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Government evoked uniformly courteous expressions of sympathy with him in his troubles, appreciation and esteem of his friendship to the British Government and hope of its endurance, and finally the bright prospect of compliance with his request to be received under British protection.

1874

(6) Thus on the 6th of March 1876 W. Owen Lanyon to "My Good Friend Montshiwa:

I am grieved to learn that any of your subjects have been maltreated. I accept with pleasure your assurances of confidence in, and love you bear for the British Government. I can assure you that Her Majesty highly esteems the friendship of the native tribes in South Africa, and I trust that the Barolong and the English may always be amicably related to each other. I have sent a copy of your letter to Sir Henry Barkly the Queen's High Commissioner. I am sending you a small present of a saddle and bridle which I hope you will accept as a token of goodwill.

With expressions of esteem, I remain, Worthy Montshiwa,
Your good friend W.O.L."

1874

(8) Again on the 24th of June 1876, ^{The Chief} Montshiwa writes: ^{to the Administrator} "Again I write your Honour to acquaint you of fresh troubles which have occurred in my country respecting the line. Landdrost Scholtz of Lichtenburg came down to move my people by power (^{sic} Sir) from my gardens at Rooigrond and Buurmansdrift.

I am also subjected to annoyances from the chief Matlaba.... He had made a raid among my people, killed my oxen and taken others... He is a Transvaal subject and used by them as a tool to provoke me to do something by which war may be brought about. But I still wait to hear what is to be done for me by the British Government."

1877

(10) When in January 1877 the chief expressed his intention to visit Kimberley to discuss his difficulties with the Administrator W.Owen Lanyon, the latter immediately expressed his readiness and pleasure at the anticipated meeting, and when Montshiwa subsequently arrived, the Administrator immediately sent him a note (2nd February 1877) "I have heard with pleasure of your arrival at Kimberley to see me, and I shall be glad to meet you today at 12 o'clock."

At this meeting or shortly after it, there was an interchange of cordial services and presents, in recognition of which Lanyon wrote (6th February) My Good Friend Montshiwa:

I ^{Thank} ~~thak~~ you very much for the very handsome kaross that you have presented to me, and which ~~I hope had not been a not favourite with his~~ I...../

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Peculiarities ?

SOME OF CHIEF MONTSHIWA'S COMMON EXPRESSIONS.

1. Bo boruru, motho ga eke ere a robilwe a otlelwe,
Jegofa o tle a sotle batho,
Mme le rona Jegofa o ka tla a re tlogela.
2. Legone lo ne lo ipaya fa pele gaga Jegofa pele
Lo ise lo lebagane le baba;
Mme fa baba ba tla,
Lo tsenye marapo dinameng.
3. Legone pitse ga eke e siiwa ke motho;
Mme fa dipitse tsa baba di tla/lo lebile,
Lo itatlhele fa fatshe mme lo lebe korolo fela. |di/
4. Gatwe motshitshi go gama o mmotlana,
O montsi o tlo o lebane.
5. Legone bo-boruru, gatwe yare ntlhammo
Mma-montsi o sa leleleng, go lele Mma-mmotlana.
6. Boboruru lo tsenye marapo dinameng.

TRANSLATIONS.

1. A wounded person should not be wilfully slain,
Else Jehovah will punish the offenders.
If we thus err, Jehovah will forsake our cause.
2. Also you must always place yourselves before God,
Before you face your enemy,
And when the enemy comes to you,
Put bones in your flesh(i.e. Pluck up courage).
3. Remember also that a horse cannot be outrun by a man,
So when the enemy's horses (cavalry) rush you,
Lie flat on the ground and take aim at them.
4. It is said a small swarm of bees makes honey,
While a large swarm just buzzes merely.
5. Also my brothers, it is said:
The day a parent of a large family does not cry
Is the day a parent of a small family cries.
6. My brothers, put some bones in your flesh,
Have some backbone, be strong, have courage.

This repeated advice of the Chief became comically known when one of his men Nkatolane Maetso by name, was wounded in the leg. The man who helped him said it was because he did not obey the Chief's orders; that instead of putting the bones inside his flesh, he exposed them with the result that they were broken by the enemy's shell. If he had only obeyed the Chief, the shell would only have cut the flesh and not broken any bones.

was half-brigade and did not know Tswana well
and

CHAPTER IX

ENTER PRESIDENT THOMAS FRANCOIS BURGERS

Having forced Marthinus Pretorius and his state attorney Klein to resign their offices, the South African Republic by the hand of Acting President Daniel Erasmus now issued a Proclamation repudiating the Keate Award on ground that the Ex-President Pretorius had no authority to sign the deed of submission. The burghers of the Republic were now unanimous in their desire to find a clever man to be their president, one who could competently argue their cases and defend their interests before any European council. They obtained such a man on the 1st July 1872 in the Reverend Thomas Francois Burgers of Hanover, Cape Colony. He was duly sworn in as President of the South African Republic. *A graduate-22 of the University of Utrecht* He was full of energy, ideas and promise. His first duty was to prove this to his electors by neutralising the Keate Award and thus removing the dominant grievance of the Republic. His repudiation of the Award was expressed in forcible and forthright language in a pamphlet; his grounds were (1) Want of authority on the part of the Republic's signatories to the deed of submission, (2) Want of decision in the deed of submission itself, and (3) Bias on the part of one of the arbitrators and of the final umpire.

He prosecuted some research into the history of the Barolong, and discovered that there were several clans - Ratlou, Tchidi, Makgetla Seleka, and Rapulana in that order of seniority, and that the principal chief of the senior (Ratlou) clan was Moshete; but that for some reason that individual was not at the head of affairs in his clan, let alone other clans, but that on the contrary he was employed as a servant and shepherd by a Dutch farmer - Field-Cornet Schalk. Burgers sought out Moshete, befriended him, released him from his indenture, and placed him on his 'throne' in 1892, and gave him a staff or sceptre as an insignia of kingship. *F.N.* [This staff has a large knob upon which these words are inscribed: "First Italian Legation." It is obviously just a relic which Burgers picked up by chance, but it is treasured as a hierloom in the Moshete family and proudly handed down to succeeding chiefs as a Sceptre. *Burgers* *Moshete* and then urged him to cede - as the senior chief of all the Barolong clans - all the territorial rights of the Barolong to the South African Republic. To make his case unassailable President Burgers visited other Barolong chiefs of junior status to Moshete besides other chiefs to urge them to cede their territorial rights individually and collectively to the South African Republic. On the 6th of December 1872, he thus obtained cession ~~to~~ of territory from David Mosweu Reit Taaibosch, chief of the Koranas at Mamusa (late known as Schweizer Reneke).

In April 1873 Burgers visited Montshiwa who was still living at Moshaneng in the country of the Bangwaketse. He tried to prevail upon him to repudiate the Keate Award and to agree to a new boundary line between his Barolong and the South African Republic as he

the former scene of the ill-starred and interrupted French mission ~~xx~~ to the Bahurutshe and the American mission to the Matebele. The other stronghold, which was Mzilikazi's chief residence was called by the Matebele Ngabeni, later ^{corr-} ~~by~~ ^{upted} by the Batswana into Kapeng, and by Europeans into Kapayin. It was built 50 miles further north on a conical hillock at the confluence of the Marico and Tholwane Rivers. Among the Batswana it bears the ominous name of Borwalakhutso, which ~~xx~~ means 'the crown of damnation'. It is now generally known as Silkaatskop.

like demons and butchered man, woman and child alike.

The Barolong, unprepared as they were, put up a desperate fight, and actually repulsed the Matebele in their first mad rush on the south. Such the Maabakgomo regiment under Motshegare Tawana the Malau regiment under Mokgweetsi son of Phetlhu Makgetla

Nare e makopo, e mathulo a magolo
Nare e ekile ya thula Letebele
Ya tsuakana ya duba letshotelo
Ga ba ga sala go ja barwa Mmokele.

Thou buffalo of thick prominent forehead and violent charge
Thou buffalo that once charged a Tebele
Made of him mince meat and mixed him with his excreta
So that none but hardend fighters could contemplate.

But the Magalatladi regiment under ~~Sebots~~ Montshosi particularly distinguished itself, ~~Sebotso himself laying no less than six of the enemy~~ leading and urging his men into the thickest fight and laying no less than six of the enemy ~~the enemy lay before him~~

low before he was perforated by as many spears of the reinforcing army under Gubuza which effected junction with Gundwana's division at the critical moment and turned the scales against the Tshidi Barolong. The latter now gave way and fled in disorder through the narrow passage between the closing horns of the Matebele crescent.

In their invasions, the Matebele usually killed old men, old women and fighting men, but captured young women young men and boys for incorporation in their tribe. On this occasion, however, the order was specific - "Khunwana delenda est." - Khunwana must be destroyed; it must be blotted out, and not a vestige of living thing left. Obediently and thoroughly the commanders tried to carry out this order of their king. Man, woman and child were butchered with ferocious cruelty, and when all the blood that could be spilled was spilled, the town was committed to the flames with all its stacks of grain, and the fleeing remnants were pursued for several miles towards and the south.

Among the slain were 5 of Tawana's wives - Sebudio, mother of Montshiwa, Dikgang, Mosela, mother of Motshegare and Molema; Letshane,

and Senaanye, and his sisters Koto and Kotonyane. There perished also Lekoma, and several subchiefs and the bravest fighting men among hundreds of Barolong casualties.

Now Tawana escaped while ~~xxx~~ nearly all his wives perished was a miracle. The women were the first to flee, but were intercepted by the encircling right wing of the Matebele crescent and decimated. The chief (57 years) made good his escape while ~~x~~ the Matebele were temporarily pushed back and their line broken by the force of the Magalatladi counter attack.

Tawana's people fled southward towards Mamusa (Schweizer - Reneke), but here their progress was barred by the Koranas of Gert Taaibosch who fell on their vanguard and robbed them of the cattle they had saved. As they proceeded to Taung to seek asylum under Mahura they were attacked by a Batlhaping band under Kenakamorwa, brother of chief Mahura. This band stole the few remaining cattle, and treacherously murdered Tlala, chief Tawana's eldest surviving son. Mahura was profuse with apologies for his brother's brigandage, but the injury had been so great that destitute as they were, the Barolong could not rest among the Batlhaping. With even stopping to avail themselves of the planting season, they continued their journey another fifty miles south, their objective being Motlhanapitse (Platberg on the Vaal) then the abode of the Seleka branch of the Barolong, lately under Sefunelo their guest at Phitshane 10 years previously under similar circumstances (v.p..) Platberg is a flat-topped hill on the southern bank of the Vaal river six miles east of Warrenton. Below it the Seleka Barolong had settled with their missionaries James Archbell and Thomas L. Hogeon in 1827, after being tossed hither and thither by warring tribes since their emigration from Bechuanaland at the end of the preceding ~~x~~ century. Sefunelo was now dead, and the tribe was now ruled by his son Moroka. To him, therefore the Tshidi Barolong of Tawana, followed by the Ratlou Barolong under Gontse came for

asylum

Two parties arrived at Motlhana-wa-pitse. The first to arrive was Tawana and his Tshidi Barolong. The chief was accompanied by his sons Montshiwa, Marumulwa, Selere and Semu of the principal house, that is to say ^{the} sons ^{by} of Lebudio, whom as noted was slain by the Matebele at Khunwana; Motshegare, Molema and their sister Majang by the second house of Mosela, whom latter we also noticed as one of the Matebele victims. There ^{were} also Saane and Rabodietso, Tawana's baby sons by the last house of Masefera daughter of King Makaba of the Bangwaketse. Tawana's party also contained Nkhabele daughter of Palo a Nnone of the Behuba ward and widow of Tlala who had been assassinated by the Batlhaping of Mahura. She had two children - a girl (Moutlwatsi) and a boy (Tshipinare). Her other son (Setlogelo) had disappeared at Khunwana during the sack of that town, but turned up many years after about 1878, married and childed. The Tshidi party ^{is} consisted of about 3,500 souls.

The refugees were not long at Motlhana-wa-pitse before Kg Moroka fell victim to the allurements of the young widow Nkhabele, and duly annexed her to his seraglio, at the same time adopting her children as his very own. Thus in ~~the~~ time Tshipinare ^{the} grandson of Tawana of ^{the} Tshidi ^{clan} became chief of the Seleka clan as ^{Moroka's} ~~Tshipi~~ successor. The second party of arrivals at Motlhana-wa-pitse was the Ratlou clan - of highest rank in the Barolong tribe. They were under Gontse who was accompanied by his sons Shope, Phoi and Mutla, and his strong ² advisors. Letsapa and -eepe as well as his wards and future ^{Ratlou} ~~Ratlou~~ chiefs Masisi and Moshete for whom he was acting. The Ratlou party was not numerous, perhaps only 1,500 by far the greatest numbers having remained at Morokweng under Maiketso who fled with them to Monyelatsela to

escape the Matebele.

The settlement at Ploaatberg was not very happily ^{Situated} ~~situated~~ from the point of view of water supply and grazing. The rainfall also was not abundant, and the terrain is stony and somewhat barren. These considerations had made the missionaries and the chiefs think of finding another and more suitable place for settlement. Now when the population of Ploaatberg was suddenly increased from 8,000 to about 13,000 by the arrival of the refugees, the matter became urgent.

It was known that large tracts of unoccupied land lay along the sources of Modder, Caledon and Riet Rivers towards Basutoland and it was decided to explore the possibilities of a settlement there.

At the beginning of May 1833, an impressive expedition set out for this purpose. It consisted of 11 wagons and several armed horsemen under the direction of the Methodist missionaries James Archbell and John Edwards, assisted by chief Moroka's counsellors Motlhwane and Jacob Ngakantsi and also some Griquas of Barend Barends; Koranas of Jan Kaptein and New Zealanders of Piet Baatjes (J. Edwards: 50 years of Mission life in South Africa). Tswana also sent some of his men under Motshegare and Mokgweetsi. The expedition followed the course of the Modder River eastwards, traversing a country inhabited by Bushmen and teeming with all manner of wild animals and game, while the rivers abounded in hippopotami, rhinos and crocodiles. After 16 days travelling the expedition came to the land they had in view and successful negotiations were ~~completed~~ ^{completed} with the Basuto chief Moshoeshoe vesting in the missionaries on behalf of the ~~se-~~ ^{now} leka Barolong the land that we know as Thaba Ncho a large piece of land lying to the west of the Caledon.

On the return of the expedition to Motlhana-wa-pitse, chief

Moroka in consultation with his missionaries and counsellors immediately appointed a day of emigration to Thaba Ncho, and so on a night early in December 1833, the town crier announced the hour in the succeeding day or two when Motlhana-wa-pite se must be evacuated, and all must take the road to the new home,

And so it came to pass, the chiefs Moroka, Gontse and Tawana travelled in a wagon drawn by sixteen fat oxen. In another wagon travelled their queens. The princes, among them Montshiwa were on horseback, and assisted in keeping the populace in order and protecting them and their belongings from the accidents of the road and the molestation of the surrounding Bushmen and beasts of prey. At places of rest, when the draught animals were loosed from the yokes and turned off for grazing and watering, they helped the men to look after them, and combined this duty with hunting along the Modder River, a sport in which they found their Griqua fello-travellers masters, both as marksmen and in general veld lore.

After a week or so of steady progress, the migrating Barolong, Grikwas, Koranas and New Zealanders and missionaries reached Thaba Ncho towards the end of December. It was a day never to forget as company after company, wagon after wagon, horseman after horseman and one pedestrian after another, all gathered in a V plain while Thab Ncho hill towered loftily and protectingly above them on the East.

while Thaba Ncho hill towered loftily and protectively above them on the East. formed by two streamlets converging on the west, and the Rev. J. Archbell after reading a scripture lesson and invoking God's blessing on the immigrants and their new settlement, sang a hymn in which all joined lustily and for the first time since their creation the hills and the plains of Thaba Ncho re-echoed with praise to God.

In accordance with custom the people were allocated building sites in keeping with their lineal descent. Moroka and the Sel-eka clan building on the south side, while the Ratlou clan (Gontse), and the Tshidi clan (Tswana) built on the north-west.

~~Thaba Ncho sojourn.~~

Tawana and his people were destined to spend 8 years in Thaba Ncho. During this time, Montshiwa as a chief's son had access to the remotest recesses of Bechwana communal life. He attended the secret sessions of the tribal councils, was present at interviews with distinguished visitors, and in that way got some elementary knowledge of men and their affairs. Rev. James Archbell, Moroka's missionary^y was a kindly man who often visited Moroka and Tawana at their homes and tried to interest them in spiritual matters.

With Tawana's sons- Montshiwa, Motshegare and Molema he lived on terms of great friendship and many informal conversations with them had the effect of conveying to their minds the idea of things eternal, and if they did not all publicly accept the missionary's faith, the density of darkness in the^{ir} minds was definitely lessened, and it was remarkable how, throughout his life Montshiwa's conversation was interspersed with apt and intelligent quotations from the Bible and references to the greatness and goodness of God.

Montshiwa had an active mind and inquisitive nature. From his earliest years, he was anxious to acquire knowledge about all kinds of things. His interest had^s especially been awakened by white people who had always something strangeⁿ to tell. He therefore never let slip the opportunity of attending meetings addressed by European visitors to Thaba Ncho. In that way he met Dr

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