

SYNOPTIC TABLE

from various

Tsidi

Thutwa

Tawane

all authorities agree

Lara Molegela

Montsila

classified from Madama: The Bantu p. 98

Molema

Kebadiheewe

Selere

Sire Saane Rabode-echo

Madama

Kebalepile

Besele (Wessels)

Badirile

Bakolopang (John)

Israel

Molema

(Wookey p. 30)

not known
born 19
months after
Kebalepile
death
(Madama)

182
Sutshuro

Kgosi Moshaen Shope Mokoto
(Dida)

Sengoro

Kgosi

Moshoete

~~Kgosi~~

Setshiro

1. Kgosi
died with issue

mpheui

Shope
Died
with issue

1 Gase
2 Gase
3 Gase

kgoro

Sekgoso

matheka

1 Goutai, 2 Bronchus, 3
4 matheka
2 Shupe Phoi Gase
died for Shope

2 Kgosi

1 mpsiss, 2 Inogawani, 3
mpheui, 4
3 mpsithe, 5
Sechofo, 1 matheka, 2 Keaditse

mpheui

3 Kgosi

mpheui Setshiro his own son

Setshiro Boichoko, Sebeco

Letsope

matheka

Selex Sebeco of
Thabanehu

Kgosi, Kgosi

mpheui

Kgosi

mpheui

Borwlan

fama Kudeya

rokoto

Isepo

nocei
3 daughters
no sons

nowapula Kaena

Moruno Handerek

Machonyanu

Ickone ngakalan

Tote

matthaxo

4 Kgosimocodi

his son

Saramay

Thape

nowhow mangal at montana

matthabau

subefe

Historical Notice. See genealogical tables behind.

(Taken from Chief's Letter Book).

As among other nations unacquainted with the art of writing, so the thread of the earlier history of the Barolong is lost in obscurity. Their gray fathers, speaking of bygone days-ages, have, however, left the following account to their descendants.

1. About the year 1400 the Barolong came from the far North, a considerable distance the other side of the Equator, from a range of high hills and mighty lakes. Looking towards the East the sun then, in its course, past on their right shoulder at the same angle as it now passes on their left.

Difficulties and hardships of an endless warfare had then surrounded them on all sides, when MOROLONG, the first with the determination of a manly heart (signification of go rolola, the root of Morolong) broke fearlessly through every barrier and migrated southward with his tribe.

2. NOTO (Hammer) son of MOROLONG, great Master Smith, procured for his people the blessings of iron and other metals. He put the hoe into the cultivator's hand, armed the hero with the conquering spear and graced the queenly breast with

the ...

the golden ring. Henceforth among the black Keedoes the hammer is sung.

3. MORARA, the wild vine, son of NOTO, twined himself around many a lovers heart, till at last his affairs were much embroiled (go rarana to entangle) and he gave birth to MABE (a wicked man) in evil times.

4. MABUA (mighty speaker) the son of MABE, with a royal mouth disentangled the coil/^{into} which Mabe's spider hand had fixed the tribe, and the Barolong, who by this time had reached the plentiful Melopo River once more loped their renewed energies "the river of the mighty torrent - speaker who is ever celebrated with his sons".

5. MONOTO, crab-spear, son of MABUA, led his people to spread along the rich fields of the Melopo eating what they caught and hitting who troubled them.

6. MABEO (to surround with branches) son of MONOTO, taught the cultivator to fence in his fruitful lands and apply their strength to peaceful arts.

7. MODIBOA, son of MABEO begot the fleet-footed ^{TSHESEBE} ~~TSHESEBE~~ (bastard Hartbeast) and in his time the people were satisfied

with ...

with delicious game. But he was succeeded by MONYANE (a little man) and little was the nation profited by his insignificant reign.

8. ^HSETIARE (a tree & Medicine) son of MONYANE, spread the wide extending shade of peace over his children and taught them to relieve the sufferers by applying nature's virtues. But his younger brother, MOGOGO, the honey-eater (animal) doubting whether his honey combs were all (making allusion to the habits of said animal which often turns back to see whether some thief is not gervng himself of its sweet provisions) divided the nation and his followers, the Bakaa having tasted the marrow bones of the Eland, explained (go kala-kala) and explained till they had withdrawn from their brethren and settled on (what is now called) the Mangoate hills. There they soon divided again, the majority went to catch fish on the lake Wagami, others sing the Crocodile among ^SSechele tribe, whilst the rest suck the marrow bones in the Mangoate caves.

9. Her first children having died when young, ^HSETIARE'S weeping queen, in despair ever to give to the nation a Chief

that ...

that was to follow his father's worthy steps, called her
lad born infant MASEPA (worthless). And truly such were
his woeful grinding times that all efforts seemed to be
thrown away in resisting the tide of evil which wave upon
wave broke in upon his tribe.

10. ^{MOKGOPHA} MOKHOPO, Aloe, his son, had bitterness enough within,
though well provided with sharp thorns to wound the unwary
approach. But his son THIBELA (to turn back) recaptured
the lost herds of cattle from the enemy, and remained with
the orphans to eat the fat.

11. Now comes TAU (lion) the great king of the forest,
Master of a great country to whom even the sons of wild
Khalogari pay tribute and kiss his hand. But the vile
assassin's spear send his royal bones to a lamented grave at
Taung (wrongly spelt Tauns). Yet left he five young lions
all born to be Chiefs.

12. After the death of the great Lion, SELEKA, his son
and NTHUYA, younger brother of TAU, prevailed on the tribe
to move to Dithakong, north of Kuruman. Some years later
they changed their mind to seek the richer pastures of

~~Makusa~~ ...

^{MAMUSA}

Mamusa for their immense herds of cattle. Years passed

on when at last the sons of TAU parted from each other.

RATLOU and his people went to Morokoeng, the Chief ^{TSHIDI} TSILI

and SELEKA with ^GMODIROAXALE, younger son of RATLOU pitched

their tents at Setlagole. MARIBE, elder son of RATLOU

having died, part of his people returned to live again with

the other Barolong. MAKALAKA, MARIBE'S successor, being dis-

pleased that a considerable section of his people thus left

him, made an attack on the sons of TAU without gaining his

object. ^{TSHIDI} TSILI was then no more, having fallen in the war

with the ^{Jo}Digoya tribe.

13. ^{TSHIDI} TSILI'S people under THUTLOA arose and removed to

Lotlakana, whilst SELEKA with his men preferred^y beautiful

DiDibaneng, but soon they regretted to have separated from

their brethren and rejoined them at Lotlkana where SELEKA

was arrested by death.

As the stream of time hastened onward ^{TSHIDI} TSILI'S and

RATLOU'S people revisited setlagole, thence they called

Makalaka from Morokoeng and he was pleased to dwell with

them. Soon however, Makalaka thinking himself far above

the ...

son of SELUKA, continued at Dilibaneng, doing his best to consolidated his newly assumed authority. At the death of MOSHOEN^U, TAOANE^A, Chief of TSHIDI^{TSHIDI}'S party, had to fight for MOSHOEN^U'S heir, as his step-brother demanded his cattle or his life. TAOANE^A gave judgment in the case at which those lawless fellows showed their teeth, and having a strong party they drove TAOANE^A from his place down to Seepong on the Mošopo. Not satisfied with this they followed the lion to his den, who now with terrible rage fell on his assailants; they fled and took refuge in the Bahurutsi country. At this time Montsioa (1820) was born. Subsequently TAOANE^A met MOSHOEN^H'S sons in the Bangoaketse country and concluded peace with them.

15. Now TSHIDI^{TSHIDI}'S and RATLOU'S people mutually desired to dwell together and their predilection led them to the fertile hills of Khunoane^A. As they were beginning gratefully to enjoy the milk and honey of their land, behold a mad Rhinoceros, CHOANE MASUTO Chief dashed on TAU'S sons and the shock of the battle was great, thence CHOANE passed on to Kuruman only to find his death at the muzzle of Adries Waterboer's

guns ..

the rest, demanded to be made sole head over all; at this the other sons of TAU demurred, nor was it long before the pretender appealed to arms, but being foiled in his object, he was driven back to Morokoeng, whence he came. Incensed beyond measure at his failure he hired a tribe of bushmen with poisoned arrows, who together with his own men fell unawares on the people at Setlagole and scattered them.

^{TSHIDI} TSILI's tribe sought their favourite Lotlakana whilst SELEKA's returned to DiDibaneng. Subsequently, however, under THUTLOA, eldest son of ^{TSHIDI} TSILI, the former took up their abode at Phitsane on the Molopo. They were yet building their new town when the relentless MAKALAKA fell on them and drove them into the Bangoaketse country, but having reached the hill Kanye, ^{TSHIDI} TSILI's people felt their hearts return, they made a desperate stand and drove their persecutors back with loss.

14. By and bye ^U MOSHOEN, one of RATLOU'S sons left DiDibaneng where he had lived with SELEKA'S tribe and pitched his tent on the Molopo River. Seeing this, ^{TSHIDI} TSILI'S people left Kanye to unite with ^U MOSHOEN, whilst SEHUNELO,

son ...

guns. These storms passed, the Barolong remembered the old kraals of their fore-fathers at Phitsane, that and that retired spot of their country; heaven would grant them some years of peace and prosperity, they removed there. As they were indulging that happy dream, behold an immense cloud of dust rises on their horizon and drives furiously towards Phitsane. That dark cloud brought SEHUNELO and his people all over with blood; they had fled from DiDibaneng, pursued by MOLETSANE, Chief of the Bataung, who had suddenly assailed them, burnt their town together with their Missionary's the Rev. Mr. Moffat Broadbent's property in 1823. It so happened that the Rev. Mr. Moffat was past paying his first visit at TAOANE'S; with him a party of Griquas under old Berand Bergover had come for hunting purposes. The Griquas being provided with fire-arms were persuaded to join the Barolong and MOLETSANE was routed with the loss of his father MOPHETI. TSHABANIRA TSAHALIRE, brother of SEHUNELO also bit the dust.

16. TSHIDI ISILI'S and SELEKA'S people only stayed for one year at Phitsane; their heart then led them back to Setlagole, there, after some time, they separated again. TAOANE took

his ...

his road to the Molopo, SEHUNELO settled down among the hills of Matloase, whilst MOTLOANE mounted on Motlana-pitsi (a hill called horse-back) overlooking the beautiful River Vaal. There in 1829 he met the Rev. Mr. Archiball; SEHUNELO hearing of this removed his town to Motlana-pitsi to be near the Missionary. Meanwhile on the Molopo new scenes of blood were enacted. After CHAKA, the Zulu giant had made a dash through the Basuto and cut off SEBETSANE from his people, the latter was on his road to the Botletle river, but not scrupling to do to others as he was served by CHAKA, and seeing TAGANE had much cattle, he made an attack on him. The fight over, the Barolong thought it better to move out of the road of such wolves and went to Boopela-koma lower down the Molopo; as the place did not suit, on they moved to Thakyaneng in the Kmalagani. Scarcely arrived, behold the ravenous MOSUTO was at their heels for the second time and now the crocodile had a struggle with the young lions, tearing each other fiercely, till at last the lions had to withdraw into the hills of Dithakong. Thence the Barolong removed in 1830 back to Taung, the former stronghold of their great ancestor.

17. But in those evil times there was security nowhere, and running in a circle like the ostrich. TAOANE'S people turned back towards the Molopo; arriving at the Marfetsane spruit the beautiful state of the country invited them to pitch their tents in the adjacent forest. Their retoo, the ravenous hyenas delayed not to insert their teeth into the back of the sons of MOROLONG. A party of Korana recently from Namaqualand under MAJOCHIM unexpectedly attacked them with fire-arms and captured some of their cattle; upon which the Barolong struck off in a sharp angle and sought the woody hills of Khunooan. There a few short years of peace succeeded the past storms but greater woes were in store. A body of Mat/ebele belonging to Moselekaise now made their appearance and seized all the trek oxen of a considerable hunting party of Griquas who had stayed for some time in the neighbourhood of Khunooan. The Griquas followed the robbers up sharp, killed them and returned with their oxen. Made bold by this stroke the Griquas persuaded the unwary Barolong to make a reprisal on the Mat/ebele; or else they would not fail to come back to play their old game over again.

They ...

They went and seized a large amount of cattle without loss to their own party. But now the Mathebele, like fierce tigers robbed of their whelps, in masses incredible, like those dark clouds of locusts, and amidst the midnight horrors made such a murderous onslaught that all the Griquas of Barend Bergover were cut up. Many Barolong perished and much cattle were taken. Those who escaped this terrible deluge settled down a few days northward at ~~C~~Moaing, Saltpan, but the water being insufficient for men and beast, the Barolong after some time found their way back to Taung. As they were still ^y trying to comfort themselves over the sorrows that lately afflicted them, new ones were at hand. The Koranas of Gert Taaibosch, also lately from Namaqualand and spreading over the country like famished beast of prey, made an unprovoked attack on the yet bleeding Barolong and being armed with guns they inflicted some loss in life and cattle on TAOANE'S people. But afterwards the belligerents made peace and lived together at Taung. Now the sons of TAU, seeing that it was impossible for them to cope with so many different enemies, unless they speedily provided themselves with ...

with fire-arms, they determined, in order to attain their object, to move towards the Colony. Arriving at ^HNotlana-^Apitsi, they found MOROKA and his people together with the Bastards of KOROLUS BAIJE, etc, also at the point of moving southward to a country near Basutoland, which their Missionaries had sought out for them following the example of old Sam Koki. So TAOANE^A and his people were alone and settled down at Thabanch, leaving their country in charge of the Bahurutsi, the Bangoaketsi, the ^HBatlaping and the Barolong under Moamogoa, grandson of Ratlou, about 1835.

18. After two years residence at Thaba Nchu^A a party of emigrant Boers under Hendrik Potgieter made their appearance; they had left the Colony discontented with the abolition of slavery; they were now on their way to the Vaal River in search of a new country. They had much property but apparently no friends on whom to depend in times of peril. Both MOROKA and TAOANE^A warned them of the danger to which they were running on the Vaal. The lion, MOSELEKATSE will surely bite you. Oh no, replied the emigrants, he will not do that; ye Bechoana steal your neighbours property

and ...

and thus provoke him to revenge; we do no such thing.

On they went. They were not long on the Vaal River before the Mathebele had espied the new comers and fell on them with great destruction. Behold, there comes Jan Potgieter breathless to Thaba Nch^o, the lion you warned us of has torn us to pieces, haste to our rescue. At once the Chiefs TAON^A, MOROKA, GONTSE, KAROLUS, BATJE gave men and oxen to fetch those of the Boers that had escaped with the skin of their teeth and the whole lot settled down around Thaba Nch^o; the Barolong provided them with food and cattle. Some months after other Emigrants having arrived the Boers prepared for war. Their principal men came then to TAON^A and MOROKA to ask for the Barolong to join them. The sons of TAU were not unwilling to do this now being provided with guns and seeing they themselves had a question to settle with the lion that had bit the emigrant Boers, they answered. We are ready to assist you but be it thoroughly understood that we fight for our own country, to drive MOSELEKATSE from our neighbourhood. Comdr. Hendrik Potgieter, as principal leader of the Emigrants, on the terms stated by the Barolong, entered then

a treaty of alliance with them, mutually to assist each other to attain their respective objects. The Boers, after expelling the ~~Mat~~bele to take possession of the ground occupied by MOSELEKATSE and the Barolong freely to move to the country of their fathers under their own rule.

19. The Commando now went forth. The Emigrants were supported by seven native regiments, viz. TAOANE'S, GONTSE'S, NOTOKA'S, SEKONYELA'S, the Bastards from Platberg, the Griquas of Peter David and the Korana of K'ga - all under the Barolong. They passed two months in the field and had a hard fight of it. On returning home the whole captured stock was divided among the Boers alone. When Mokegare, Commander-in-Chief of the native troops enquired whether they were to have none of the cattle, the greater part of which was taken by themselves, Comdr. H. Potgieter said: No - because ye^u fought for your own country. True, rejoined the warrior, keep then the cattle. To make a semblance of show, they gave them 40 head of cattle for a supper to the seven regiments. After that came CHAKA, the terror of the Zulue, over the head of the ^M~~Mat~~^Lbele, who led away
by ...

by Moselekatse had revolted from and cut them down by thousands, furiously pursuing the fugitives by fire spear and overthrowing the greater part of the blood-hounds of the Kosi Mkelu. Jeah Bloem's Korana together with the ^{BATHAPING} Beetloping and ^{BANGWAKETSE} Baragoaketse closely followed the spears of CHAKA, leaving the field black with the slain and carrying off much cattle. Whilst these were yet feeding in the West, Piet Uys with a fresh supply of Boers arrived at Magalisberg to finish the little that remained to do in expelling Moselekatse, who seeing that his remend usly fiery judgment had apparently no end, that he was ~~awa~~ torn both head and heart by all the races of Africa and that most of his mighty men were dead, he set off and ran for his life never looking back till he had reached the impenetrable forest of the Mashona and their gold bearing hills where he lately died.

20. The Emigrant Boers now prepared to move to the Vaal River; part however went to Port Natal, whilst others settled down along Vet River. MATLABA, one of the Barolong Chiefs went with H. Potgieter to point out the extent of

TAU'S ...

TAU'S country, beginning from the highlands of the eye of the Melopo to Schoonspruit, down that spruit to Vaal River; thence down along said River to its junction with the Harts River; thence on to Kuruman etc. etc. Potgieter said: Well, there is your land, take then possession of the inheritance of your fathers. He then gave him a document to that effect which MATLABA handed to MOROKA. After this MOTSEGARE, Commander in Chief of the Barolong forces, in the name of all the Barolong heads, went to MooiRiver to make a fibal understanding with the Emigrants in reference to the removal of TAOANE'S people. Cdr. H. Potgieter said: I have told you already and gave MATLABA a document to that effect that the land is certainly yours first by inheritance and now you have fought for it; and all that remains for you to do is to take possession of it without delay. On his return the Boers gave to MOTSEGARE all their horses to be kept at Thaba Nohi during the season of the disease.

21. The people of TAOANE, of GONTSE and of MATLABA, now removed to Matloang near Potchefstroom, after 7 years

residence ...

residence at Thaba Nohw^o 1841. Owing to MATALABE'S refusal to move further on, the Barolong reluctantly stayed. From year to year TSIDI'S party urged the others to proceed to their own country, but procrastination seldom wants an excuse till at last GONTSE'S people impatiently broke away Mochoa-on-Phetloane in 1845. In the seventh year of their sojourn at Matloang the Emigrant government decided that the Barolong who had determinately refused to become their subjects, should remove to their own country. Comdr. H. Potgieter in company with Lombard serg. B. Liebenberg, Berg. St. Schoeman, Gert Kriger, P. Gous and J. Delaport, making known the decision said: TAOANE, it is impossible for us any longer to dwell together; daily the number of emigrants is swollen and you must now remove to your own country for which you fought during the war; we expect you therefore to do according to the terms of our treaty. Myself, I am about to change quarters; others will come after me who do not know you; endless difficulties will arise; to day therefore, be up all of you and trek to your own land. Comdr. H. Pretorius will remain in my place here. MATALABE, on hearing this

cried ...

cried out: I am in my own country and shall move nowhere else. TAOANE^A Said: Long have I wished to be away from here and now we shall go. One thing only I will add. On our leaving here some of the Boers will not fail to follow us up into our country and when they find out our fountains they will take possession thereof and deprive us of our lands. To this we shall never agree. H. Potgieter replied: Never% The Boers will not trouble you in this respect and he affirmed this with an oath. In 1848 the Barolong reached Letlokana and built their town; as they were bringing their cattle to outposts they met two parties of Boers, one Jean Viljoen on the Molemane, the other van Aswegen, on the Molope. The Barolong at once protested at their being there. J. Viljoen said: I know that this is TAOANE^A's country. H. Potgieter gave me a letter to this effect, but allow me, I may pray you, to graze my cattle here for some time. Van Aswegen answered: Barolong I am aware that this is your ground, but do me the favour to let me delay here for a season as I do not like the noise of the other Boers. Not long after that he sold the identical plan to one Hans Stys, who on the strength of purchase came with all the insolence he is capable of and showed his teeth.

One after the other of the Boers poured in and our best fountains were laid hold of. In 1849 TACANE^H died and his son MONTSIOA^H became Chief.

21. Giving effect to the ardent desire of late father, to procure for his tribe the blessing of the Gospel of Christ, one of the first things MONTSIOA^H did was to send his brother MOLEMA to Thaba Nchu^O to petition the annual Dist. Meeting of the Wehl. Ministers to grant them a Missionary. The Rev. J. Ludorf was appointed to that post; he arrived at Lotlokana in January 1850 and stayed about two years until the Barolong removed from that place on account of the threats of the Boers. During his sojourn among the TACANE^S's people he could not fail to see the divisions and petty jealousies among the Dutch farmers themselves, as well as the lordly bearing they assumed towards their former allies. Many an insolent and domineering letter was brought to the Chief, peremptorily demanding 15, 20, 30 Kaffirs at a time to work for such or such a farmer and not seldom when these people returned their backs showed the marks of shocking ill treatment on their backs instead of wages for service done. But especially after the Convention with ...

with Major Hogh and Owen in '52 the Emigrant Boers behaved towards the natives in their country as if the British Government had all and for ever consigned to their tender mercies and that henceforth no further question could be raised in reference to whatever they did. Not long after said Convention the following letter was received:

Camp at Klein Moriko.

Chief Montsioa,

You are hereby commended to send immediately 200 armed men on horseback and provided with victuals for a fortnight to assist us in punishing SECHELE.

I am etc.

P. Scholtz. Comdr.

Having heard before that the sole cause for which SECHELE was to be attacked was that he allowed English travellers and traders to pass on to Lake Ngami, that these men brought ammunition etc. to the interior, MONT~~SOA~~^{HOA} was unwilling to aid in such an unjust (as he thought) war; he returned the following answer.

As I am responsible to God and man for what I or people under my command do, ere I can accede to your orders,

please ...

please first distinctly to inform me what the sin unto death of ~~Schale~~ is. Has he stolen your cattle, burnt your homesteads, ripped up your wives? or what else is the crime that demands his blood?

P. Scholtz answered: As you have thus refused to obey my orders I shall settle with you after my return from Sechela. Returning from that memorable expedition the following summons were received.

Camp at Klein Morikko.

Montsica,

You are hereby summoned before the Council of war to appear within five days, to answer for your disobedience to my orders. Yours etc.

P. Scholtz. Comdr.

Remembering former most unwarantable indignities with which the Emigrants had treated their Chiefs, the people would under no consideration permit MONT^HSICA to go to camp. Yet earnestly desiring to keep on terms of peace with their white neighbours, the Chief's Council came in a body to beg of their Missionary to go with two of their men and do his best

in

in this matter. Arriving near the Camp, Comdr. P. Scholtz sent word that the Missionary was not to go further as he would have nothing to do with him, presuming that MONTSIOA's refusal to his order had been written with the poison of his pen. The two men were kept in the Camp until late at night and had to hear many rough words. The message which they conveyed to their Chief was this:

To surrender unconditionally to the Boers within five days or else the Commando would do to him as it did to Sechele.

Preferring rather death than submit to servitude, the Barolong came to the conclusion under the circumstances, that it was better for them to move to a more distant part of their country to prevent bloodshed. Accordingly on the 15th sept. 1852 the town broke up. (see on this subject a letter in the Colonial Blue Book of 1854).

22. Among the sixteen or eighteen thousand people that had then left Lotlokana there was a party of Bahurutsi, who some months previous had broken away from under the heavy yoke of the Boers. Ever since the Barolong went to Thaba Ncha the Bahurutsi had lived at Taung together with the

BATLHAPING
Batloping ...

Batlaping. When the Barolong returned to their country the Bahurutsi came to TAOANE^A and placed themselves under him erecting their temporary abode near Choes^U's spruit. The Boers at once endeavoured to bring Bahurutsi under bondage; some of them being severely ill-treated ran away to distant places on which the farmers vehemently complained to their chiefs and charged them with complicity for not returning the fugitives with the horse whip. The Chiefs replied: What can we do, they have fled beyond our reach. On this Field Cornet Ths. Dreyer said: Well, then eat up their cattle. Shortly after a similar complaint being made the Chief ~~LENGOE~~^{LENGOE} sent a piece of rough hide, saying, the man has escaped but I shew you the proof that I killed his ox and here is the proof. This the Field Cornet declared to be a gross insult, for he wanted the ox himself, and he made it out that the piece of hide was a direct declaration of war. Soon a party of farmers was assembled and the cattle of four of the Bahurutsi outposts violently taken; on which MOTHATLE, an elder Bahurutsi Chief fled. ~~MOTLADILE~~^{MOTLADILE} ~~MATLALILE~~^{MATLALILE} a third Bahurutsi Chief of the same tribe, having also come from Taung, went to settle with MOILOA, a relation of his. A Commando of Boers was ere long after him, thousands of

Motlalilee's ...

^{MOTLADILE}
Motladile's best cattle were taken and his people forcibly
conducted into the Republic as bond servants to Beers to-
gether with ^{LENCOE} Lencoe's party. However, ^{LENCOE} Lencoe and his people
lost no time in breaking away and took refuge with ^{TSHIDI} Tshidi the
Barolong. soon after removing from Letlo²kana to a distant
part of the country, a few of the Bahurutai who had been
plundered of their cattle, ^{by the Beers} being destitute and in want of
food, straggled behind for hunting purposes. On their way
they found five or six head of stray cattle in the wilderness
and brought them home. soon after others brought a few; then
a travelling Morolong also unknown to his Chief was caught
on the Molepo in the act of stealing a young ox.. Hearing
this the Chief ^H~~A~~ MONTSIOA assembled all his men to investigate
the matter. Did I not strictly charge you not to touch any-
thing of the Beers? Behold now the evil you have done and
this is your judgment. I shall send the cattle and thieves
to the next Boer Dutch farmer and you shall have to pay the
damages. The united opinion of the people was first to as-
certain who were the owners whilst the cattle be kept strictly
separated under a special herd. A few days later behold
suddenly ...

suddenly the appearance of a Commando of Beers, who without any previous explanation made an attack on the town. The battle lasted nearly the whole day and though the Dutch farmers took some cattle, the Barolong stood their ground and as the assailants retired orders were issued and the people followed them up and they took much cattle and also visited their farms capturing on every hand. The war lasted somewhat eight or nine months, during which the Districts of Klein Moriko, of the Molepo and of part of Gheonspruit were altogether abandoned by the Beers.

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