Broadbent and Hodgson lived with the ~~Xxxxxxxx~~ Seleka Barolong at Makwasi until 1824, when the latter was transferred to Cape Town, and the former was obliged to leave on the 1st May, on account of ill health . ~~The work they had commenced under such adverse circumstances was taken up by the Rev James Archbell, a man who glowed with the white heat of evangelistic fervour . He was joined again by Mr Thomas Hodgson, again, and the two men proceeded to Makwasi to re-establish the Barolong mission (Feb 1825)~~

When Broadbent and Hodgson first came among the Barolong, they found them degraded in manners and morals, and benighted in spiritual darkness. They had no systematised religion , practised no form of prayer or worship, and knew nothing of the existence of a supreme Power , a Creator / a loving God.

"They had no idea of a spiritual , invisible and infinite Being, or that He took any cognisance of us ."

They had also no angels, no Satan and no ghosts as generally understood .

The Barolong, to an individual , lived under a perpetual cloud of superstitious fear . Every evil, every misfortune, every calamity was ascribed to ~~xxx~~ malicious influences , which were explained by witchcraft - the art of causing evil - which some people exercised rather freely . Even today , after more than one hundred years of teaching , this is the submerged rock which the hopeful ship of missions often strikes with fatal results .

Arising out of the superstitious belief in witchcraft ~~xxxexpxxxpx xxxxxxx~~ many callous cruelties were perpetrated, many family feuds kept alive, and many veiled vendettas carried on - things which a European could never really understand, much less condone .

There was a faint glimmer of ~~xx~~ a belief in immortality - the persistence of personal identity beyond the grave. This condition was however ill-defined, and was vaguely limited .

There were acts which were universally recognised as good, noble and pure , such as hospitality, truthfullness, obedience and maidenly chastity ; and there were other actions which were generally known to be wrong and evil , such as stealing, lying , murder and adultery, But the public conscience against these latter acts,

was benumbed or dead. These acts were therefore often winked at, and in some cases actually encouraged, as when they were regarded not to be hurtful to the tribal organism , when the victims were foreigners.

But little value was placed upon human life. For the smallest offences, men were often killed by the order of the Chief, and women by their husbands . There was no burial, except for chiefs, ~~and~~, and the dead were usaually dragged outside the "gates" to be devoured by hyenas and other animals and birds of prey . Traffic in human life was common ; children were bought and sold freely , while domestic slavery was an established institution . Concubinage and polygamy were universal practices . Women enjoyed but few rights, and were in several ways accorded less consideration than domestic animals . They did most of the hard manual work , such as ploughing, planting , reaping, building , carrying water and wood , while men's occupation was chiefly confined to war and hunting , or else attending the king's levee to hear the current news . Many people - especially men - ~~delighted~~ took a special delight in coarse and obscene conversation , providing this a lewd environment , in which many boys and girls grew up with an exaggerated pudendal complex .

The Secwana (Tswana) ~~xxx~~ or Becwana language is like the Cape Dutch or Afrikaans, in ~~xxxxxxx~~ possessing a rich vocabulary of anatomical swear words , and physiological obscenities .

There was no form of writing, nor any method of recording impressions ; no alphabet, no hyroglyphics , no signs and nom figures . Counting there was. It is still a cumbersome and inelegant method of numeration . It could not have gone intelligently up to a thousand, which was, and is still often called "hundred hundreds" (makgolo a kgolo).

The work commenced by Broadbent and Hodgson under such adverse circumstances was taken up by the Rev James Archbell , a man who glowed with the white heat of evangelistic fervour that had animated his predecessors. Mr Thomas Hodgson came back again, and joined Archbell, and the two men proceeded to Makwasi to re-establish the Makwasi Mission in February 1825 . In the following year, July 1826 they moved with the Se;

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with the Seleka Barolong from Makwasi to Motlhana-wa-Pitse (Platberg on the Vaal). Here they organised a school for children , commenced reading and Bible classes for adults, and they built a chapel - the first chapel in Barolong history.

Mr Archbell had a small printing press, and with it he was able to print reading sheets, school books, and catechisms . In 1837 , he even prepared and printed a small Secwana (Tswana) grammar . These were the beginning of Secwana literature . They were followed by the Rev Robert Moffat's Secwana Testament in 1840 .

Archbell and Hodgson were joined by Thomas Jenkins at the Platberg Mission in 1828 , and later still (1832) by John Edwards and James Allison . While these five missionaries - Archbell, Hodgson , Jenkins , Edwards and Allison - collaborated as much as possible , some of them now became primarily responsible for the spiritual welfare of the Griqua and Korana neighbours of the Barolong .

The eye of faith recognises a Divine Providence in all our ends "rough hew them how we may", and the philisophic mind discovers a constant Law of Compensation in human affairs , whereby dire misfortunes of life are followed and counterbalanced by prodigious blessings, terrible accidents are negatived by subsequent happy experiences , and the effects of great, shocking tragedies are neutralised by some outstanding advantages soon after .

Three out of the four main branches of the Barolong met together at Motlhana-wa-Pitse (Platberg on the Vaal) , and all of them were represented afterwards at Thaba Ncho because they had been dispersed from Bechuanaland by the marauding expeditions of the Matebele of Mziligazi. The Ratlou, the Tshidi-Makgetla, and the Kapulana Barolong all joined the Seleka Branch of the Barolong and came under the influence of missionaries because of Mziligazi- the scourge and executioner of the Secwana . They lost something of their material comforts to gain something in spiritual values . Some of them attended classes and embraced Christianity at Platberg . They were forced to lay their head on a stone in order to see the vision of a ladder ascending to heaven

In 1833 , the missionaries moved with the Barolong (and also the Griquas and Koranas) from Motlhana-wa-Pitse to Thaba Ncho.

Once settled down at ThabaNcho, Archbell and his colleauges devoted themselves single mindedly to the satisfaction of their passion , namely the instruction and enlightenment of the Barolong. Once more a school for children was opened, and classes for adults to read , write and count, and Bible classes were conducted . In a short time, great progress was made in the teaching of the three Rs . The possession of the printing press by the Mission was a great advantage , as reading material was prepared as required at little cost . Bible classes and Day school classes filled up so rapidly that at the end of the five years of settlement at Thaba Ncho , there were more than two hundred professing Christians, and nearly a thousand people who could read fluently and write legibly. At this time (1838) a church with the capacity of a thousans seats was built .

When the three branches of the Barolong, namely the Ratlou, the Tshidi and the Rapulana - who had come to Moroka for refuge returned to their home in Bechuanaland, they thus carried back from their sojourn some spiritual fruit , something of which they could not be robbed, as they had been robbed of their cattle. Among them were several local preachers. They had lit their torches at Motlhana-wa-Pitse (Platberg, on the Vaal), and still more surely had they lit them at Thaba Ncho , and they carried these live torches back to the darkness of Bechuanaland .

Thaba Ncho has thus been an experimental plot, and a preparing ground of Barolong Christianity , where the seed of the Word was first sown on virgin ground . Thaba Ncho has been a laboratory where new forces of spiritual alchemy were first brought to bear upon the paganism of the Barolong . Thaba Ncho has been a Jerusalem, where the Word was first preached and borne witness unto, the base from which missionaries commenced their preaching and witness before going i "in all Judea and in Samaria and unto the uttermost parts of the earth" "that is Bechuanaland .

A galaxy of names adorns the register of missionaries who have lived and laboured among the Barolong at Thaba Ncho, which which names, owing to the exigencies of space, we can do no more than simply enumerate, with dates .

incensed at this act of brigandage, and it is sats- said that Cameron pronounced a malediction against the perpetrators of this maurder that they end badly and be mutilated. The Barolong at ThabaNcho were awe-struck, when a few weeks later Sehunelo had his neck broken by a fall from horseback, and in a battle soon after, Chake in fleeing, fell over the cliffs, and his body was cut by sharp stone edges, and his head badly bashed in.

Towards the end of the year 1851, Gert Taaibosch, the Korana ally of Moroka organised a big raid on the Bataung, and captured many of their cattle. In a few weeks the Bataungbresponded again by falling again upon Moroka's outposts, and again sweeping off some 2,000 cattle.

Major warden and the High Commissioner were annoyed at Moshoesho and Moletsane, whom they blamed for the chaotic state of affairs, and the determined to over awe or crush them by a sufficiently large commando. Moroka and his people were regarded with the greatest favour as peacable people and firm allies of the British Government . They were unfortunate victims of circumstance, and were to be rehabilitated at all costs

Moshoeshoe in turn blamed the High Commissioner for all the disturbances which he said were entirely due to the attempted dismemberment of his land and to the laying down of boundary lines, and the giving of independence to his Barolong, Batlokwa and Korana vassals.

In June 1851 Major Warden raised a large commando of 282 Europeans of British soldiers and Dutch farmers, and 1,500 African warriors consisting of Moroka's Barolong, Sekonyela's Batlokwa, Griquas od Adam Kok, Koranas and Hottentots. The command was given to Major Donovan, and he was ordered to proceed against the Bataung of Moletsane, while from Moshoeshoe Major Warden demanded the immediate delivery of 6,000 head of cattle and three hundred horses.

On the 30Th June 1851, Major Donovan Warden attacked the Bataung. U Upon the approach of Major Donovan's force, they had left their xvillage on the mountain sides and taken their station on a hill of difficult approach called Viervoet by the Dutch and Khounyana by the Basotho and t Becwana peoples . This hill was precipitous sides, with sharp stones and jagged ledge projecting on ten three of its sides. Major Donovan , how ever stormed it, and overcame the Bataung and the Basuto upon it, capturing most pf the cattle collected there. The Barolong regiments were

however , not satisfied; The Bataung dogs must be totally despoiled and plundered, so in spite of the remonstrances of Tshipinare- Moroka's son who led them, they became unmanagable . The Barolong entered the Bataung huts, pillaged and destroyed everything. A feast had been preparing among the Bataung, and there was much beer (bojalwa). To this the Barolong helped themselves in a rowdy manner to put off a finishing touch to their victory and plunder. All of a sudden Moshoeshoes' sons to assist Letsie, Molapo, and his brother Mopeli appeared with three regimets, the Bataung, and surprised the would-be victors .The Bataung rallied , and handled the barolong roughly. They surrounded them and calt out death with the assegai and the mazo. Many Barolong were pushed down the steep sides and perished on the jagged rocks. The casualties among the Barolong was very high - about one hundred and twenty. Among the killed was Moroka's brother Chake.

Moroka himself had a narrow escape. He had gone out with his regiments, but had remained below with hid body guard when his warriors ascended the hill Viervoet. In the general scramble and disorder of retreat with the Basotho and Bataung in hot pursuit ,Tshipinare saw the enemy making for his father, when he returned with his personal guard, beat off the assailants and saved Moroka, who ever after remembered the incident as a proof of Tshipinare's filial love and attachment.

The disaster of Viervoet created panic among the Seleka Barolong. They call it "Ntwa ea Selomo " that is the Battle of the Precipice" or Tigele meaning Submergence, and after nearly a hundred years they still speak of it with feeling and bated breath.

Moroka felt the defeat so poignantly that he could not bear to go immediately to Thaba Ncho on his return Viervoet.He could not bear to hear the wailing and crying of his people on their first hearing of the catastrophe. Crestfallen, the army withdrew to Thaba Ncho, and went into camp for a short time. Then it broke up, most of the army going to Bloemfontein. The Seleka Barolong, fearing an attack from the elated Basotho and Bataung, so they abandoned Thaba Ncho, and squatted like Bushmen on Mpharana hill on the west bank of the Khaba (Modder R) near Bloemfontein. They and their allies were destitute, and they all looked to the Government for food.

The Basuto and the Bataung in the meantime occupied and over-ran Thaba Ncho, reducing ir to comparative desolation. They captured nearly all the cattle, horses, sheep and goats of the Barolong. So far from being humbled, Moshoeshoe and Moletsane waere exalted . Major Warden was between the horns of a dilemma . No soldiers were available; farmer Dutch farmers would not join the ranks, the Barolong , Griqua and Korana allies were clamouring for food and compensation, Moshoeshoe and Moletsane were devastating the country, and blowing their trumpets loudly .At last however help came from Natal in a r giment of nearly two hundred European, and nearly six hundred African soldiers . The European troops were stationed at Winburg, while the African troops were quartered among the Barolong for defeneive purposes. After some months the Barolong returned to Thaba Ncho (October 1851) and the African troops from Natal were removed to protect Sekonyela, but their disorderly manner and theiving habits proved to be such a menace that their return to Natal, soon after, was a welcome relief.

When Moroka and his people returned to Thaba Ncho from the vicinity of Bloemfontein where they had taken refuge from the vengeance of the Basuto and the Bataung, his following had much decreased in number. He and his people best supporters were now, what might be called 'foreign ' Barolong , under their hereditary headmen, domiciled for a number of years among the Seleka Barolong. Thus the Rapulana Barolong under Seatlholo, the younger brother of Matlaba, another ward of the Rapulana Barolong under Ngakantsi son of Mosikare , the Molotjane branch of the Bakwena under their chief Letlojana , the Motlatla people (Baga-Motlatla) under their chief Nyokong the Phogole people (Baga-Phogole) under their chief Mma-Nare, and a remnant of the Ratlou Barolong under their headman Sebeco.

Several Seleka Barolong at this time hived off under Setilo, who had pretensions to the chieftainship, as being a reputed son of Mokgosi the elder brother of Sehunelo, father of Moroka ii . The wards of familie that sympathised with Setilo followed him . These were chiefly the retainers of Mpuru ans Menong , sons of Sehunelo (Moroka's father) by an inferior wife, and therefore half-brothers of the chief Moroka. With them went their supporters under Mekgwa, ngakatau and Ranca. It was desired by these people to constitute a new tribe under the chieftainship of Setilo, but the attempt failed miserably. Some of these malcontents

went among the Dutch farmers to seek employment, whk- while other returned at a later date to Thaba Ncho.

In 1852, the good old game of cattle lifting ewas resumed between the Batlokwa of Sekonyela and the Basutho of Moshoweshoe. It is safe to assume that Moroka abetted Sekonyela while Moletsane assisted Moshoeshoe in these plundering exploits . In May 1852 Moshoeshoe fell upon the Batlokwa, punished them severely, and captured some 2,000 head of cattle and large stores of grain . As if to avenge the Batlokwa, the Koranas immediately after this attacked the Bataung allies of Moshoeshoe, and captured thr 3,000 head of cattle and 300 horses. They had been incited to this act by Major Warden, who actually gave them guns and ammunition. As might be expected, the Basotho and the Bataung were bitter over-this embittered at the British Government over this secret help given by-a-pro-British-officer to their enemy by a British officer. They therefore at once planned a foray upon the most vulnerable and most easily accessible member of the combination against them. This was Moroka - the favourite of the British Government, the ally of Sekonyela, and abettor of Carolus Baatje and his Koranas. Mes- Masupha, the bravest and ablest of Moshoeshoe's sons at the head of a thousand warriors raided the Barolong outposts, and carried off thousands of cattle . Poor Moroka already pinched by the disatrous campaign of Selomo or Tigele (Virvoet) of June 1851, he and his people were now reduced to an extremity of want and misery bordering on starvation. They were exhausted and impoverished by the protracted feud between them and the Basotho, their fertile country was reduced to a barren waste ; the fields lay uncultivated, and the cattle posts depleted of their stock .The schools were closed, the people became demoralised, and the polpulation decreased perceptibly from about 12,000 to ~~ 7,000 .

On the 2nd December 1852, Gen Sir George Cathcart who had succeeded Sir Harry Smith as High Commissioner requested Moshoeshoe,Moroka Moletsane ,Sekonyela and Gert Taaibosch to meet him at Platberg(Caledon) on the thirteenth of the month, with a view to a peaceful parley, and to ask Moshoeshoe to pay 10,000 head of cattle and 1,000 horses, and 500 stand of arms to make up for losses sustained through Basotho depredations. ~~ons -ons . Most pf the chiefs failed to come, and the conference did not take-place take place . But Gen Cathcart sent Moshoeshoe an ultimatum, demanding

the delivery by him of 10,000 cattle and 1000 horses within three days, failig which "his tribe would be destroyed". After two days Moshoeshoe met the High Commissioner and tried to bargain with him, but Cathcart was adanat. When the latter still threatened death and destruction to the basotho, Moshoeshoe quietly told him that 'when a dog is beaten, it shows its teeth'.

Moshoeshoe considered Gen Cathcart's demands unreasonable and excessive. He was not prepared to purchase peace at so high a price. He delivered only 3,300 cattle, of which Gen Cathcart gave Moroka 1,000. But Moroka considered this a rediculously inadequate indemnity for the great losses he had sustained as an ally of the British Government and the Orange River Sovereignty. He clamoured for full compensation for the war losses of his people. His murmerings and his groans were re-echoed by other members of the coalition against Moshoeshoe.

Hostilities were now considered inevitable. Sekonyela received ammunition from the High Commissioner with orders to hold his army in readiness. Moroka, naturally prepared his warriors also to help the British force, but to the bitter disappointement of the Barolong, who were looking forward to a good fight and fair plunder, the chief Moroka received definite orders not to participate in the coming battle.

On the 20th December 1852, Gen Catcart at ht e head of about 1,000 troops crossed the 'Rubicon' or Caledon to 'destroy' the Basutho nation. He attacked on thr Berea Mountain in three divisions at three different points and seized some 50?000 head o f cattle. The brave British soldiers found it all so easy and funny they called it a pleasant picnic. Before long, however, they were undeceived. The Basotho dogs showed thei -ir teeth. Active destruction intended by the valiant, and confident British soldiers became changed into disorder in their rankns, and their pleasant picnic became pale panic. Berea and Thaba Bosigo were alive with armed and mounted Basotho and Bataung. The British 88 attack was repelled, and heavy casualties were inflicted upon them, while of the 50,000 that they had collected, only about 5,000 reached the British camp. This was definitely a Basotho victory, and they were elated with their success. At this moment, benevolent beneficent nature stepped in to cool the hot heads and assuage the violent passions of her belligrent children

children, and afford an opportinity for reflection and diplomacy. A violen thunderstorm burst in the afternoon, and it no sooner abated than night began to spread her soft mantle over these mad children of nature .

Cathcart had retreated in disgrace before Moshoeshoe, but that night the wily chief wrote his famous politic epistle to the General, professing to admit the prowess of British arms, entreating for peace, and promising good behaviour. On the 21st December, the sun rose upon saner heads. Gen Cathcart proclaimed peace with the Basotho, and broke up his camp. Accusations, beseachings, entreaties and petetto petitions had to induce him to carry on the war and retrieve British honour were unavailing.

The feat of Basotho arms, and the potency of their magic became things of wonder, admiration and awe throughout Black South Africa . To Moroka, the success of Moshoeshoe was a cause of dismay and dread, and the British retreat a disappointment and dispair. He felt that he had backed the wrong horse. But in spite of these fears and forebodings, Moshoeshoe was not very vindictive, and apart from occasional stock thefts, which might almost be considered a normal state of intertribal relationships, the peac was not disturbed for nearly a year .

Sekonyela, the Motlokwa, was still bitter against Moshoeshoe, an and just waiting for the earliest opportunity of retaliation. From August 1852, he and Gert Taaibosch conducted several raids against the Basotho and the Bataung . At last in August 1853, Moshoeshoe's patience was exhaus ted. He crossed the Caledon, and in three divisions under himself, Letsi and Masupha, he stormed Sekonyela's stronghold, defeated and completely the combined army of the Batlokwa and Gert Taaibosch's Koranas, capture ing immense booty in cattle , sheep and goats and wagons. Sekonyela's eldest son Makitikiti and the Korana chief Gert Taaibosch were slain . Sekonyela himself was crushed in spirit, and soon after died in comparative obscurity (July 1856) Thus Moroka lost his friends

Ever since the defeat of Cathcart by Moshoeshoe in December 1852 the Orange River Sovereignty had been had been felt as a millstone round the neck of the Imperial Government, and the Duke of Newcastle, then Colonial Secretary had written to the High Commissioner that Her Majesty's Government had decided to withdraw from the Orange River Sovereignty. This issue formed the gist of political news in 1853, and gave rise to several side issues. The chief of these was the accusation levelled at

the Boers, regarding the ir cruelty to, and enslavement and illtreatment of the black people and coloured people. These charges were prefe rred by the London and the Wesleyan Missionary Society agents, and were embodied in a memorial addressed to the Special Commissioner - Sir Georg Russel Clark . They were advanced as one reason, one of the futile arguments why Her Majesty's Government should not withdraw from the Orange River Sovereignty . The memorial was replied to by the Commandant Scholtz, who denied the charges categorically, and gave the Boers view and version of the case. Both the missionary and the Boer views wer true as far as they went . Just as Italy's civilising campaign in Abyss (in 1936) inia has two sides and versions. As the British Government was preparin to abandon the Sovereingty, Chief Moshoeshoe had diplomatically cultivat the friandship of the Boers of that State., so that when the Special Com issioner- Sir George Russel Clerk, who had been charged with arranging the transfer departed in March 1854, Moshoeshoe was on the most friendl terms with the provisional government, and was actually present at a pub lic dinner at which he was invited to make a speech . Moshoeshoe was indeed a changed man. He was on terms of cordial relationships with his rival Moroka, and even made futile overtures to his traditional enemy the obdurate Sekonyela.

The abandonment of the sovereignty by the Imperial Government over the country between the Orange and the Vaal Rivers gave every community there its independence within its own territorial limits . The British Government had had supreme authority over all sections - black , coloured and white - Bechuana, Griqua and European. But now, the Basutho were independent, the Barolong self-determining, and the Koranas, (had they still existed as a community) would have been masters of their own reserve . The Europeans had authority only over the areas which they actually occupied, and over definitely unoccupied lands.

The European community, 15,000 all told, called themselves and their "released area" the Orange Free State, organised a government, and elect ed Josias Hoffman , a good-natured man, as their first president (1854).

During this gentleman's tenure of office, there was comparative quiet, except for petty Basotho forays . After one year, he was forced to resign for having given Moshoeshoe a present of a keg of gun-powder.

In August 1855, Jacobus Boshof became the second president of the Orange Free State. Land disputes and stock theft troubles with the Basotho and t the Griquas were now increasing rapidly.

About this time (1854) in the Zoutpansberg, Hermanus Potgieter insulted the chief Makapan of that district of the Transvaal, and was cruelly massacred with his party of twety-two men and women and children by Makapans people. The Boers under Martinus Pretorius, Piet Potgieter and Paul Kruger, not to be outdone in fearfulness, blockaded Makapan's people in a cavern for twenty-five days, killed about a thousand of them, and allowed about two thousand to perish of th hunger and thirst.

In the Orange Free State, relations with the Basotho became more and more unsatisfactory each month. It was early evident that Moshoeshoe still felt aggrieved at the occupation by the Europeans, of many districts, notably the Orangewedge formed by the Orange and the Caledon rivers, which he claimed as Basotho soil, and allowed his people to rob and harass the farmers there with the hope of forcing them to abandon it. Remonstrances and wranglings were fast leading to hostilities which broke out in March 1858 at Beersheba. Moroka, the good friend of the Europeans now helped the Orange Free State Government as being lawful successors of his former ally, the Orange River Sovereignty Government. From the beginning there was no hope for the Europeans making any impression. The Orange Free State Government was young, poor and weak. On the other hand th the Basotho were many, well armed, and their chief a master strategist, and their country a naturally impregnable citadel. In the end the Orange Free State had to ask Moshoeshoe for an armstice, and to approach Sir George Grey, Governor of the Cape Colony, to intercede between them and Moshoeshoe, and to arrange peace terms between them and Moshoeshoe.

In February, Martinus W. Pretorius succeeded to the presidency of the Orange Free State. In May 1860 and in April 1861 he had conferences with Moshoeshoe with a view to establishing cordial relations. At the latter conference, Pretorius amended the boundary line between Basutoland and the Orange Free State to the advantage of Moshoeshoe.

made by Warden

1864, he met President Brand and Chief Moshoeshoe and their attendants a Jammersberg Drift. Chief Moroka who also still clamoured for the return of land taken from him by Pretorius in 1861 , was also present. After careful enquiry and examination of relevant facts, the High Commissioner re-affirmed the warden Line as the boundary between the Orange Free State and Basutoland. The Basotho were violent with rage, and at once spoke of war . They resumed their raids and plunder, and intensely irritated the Boers, who avenged themselves by reprisals. This was the beginning of another war between the Basotho and the Orange Free State, which was declared by President Brand on 9th June 1865 . Hostilities commenced on the 14th June, Commandant-General Fick attacking Mopeli . Several raids, skirmishes and engagements followed with varying success and casulaties . The warlike Masopha distinguished himself in this campaign by atrocious cruelty and the perpetration of massacres under a white flag .

Help from for the Free State now came in from several quarters . The Transvaal, the Batlokwa remnants under Lehana, son of Sekonyela, Fingoes from Herschel, Griquas of Adam Kok , and the Barolong of Moroka all took up arms to assist the Orange Free State and to settle old scores with Moshoeshoe .The Barolong warriors, mounted and well armed were under the command of Tshipinare, the adopted son and heir of Moroka.

On the 14th July 1865, the Free State forces under Commandant Wepener stormed the Basoth stronghold Vechtkop ( ) and took it and then defeatd Letsie (Moshoeshoe's son) at Matsieng . On the 25th, Gen Fick defeated Masopha and occupied the Berea Mountain. Wepener and Fick next proclaimed the territories north and north west of the Caledon, which they had thus overrun

annexed to the Orange Free State.

Early in August, Wepener joined Fick at Barea, and the two generals united their forces of 2,100 to those of their allies, namely 500 Barolong under Tshipinare, 400 Fingoes, 250 Batlokwa under Lehana, and many other elements. On the 8th August, an attempt was made by the allied forces to take Thaba Bosigo by storm , but by rolling boulders down upon the invaders, the Basotho repelled the attack. Another attempt on the 15th August upon Thaba Bosigo also ended in the defeat of the invaders and the death of their brave leader General Wepener and many others . The Panic that and confusion reigned among the allies, while Masopha reigned-

They ascended the steep hills and mountains of Basutoland, pressed Molap hard until he sued for peace, resulting in the Treaty of Imparani. Letsi another son of Moshoeshoe, also in trouble, asked for an armistice; and on the 30th March 1865, Moshoeshoe himself sent seeing his generals defe ed everywhere proposed peace to Brand . The resulting Treaty of Thaba Bosigo gave to the Orange Free State the territories conquered and annexe by Wepener and Fick, and also three3,000 head of cattle. It recognised Mbapo and his people as subjects, and Moroka and his Seleka Barolong as allies of the Orange Free State . It was signed by the President and high offici als of the Free State, by Moshoeshoe and his sons of highest rank for Basutoland, and by Tshipinare Moroka for the Barolong of Thaba Nchu.

The ~~latter~~ Seleka Barolong of Moroka call this campaign 2Ntwa ea Sekiti ", that is skit battle, or the battle in which the was much shooti

Sir Philip Wodehouse disapproved of the Treaties of Thaba Bosigo and Imparani. He considered the terms harsh and illiberal, and liable to lead to more stife and bloodshed - something like the Treaty of Versaille of 1918. He was right. The Basotho refused to evacuate the annexed terr- itory, and Moshoeshoe, in March 1867 wrote quite frankly for once, that he had no intention of so doing . He utterly repudiated both treaties . Then followed more squabbles, raids, reprisals, skirmishes and commandoes.

On further representations by Sir Philip Wodehouse to the British Imperial Government, the Duke of Buckingham in December 1867 acceded to Moshoeshoe's overtures to be accepted ~~as British sub~~ with his people as British subjects, and a proclamation to that effect was issued on the 12th March 1868 ,just in time to save the Basotho from total annihilation at hands of the infuriated and ~~xxx~~ vindictive foe, the Orange Free State, who now sent a deputation to England tp make a futile protsed against the annexation of Basutoland.

As the Free State still prosecuted the war vigorously, and had ~~already~~ already crushed the Basotho at Platberg (Caledon)Berea, Korsnaberg, Koesberg, and Tandjesberg , Sir Philip Wodehouse in solicitude for the Basotho safety, stopped all ammunition to that Government .

In May 1865, while the Rev James Scott was resident Wesleyan minister, the Church of England began missionary work at Thaba

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