

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 *in admiration of whom a national poet broke forth in praise*

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 ~~Sebotso~~ Montshosi particularly distinguished itself, ~~Sebotso himself laying no less than six of~~ leading and urging his men into the thickest fight and laying no less than six of the enemy ~~the family enemy law before he was~~

low before he was perforated by as many spears of the reinforcing army under Gobuza, 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 ^{five} 5 of Tawana's wives - Sebudio, mother of Montshiwa, ~~Dikgang~~ Mosela, mother of Motshegare and Molema, ^{Dikgang} Letshane,

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

CHAPTER IV. MIGRATIONS

How Tawana escaped while ~~all~~ 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 ~~the~~ 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 of ^{thieves} under Kenakamorwa, brother of chief Mahura, This band stole the few remaining cattle, and treacherously murdered ^{Tlala} 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. ^{out} 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. ^{Hodgson} 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}

P/

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 ^rSeu of the principal house, that is to say ^{the} sons ^{by} of Sebudio, who ~~was~~ as noted was slain by the Matebele at Khunwana; Motshegare, Molema and their sis/ter 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 Sehuba ward and widow of T lala 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 ~~Mr~~ Moroka fell victim to the allurements of the young widow Nkhabele, and duly annexed her to his seraglio, at the same ~~time~~ time adopting her children as his very own. Thus in ~~this~~ time Tshipinare, ^{the} grandson of Tawana of ^{the} Tshidi ^{clan}, became chief of the Seleka clan as ^{Moroka's successor,} Tshipi. 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 advisors. Letsapa and Leepo as well as his wards and future Rat; Ratlou chiefs Masisi and Moshete for whom he was acting. The Ratlou party was not numerous, perhaps only 1,500 by far the greater numbers having remained at Morokweng under ~~Mr~~ Maiketso who fled with ~~to~~ them to Monyelatsela to

escape the Matebele.

The settlement at Plaatberg 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~~ suitable place for 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 ⁿurgent.

It was known that large tracts of unoccupied land ~~lay~~ lay along the sources of Modder, Caledon and Riet Rivers ^wtowards Basutoland and it was decided to explore the ⁱpossibilities 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 ~~mi~~ missionaries James Archbell and John Edwards, assisted by ~~the~~ 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). Tawana also sent some ~~of~~ 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~~ game, while the rivers abounded in hippopotami, rhinos and crocodiles. After 10 days travelling ~~in~~ 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 ^{now} Senleka 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

~~On the return of the expedition to Motlhanapitser~~

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-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} ~~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} ~~his~~ duty with hunting along the Modder River, 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 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} ~~be~~ forgot 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 protectingly 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 settlements, 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 (^aTswana) built on the north-west.

Thaba Ncho Sojourn.

Tawana and his people were destined to spent 8 years in Thaba - Ncho. During this time, Montshiwa as a chief's son had ^a access to the remotest recesses of ^{Batswana} 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 ^e to interest them in spiritual matters.

With Tawana's sons - Montshiwa, Motshegare and Melema, 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 awakend by white people who had always something ⁿ strange to tell. He therefore never let slip the opportunity of attending meetings address- ed by European visitors to Thaba Ncho. In that way he met Dr

37
2.
Andrew Smith who visited Thaba Ncho at the end of 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 their insatiate love for cattle, or forsaken that illegitimate way of acquiring them. Between them and the Basothos, there were constant forays. The Tshidi Barolong were necessarily very poor. They were refugees. They had been dispoiled by their Matebele visitors and were anxious to mend their fortunes. When the Seleka men went out, therefore to raid or steal Basotho cattle, they were readily joined by the Tshidi young men of Tawana under Tawana's own sons - Montshiwa and M^{and Molema}otshegare. So frequent and so successful were their raids that Moshoeshoe, the Basotho chief complained in 1836 that Tawana's sons were a band of cattle thieves.

1836
The year 1836 was a ^{one} ~~year~~ of great excitement for Montshiwa. The Voortrekker party of A. Hendrik Potgieter arrived in Thaba N^echo and were welcomed by Moroka and treated with great kindness by the Barolong chiefs and people. After resting, Potgieter and his party proceeded northward towards the Vaal River. At a hillock since called Veg Kop, 12 miles to the south of the present site of Heilbron, they were attacked by the Matebele of Mzilikazi, and though they inflicted severe casualties on their assailants, they were robbed of all their cattle, sheep and most of the horses.

By the help of chief Moroka, Rev J. Archbell and Gerrit Maritz the leader of the third party which ^{had} in the mean time arrived at Thaba Ncho, the followers of Potgieter were brought back to Thaba Ncho.

While there was no social admixture between white and black, the leaders of the emigrants, namely Potgieter, Maritz, Carl Celliers, Rev Erasmus Smit, and afterwards Piet Retief, as well as the rank and file of the trekkers moved freely among the Barolong. The leaders had many conferences with the

According to an Anonwical Tswana custom

Barolong chiefs individually and collectively. Many of these conferences young Montshiwa would undoubtedly be present at with his father Tawana.

1837

A

to the union and named Sekgoro Montshiwa who contracted another marriage in 1839

About 1837, Montshiwa, then 22 years of age took a wife unto himself, or more correctively speaking, he was given a wife, He married his cousin Moishidisi, daughter of Molekwetsi Phetlhu. A year after a son was born and a strange marriage it was from a European point of view, but one wholly in keeping with Tswana custom and law. Like Abraham of old 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 a daughter - Buku, the only issue of the marriage in 1840. This Buku was in after years taken to wife by Tshipinare, Moroka's successor.

33

B

1836

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P/

Montshiwa was then about 21 years 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 went directly north, crossed the Vaal at Commando Drift, passed near the present site of Mafeking, and came upon the Matebele military camp of Mosega on the 16th. This village was on the present railway between Mafeking and Zeerust adjacent to the siding Zendeling post. The commando attacked it, routed the Matebele present consisting mostly of old

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Kapayin (Egabeni) or Silkaatskop on the Tholwana River; ^{or} ~~again~~ "Borwala Khutso" (the crown of curses, locus criminis) ^{Again the} ~~the Boers were lucky in that both Mzilikazi himself and his generalissimo Mkalipi were absent.~~ ^{himself and his generalissimo Mkalipi were absent.}

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Leaving Thaba Ncho in three large parties according to their clans - ^{the} Ratlou, ^{clan under} (Gontse), ^{the} Tshidi, ^{clan under} (Tawana) and ^{the} Rapulana, ^{clan under} (Matlaba) the Barolong passed by the Maje-masweu, to the north-east of Brandfort, crossed the Valsch River (Ntha) halfway between its confluence with the Vaal and the present site of K^onstad, crossed the Vaal River (Lekwa) a little below its confluence

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