

Raffon had several wives, & children but the two sons of highest rank but there was difference of opinion as to which of the 2
 + there still is
 sons of highest rank was the better. The other was minor
 To the effect, one party said Mariba, the other, said Selskoro
 was the rightful successor. The regent Selskoro decided in
 favour of the latter & those who disagreed immediately
 withdrew under Mokalaka to commence an independent
 Mariba Kingdom at Mosokwang.
 The remainder of the Raffon party continued with the other Brothers
 namely of Tshidi, Makqeka, Selskoro & Rapulana and went with their
 to Sellaqole. But they were not long settled before
 quarrels arose

At the Raffon's to the R. wards favoured, but to the R. ward
 181. Makq. Selskoro
 + Mosokwang
 + Motakel

Therefore whether the ^{Selskoro} eldest son or the ^{Mariba} son the rightful successor
 the title was about equally divided on this subject & they separated accordingly
 to commence an independent kingdom at the Selskoro's place under the regent
 the Mosokwang at Sellaqole & the Mariba party under the regent Mokalaka
 at Mosokwang. At Sellaqole the eldest sons of Selskoro also passed
 to form independent tribes Tshidi, ^{Duma (S + M)} Selskoro & the Raffon section - of the box
 in the result these were the 2 sections of the island
 1 Makqeka
 1 Selskoro
 1 Rapulana

It is an attempt at perpetuity

Among the tribesmen of a man - of good a man of high rank - dies
 without issue - one of his brothers may raise children with
 his deceased widow. The children so raised are counted to the
 deceased. Thus a man dying in say 1950 can have
 children born in subsequent years subsequent to 1950. If even
 if he dies in early youth prior to his marriage, the brother
 may contract to take the woman with her children to the
 deceased, or any other woman, and bear children with her
 on behalf of the deceased, this is regarded as a service done to the
 deceased or his wife's family. It is a defiance of mortality.

To Tshidi are credited several children namely Mojanku and Mojankunyan
 (both females), Tlhutlwa, Mokgothu, Leshomo, Thatane & Mangwegape, Mabina.
 by several wives and in that order of rank

It was about this time 1775 that Javwana was
 born to Thuthior at Sellaqole (Andrew Smith)

- x Kgamaane of Raffon
- Tau x Kobasane x Tshidi
- x Motshwanabonqwe x Makqeka
- x Moswana x Selskoro
- Rapulana
- Rambhishane

181
1775
74

raised or procured others for Tshidi & became regent for Tshidis (really his (Makqeka's)
 own son) eldest son

TLHUTLWA x.1	Morwa	daughter of Makgetia	---	Tau
x.2	Morwanyana	,, ,,	---	TAWANA
x.3	Motshidisi	,, ,,	---	Moshweia, Mamorema, Kxoro
x.4	Ma-Lekgetho	(captured in war)	----	Lekgetho Maiorole
x.5	Mmu	daughter of Maetso	---	Masetiha
x.6	Kefalotse	daughter of Motihaku	--	Legae, Lekone
x.7	Masukutswane	daughter of Nthufa	--	Matsheka.

In Tswana law, if a man, and especially a man of royal rank -dies and leaves a widow, and especially if he dies ~~him~~ childless, one of his brothers may legitimately procreate with his widow (or widows). The children so raised are counted to the deceased. Thus a man dying, say in 1960 can have children born to him in 1962 and subsequent years. Even if he dies in early youth prior to his marriage, a brother may take a woman to whom the deceased was betrothed, or for that matter any woman, and beget children with her on behalf of his deceased brother. This is termed 'raising the seed to the deceased' or 'keeping the fire burning in the house of the deceased'. It is an attempt at perpetuity; it is almost a defiance of mortality.

The children so raised are regarded in every respect as coming from the loins of the deceased and they enjoy his status and rights to the fullest extent. Such were some of the sons of Tau and ~~xxxxxx~~ and their ~~xxx~~ issue; such were most of the issue of Tshidi, and such ~~xxxxxxx~~ some if not most of the issue of Tshidi's son Tihutiwa, and such also ~~xxxx~~ of the issue of the issue of their predecessors for centuries and centuries before. It is known ~~that~~ among antiquarians that Tshidi the putative son of Tau was in fact the natural son of Seleka, the eldest of Tau's own sons, that Tihutiwa and his brother Mokgothu, the putative sons of Tshidi were in point of fact the natural sons of Makgetia - Tshidi's half brother. It is even said that Tau and his brother Tawana the father of Montshiwa and Molema and others ~~were~~ Tau and Tawana though supposed to be Tihutiwa's sons were, in point of fact the natural sons of Mokgothu, ~~Tawana~~ Tihutiwa's bother of junior rank. What a confusion of inheritance: What a muddle of succession and ~~xxxxxxx~~ succession of muddle and confusion. It requires no great stretch of imagination to visualise the irregularities and disorder thus imported into kingly succession, and to realise the reasons for the frequent disputes and divisions arising therefrom. This was the reason, as we shall see later, why Leshomo, installed as regent for Tawana, refused to vacate the seat for him. Contrary to Tswana law, he maintained that Tawana was the son of his (Leshomo's) younger brother -Mokgothu.

As the wards of the Tshidi Parolong clan are still graded according to the rank of Tihutiwa's sons, and as Tihutiwa is ~~xxxxgrandfather~~ of Montshiwa's grandfather, it is as well to describe Tihutiwa's ~~xxxx~~ children. They are Tau and Tawana and Moshweia by the first house - composed of three sisters - Morwa, Morwanyane and Motshidisi, daughters of Phehu Makgetia, and married as one person to supplement each other, a thing that can only happen in Tswana life. Then comes Lekgetho ~~xxxx~~ adopted and interpolated into the second house, very much as Moroka placed his adopted son Tshipinare above his (Moroka's) own children. Next comes Masetiha by the ~~xxx~~ third house, then Legae and Lekone by the fourth house and finally Matsheka. Schematically -

TLHUTLWA	x.1	(a) Morwa, daughter of Maetso Makgetia	- -	Tau
		(b) Morwanyane ,, ,, ,, ,,	--	Tawana
		(c) Motshidisi ; ; ,, ,, ,,	- -	Moshweia
	x.2	Ma-Lekgetho with issue		Lekgetho
	x.3	Mmu, daughter of Maetso	- -	Masetiha
	x.4	Kefalotse ,, ,, Motihaku	- -	Legae, Lekone
	x.5	Masukutswane ,, Nthufa	- -	Matsheka.

With the demise of Tihutiwa, Makgetia, who had successfully amalgamated the Tshidi and Makgetia clans and ~~was~~ had been regent for Tshidi, and then for Tshidi's son Tihutiwa. now became regent for ~~Tihutiwa's~~ Tawana - The highest ranking of Tihutiwa's surviving sons. He was thus the effective ruler of the Tshidi-Makgetia union for three generations.

Bad blood and a state of constant war existed between the Tshidi-Makgetia and the ~~other~~ tribes under Kontie and Manyana. In one of t

Tlhutlwa falls

then for

himself again because

Tlhutlwa son

1 With the demise of Tlhutlwa, Makgetla ~~was now regent~~ who had been regent for Tshidi, and Tshidi's son Tlhutlwa, was now regent for Tshidi's grandson Tawana, the highest ranking of the surviving sons of Tlhutlwa. About 1790, Makgetla led a powerful army against the Bahurutshe of Manyana on the Madikwena (Marico) and although he defeated them, and captured large herds of cattle, he was killed.

2 Leshomo, the eldest surviving brother of Tlhutlwa was now appointed regent for his nephew Tawana, a lad of about ten years of age and a state of constant war

3 Bad blood existed between the Barolong and the Bahurutshe tribes under Kōntle and Manyana. In one of the frequent clashes between them, Mokgothu younger brother of Tlhutlwa ~~was slain~~ was slain.

4 to avenge the death of Mokgothu a few years previously at their hands)

The

1814
1799

1800

About 1800 Leshomo ~~transferred the Tshidi headquarters~~ the new regent moved from Lotlhakane to Ga-Tshebethwane near the present Disaneng. This he was forced to do by the frequent attacks of the Bushmen, and also because ~~Makaba~~ M. dirwagale, who had driven the Tshidi people from Phitshane 16 miles further west had been crushed by Mokalaka and had fled to the Batlhaping, where he subsequently died. Ga-Tshebethwane lies in the wedge formed by the confluence of the Molopo River and Ramatlabama spruit. In 1814 serious trouble developed between Leshomo and Tawana and his nephew Tawana, ~~for~~ for whom he had now been acting for about 15 years, and showed no inclination of vacating the seat for its rightful owner, although Tawana was now a man of 30 years and had several wives and children.

(fr. Morwanyane Motshidisi, Mamorula & Manee)

By his first wife Dikgang, who by the way was Leshomo's daughter, he had already four daughters. By his second wife - Mosela, a princess of the Rapulana clan of the Barolong tribe, he had 4 sons - Seetsela, Tlala, Motshegare and Molema, and a daughter Majang. ~~By his~~ third wife Sebudio Phetlhu was expectent.

daughter of 1815

Tawana demanded his right to be enthroned, but Leshomo demurred, and a clash followed in consequence of which the bribe was divided between the contestants, the larger party going to Leshomo, and the weaker party of Tawana being forced to fly, first to Loporung, beyond Phitshane, and then to Tsoaneg, opposite ~~Phitshane~~ and to the north of Phitshane.

It was here, during this flight that Montshiwa was born to Tawana and his principal wife Sebudio, daughter of Phetlhu Makgetla. The year was about 1815, the season was ~~the winter~~ winter one of dust storms at the end of winter, and therefore probably August. ~~like many Tswana speaks for himself~~

of harvest and

The name Montshiwa itself tells the circumstances of the child's birth. It means one forced out or extruded (from home), ~~one~~ one banished, an exile, meaning that the baby was expatriated or expelled by Leshomo from the tribal headquarters. ~~ntsha v. to take out; montshi (agent) Montshiwa (passive)~~

With the help of Makaba, the warrior chief of the Bangwaketse, however Tawana was able to march against Leshomo, signally defeat him and dislodge him from Ga-Tshebethwane, and drive him to Matsekane in the land of the Bahurutshe, and assume his rightful place as chief of the Tshidi branch of the Barolong. Tawana now made his capital at Phitshane and here his son Montshiwa spent the tender years of his life 1815 to 1820.

the fact that he was a son of Makgetla

The rebels who had sided with Leshomo gradually returned from Matsekane, and when Leshomo himself died in 1818, they nearly all came back ~~to join him~~ under Matsheka ~~half-brother of Tlhutlwa~~ a son of Tlhutlwa by an inferior wife, and therefore a half-brother of Tawana. They were received back into the fold, and their sin condoned. But even today, after a century and a quarter, their defection is often cast into the teeth of their descendants as the rebels of Matsekane.

Alarms & Alarums

"Ba-Matsekane" - meaning

1822

In 1822, the country became filled with rumours and alarms of wars. Tshaka the Zulu tyrant had turned the Zulu and adjoining countries upside down by his military exploits and wholesale decimations. Fugitive tribes fleeing from his sword had become invaders of other tribes in their path of flight until S.A had become a seething cauldron of inter-tribal violence and bloodshed. Stories of these deeds had gradually infiltrated even into the remote regions of the Batswana country, at first very vague and fantastic, but gradually receiving body and form and circumstance as one or another of the fugitive mobs became organised and fell successively upon one tribe after another of the Batswana.

fantastic

The rumours crystallised into fact when it was known that a horde, of which the dominant element was the Batlokwa from the northern parts of Basutoland

Bad blood and a constant state of war existed between the Tshidi-Makgetia tribe and the Bahurutshe tribes of Madikwena (Marico) under Kontle and Manyana. In one of the frequent clashes between them, Mokgothu, younger brother of Tlhutlwa was slain. Soon after about 1790 Makgetia led a powerful army to against the ~~Max~~ clan of Manyana to avenge this death of Mokgothu. He carried all before him, utterly routed them and captured many cattle, but at the very end of the battle he was himself fatally wounded. Leshomo, the eldest surviving brother of Tlhutlwa and Mokgothu was now appointed regent for Tawana a lad of about 15 years

Here comes another interesting Tswana custom. Sebudio, although married third in point of time was recognised as Tawana's principal wife, and therefore ~~her~~ Tawana's issue by her took precedence of rank above his issue by other wives, ~~and~~ even though such children might be many years ~~older~~ older than Sebudio's. This is because the principal wife of a chief was determined and selected for him by the royal princes. Intrigue was by no means excluded, and uncles often weighted the scales in favour of their daughters. In this particular case Sebudio was Tawana's maternal cousin - she was the daughter of ~~Rhetlhu~~, brother of Tawana's mother - Morwanyane. To make Sebudio and her issue absolutely safe and sure against any possible claims and dispute by other wives married earlier, or their issue, it was arranged and given out that Tawana was marrying Sebudio on behalf of his brother Tau who had died in youth and before he could marry, and now, therefore, Tawana's children by Sebudio were counted to Tau; it was seed raised to him, to keep ~~the~~ fire burning. And as Tau would have been chief before Tawana, so his supposed children must take precedence before all the ~~xx~~ children of Tawana.

He was at once hailed as the principal heir of Tawana, his successor and future chief of the Tshidi-Makgetia tribe.

1823

5.

and dispersed

Basotholand, under the command of an amazon by the name of Mma-Nthatisi had early in the year 1823 fallen upon the Seleka branch of the Barolong under their chief ~~Mama~~ Sefunelo (father of Moroka) at Mkwassi on the Vaal that the invaders had then proceeded northward, attacked and scattered the Bahurutshe of Diutluleng at Kadichwene on the Marico River. The marauders had then fallen upon the Bakwena of Moruakgomo at Borithe, who ~~were~~ ^{being} just then divided and weakened by civil strife were an easy prey to the invaders. As the country began to look more and more like a desert, the Manthatisi horde now turned south along the Notwane river and in due course assaulted the Bangwaketse of Makaba II at Ranaka. That warrior chief was the first to inflict a heavy defeat upon this hitherto invincible mob about the end of May 1823.

It was at this time ^{happened} that the Tshidi Barolong of Tawana at Phitshane only 50 miles ~~was~~ away, made hurried preparations to evacuate their town. Early in the cold morning ^{morning} of June 1823 pack ovens were loaded with foodstuffs and houseware, ~~women~~, children and old men filled the road to the S.E; cattle, sheep and goats were collected and driven at quick pace by boys and young men, while fighting men formed the rear guard of the retreating multitude. now 8 yrs old

It is probable that young Montshiwa was one of the boys driving the cattle, for as a chief's son and heir presumptive he had to be hardened and inured to hardships and familiarised with the dangers of tribal life of those days, when men carried their lives in their hands from day today, ^{when} and a chief had always to be at the forefront of his warriors and in the thickest of the fight, and was from the earliest years trained to despise danger, or at least to face it bravely. ^{Courage was considered a cardinal virtue.}

The Tshidi Barolong were fleeing from the imminent attack of the Batlokwa, Phitshane being more or less in their line of advance southward. The refugees could think of only one place to go to, and that was Khunwana, the headquarters of their Ratlou kinsmen under Chief Kgosi.

The enemy did not, however proceed ^{directly} to Phitshane, but took a more easterly route, crossing the Molopo river near its source, somewhere about the present site of Mafikeng. After resting here for a day or two, they continued their march southward, and about the 10th of June, they swooped down upon the town of Khunwana, now occupied by the ~~Barolong~~ Ratlou Barolong of Kgosi and the recent arrivals in the Tshidi Barolong of Tawana, who had thus, as it were jumped from the frying pan into the fire by leaving Phitshane ^{directly and without reconnoitring.}

Rendered if possible more ~~dangerous~~ ^{or for manthatisi} savage by their defeat at the hands of the Bangwaketse of Makaba, the Batlokwa gave the Barolong no quarter, and fight as they might the Barolong under their ~~the~~ brave young chief Kgosi of the Ratlou, the enemy carried all before them, slew hundreds of people including the ~~the~~ chief himself, seized large droves of cattle, sheep and goats, and committed Khunwana to the flames. ^{as regent}

The Tshidi Barolong of Tawana ^{followed by} the Batlou people, now under Gontse, now retraced their steps ~~to~~ back to Phitshane. Better had it been for them if they had never left it. ^{(24/6/1823) took Mofaneng near Lethakong}

As for the Manthatisi marauders, after sacking Khunwana they continued south to the Batlhaping country, ^{Mofaneng near} Lethakong by storm and ~~set~~ as was their custom, set it on fire, and were about to advance on Kuruman when they were attacked and defeated by 1000 armed and mounted Griquas under their chiefs Adam Kok, Andries Waterboer and Barend Barends, opportunely summoned by the missionary Robert Moffat, and assisted vociferously by 2,000 Batlhaping of Chief Mothibi. The Rev Moffat estimated their number ~~at 40,000~~ of the enemy at about 40,000. They were commanded by ^{their sub-chief} Molegare, and Kgaraganye, and Chuane.

The flight of the Tshidi to Khunwana and their defeat and forced return with the Ratlous was in the middle of winter (June 1823). They had to face indescribable hardships. Hundreds died by the spears and battle-axes of the enemy, and other hundreds perished by the road side from fatigue, hunger and exposure, while many others - the feeble and the old, were devoured by beasts of prey - lions and tigers that prowled around them by night and day. For many years after, their bones bleached in the sun, a grim and eloquent testimony of their tragic history.

A year after the re-settlement of the Barolong at Phitshane, Robert Moffat arrived there on his way to visit Makaba, the Bangwaketse chief at Kgwakgwe. He was accompanied by a party of Griquas of Barend Barends. It is very probable that he was the first white man that Montshiwa had ever seen. It is ~~surely~~ ^{it is} certain that this was the first occasion that Moffat had ever met this (Tshidi) branch of the Barolong. He describes Mma Tawana as a "weak imbecile-looking man" (p. 388 Missionary Labours).

Those who knew Tawana are of course all dead. The last of them was his daughter-in-law

took Mofaneng near Lethakong

to Phitshane

1824

The last of them was his daughter-in-law, Mosadikwena, wife of Saane, Tawana's youngest son. She died in 1940. According to them Tawana was of middle stature, very light complexion, a very flat nose and a remarkably protruding lower lip. This last feature would account for the appearance of imbecility. The description accords, in the main with Maffat's and Bain's characterisation.

The Ratten & Selka sections of the Barolong

at a great age

and British

raising of

Moffat found at Phitshane, besides Tawana and his people, other chiefs - Gontse and Sefunelo (Moroka's father) and their people, as well as some Bangwaketse under their subchief Marumulwa (grandson of Makaba), and also some Bahurutshe refugees under Lencoe. The people were living under very miserable conditions of hunger and destitution, so much so that many were ready to sell their children for a mere pittance, a sheep or even beads (p.289 Miss Lab.). Pestilence and disease followed in the wake of famine and squalor, and swelled the death rate to alarming proportions and threw a pall of gloom and despair over an already dispirited people. " You see how many human bones lie scattered on the plain and how many of us are dying of hunger, the result of last years' scourge when the Mnatatis drove us from Khunwana." These are the words of Tawana to Moffat as the latter was going through Phitshane again on his way back from Makaba to Kuruman from his visit to Makaba. There was confusion and panic as a result of an impending attack from another tribe vaguely connected with the Mantatis. It was a little more than a year since the Barolong had been attacked by the Mantatis marauders. Tawana was begging Moffat and the Griquas for military assistance. These were the Bataung under their chiefs Moletsane and his father Mophethe and their chief warrior Mokgare after whom the Batswana often call this horde 'Makgare' or people of Mokgare. It is generally believed that the Bataung army was part of the Manthatis horde. It is certain that at first some of them formed part of that banditti but not under their hereditary chiefs. ~~At a later period they formed an independent carrier of rapine and bloodshed~~ they formed

At a later period the Bataung section formed a distinct entity and commenced an independent carrier of rapine and bloodshed. They moved to and fro for several months in the partially desolated rectangular area enclosed by the lower upper Vaal in the south, the Harts R in the west, the M the Molopo and Marico Rivers in the north and the Mooi R. (Potchefstroom) on the east. Their principal victims were the bleeding Batswana tribes in that area and including the Seleka Barolong of Sefunelo, whom they had attacked at Makwasi at the end of May 1824, forcing them to flee northward to join their kinsmen, the Tshidi and Ratlou Barolong at Phitshane as we have noted above.

It was in pursuit of the people of Sefunelo that the Bataung appeared before Phitshane about six weeks after the formers' arrival, and it was at this juncture that Moffat and the Griquas of Barend Barends arrived also at Phitshane from the Bangwaketse country. Tawana placed his warriors under the command of his eldest surviving son Tlala and his cousin Mokgetsi (both of the Malau Regiment), the Seleka men were generalled by Tshabadira, chief Sefunelo's brother, while Gontse took personal charge of the Ratlou regiments of Gontse were led by his son Mophosi & Leopo Mophosi

The Barolong went out in the night to meet the advancing enemy and engaged them in the morning early in the bed of the Molopo river opposite the hillock Bosadijwapitse. It was soon clear that the Bataung were superior in warfare and courage, and their chief Moletsane an old strategist, and the Barolong fled precipitately. At this critical moment the Griquas of Barend Barends, moved thereto by the entreaties of Tawana came to the rescue, routed the Bataung and forced them to retreat in disorder, leaving their cattle in the hands of the victors, and their brave leader Mophethe, father of Moletsane, slain on the battle field. The Barolong also lost many of their best fighters, Tshabadira of the Seleka group being one of them. Aug 1824

On their retreat from Phitshane, the Bataung travelled eastwards, towards their home at Bodibeng-jwa-dikwena (Kroonstad) on the Vaal R. In doing so they had to pass through the Bahurutshe country of the Bahurutshe, upon whom they defeated and captured large herds of cattle at the same time capturing large herds of cattle. Turning south, they attacked the Rapulana branch of the Barolong under Matlaba at Thabeng.

After the Battle of Phitshane, the Ratlou, Tshidi and Seleka Barolong rested for a about a year at Phitshane, but as there were still rumours of wars, the left in 1826, the Sefunelo and his people went back to Makwasi, 1826

whence they joined an unsuccessful expedition of the Bergeners against the Bataung of Moletsane. The Ratlou Barolong went to Setlagole, while Tawana's people remained in the vicinity of Phitshane, living like hunted animals, and secreting themselves in the bed of the Molopo at every rumour of an approaching enemy.

1824

on the E

Valsch

1825

Moffat 463

The movement of tribes seemed to have died down by the natural failure of the human factors

Continued

The movement of tribes seemed to have died down by nerve exhaustion or the natural failure of the human factors, by mutual exterminations, by exposure and by famine. About 28 whole tribes ~~represented~~ representing anything between one and two million souls are said to have ~~totally~~ disappeared from the face of the globe, leaving not a trace ~~of their former existence~~ (Theal 1895-1898 p.388)

For a few years there was a reasonable hope for peace, but no sooner ~~xx~~ did this hope seem to be realised ~~ta~~ than it proved vain, and dark clouds of a desolating pestilence appeared on the eastern horizon. About the year 1823 Mzilikazi, one of the high ~~fa~~ ranking generals of the Zulu tyrant Tshaka hived off with a large following of about 60,000 warriors. After crossing the rongola River, the source of the Vaal R near the present district of Ermelo, and then the affluents of the Olifants R about the present site of Middelburg, he settled at ~~Ntsabotlho~~ Ntsabotlhoko on the Apies River a few miles to the north of where Pretoria now stands. He was a man of the Tshaka school of blood, and he immediately ~~immediately~~ commenced his career of violence and played havoc with the Bapedi and other tribes between the Vaal and the Limpopo Rivers. His trail from Zululand was littered with skeletons and ashes.

In 1832 with a view to be well beyond the reach of the punitive expeditions of his Zulu masters Mzilikazi ~~established himself~~ ^{moved} further ~~was~~ to the west establishing ~~his military~~ ~~one military~~ ~~camp~~ ~~at~~ ~~Egabeni~~, ~~later corrupted into~~ ~~Kapayin~~ two military camps right among the Bahurutshe, whom he systematically robbed, enslaved, dispersed and destroyed. The one stronghold which was his chief residence was called by the Matebele Egabeni, later corrupted into Kapayen. It was built on a conical hillock at the confluence of the Marico and Tholwane Rivers. Among the Batswana it bears the ominous name of Borwala-khutso, which means the crown of damnation. It is now generally known as Silkaatskop. The other camp was ~~Ga-Mosiga~~ Ga-Mosiga, which was ~~originally~~ originally a village of the Bahurutshe of Mokgatthe. It is a rocky terrain (Buffelshoek) overlooking the fertile valley in which the Marico River arises between the village of Ottoshoop and the town of Zeerust. The railway between Zeerust and Mafeking passes through the site of this camp at ~~the~~ Zendingpost (mission station) the former scene of the interrupted mission

In 1832 with a view to be well beyond the reach of the punitive expeditions of his Zulu masters, Mzilikazi moved further to the west, establishing two military camps right among the Bahurutshe whom he systematically robbed, enslaved, dispersed and destroyed. The first one was at Ga-Mosiga which was originally a village of the Bahurutshe of Mokgatthe. It is a rocky terrain (Buffelshoek) overlooking the fertile valley in which the Marico River ~~rises~~ arises between the village of Ottoshoop and the town of Zeerust. The railway between Zeerust and Mafeking passes through the site of this military camp at Zendingpost, the former scene of the ill-starred and interrupted French mission to the Bahurutshe and the American mission to the Matebele. The other stronghold, which was Mzilikazi's chief residence was called by the Matebele Egabeni, later corrupted 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 Borwala-khutso, which means 'the crown of damnation'. It is now generally known as Silkaatskop.

In 1831 about the month of September, the Griqua chief Barend Barends of Boetsap sent about 300 armed men to attack Mzilikazi on the Apies River and to capture his cattle. This expedition was joined by several Barolong of Moroka from Platberg and by many Batlhaping from the Kolong. As it passed northwards ~~its fame~~ its fame, size and prospects grew, and its laudable purpose of capturing cattle was a bait ~~which~~ which the Barolong of Tawana at Khunwana could not resist, and so many of them joined it to improve their fortunes. On its return with an immense booty of about 5,000 cattle, the over-confident Griquas and Hottentots were ~~surprised~~ overtaken and surprised one night by the Matebele ~~who~~ who had followed them up and butchered nearly all of them as they slept after feasting and carousing. Nearly all the Barolong, ~~had~~ ~~however~~ ~~already~~ ~~much~~ ~~more~~ ~~alive~~ ~~to~~ ~~the~~ ~~chances~~ ~~and~~ ~~dangers~~ ~~of~~ ~~forays~~ had already left with their share of the booty, thus escaping the general massacre.

and recaptured most of their cattle.

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