

at

After this interesting introduction, the representatives came to de Hoofdvraag D.W.S. De Grond. - the *raison de être* - the purpose of the *meeting* Comd J. Viljoen) Uwe gron<sup>a</sup>gebied zal het uwe blyven zoo als te vooren daar het hooft der eerste *opvolgers aan N Ed ten volle toegezekerd werd het grondgebied derhun* Emigranten Comd Hendrik Potgieter en zyne *blakes* zal han eigen-  
dom bleiven, zoo veer als dus veer bewoont was. President Pretorius zal bleid weezen als doch maar de grenslyn zoo kans<sup>s</sup> staan bleiven tusschen ona<sup>s</sup> en de Barolong.

Both Commandant Viljoen and chief Montshiwa made an oath before the witnesses and signed the treaty as

De contrakeerende partygen,

P/ After which the following also signed ot attached their marks as witnesses Jakobus Snyman, Capt. Moilwa en al zyn volk, Molema, Pule, Metlale, Rabodieco, William Marumo, Bodumele, Jan Mahura and Hans Setlali. || This is the P I peace treaty referred to by Theal in his history of South Africa 1834-1854. p. 525. One reads it with haunting feelings of its unreality, and apparently so did Montshiwa as we shall soon see.

When he left Dikhukhung to comply with commandant Viljoens invitation, he had given instructions to his uncle Mokgweetsi to conduct the clan to *Tsoaneng, his birth place, thence to Segeng*, and thence to *Ga-Selokolela* in the Bangwaketse country by agreement with the Bangwaketse chief Gaseitsiwe. Thither he followed the tribe, but first directed his brothers Selere, Motshegare and Molema and his uncle Moshoela to go and occupy the old tribal site at Lotlhakane which they had abandoned at the beginning of the previous year.

Montshiwa then followed up the tribe to Segeng, where a halt was made. Here at Segeng resided Gaseitsiwe, the rightful Bangwaketse chief who was struggling to regain his rights of chieftainship from Senthufi, and between whom and the latter the Bangwaketse tribe was ~~dx~~ divided, Senthufi having however the larger portion. Now Gaseitsiwe's mother (Monjankunyana) was of the *extraction* Tshidi Barolong, and was infact Montshiwa's *step mother and aunt*. *mother in law - being Tawane's widow and Onyane's mother (see Table p. )*

(Mojankunyana) was of Tshidi Barolong stock, and was, in fact Montshiwa's aunt. Gaseitsiwe and Montshiwa were therefore cousins, and ~~whatixxxxx~~ had ~~gxxx~~ grown up and lived together at Khunwana and Phitshane during the troubled days of the Manthatasi invasions, and what is further important is that they were about the same age; they belonged to the same regiment or age group; they had together undergone the ceremonies of initiation into manhood. Spiritually, therefore, Montshiwa and his BAROLONG WERE AT HOME AMONG THE Bangwa-ketse of Gaseitsiwe.

1855-

18

Under these circumstances, therefore, Montshiwa could not view with indifference the usurpation of Gaseitsiwe's rights by Senthufi, and so he immediately set to work to bring about his restoration. In 1855 he visited Sechele at his new village Dithurabureng with the express purpose of proposing a combine against Senthufi. As Sechele would not act, Montshiwa of himself gave military assistance to Gaseitsiwe. The combined force attacked Senthufi at Male on the west of Kanye, and defeated him and ~~he~~ secured Gaseitsiwe in the undisputed Chieftainship of the Bangwaketse.

After a sojourn of two or three years at Segeng, the tribe of Montshiwa moved further north to Selokolela, where they spent ~~about~~<sup>i</sup> four years. About this time<sup>i</sup> lung disease broke out among cattle in epidemic ~~form~~ form, and the Barolong who were just about to feel the ground beneath their feet stumbled again into the ~~ditch~~<sup>slough</sup> of poverty.

Four years had now passed since the signing <sup>of the</sup> ~~the~~ unbusinesslike ~~xx~~ treaty between Montshiwa and Viljoen, and besides ~~xxx~~ a short stay there by Selere, Motshegare and Molema or occasional visits of one or another subchief to the tribal ruins of <sup>Dithakong</sup> Lotlhakane and the Barolong posts there, Montshiwa had not made any attempt to re-occupy the country which that Treaty recognised his claim to and <sup>a</sup> give him the right to occupy.

1857

Now, however, in 1857, he sent his brother Molema to make his permanent station there. With a following of about twelve families,

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Molema settled at the rocky parts of the Molopo R. about fifteen miles below its source, the place which ~~is~~ <sup>he</sup> called Mafikeng (the place of rocks) since corrupted by the English settlers into 'Mafeking/'

The ~~noble~~ Molopo was a noble stream at that time, its valley was thickly wooded especially with the ~~Kax~~ mosilabele (karee boom) and mokgalo (hook thorn) and swarmed with different species of wild animals and antelope - lions, buffaloes, rhinoceroses, hippopotami, leopards, ~~gnus~~, zebras, wolves, jackals, hyenas and a variety of buck. (Gig Game Shooting :Clive Phillips-Woolley Vol I) It was therefore a hunters' paradise.

At <sup>i e</sup> Mafeking, Molema was right across the path of events, at the cross-roads of the south-northward and the east-westwards roads; at the place of call after Kuruman, on the already famous Missionaries' or Traders' or Hunters' Road from Cape Town, Grahamstown or Graaff Reinet on the south to the magical north, and from Pretoria, Rustenburg and Magaliesburg on the east to the debatable and unchartered limits of the South African Republic on the west.

Molema was not long at this cross-roads of Mafeking when he came into frequent contact with English big game hunters as they passed north, and <sup>hunting expeditions</sup> ~~parties~~ of farmers Boer ~~hunters~~ from the South African Republic. He was soon alarmed by the movements of the latter as they extended <sup>with their cattle</sup> more and more westwards in search of <sup>grazing</sup> ~~grazing~~ across the line stipulated by the Pretorius' Treaty of 1851, and still more in their erecting houses in ever-increasing numbers on the Barolong side of that line so recently confirmed by Commandant Jan Viljoen in unambiguous terms. Needless to ~~say~~ state that the contact was not always amicable, because the Boers were appropriating land which the Barolong claimed, and demanded labour which the latter were unwilling to give. These movements and disputes Molema reported to Montshiwa with an urgent warning that his land was shrinking as a result of Boer encroachment.

1859 In 1859 Montshiwa moved from Selokolela further north-west into the country of the Bangwaketse and made his settlement at Moshaneng, a place about fifteen miles to the west of Kanye. It is a beautiful locality with an abundance of noble forest trees and surface water. Asbestos has been discovered here in recent years, and its mining carried on on a bigish scale.

Though living in foreign territory, Montshiwa still retained his claim of ownership and kingship over the country he had left at Lotlhakane and upper Molopo R. where he had stationed his brother Molema as lieutenant or deputy.

As a result of the latter's frequent warnings, the chief now sent his other brothers at this time to hold the key positions in the Barolong country as delimited by the Pretorius Treaty of 1851. Saane was to occupy a place called Modimola, twelve miles west of Mafikeng; Seru was directed to build his village on the northern bank of the Molopo about twelve miles to the east of Mafeking at a place called ~~Dis~~ Dishwaing. Selere was directed to live at a place afterwards called Dithakong about eight miles to the south of Mafeking adjacent to the old site of Lotlhakane evacuated in 1852.

Montshiwa had ~~in~~ not long ensconced himself at far-off Moshaneng in fancied security, away from the disconcerting noises of commandos and the strident demands for labour - "wrapped in eternal silence and far from enemies " when to his utter dismay a new and 'sinister ' ~~force~~ force declared itself right in his town. It was the rise of ~~Christianity~~ Christianity in his clan, and it caused him much worry because it challenged the national religion and tradition upon which much of his authority rested . It ~~was~~ was an inharmonious element in the tribal life.

During the sojourn of the Barolong in Thaba Ncho (1833-1841), some of them had been converted to Christianity. Chief among these were Rapulana Makgetla and Galeboe Thwane , two very old men of Tawana's age group , Leinana Motlogelwa , Maleme Tau and Jan Leshomo, Montshiwa counsellors, and Molema, Montshiwa's own brother. By reason of his birth Molema was the natural leader of this sect of alien faith.

During the twelve years of the Barolong migrations these men had faithfully carried on with their preaching, their class meetings and their worship and had attracted many into the circle of Christian light and so that at Matiwang in 1841 to 1848 , at Lotihakane in 1849 to 1852, ~~and~~ ~~and xxxxxxxxxxxxxxxx Moshaneng xxxxx~~ their numbers had steadily increased. Now at Moshaneng, with the more settled state of the tribe, these <sup>"People</sup> of the Word" as they were called formed themselves into an organised society whose way of life stood out in sharp contrast to ~~the~~ many heat-<sup>demand</sup> demanded by <sup>their</sup> ~~the~~ customs hen practices and tribal ~~practices~~ <sup>customs</sup> ~~practices~~ ~~or~~ national religion . This was a ~~great~~ great embarrassment to the Chief Montshiwa, all the more because his own daughter- Buku, and his brothers Molema and Saane were leaders in this revolutionary and subversive movement.

When the Rev John Mackenzie<sup>of the London Missionary Society</sup> visited Moshaneng in 1860, and 1862, he found the relations strained between the conservative party led by the chief<sup>Mokgwetsi,</sup> and his uncle and mentor ~~Ma~~ in Tswana law on the one side and the Christian party led by Molema, Saane and Buku his brothers and daughter on the other side . Mackenzie writes: " In Montshiwa and Molema who are brothers, we have an instance of the separation which the gospel makes in heathen lands, the one believing in Paganism and the other in Christ....The young people especially were losing confidence in the old customs and giving increased attention to the <sup>c</sup>doctrines taught from the Word of God.....Montshiwa the chief assumed

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an attitude of open hostility to his <sup>his</sup> Cristian ~~subject~~ subjects, and matters were brought to a ~~hard~~ crisis by the unusually ~~large~~ large number of young people, who under religious impression ceased to take an interest in those subjects which engage the attention of the young in a heathen town. The chief's decision was that they must first observe the usual custom of their forefathers, and especially that they must observe the reed dance, and that they might afterwards, if they chose join the word of God. Molema and his disciples were opposed to the course as one which virtually obliged them to serve two masters.... One can imagine the consequent pitsos, accusations, defences and general loud talk in public; the asserverations, the upbraidings and the family strifes in private. (J. Mackenzie: The Orange River. pp 103, 228, 229).

*and traveller*

Dr Emil Holub, and Austrian gentleman/who visited Moshaneng in 1873 made the same observation, and that when on the advice of the rain doctors the tribe was ordered to take part in the ceremonies of rain making, the followers of the new faith refused to come, and <sup>so</sup> the chief forbad church gatherings and services, and dispersed any people so <sup>i</sup> mounded. (Emil-Holub: ~~Seven Years in South Africa~~ ~~Seven Years in South Africa~~ p. 296)

~~Montshiwa found that the converts~~ However, "Montshiwa later found the converts to be the most loyal and industrious of his people." (Emil Holub: Seven Years in South Africa. p. 296)

To compare small things <sup>i</sup> with great things, the position at Moshaneng resembled the period of the rise of Christianity ~~in Rome~~ when the Roman emperors viewed it as a divisive force and considered it their duty to oppose and crush it and to persecute its leaders and followers. In the meantime, while perplexity ruled at Moshaneng, things were <sup>i</sup> going none too well in the political arena at the Molopo. In 1865, ~~the~~ the Boers from the western Transvaal had come to Molema at Mafeking to demand 'hut tax', or alternatively labourers, but ofcourse he rejected their demands angrily on the grounds that the Barolong were not subjects of the Transvaal. For several months nothing more <sup>had been</sup> ~~was~~ heard

about hut tax, but in 1868 there was a renewal of the demand, and a commando was sent to enforce it, but again Molema opposed the demand and drove back the commando. He then ~~empt~~ made a protest to the Landdrost at Potchefstroom. At the same time Montshiwa formally addresse

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