

1832

-Sally people of Mokgathe

Khunwana

We left the Tshidi Barolong of Tawana at Khunwana. This place is about 70 miles from Mosega, and about 120 m from Kapain, ~~Maseka~~ Mzilikazi's military stations. The doings and character of the Matebele was therefor common knowledge to the Barolong, and that knowlege was increased when from time to time Bahurutshe refugees arrived at, or passed through Khunwana to seek safety further south. ~~as the northern tribes had sought it in the Kgalagadi~~

Early in 1832 Mzilikazi's messengers arrived at Khunwana, demanding all sorts of things as tribute to their king in the same way as Mokgathe's Bahurutshe had been made to offer - wild cat skins, silver jackal skins, choice oxen, beads and bangles. They had heard with dismay the frequent/recital of the way in which the Matebele had attacked, robbed, defeated & butchered or dispersed the Bangwaketse of Sebege at Pitsa and Lwale, and the Bakwena of Sechele at ~~Lophphe~~ Lophephe, and the Bangwato of Sekgoma at Shoshong, and the Bakgatla of Pilane at Mapela during the years 1830 and 1831.

There was no choice. Tawana had to give his best oxen to the envoys of the bloodthirsty despot with the forlorn hope of buying immunity. The Griqua episode worried Mzilikazi emmensely. The utter audacity of those nameless vagabonds coming ~~in~~ over 200 miles to attack him was too much for his haughty nature. He had also ~~received~~ received reliable information that ~~the~~ several Batswana were associated with the Griquas, and he suspected that the Barolong of Tawana were some of them. In the winter of 1832 he sent two envoys, Bhoja and Banegele, ostensibly to collect taxes, but really to conduct secret investigations about the share of the Barolong in the Griqua raid. The spies never returned to report. The Barolong of Tawana ~~had~~ had murdered them. It is related among the Tshidi Barolong that the emisarries (Tebele) fell in with the initiation school of the Mantwa age group (born 1812-1815) in which Montshiwa, as the chief's son was captain. Full of youthful effervescence, these young men got hold of Mzilikazi's emissaries and slew them, and the national poets immediately celebrated the episode in song and verse which form some of Montshiwa's panegyrics:

Ditsela tse di tshelang Segope le Mainelo
 Ga se tsa dioka, le gone ga se tsa ditlou;
 Ke ditsela tsa batho ba ne ba re etetse,
 Ele ditona tsa ~~ya~~ ga Moselekatse.
 Go romilwe Boya le Patakele go re tihola
 me e jankabo ke wena wa Tawana o ba jele.
 Ba gago le bone ba tla jewa nkabo jalo.
 Kana ga o setseno sa ntsa o setseno sa motho
 me se sa ntsa tota se a ediwa
 Thatlusi - o Sephiri - o Mokgothu .

The roads that cross by the north
 are not made by quads nor by dult
 the one road for the other who must be
 the road for the other who must be
 But however you have been called they
 will be taken delivore on the
 you will not be mad dog but a much
 of a mad dog can be much
 Royal of Mokgathe South. Sudan

A few Batswana emissaries had
 been identified among those
 of the Griquas

All this got to Mzilikazi's ears. He had been ~~frank~~ in a refractory mood for several months. Things had not gone so well with him. In June ~~of~~ 1830 he had suffered a defeat from Dingana's army under Ndlela and Max Nzobo at Apies River; in March 1831 Moshweshwe had repulsed his best regiments before Thaba Bosiu; in September 1831, the Griquas of Barend Barend had invaded his domains, ~~and captured thousands of cattle~~ killed many people and captured thousands of cattle, and now this impudence of Tawana and his miserable Barolong to murder his envoys made him frantic with rage. In August (1831 1832) he sent a strong impi under Gubuza and Gundwana to attack Khunwana, thoroughly chastise the Barolong by destroying every human being and razing the town to the ground.

the way he
 the way of
 Basotho
 chief
 rats
 the thing was
 intolerable!

Khunwana delenda es was the order of the day for Battle of Khunwana 6th August 1832.

Montshiwa now, about 17 years of age had just returned from the initiation ~~school~~ into manhood, was formally capped "Captain" of his regiment "The Mantwa" (or more fully Maya ka Ntwa (which means, those enrolled at the time of War). Just then news ~~was received~~ of the impending attack of the Matebele was received from some Bahurutshe refugees, subjects of Mokgathe at Mosega. One or two days later, one early morning on the 6th August, a man by the name of Bibeno rushed into the royal kgotla and announced to Tawana that ~~that~~ the Matebele were approaching and ~~that~~ in fact they despoiled villages and captured large herds of cattle on the Molopo R late on the previous day. The town crier was immediately ordered to make the traditional call and give warning to the populace, with a brief indication of the direction from which danger was expected. "Bii---Bii ---Kgomo e bongwe Matebele a ga Moselekatse -- Sekhutlong sa Molopo: Bii--- Mephato yotlhe --- kwa kgotla --- ka ponyo ya leitlho. A rialo Morolong."

breathlessly

Hello - Hello everybody - the enemy has been sighted. Matebele of Mzilikazi - source of the Molopo R. All regiments, all men to the kgotla. Am. double

as the northern people had bought it in the Kgalaqera thurst land.

The roads that cross by Otloshoop and Segope
Are not made by ghoulish giants or by elephants
They are roads made by men who had visited us
These men were the emissaries of Mzilikazi
He had had sent Bhoza and Bangelo to visit us
But their shy fear of Tawana ate them up
Yours will be similarly eaten up on the Aly
Remember you are not a mad dog but man
But even a mad dog can well be tamed
Then Royal Highness, Secretly dedicated to Mokogetu

1349
1241
940
990
1250
1241
990

Hello : Hello ; Everybody : The enemy has been sighted : The
Matebele of Mzilikazi : At the Source of the Molopo :
All regiments : All fighting men : To the Royal courtyard :
Now ; A Immediately : Thus the kings command .

under Nguni... under Nguni...

In a short timemen siezed their assegais, shields and battle-axes or knobkerries and hastened to the royal kgotla, while boys and young men collected cattle and sheep and goats and drove them in the opposite direction to that of from which the attack wa expected. Orders for defence were hardly given and dispositions made when the leading Matebele wing/ ~~xxxx~~ went ~~on~~ round the town and attacked on the north and west. The second wing/ passed round the east to join first on the south, the direction in which the people would naturally flee. The fury of the Matebele attack was mainly directed against the royal place. Regiment after regiment of the invaders jumping high as if at a sports meeting, shaking their assegais, waving their broad shields in the air, making wierd noises, hissing, and lustily shouting "Mzilikazi", charged in like demons and butchered man, woman and child alike. (some regiments The Barolong, unprepared as they were, put up a desperate fight, and actually repulsed the Matebele in their first rush on the south. Such the ~~Magalatladi under Seboto~~ Maabakgomo regiment under Motshegare Tawana the Malau regiment under ~~Mok~~ Mgwetsison of Phetlhu Makgetla

the fearless

Nare e makopo, e mathulo magolo
Nare e kile ya thula Letebele
Ya ~~le~~ tsuakanaya ya ~~le~~ duba ~~le~~ letshotelo
Ga ba ga sala go ja barwa Mmokele.

A buffalo... Such a... She... instead of... as you... these... has...

Leading and bringing his men into the thickest... fight and

But the Magalatladi regiment under Seboto Montshosi particularly distinguished itself, Seboto himself laying no less than six of the enemy low before he was perforated by as many spears of the reinforcing army under ~~Nomate~~ which effected junction with Gundwana's ~~impis~~ ^{division} at the critical moment and turned the scales against the Tshidi Barolong. The latter now gave way and fled ^{in a disorderly} precipitately through the narrow passage between the ~~xxx~~ closing horns of the Matebele crescent. old

In their invasions, the Matebele usually killed old men, women and fighting men, but captured young women ~~and~~ 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 (this order of their king) out. 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 Tawana's wives - Sebudio, mother of Montshiwa, Mosela, mother of Motshegare and Molema, Tshadinyana, Letshane, and Senaanye, and his sisters Koto and Kotonyana. There perished also Lekoma, and several subchiefs and the bravest fighting men among hundreds of Barolong casualties. nearly all

five of Dikgang

How Tawana escaped while his wives ~~many~~ perished was a ~~mystery~~ miracle. The women were the first to flee, but were intercepted by the encircling ~~whi~~ right wing of the Matebele crescent and decimated. The chief made good his escape while the Matebele were temporarily pushed back and their line broken by the force of the Magalatladi counter attack. MIGRATIONS

(5740)

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 vanguards and robbed them of the cattle they had saved. As they proceeded to Taung, they were attacked by the Batlhaping band under Kenakamorwa, brother of Chief Mahura. This band stole the few remaining cattle, and treacherously murdered Tlala, chief Tawana and ~~the~~ eldest surviving son. Mahura was profuse with apologies for his brother's brigandage, but the injury had been so great that destitute as ~~th~~ they were, the Barolong could not rest among the Batlhaping. Without even stopping to ~~ava~~ avail themselves of the planting season, they continued their journey south, their objective being Motlhana & Pitse (Platberg on the Vaal) then the abode of the Seleka branch of the Barolong, lately under ~~Mar~~ 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. Hodgson in 1827, after being tossed hither and ~~th~~ thither by warring tribes since their departure from Bechuanaland in at the end of the preceding century. Sefunelo was now dead, and the tribe was now ruled by ~~Moroka~~ his son Moroka. To him, therefore the Tshidi Barolong followed by the Ratlou Barolong under Gontse came for asylum.

to seek asylum under Mahura... And... And...

another fifty miles

emigration

A section of the Kallou Barolong under Maikela were already at Morokweng. They fled to Monyela Tsele in the Kgalegare

1871
1/2
1/2

To whose honours one national bard broke forth thus in praise
Thou buffalo of thick prominent forehead and violent charge
Thou buffalo that once charged a Tebelc
Made of human mimes meat and mixed him with his excrement
So that none but hardened fighters could contemplate

Two parties arrived at Motlhana-wa-pitse. The first, was Tawana and his Tshidi Barolong, ~~the second senior clan of the Barolong tribe.~~ The chief was accompanied by his sons Monsthiwa, Marumulwa, Selere and Seru of the principal house, that is to say sons by Sebudio, whoas noted was slain by the Matebele at Khunwana; Motshegare, Molema and their Majang by the second house of Mosela, whom latter we also noticed as one of the Matebele ~~in~~ victims. There were also Saane and Rabodietso, Tawana's sons by the last house of Masefera daughter of King Makaba of the Bangwaketse. Tawana's party also contained Nkhabeleda daughter of Palo a Nnone and widow of Tlala who had been assassinated by the Bathaping of Mahura. She had two children- a girl (Moutlwatsi) and a boy (Tshipinare). Her other son (Setlogelo) disappeared at Khunwana during the sack of that town, but turned up many years after about 1878, married and childed.

5 girls of Makaba

baby the of Schuba ward

clan as Tship Mor.

his ward & his Mosisi 4 1500

The refugees were not long at Motlhana-wa-pitse before Moroka fell victim to the allurements of 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 time Tshipinare of the Tawana clan became Chief. The second party of arrivals at Motlhana-wa-pitse was the Ratlou clan - 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 advisors Masisi, Letsapa and Leepo as well as his wards and future chiefs Moshete for whom he was acting. The Ratlou party was not numerous, perhaps only 2,000, ~~the greater~~ by far the greater numbers having remained at Morokweng under Maitetso.

The settlement at Plaatberg was not very happily situated from the point of view of water supply and grazing. ~~This had been made for some time.~~ The rainfall also was not abundant, and the terrain is stony and somewhat barren. These considerations had ~~been made~~ made the missionaries and the chiefs think of finding another and more suitable place for ~~settlement.~~ settlement. Now when the population of Plaatberg 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 River 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 Yrs of Mission Life in S.A) Tawana also sent some of his men under Motshegare and Mokweetsi. The expedition followed the course of the Modder R 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 10 days travelling the expedition came to the land they had in view and successful negotiations were entered into with the Batho Chief Moshoeshe vesting in the missionaries on behalf of the Seleka Barolong the land that we now know as Thaba Ncho a large piece of land lying to the west of the Caledon.

Caledon of Bull- 1833

?

On the return of the expedition to Motlhana-wa-pitse, Chief Moroka in consultation with his missionaries and consellers 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 Motlha-wa-pitse 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, ~~the men~~ they helped the men to look after them, and combined this duty with hunting along the Modder R, a sport in which they found their Griqua fellow-travellers masters, both as marksmen and in general veld lore.

After a week or so of steady ~~travelling~~ progress, the migrating Barolong, Griquas, Koranas and New Zealanders and missionaries reached Thaba Ncho towards the end of December. It was a day never to be forgot as company after company, wagon after wagon, horseman after horseman and one pedestrian after another, all gathered all gathered on a plain

(while Thaba Ncho hill towered loftily and protectingly above them on the East.

1833

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 the hills and plains of Thaba Ncho re-echoed with praise for the first ~~xxxxxxx~~ time since their creation.

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

Thaba Ncho Sojourn. Tawana and his people were destined to spend 8 years in Thanbanchu. During this time, Montshiwa as a chief's son had access to the remotest recesses of Decwana 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 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 ~~xx~~ 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 missionaries' faith, the density of darkness in the minds was definitely lessened, and it was remarkable how, throughout his life Montshiwa's conversation was interspersed with apt quotations from the Bible and references to the greatness and goodness of God.

and intelligent and

(acquire knowledge about all kinds of)

Montshiwa had an active mind and inquisitive nature. From his earliest years, he was anxious to learn things. His interest had especially been awakened by white people who had always something strange 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 Andrew Smith who visited Thaba Ncho at the end of November 1834.

1834

Cattle raiding is almost a normal occurrence in inter-tribal life, and it is not to be supposed that the Barolong at Thaba Ncho had forgotten ~~xxxxxxx~~ their love for cattle, or forsaken that illegitimate way of acquiring them. Between them and the Basothos, there were constant forays. The Tshidi Barolong were very poor. They were refugees. They had been despoiled by their Matebele victors and were anxious to mend their fortunes. When the Seleka men went out, therefore to steal Basotho cattle, they were readily joined by the Tshidi young men of Tawana under Tawana's own sons Montshiwa and Motshegare. So frequent and so successful were their raids that Moshoeshe, the Basotho chief complained in 1835 that Tawana's sons were a band of cattlethieves.

insatiate necessarily

1837 (2)

About 1837, Montshiwa, then 22 years of age took a wife unto himself, or more correctly speaking, he was given a wife, and a strange marriage it was from a European point of view, but one wholly in keeping with Tswana custom and law. He married his half-sister - Majang, daughter of his own father Tawana by Mosela (daughter of Molekane of Rapulana), Montshiwa himself being son of Tawana by Sebudio (daughter of Phetlhu of Makgetla). Majang, incidentally was the sister of Motshegare and Molema. From this union resulted ~~xxxxxxx~~ a daughter - Buku, the only issue of the marriage in 1840. This Buku was in after years taken by Tshipinare, Moroka's successor, to wife.

like brother of old

1836 (1)

1836 was a year of great excitement for Montshiwa. The Voortrekker party of A. Hendrik Potgieter arrived in Thaba Ncho and were welcomed by Moroka and treated with great kindness by the Barolong chiefs and people. After resting, Potgieter proceeded northwards towards the Vaal R. At a hillock 12 miles to the south of the present site of Heilbron, they were attacked by the Matebele of Mzilikazi, and robbed of all their cattle, sheep and most of the horses. though they inflicted severe casualties on their assailants, they were

and his party since called by the

By the help of Chief Moroka, Rev J. Archbell and Gerrit Maritz (the leader of the third party which had in the meantime arrived at Thaba Ncho) they were brought back to Thaba Ncho.

followers of Potgieter

While there was no social admixture between white and black, ~~xxxxxxx~~ the leaders of the emigrants, namely Potgieter, Maritz, Carl Celliers, Rev Erasmus Smit, and afterwards Piet Retief, as well as the ranks and file of the trekkers ~~xxxx~~ moved freely among the Barolong. The leaders had many conferences with the Barolong chiefs individually and collectively. Many of these conferences young Montshiwa would undoubtedly be present at with his father Tawana and the Barolong among them.

When in Dec 1836 Potgieter decided to proceed against the Matebele to punish them for their assault on his party, Tawana sent several men with the expedition under the immediate command of his eldest surviving son Motshegare, while the Rapulana men were under their chief Matlaba himself, and the Ratlou men under Leepo. Montshiwa was then about 21 yrs of age. It is not clear whether or not he went with the expedition.

Leaving Thaba Ncho on the 2nd of January 1837, the expedition crossed the Vaal at Commando Drift, passed near the present site of Mafeking, and came upon Mosega the Matebele military camp of Mosega on the 16th. This village, on the railway between Mafeking and Zeerust adjacent to the siding Zendelingpost. The commando attacked it, routed the Matebele and captured an immense booty in cattle. In November another commando under Potgieter and Pieter Uys went out and attacked Mzilikazi at residence Kapain ~~xxxxiikaatskop~~ (Egabeni) or Silkaatskop. The Batswana call it "Borwala khutso" (the crown of curses, locus criminis) on the Tholwana. After this second rout, Mzilikazi withdrew from these southern parts northwards to establish his ~~kingdom~~ ^{prepared to leave} evanescent kingdom of Matebeleland.

In 1841, the Barolong who had sought refuge with Moroka left Thaba Ncho to return to their country, now cleared of the Matebele peril by the Dutch emigrants.

There were reports and there was fear among the Barolong that after the expulsion of the Matebele, the Dutch emigrants were spreading themselves over the conquered lands of Marico and Molopo, and it was clear that many springs that the Barolong had formerly occupied were now being occupied by the victorious Dutch, and that the longer Tawana and others remained in Thaba Ncho, the less land they would find to occupy. This consideration urged them to move. Leaving Thaba Ncho in three large parties according to their clans - Ratlou, Gontse, Tshidi (Tawana) and Rapulana (Matlaba) passed by Maje-masweu, to the north-east of Brandfort, crossed the ~~Valsch R~~ Valsch R (Ntha) halfway between its confluence with the Vaal and the present site of Kroonstd, crossed the Vaal R. (Lekwa) a little below its confluence with the ~~Varkhenoster R~~ Varkhenoster R, and did not for a long time anywhere until they reached the Matlwang Hills (Machavie) on the Mooi River (Tlokweng) to the west of the present town of Potchefstroom. Here a rest was made to take advantage of the planting season August Gontse and his people built their huts to the east on Kgaba-tsetsho hill while the Tshidi of Tawana built to the south on Phalakgomo, and the Rapulana of Matlaba occupied the hills Maje-a-maredi on the north side. The halt at Matlwang was not meant to be long duration, but for some reason or another, the Barolong stayed here from year to year from the ~~summer of 1842 till~~ summer of 1841 till the spring of 1848. The seasons were favourable and labour in the fields received its due reward. Relations with the Dutch-Afrikaners at Potchefstroom (founded 1838) and the surroundings were amicable. It was not until 1845 that the Ratlou clan of Gontse moved from Matlwang, but it was not to go far. They went past Mutswana, a flat-topped hill on the east side of the Schoenspruit, and therefore also called Flaatsberg by the Dutch-boers. Having crossed the river they halted at above its west bank at Motswi-wa-petlwana, at places now known as Laapfontein and Kafferskraal. The remains of their stone kraals are still to be seen on the hills and have no doubt suggested the exalted name kafferskraal. Tawana and ~~Matlaba~~ Matlaba and their respective Tshidi and Rapulana clans stayed behind at Matlwang. Montshiwa was now a man of 30 years. Besides the 3 wives he had married at Thaba Ncho, he had now taken another, namely Onyana, daughter of Dingoko, one of one of his father's counsellors. About this time, there was some commotion and excitement at Matlwang. Thariatshwene, wife of Mokgweetsi disappeared and it was soon known that Montshiwa had eloped with her, and the lovers were located at Motswiapetlwana among the Ratlou clan. The scandal consisted not in the elopement, but in the fact that the lady was the wife of Montshiwa's maternal uncle. The ^{escape} was looked upon as contravening all decency, law and tradition, for a maternal uncle among the Batswana is sacrosanct, he is something akin to a god, he is in some ways accorded respect above a father, he is surrounded by special honour, and is vested with the authority of mother, father and chief. When Montshiwa was compelled to restore his uncle's wife, he did so without any evidences of penitence, and his ~~group~~ ^{and his regiment composed of} regiment recited a tag which has become a historical sophistry among the Batswana: Molala le mmagwe ga bolawe

O aba a itsalela bo monnawe.

(Kli him not who cohabits with his (step) mother
He seeks but to procreate his younger brothers

His age group or regiment (Mantwa) of which he was captain, swelled this in a deep-toned chorus of defiance and defence, to the scandal of grey heads.

While the Kaffir men were under their brave general Zepo, and the
Rafeloa men under their chief Matlaba himself, who acted also
as guide of the emigrants, having been in the Militaris
service two or three years previously.

The site of

- 2 ~~the~~ Matibele present - consisting mostly of old men, women and children
- 3 As luck would have it, the Boer commands descended on Mosege at the time when the Matibele fighting men were away on commands and their victory was of course much easier than it might otherwise have been.
- 4 consisting of 135 mounted whites and an unrecorded - possibly smaller number of blacks
- 5 Again the Boers were lucky in that both Mzikasi himself and his generalissimo Mkalipi were absent
- 6 The facts of this move are controversial. The probability is that knowing the land to be clear, the Barolong just moved without thought of asking anybody's permission.

8 He Potgieter is stated to have said that Potgieter said ~~he had received a visit from~~ Moroka, Tawana, Gontse and Matlaba had come to him to express their desire (for the three latter) to return to their country at the Molopo R, and their willingness to live under the laws and jurisdiction of the Boer emigrants. They further asked him to guarantee them against molestation by the Boer farmers while traversing their territory, and he issued them a pass enabling the clans to travel through Boer farms on condition that the people committed no aggression in the course of their journey (J. Agar-Hamilton: The Native Policy of the Voortrekkers p. 54) at a place later to be named ~~Potgieter's~~ ^{already}

7 Comm Hendrik Potgieter, the great friend of the Barolong was at this time at the Mooi R. ~~And~~ The surrounding farms were occupied by Dutch emigrants who knew the Barolong from Thaba Ncho and were friendly disposed towards them. All They all co-operated, therefore in making the sojourn of Gontse, Tawana and Matlaba and their clans pleasant, and the idea of a pass is strangely inconsistent with the time and circumstances.

9 When the 3 Barolong clans left Thaba Ncho - the Rafeloa clan of Matlaba ~~was~~ remained here under the oversight of Seatholo one of Matlaba's brothers. They were destined to live in Thaba Ncho for 33 yrs It was not till 1875 that they left to join their kinsmen in Bechuanaland

1874
1841
33

The thing had, however no precedent, ~~and~~ had no sanction in usage or custom, and was utterly audacious in its illegality. But because the person wronged was the uncle and as such had the chief personal jurisdiction over the offender, the matter was dropped and in time forgotten and because he did not pursue further it *so especially Abaf. is public enemy*

For many months Chief Tawana was in poor health, and in 1848, feeling that the end was near ~~he~~ and being desirous to be buried in his native land, he decided to leave Matlwang and return to the Molopo. The Tshidi Barolong accordingly turned their backs on Matlwang in August 1848. Their route was by ~~riakthargx~~ Mutswana (Plaatberg on Schoonspruit), Lomawe (Goedgevonden) across Khing (Schoonspruit) to Mogodiring (Taaiboschspruit), Matlape (Coligny) to Ditsobotla (Lichtenburg), and thence through Bodibe (Rohlfontein) to Lotlhakane (Riefontein) and Dithakong where they arrived in October. *Very* shortly after they arrived, Tawana, now an old man of some 75 winters, called his tribe together and gave them final instructions. After a few more weeks, *in the middle of Oct.* at the ~~very end of the year xxxxxxxx 1848~~, or *at the very beginning of 1849*, he closed his eyes in death, and was ~~by~~ buried at Lotlhakane in the cattle enclosure according to custom.

He was survived by his three widows Mma-Sefeba-daughter of Makaba, Mojanku and Mojankunyana - both daughters of Marumula Makgetla, ~~five others~~ having perished at the sack of Khunwana. He was survived also ~~xxxxxxx~~ *wives* by ~~nine~~ *nine* sons ~~seven~~ *seven* sons and ~~six~~ *six* daughters. The sons were Montshiwa, Marumulwa, Selere, Seru, Motshegare, Molema, Saane and Rabodiets, *Montshiwane*

and the daughters Morwanyane, Motsidisi, Mamoraila, Manca, Majang and Keithufile. Several of the sons ~~made xxxxxxxx~~ subsequently made a mark in Barolong history. Of the daughters only one is important, namely Majang, because she became wife of Montshiwa.

PART II

MONTSHIWA BECOMES CHIEF:

Tawana the great chief of the Tshidi clan of the Barolong had been buried, according to ancient custom, in the cattle enclosure or kraal at Lotlhakane, actually in fact at what is now called Dithakong, which is however not to be confused with the more famous place of that name in the Vryburg district which was the scene of Rev Robert Moffat's missionary activities before his removal to Kuruman in 1820.

The burying of chiefs in cattle enclosures makes it impossible to locate their graves after a few years, and I have failed to locate Tawana's.

In accordance with Tswana law, after Tawana's death, the reigns of government were temporarily vested in his next eldest surviving brother, until the deceased chief's successor should be formally enthroned. That trustee was Moshwela, commander-in-chief of the Tshidi army, a man highly respected by the tribe, and noted for his courage in war. In due course this personage assembled the tribe at the royal forum and publicly pointed Montshiwa to them as their ~~their~~ new chief and subsequently installed him in the traditional manner by ~~investing~~ *royal* draping him with the mantle of a leopard skin. Montshiwa was unanimously acclaimed ~~as~~ by the excited populace as the new chief of the tribe, and his praises ~~were~~ and panegyrics were sung *with* by the tribal bards.

At his accession Montshiwa was of middle stature, chubby face, pock marked by the small-pox of 1831, broad shoulders and athletic form. He had a slight impediment of speech, his 's' tending to be ~~sh~~ pronounced 'sh'. Montshiwa's accession was not without those querries that arise in nearly all successions of polygamous chiefs, especially where the Israelitish practice of ~~raising~~ *raising* the levirate or ~~brother~~ *brother* raising seed for his ~~to a~~ deceased brother is in vogue. The facts with regard to Montshiwa are as follows: Montshiwa's grandfather - Tlhutlwa had several sons - some of them natural, most of them putative - by several wives. These sons were Tau, Tawana and Moshwela by three sisters, Lekgetho by a fourth wife, Legae and Lekone by a ~~fifth~~ *fifth*, Masetlha by a sixth and Matsheka by a seventh wife (See table). Tau who should ~~have~~ *have* succeeded his father Tlhutlwa to the chieftainship had died in early youth, perhaps at the age of 15 years, before marrying or having issue, and so his younger brother Tawana became heir presumptive. On the decease of Tlhutlwa, ~~xxxxxxx~~ Makgetla and then Leshomo acted for Tawana, although he was already a man, married and childed. First he had married Dikgang-daughter of Leshomo, by whom he had four daughters only, and no male issue. Then he married Mosela, daughter of the Rapulana chief Molekane. By her he had five sons - Seetsela, Tlala, Motshegare, Molema and Phetogane, and one daughter Majang,

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