and sub-tribes. (Sir Godfrey Lagden: The Basutos Vol. i p. 22) (Ellenberger & Macgregor: History of the Basuto Chaps ii, iii & iv.

F.N. For figures of population, I am indebted to VanWarmelo's Bantu Tribes of S.A. and and Shapiro's Tswana Law and Custom

CHAPTER LI

THE BAROLONG BA-ROLONG

The Ba-Rolong (not Ba-RAlong, as one so frequently sees the name mis-spelt); the Ba-Rolong constitute, if not the most important tribal group, then certainly one of the most important of the people or nation known as the Ba-Tswana (Bechuana). This importance depends firstly upon their numerical strength, and secondly upon their closer and longer contact with European nations, ~~that is to say~~ and their reaction thereto, that is to say their more eventful history, their greater civilisation, and their progress or detribalisation.

1. ~~HABITAT: NUMBERS:~~ NUMBERS:

While the Ba-Tswana people are estimated to number about 1,250,000, comprising some ten to fifteen tribes, such as the ~~Ba~~ Ba-Tlhaping, the Ba-Rolong, the Ba-Hurutshe, the Ba-Tlharo, the Ba-Kgalagadi, the Ba-Kwena, the Ba-Ngwaketse, the Ba-Ngwato, ~~the~~ (Ba-Mangwato), the Ba-Kgatla, the Ba-Maite, the Ba-Tlokwa, the Ba-Tawana etc, that section of them known as the Ba-Rolong constitute about an eighth of this number, or about 155,000. The Ba-Rolong are thus the largest tribal group of the Ba-Tswana, being larger, even than the composite compound of of tribes that goes to form the Ba-Ngwato (125,000).

(Foot Note: There are no census figures ~~available~~ of the Ba-Tswana tribes available, and one is forced either to rely on published estimates, or to make his own estimated. The best and surest basis is undoubtedly the numbers of hut-tax payers for each district as reflected in the Tax registers. I have also availed myself of books, pamphlets and memoranda which ^{have} had anything to say on this subject of numbers. But it must be borne in mind that when all has been said and done, these figures represent computations and estimates, not actual enumeration.

2. HABITAT:

To repeat, the Ba-Rolong mainly ^{inhabit} ~~occupy~~ the southern part of the extensive plateau which we have observed as Bechuanaland. This area extends from the latitude of Vryburg on the south, where the Ba-Rolong are continuous and contiguous with the Ba-Tlhaping, and it extends northwards beyond the Ramatlabama spruit or rivulet, where the Ba-Rolong merge with the Ba-Ngwaketse. The chief centres of aggregation of the Ba-Rolong are along the Molopo River and its affluents at Mafeking,

Lotlhakane (Heitfontein), Phitshane (Pitsani-Molopo), Khunwana (Kumana), Ga-Nyesa (Ganesa) Setlagole, and Morokweng. They are to be found also eastwards in large ~~groups~~^u groups and living under ~~their~~ their communal system at Bodibe (Polfontein) in the Lichtenburg district, and at Thaba Ncho in the ~~Free~~ Orange Free State, while clusters and isolated constellations of them exist at ~~Bothithong~~ Bothithong (Motito) in the Vryburg District, and Matlwang (Machaviestad) in the Potchefstroom district. The municipal sub-towns (or locations as they are called) of the Orange Free State centres like Bloemfontein, Kroonstad and Winburg, of the Cape Province towns like Kimberley and Vryburg, and, to a less extent, of the Transvaal towns like Johannesburg, Potchefstroom and Klerksdorp, have a large proportion of members of the Ba-Rolong tribe.

3. ETHNOLOGY:

Oral tradition hazily and lazily traces the history of the Ba-Rolong to their ancient king - Morolong, after whom the tribe is believed to have been named. The name 'Ba-Rolong' is simply the plural form of 'Mo-Rolong'; just like the word ~~'ba-tho'~~ ~~is the plural form of~~ ~~mo~~ (persons) is the plural form of 'mo-tho' (a person), but from the analogy of other Ba-Tswana tribal names, the name Ba-Rolong is known to mean "Those (or the people) of Morolong", like the names Ba-Ngwaketse and "Ba-Ngwato" mean 'Those (or the people) of Ngwaketse and Ngwato respectively.

The comparative history, tradition and nomenclature of ~~the Ba-Tswana tribes~~ ~~the~~ Ba-Tswana tribes all seem to show that Morolong is a historical, rather than a mythical character, and that he must have flourished some ~~twenty to~~ ^{to twenty-four} twenty-two generations ago. If a generation be taken to represent a period of about thirty-three years, ~~this would carry~~ a simple computation would carry us along a very dim corridor, extending seven hundred years back, that is, to the ~~Twelfth or~~ Thirteenth Century, as the time when Morolong lived, and when, we may assume, the Ba-Rolong under him separated from their Ba-Tswana mother tribe, and commenced their ~~an~~ independent existence.

In the absence of any method of writing, and therefore of annals among the primitive Ba-Tswana, we have only the flickering, dim and uncertain light of tradition to rely upon, and it is impos-

impossible , at this remote date , and with such scanty data^a as are extant , to determine with anything like precision , the date of these events , and it is unfortunately equally impossible to ascertain the exact locality where these events took place . We have only the legend^d of an erstwhile residence in the Lacustrine region to fall back upon .

We must now attempt to define the exact genealogical relationship of the Ba-Rolong - the tribe with which we are primarily concerned in this work - with the rest of their Ba-Tswana bretheren , all of whom are definitely related to each other .

While History can give us the dates and details of the separation of the Ba-Tswana from their Ba-Ngwato progenitors , while antiquarians can show us the genealogical relationship of the Ba-Kwena , the Ba-Ngwato , and the Ba-Ngwaketse , and adduce tolerably clear evidence that these three are sister tribes , while they can even reproduce the generally accepted tradition that these three sister tribes are somehow related to the Ba-Hurutshe , and plausibly demonstrate ~~in~~ how tribes so widely separated geographically , and apparently distinct ethnographically as the Ba-Tlharo , the Ba-Khurutshe , and the Ba-Rotse - are all descendants of the Ba-Hurutshe , While legendists may glibly rehearse the imposing , but seemingly fabulous story that the Ba-Kgatla are early offshoots

of these same Ba-Hurutshe , the case is completely different with the Ba-Rolong .^P History, tradition and legend thus draw~~s~~ into a common family circle all the well-known, and some of the less known ~~tribes~~ Ba-Tswana tribes both in the Union of South Africa , and the Bechuanaland Protectorate, and even Northern Rhodesia,^{but} and can say nothing about the Ba-Rolong, the largest tribe of the Ba-Tswana . Apart from conjectures, surmises and attempted reconstructions, which anybody has a right to make , there is not a vestige ~~vestige~~ of legend or tradition to show how, if-at-all, the Ba-Rolong are related or connected ^{genealogically} ~~ethnologically~~ with these other Ba-Tswana tribes . Such relationship can only be first presumed, and then verified ~~ethnologically~~ by ethnology and other related sciences .

There is, indeed, an old legend among the Ba-Rolong, that their old king-Morolong - was the first to hive off from the Ba-Tswana parent nation, and to establish a separate independent tribe - the Ba-Rolong. Some years afterwards, Morolong's example was followed by Mothulo, who was a man of senior rank, and became the founder of a ~~ix~~ small tribe known as the Ba-Nompe, whose Totem is the owl (morubisi). Some time afterwards, Mothulo was followed by Pula, a personage of still nobler birth and higher rank, and founder of the Ba-Hurutshe (or a pre-Ba-Hurutshe) tribe, whose Totem is the baboon (tshwene). It is not said that Morolong, Mothulo and Pula were brothers, but their relative positions with regard to status and royalty of descent in that pre-historic Ba-Tswana nation were, first ~~Morolong~~ Pula, the founder of the Ba-Hurutshe, second ~~Mothulo~~ Mothulo, the founder of the Ba-Nompe, and third and finally Morolong, the founder of the Ba-Rolong.

On ceremonial occasions among the Ba-Rolong, this order of precedence was ~~not~~ strictly observed and firmly adhered to, the place of honour being given to the Ba-Hurutshe, while the Ba-Nompe came next, and finally the Ba-Rolong. Thus in the sampling of first fruits (go loma thotse), the Ba-Hurutshe chief (or tribesman in absence of the chief) as a descendant of Pula, must taste or eat first. In medication or the distribution of charms and amulets (go tshwara moswang) he must be doctored first, and only after him comes a Mo-nompe as a descendant of the second-place Mothulo, and finally comes the back-number Morolong.

Again in the planning of a settlement, or the laying of a town, the descendants of Pula ^{i.e the Ba-Hurutshe-} (~~i.e. Ba-Hurutshe~~) are allocated building sites to the east, next come the Ba-Nompe, and lastly, towards the west are placed the Ba-Rolong. The ^{east} is reserved for people of superior

birth. As they saw the light of life ~~first~~ (the sun) first, so they must always see it first. As the sun first shone upon them, so it

must always. Every ~~new~~ 'new sun', as it rises must cast the shadows of people of high rank and noble birth upon their juniors. If this is reversed, if the juniors should settle on the east, and if the rising sun ^{Should this} first shines upon them and thus cast the shadows of these inferior people upon their hereditary superiors, the latter are apt nay certain- to remain always in the shadows, degenerate, and finally die out. On the other hand, the junior members of the tribe are apt

to advance too rapidly in numbers , wealth , knowledge and power , and to totally eclipse their bretheren of higher rank, and in time dominate them , and finally oppress them .

The belief in this "positional law" so to call it, is given practical effect to even in determining the relative position of wards (makgotla) and family building sites within the tribe , and the the inexorable working of this law , the direful results of its non-observance or wilful disregard will be ~~trix~~ triumphantly demonstrated to you in all Ba-Tswana towns , where such and such a clan of high rank but received ~~in~~ in vassalage was located on the west , and consequently degenerated ; where such and such a family , contrary to tribal traditions , built its houses to the east of its hereditary superiors , and in time overshadowed them materially and spiritually.

Morolong, Mothulo and Pula and their respective followers, then, are ~~the first~~ ^{by legend} in that order the first off-shoots or voor-trekkers from the parent Ba-Tswana nation of antiquity . But beyond that, there is no information to show how they ~~they~~ are related by blood to each other . ^{xp} The Ba-Rolong are thus an insoluble problem as regards their exact or immediate genealogical relationship with the large body of tribes that go to form the Ba-Tswana division . Probably , ~~the~~ they were already long separated from the main group , and had attained a considerable degree of tribal autonomy , distinctness and consciousness ~~ness~~ , when , in the grand southward migration of ~~in~~ the ~~main~~ Ba-Tswana along the centre of the sub-continent, their forefathers reached the northern banks of the Limpopo (Udi) River in the Fourteenth and Fifteenth Centuries .

Of the several Ba-Tswana tribes, that which seems mostly ~~trix~~ ~~and~~ closely related to the Ba-Rolong is the Ba-Tlhaping tribe. This relationship is to be seen in the unity or similarity of their ethnological and cultural characteristics - the more similar manners and customs of the two tribes , the more akin dialectic speech - and in ² ~~the~~ ² greater likeness of their physical conformation . ~~two tribes~~ ^{ing , not on whose heels followed the Ba-Rolong .} But the most significant fact , and perhaps the clearest available proof of the close relationship of these two tribes is that both the Ba-Rolong and the Ba-Tlhaping have the same symbolic designation , animal deity or Totem (seano, seboboko or sereto) , their sacred animal being the koodoo (tholo) .

The two tribes appear to have come to South Africa in close association, and much earlier than the other Ba-Tswana tribes , with the exception of the Ba-Kgalagadi (and perhaps the Ba-Taung or Digoja also) who were admittedly the earliest arrivals of the Bantu stock in the ~~sub~~ sub-continent .

(Footnote: Some observers are inclined to the view that the Ba-Kgalagadi are not originally a tribal unit, like for instance, the Ba-Rolong or the Ba-Ngwaketse, but that they represent the "submerged tenth" or degraded elements from the vanguard of the pioneer Ba-Tswana. (N.J. van Warmelo: Bantu Tribes p.103)

4. ANCIENT BA-ROLONG KINGS: (a) THE EPOCH OF ILLUSTRIOUS KINGS: 1250-

1250-1350 AD.

The most ancient king of the Ba-Rolong that their traditions can mention is Morolong, who is also reputed to be the founder of the tribe - the Ba-Rolong - and after whom it is thus named. This personage lived, moved and had his being somewhere about the Central African Lakes about twenty-two generations ago, that is about 1250 - 1350 A.D. These dates, therefore, give us the time of the traditional birth of the Ba-Rolong tribe, the time when they hived off from the larger tribe or nation of which they were a constituent part. The period 1250 - 1350 in Bantu history seems very long ago, and so it is; but in the light of Universal History it is but yesterday. 1250 - 1350 A.D.: Why, that is at the close of the Middle Ages. The Crusades, which took well nigh two hundred years had been fought, and Jerusalem captured; the Oxford University had already been founded; the famous Magna Charta had ^{been} signed by King John of England, and the century was the eve (so to ^{speak} say) of the dazzling discoveries of new worlds by the intrepid Portuguese sailors - Chritoforo Colombo, Vasco de Gama and Ferdinand Megalhaes.

Morolong is the king, probably, under whom the Ba-Rolong, as a newly-founded tribe relinquished the Lake Region and commenced their southward migration. It is not known how far he led them, or where and how he died.

Some people think that during Morolong's reign, the ~~z~~ tribe now known as the Ba-Tlhaping formed an integral part of the Ba-Rolong. While this is possible, as may be inferred from the ethnological unity of the two tribes, Ba-Rolong and Ba-Tlhaping traditions are mute on this point, nor can the point of coalescence or divergence of the two tribes be determined from their genealogies.

After Morolong's death, some vague calamity befell the tribe he had founded, and led to confusion and disruption. It may possibly be about this time that that section of his people which afterwards came to be known as the Ba-Tlhaping, seceded. Ultimately however, a strong man arose in Noto. It is not known, for certain,

that he was the son of Morolong, but this may be assumed without violence to the story of the Ba-Rolong. In any case, Noto succeeded to the kingship, and re-established the Ba-Rolong in their place among the Ba-Tswana.

Noto had probably a dynamic personality, and his rule probably long and conspicuous, for he has left a name whose lustre the lapse of succeeding centuries has but little dimmed. Tradition ascribes to him and his generation a special skill in the ~~working~~ smelting and working of iron. But this is probably an unconscious expansion and elaboration of the name "Noto" which means 'a hammer'; and tradition, wedded to pride in ancestry ~~has~~ is notorious for its mythical embellishments which have a total disregard for time and space ^{and probability}. It is more reasonable to conclude, then, that when Noto was born (about 1300 A.D), the Ba-Rolong had been for a long time so familiar with the art of ~~smelting and~~ iron smelting and working, and the making and the use of hammers as to name their children after one or another ~~of~~ of these things. Just as to day, children born to Ba-Tswana women are named after some notable event or discovery, or instrument in common use. The name of the child does not make the event or discovery, it is the event that makes the name.

As already mentioned previously, the hammer (Noto) has been incorporated in the emblematic designs of the Ba-Rolong to represent 'iron' (tshipi) which has been adopted by them as a Totem in substitution of (or addition to the Koodoo (tholo).

C 1350 Noto was succeeded by his son Morara. That this man was a wise and capable ruler, wielding immense influence and beloved of his subjects is proved by the fact that around him is a perpetual aureola of ~~far~~ fartherliness and sublimity. His name stands out clearly in the traditions of the Ba-Rolong, and in bold relief ~~against~~ against those of his very mediocre successors. Every Morolong peasant has heard of Morara-a-Noto (Morara the son of Noto), while the long list of the names of the kings who succeeded him, is largely forgotten, and some of the names are only known to the curious. Morara is a national name among the Ba-Rolong, and is (allowance ~~being~~ being made for the difference in civilisation-) on the same pedestal as Israel among the Jews. Morara is often called "Ra-Barolong", that is, 'the father of the Ba-Rolong', pater patriae, and is always

spoken of in terms of the highest - almost pious - respect . Many children born to Ba-Rolong tribesmen are still commonly named Morara , and the complement 'a-Noto' is often added to make it clear that it is after the old Ba-Rolong king that they are named .

INSIGNIFICANT
(000c. 1400:3. THE EPOCH OF SMALL KINGS (1375 -1500 A.D))

This period provide/as complete and as unfavourable a contrast to the preceding period of equal duration as it is possible to conceive . Of this period of about one hundred and fifty years that elapsed after the death of Morara , absolutely nothing is known except the names of the ~~king~~ four kings , that succeeded him, one after another .

There are several doubtful and unsatisfactory features about the names of these kings , thus (1) Some of them are but imperfectly known. They are ambiguous, blurred , uncertain and variable both in their spelling and pronunciation. (2) More important still , some of them are unlike Ba-Tswana names in that they have no meaning (except by forced explanation); they are just sound and fury, signifying nothing .(3) These names savour of artificiality ; three of them are similar to each other , while the fourth , in one of its forms, very much resembles that of Noto , the great successor of Morolong . Let the reader judge for himself.- The names are Mabe, Mabua (or Mabudi), Monoto (or Moloto) and Mabeo .

One cannot help wondering if there has not been some fabrication , or at least confusion and reduplication , resulting perhaps from a mis-pronunciation and mis-spelling by some early inquirers and tabulators of Ba-Tswana genealogies . And , ofcourse, once such a mistake is made , it is wonderful how it can be propagated and pass into currency without any challenge or criticism , and thus become more and more accepted as representing the actual state of things .

History is not so absolute, so hard and, *harsh imperious and* so/inexorable a judge as we are often led to believe. She is subservient, like other judges, to racial, not universal ideas. She is subject to the law of the land , the mind and morals of the epoch and nation , and to the prevailing conception of goodness or greatness . Within those limits she awards praise ^{or} and blame ; but she has neither blame nor praise for ~~Mabe~~ ^{Mabe} , Mabua , Monoto and Mabeo .

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Legend, much ~~kind~~ kindlier and more credulous than history; legend, essentially adulatory and sycophantic ~~where~~ where titles and dignities are concerned, ^{and where affinities and consanguinities are in question; legend, even} breaks into no raptures over the names of these kings, and in fact, is significantly mute .

It is not without reason that Mabe , Mabua, Monoto and Mabeo received no peans of ^{pr}aise, and no shouts of acclamations from their contemporary subjects , to be re-echoed and amplified by their successors, as we have seen in the case of Morolong, Noto , and Morara . They were tepid creatures , mere mediocrities , men of wax . *or if you prefer it - men of straw, nonentities in fact.*

Of Mabe, Mabua, Monoto and Mabeo , then , if all these names represent men who actually lived and ruled over the Ba-Rolong , all that can be said ~~of them~~ is that they were born , that they ruled , that they begat sons and daughters , and that they died .

C.1500. (c) THE EPOCH OF SECESSIONS (1500 - 1700)

Early in the sixteenth century, about 1500 to 1530 , the advance guard of the southward moving Ba-Rolong had crossed the head waters of the Limpopo (Udi) river , and was ^{is} somewhere about the water shed of that ~~of~~ river and the Molopo stream , that is to say somewhere about the present sites of the towns of Mafeking and Zeerust . The Ba-Rolong had increased very much in numbers and wealth, and their cattle posts and hunting grounds extended backwards, that ~~is~~ northwards - along both sides of the Limpopo river and its affluents .

Under Modiboa , the successor of Mabeo , the Ba-Rolong appear to have settled and lived for a considerable time on the Molemane stream , near where the modern village of Ottoshoop now stands , some ⁿtwenty miles to the east of Mafeking . Modiboa had two sons , namely Mooki and Tshesebe . The latter, though younger was a great hunter , and a brave young prince . He was also very ambitious and very popular . After vainly counting his father's ^y years , he decided that he could wait no longer for his death. He wanted a place in the sun , so he wrenched off a large section of the tribe to form a new dynasty, leaving Modiboa and his eldest son Mooki with a small minority ^t composed of the faithful followers . This remnant of royalists - the minority who remained loyal to Modiboa was from this time called 'Ba-Rolong ba ga Modiboa' (the

(the Ba-Rolong of Modiboa), to distinguish them from the large section of those Ba-Rolong who followed Tshesebe's standard of rebellion. They lived for many decades in the same locality round about Molemane (Ottoshoop) and Mooka-osi (Slurry), but were afterwards scattered by Korana and Griqua marauders. ^{Remnants} ~~Remnants~~ of them are now to be found among the four large divisions of the Ba-Rolong tribe - the Ratlou, the Tshidi, the Seleka and the Rapulana. It is regarded as a special mark of distinction and reliability among the Ba-Rolong to be recognised as being descended from this loyal stock, and the Ba-Rolong, with their ^c punctiliousness in such matters are ever ready to accord precedence to their bretheren of Modiboa's stock.

The late Solomon T. Plaatje, the famous Ba-Rolong writer and orator was a Morolong of Modiboa extraction.

c.1535. On leaving Modiboa at Molemane, Tshesebe and his large following went off in the westerly direction, and finally settled at Setlagole, forty-five miles to the west of Mafeking. This place now became the headquarters of the Ba-Rolong tribe, and is still often spoken of as their first home, in the sense that it was here that they first made something like a permanent ~~settlement~~ residence, and here attained tribal eminence after a lethargic period of two centuries.

At Setlagole, there was a succession of kings, including Tshesebe, Monnyane, Setlhare, Masepa, Mokgopha and ~~Thibe~~ Mathibela (often just called Thibela). The combined rule of these kings covers a period of about one hundred and fifty years. This permanence of residence of the Ba-Rolong at Setlagole presupposes peace and tranquillity, while at the same time it warrants a presumption of some progress in the arts of peace. Indeed we find that during these years, the Ba-Rolong increased in numbers and in wealth, and became powerful and respected by their neighbours. The course of subsequent events has thus pleaded the condonation of Tshesebe's sin of rebellion, and that king has found a niche for himself, if not in the sun, at any rate in the memory of succeeding generations.

Tshesebe was succeeded by Monnyane. The new king seems to have been a rather poor specimen of Ba-Rolong kingship, unless his reputation has unduly suffered as a result of the ^{psychological} ~~psychhological~~ associations of his name. The name 'Monnyane' means 'a small one',

' a petty person', 'a child' . Monnyane had two well-known sons, namely Setlhare by his principal wife and Magogo by one of the subordinate wives . Magogo's mother had been married long before Setlhare's mother , so Magogo was much older than Setlhare, and actually ~~not~~ helped his father in the government and administration of the tribe when Setlhare was a child . So when on ^{Monnyane's} Magogo's death Setlhare was publicly designated as his successor , Magogo was disappointed and indignant , and so he secretly left the tribe with some following . Some regiments or age-units (mephato) were dispatched to overtake and punish Magogo , but ^{he} his and his following eluded them, and travelled northwards by forced marches , finally settling down at Mmutlane and Ranala ^{(7th (Schapera: Dikrafalo ka Morape ya Batswana p.68))} ~~somewhere~~ near Shoshong nearly three hundred miles away in what is now a Ba-Ngwato territory . ~~They were called~~ The followers of Magogo were called Ba-Kaa by the main Ba-Rolong tribe from which they had ~~xxxxxx~~ absconded . The name is unconvincingly explained as meaning 'They may go ' or 'Let them go' , as if to say 'Let them go, they were not much good in any case, and we wont miss them.'

The Ba-Kaa had been settled at Shoshong for well over a century ~~when the Ba-Ngwato~~ when the Ba-Ngwato under Mathiba migrated from Lophephe , attacked , conquered, ~~partially subjugated~~ and partially dispersed them and subjugated the others . Remnants of them are still to be ~~found~~ found among the Ba-Ngwato and the Ba-Kwena .

c 1600. History was to repeat itself faithfully in the ^{very} next generation .

The new king Setlhare had a son named Morakile, by a wife of inferior rank . The principal wife, ~~xxxxxxx~~ who was expected to give birth to the king's successor and principal heir had a disturbing series of accidents with her children , the male ones dying one after another in their infancy or early childhood. Ultimately she had a son whose birth (or sex) was an open secret, being supposed to be only known to the royal counsellors . This son was given the ugly name of 'Masepa' (excreta or faeces), and ^{was} ~~brought up~~ ^{entrusted} given to the slaves to bring him up like one of themselves , in accordance with the Ba-Tswana belief that a child whose brothers and sisters have died in infancy (letlhomela) will survive to adult age if it is given a dog's name and a dog's life - ill-named, ill-clad, uncaressed and unkempt . The giant spirits (badimo) who weave the fates of mortals

are thus supposed to be deceived, and have compassion on the imp of unprepossessing exterior, and by way of compensating him for his apparent ill luck, ^{they} wind a specially long, strong and iridescent skein or thread ~~int~~ on his spindle of life.

c. 1625. When Masepa ~~was born~~ the heir presumptive was born, Morakile, his brother of lower rank was already ~~xxx~~ a man, taking part in tribal affairs. When their father ~~Setlhare~~ died, Morakile tried to assume the kingship to the prejudice of the youthful and almost unknown Masepa, but met strong opposition. He therefore hived off with some ~~following~~ followers, who were from that time called (Ba-Rolong) Ba-ga-Morakile", that is the Ba-Rolong of Morakile. These malcontents went off in the south-west direction, and made their dwelling at Morokweng, where they fraternised with the Ba-Kgalagadi, whose help they obtained in an expedition against the principal Ba-Rolong tribe of Masepa. Many years after, Ratlou, a later king of the Ba-Rolong, attempted to bring the Morakile clan back to the main Ba-Rolong tribe, but they resisted and fought stubbornly for their independence, ~~but they were vanquished and broken up, and although~~ but they were vanquished and broken up, and ~~although~~ their chief Ramopati Thakgathi was killed.

After Morakile's death, there were factions and disputes ~~among them, and they divided, some going off with Motsela, and others supporting Lobating~~ between among them, and they divided, ~~some going off with Motsela, and others supporting Lobating~~ between Motsela, and ~~others supporting Lobating~~ Lobating, the two sons of Morakile.

Descendants
Remnants of Morakile's followers are now scattered among the principal ~~xxx~~ Ba-Rolong divisions, but are chiefly to be found among the ~~Ratlou~~ Ratlou tribe at Khunwana, Setlagole, Phitshane, Ganyesa and Morokweng.

Masepa - the child of fate, and beloved of the gods did not disappoint the hopes that superstition built upon him. He became a great ruler. He is said to have conducted successful campaigns against the Bushmen, the Hottentots, the Ba-Kgalagadi and the Ba-Taung. His life seemed to be charmed, for he (it is said) escaped several times miraculously from his Ba-Kgalagadi and Bushmen captors, and from lions and other wild beasts. Thus, ~~axian~~ on one occasion, a lion that was about to kill ^{and devour} him was stabbed to death on his body, and on another occasion, an angry lion overlay him, and after sniffing over him once or twice, left him. The story goes

that he, being Masepa (excreta) smelt so ill , and tasted so much worse that he had no attraction for the lion .

c 1670 . The next generation was destined to see a tragedy , a domestic fury and a civil strife more fierce than the two preceding ones . When Masepa died about 1660 , he was survived by three sons , namely Modiboa (whom we shall call 'Modiboa(b)' to distinguish him from the King of that name), Manakedi and Mokgopha , in that order as to priority ,but in the reverse order as to age . According to the old established custom of the Ba-Tswana , Mokgopha, the eldest son was appointed to be regent until Modiboa(b)- the son of highest rank should be old enough and sufficiently experienced in government and ~~at~~ warfare . Modiboa(b) was an apt young man . In time he took unto himself a wife , and was soon blest with three sons - Dibono , Mhurutshe and Jawane . But in the meantime, Mokgopha the regent had grown fat and powerful on the sweets of office , and as his power increased, so also did his ambition , and to preclude any chance or likelihood of Modiboa(b) being installed as king , he assassinated him . It was soon suspected that he intended to serve ~~Modiboa(b)'s~~ ~~three sons~~ his other brother -Manakedi, as well as Modiboa(b)'s three sons similarly , and so all four ~~escaped~~ left Setlagole with their immediate retainers to escape this monster . Dibono went eastwards and settled near Mafeking at a place which is still called 'Dibono' after him ; Mhurutshe went north-east , and settled at Phitshane , while Jawane went northwards, and settled near the confluence of the Setlagole and Mareetsane streams at a place which is still called 'Go-Jawane'(Jawane's Place) after him . They made it known, however, that~~b~~ it was their firm intention to whet their javelins for a fitting vendetta .

As for Manakedi, he went eastwards, past Mafeking , intending to seek assistance from Modiboa's Ba-Rolong (Ba-Rolong ba ga Modiboa) the followers of the old king of 1500-1535 , at Molemane (Ottoshoop) to attack Setlagole , and slay or depose the usurper Mokgopha . He failed, however to induce the Modiboa clan to help him , and in ~~dis~~^{despair} he settled near them at Mooka-osi (~~Slurry~~), a place now known as Slurry .

X Footnote: Some think it was after this second Modiboa or Modiboa(b) that the clan known as 'Ba ga Modiboa' is called .

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