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TRANSVAAL
NATIVE AFFAIRS DEPARTMENT.

SHORT

HISTORY

NATIVE TRIBES

TRANSVAAL.

1903.

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BECHUANA AND BASUTO TRIBES.



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PREFACE.

This short history of the Native Tribes of the Transvaal has been collated from information obtained through local and personal investigations conducted by officials of the Native Affairs Department stationed in every District of the Transvaal.

They were considerably handicapped in their enquiries by the fact that they had little time to devote to the work owing to numerous other matters which required more immediate attention : that practically no written data could be placed at their disposal, as no records were in existence : and that the particulars related had consequently to be produced almost entirely from Native sources according to the traditions of the day.

The Department is therefore indebted to the Native Commissioners and Sub Native Commissioners for the result of their labours, and especially to Mr. Knothe, who elaborated the memorandum at headquarters, and whose intimate knowledge of the aboriginal races of the Colony has added materially to the value of the history.

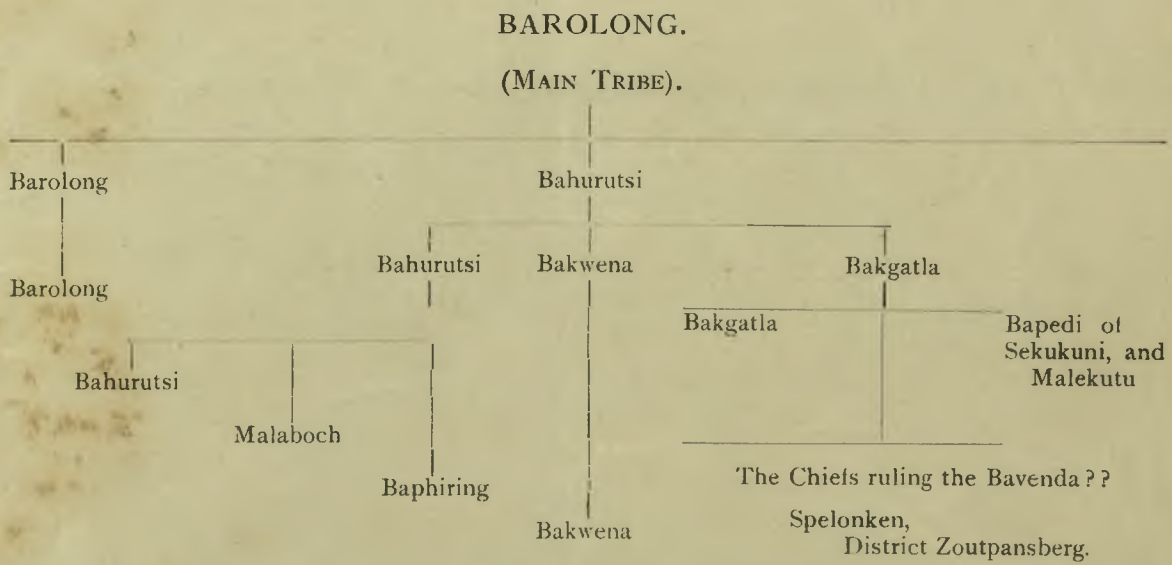
W. WINDHAM,
Secretary for Native Affairs.

PRETORIA, TRANSVAAL, 15th August, 1905.

PART I.

BECHUANA AND BASUTO TRIBES.

TABLE showing the Origin of some of the Bechuana and Basuto Tribes.



CHAPTER I.

BAROLONG.

The Barolong derived their name from the Chief Morolong, under whom according to tradition their ancestors migrated from a country in the far North, probably the region of the Lakes, about the year 1400. After four generations, they reached the Molopo River, somewhere near Mafeking, where they fixed their first permanent residence. At this time, the Bahurutsi separated from the main branch and became independent. It is there where the Barolong during the reign of many Chiefs enjoyed peace, increased in strength and became constantly stronger and wealthier, reaching the zenith of their greatness in the time of Tau about 14th in descent from Morolong. Many of them had migrated at different times Eastwards and North-Westwards, but these were replaced by an alien clan who submitted to the Barolong; among others, the Bathlaping, and Batlaro.

Besides these, there were living within the Territory claimed by the Barolong, several Bechuana Clans, hordes of Korana's, and Bushmen, who did not always acknowledge their supremacy.

Tau died at Taung, on the Hart River, about the year 1760 and with him, owing to civil wars and feuds, the power of the Barolong ceased. The Tribe then became divided into several Clans and taking advantage of the opportunity afforded by this dissolution the alien sections made themselves independent; as for instance, the Bathlaping, and the Batlaro. The different Barolong parties were each headed by one of Tau's sons who seem to have then made Khunwane their head-quarters. Here they remained until the Matabele under Umzilikatzi, swept everything before them, forcing the Barolong to quit their quarters. They subsequently met other Tribes who also engaged them in feuds and wars such as the Makololo Mantati hordes, and the Bataung under Molitsane. The Chiefs of the four parties were at that time, as follows:

- (1) Matlakoe (grandfather of Moshette).
- (2) Tawane.
- (3) Sihunelo (or Sefunela).
- (4) Matlabe.

Moving about from place to place they eventually retired to Thabeng near the Schoonspruit, District Potchefstroom, which place is now known as Buisfontein, where they met the Bakwena under Seemisho, who after engaging them in battle forced the Barolong to retire to some other part. Sihunelo then moved to Makwassie, near Wolmaransstad, where the Missionaries, Messrs. Broadbent and Hodgeson, joined him. In 1826, he left Makwassie for Platberg, Boshof, Orange River Colony, where he remained until 1833 when the successors of the above-named Missionaries led them to Thaba Ntshu, Orange River Colony. The Clans under Matlakoe and Tawane had meanwhile returned to Khunwane, their old headquarters. Matlabe who had remained near Thabeng was forced by the Bataung under Molitsane to retire and join the Clans of Matlakoe and Tawane at Khunwane.

Molitsane, however, followed him up and dispersed the Barolong; killing Matlakoe, who was then succeeded by Gontsi (his second son) as his grandson, the real heir, was not old enough then to rule himself.

Gontsi, and Tawane, with their followers, then joined Sihunelo at Platberg and later on accompanied him to Thaba Ntshu, while Matlabe, with his Clan placed himself in subjection to Umzilikatzi, whom he assisted in driving back the Bataung of Molitsane to the Modder River. After this he returned to Thabeng, where he remained a few years and then joined the other Barolong at Thaba N'tshu in or about the year 1835.

The place of Tau
= Taung
= Taung

note page 29

When the Boers under H. Potgieter (after being defeated by the Matabele), retired to Thaba Ntshu, the Barolong assisted them by a gift of cattle. Matlabe who had been with the Matabele before and thus knew their retreats served as a scout when the Boers made a second attack on the Matabele, and after Umzilikatzi's defeat he was granted permission by the Boer party to settle at Maklaong (now Machavistad) Potchefstroom, in 1839. Here he was joined by Moshette (Gontsi), and Tawane; the three Clans thus becoming subjects of the Boers, while the 4th Clan, under Moroko, remained at Thaba Ntshu.

In 1847, Tawane removed to Lotlokana on the Molopo River, near Mafeking his descendant being Badirele, the successor of Chief Wessels Montsioa. A short time after Tawane's departure, Moshette with his followers left Machavistad for Khunwane where he is living up to this day.

Matlabe who had remained at Potchefstroom, was ordered to leave by Mr. St. Schoeman, owing to a disagreement with the Boers about some cattle. He then moved to Hartebeestfontein and afterwards to a place called Shudinkloe at Taung where he was allowed to reside for several years by the Batlaping Chief. Mahurah.

In 1853, after the Boer War with Ghasibone a Batlaping Chief, he was allowed by President Pretorius to return to Potchefstroom.

In 1875, finding the land too small for his Tribe, he asked the Boer Government to fulfil their promise of a grant of a larger Location, in return for his services against the Matabele. He was then granted the farm Polfontein, District Lichtenburg, whither he moved with the majority of his Tribe. During the Anglo-Boer War, some of his people returned to Potchefstroom, but now have to leave for Polfontein. The direct heir to Matlabe is a young man about 20 years of age named Ramolekana who is the present Chief.

It will thus be seen, that the Barolong are represented in the Transvaal, by :—

(A) Moshette's Tribe at Khunwane, Moshette being by descent the Paramount Chief of the Barolong.
= Kumanu

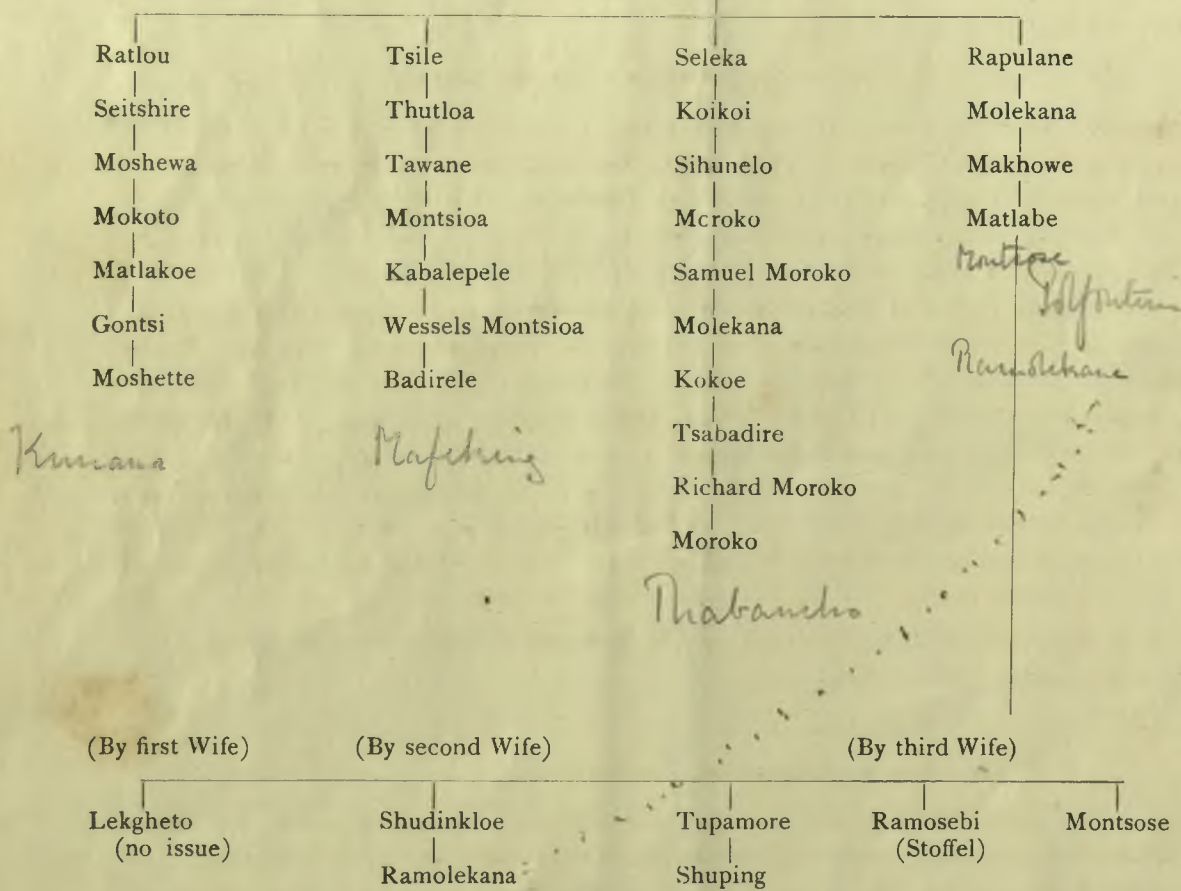
(B) Ramolekana's Tribe, Polfontein, Lichtenburg.

(C) Several strains of the Barolong Race which left the original Tribes in consequence of wars and are now found scattered about amongst other Native Tribes, notably the Bakgatla and the Bantwane Pretoria District besides many others. Some are also met with in the Heidelberg District, who were captured by and sold as slaves among the Boers.

The Barolong seem to be the oldest of the Bechuana-Bantu Tribes in South Africa, as even the Bahurutsi, from whom many other Tribes are said to be descended, were a branch of this race when on its Southward wanderings.

GENEALOGICAL TREE OF THE BAROLONG CHIEFS.

- No. 1. Morolong
- " 2. Noto
- " 3. Morara
- " 4. Mabi
- " 5. Mabiyo
- " 6. ?
- " 7. Modiboa
- " 8. Morakile
- " 9. ?
- " 10. Tsesebe
- " 11. Masipa
- " 12. Mokgopa
- " 13. Tibela
- " 14. Tau *died circ. 1760*



CHAPTER II.

BAHURUTSI.

The Bahurutsi are said to have been a branch of the Barolong Race from whom they separated and became independent at the Molopo River, near Mafeking, in or about the 16th Century.

After the Barolong they appear to be the oldest Clan. From them the following Tribes are said to be descended, viz. :—

- (A) Bakwena.
- (B) Bakgatla.
- (C) Bapedi of Sekukuni, and of Malekutu.
- (D) Malaboch of Blauwberg, District Zoutpansberg.
- (E) Baphiring of Rustenburg.
- (F) Other Basuto and Bechuana Tribes, who are not residing in this Colony.

In former days the Bahurutsi must have been a powerful people as brave in war as they were feared by other Tribes. Up to within a few decades, none of the above-named Tribes were allowed to gather in their crops until the Bahurutsi Chief had given them his permission to do so. This right was called. "Go Loma Thotsi" (to bite the pumpkin, the latter being the earliest crop cultivated by the Natives). This custom is extant to day, amongst the Bapedi Tribes of Zoutpansberg, who however, are said to belong to another Bantu-Race, and are supposed to have been left behind by the migratory Basuto Tribes, now found in the Orange River Colony. Like all Bechuanas, they derived their sustenance from agriculture, cattle breeding, and hunting. They believed in a Spirit as Deity, called "Modimo Thobega," said to have made himself known to them as "Moroa (son) Mogaloatsela." The Bahurutsi from time to time, and according to circumstances, honoured different animals, to which they danced (Go Bina); and which served as a badge to the respective Tribes. Of these animals, the Eland(Phohu) was first revered and spared by them but later on it was replaced by the (Tsoene E Kgolo) Great Monkey.

The first division of the Bahurutsi people took place after the death of their third Chief Molope 1, who had two sons, viz. :

- (1) Mohurutse.
- (2) Kwene (Crocodile).

Mohurutse remained Chief of the main Tribe, and his people were called the "Bahurutsi"; Kwene, the younger brother, separated from his brother for some unknown cause, and called his followers the "Bakwena" (People of Kwene), choosing the Crocodile as his badge.

Mohurutse had two sons, Motebele, and Motebyane; his chief town at that time was at Pella, on the Tholoan River. Motebele, although heir to the chieftainship, feared his brother Motebyane as a rival and a quarrel arose through a Monkey, which had been captured on a hunt by Motebyane and which he had ordered his brother to guard. This Monkey escaped, and after its escape Motebyane having been ill-treated by Motebele, left his brother with his followers, withdrew his allegiance, and settled himself on Tsoenyane (Heidelberg).

A battle between the two brothers followed in which Motebele was beaten and forced to flee to the Zulus, where he obtained re-inforcements. With these he returned and besieged his brother; but finding the latter had fortified himself too well, he had to withdraw and finally rejoined the Zulus. He was the founder of the Bacoeng British Bechuana-land. (These Zulus are not to be mistaken for Umzilikatzie's Matebele).

Motebyane thus became the Chief of the Bahurutsi and from this time the Tribe honoured the Monkey, (Tsoene), and adopted it as their badge because it had been the cause or means by which Motebyane had obtained his independence. After the siege by Motebele, the Bahurutsi had to go to their neighbours in search of food, but later on returned to Tsoenyane.

Melore succeeded his father Motebyane, as the eldest son Moshwane I. had disappeared.

Now follow eight Chiefs about whom nothing is spoken.

Pule, the ninth Chief, had two sons who, after his death, lived in discord which ended in open quarrel. The eldest, Manyane, was defeated in a tribal encounter, and settled on the Marico River, at Braklaagte, near Zeerust. Here at Borutoe, he and his descendants lived, until the Boers drove out the Chief Manope a great and powerful ruler, who then with his people, went to Dinare, near Kolobeng, British Protectorate; and there under Kountle, Manope's son, these Bahurutsi were divided into three parties as follows:—

The first under Kountle, who remained at Dinare, British Protectorate.

The second under Sebogodi, at Mocoedi, Transvaal.

The third under Shuping, at Lekgopung, Transvaal.

Nong the eldest son of Manyane, became the founder of the Bootuckhibidu in British Bechuanaland.

Menoe, the younger brother of Manyane, after the establishment of his rule independent of Manyane, became a powerful and beloved Chief. Menoe was succeeded by his eldest son T'hekishoe, after whose death, Boikanyoe reigned, as his brother Terve, the real heir, was not yet of age. Later on, Boikanyoe refused to hand the chieftainship over to Terve, who then fled and sought help from the Bakwena of Bangoaketsi by whom Boikanyoe was deposed and killed. While Terve was with the Bahurutsi of Manyane, his heir, Moiloe I. who became Chief after his father, was born. His eldest son Dibecoe who was a bad character, was banished by the people and left with his followers for Thabaneng, Basutoland; while his brother Sebogodi became Chief of the Bahurutsi. It was during his reign when the Bahurutsi encountered the Bakgatla in an action which resulted in the death of Sebogodi. The Bakgatla were defeated and retreated to British Bechuanaland. Menoe the second having died while still a Minor, Moiloe's third son and younger brother to Sebogodi, Diuthuleng became Chief in succession to Sebogodi. It was during his reign, that the Bahurutsi fought a branch Tribe of the Basuto (the Maphathane), who were marching through to the Zambezi, when the Bahurutsi are said to have sustained their first defeat. It is also said that at that time the first white man visited the Bahurutsi, whom they called "Moro" (probably from his salutation).

Diuthuleng was followed by Mokgatla, his younger brother, who moved the Kraal to Mosiga, (Buffelshoek), where they did not remain very long.

In 1824, Umzilikatzi came and conquered the Bahurutsi with scarcely any opposition. The tribe then fled to Taung, where they drove out the Bakotu (Barolong of Mokoto?) and settled down on the ruins of the Batlaping only a few Bahurutsi remaining at Mosiga under Ramesegas Sechele.

To strengthen his position Mokgatla had married a woman from the family of Menoe's II. mother, in order, as he said, to beget an heir to Menoe II. The two sons of this woman, Motladielie and Moiloe, were thus presented as the rightful heirs. It appears that Lincoe, another claimant to the Chieftainship and perhaps an illegitimate son of one of Sebogodie's wives, who had lived with Matope, Chief of the Bakwena-Ba-Kubung caused some trouble. Mokgatla thereupon retired to Kolosi (Ventersdorp), taking Moiloe II. and his followers with him.

In 1836, the Boers had driven out the Matabele, and thus Motladielie remained in Taung. In Kolosi, Lincoe seems to have forced Moiloe II, and his followers, to move to Rabogadi (Vaalkop), where he formed an alliance with the Boers, H. Potgieter and Retief, and received Linokana from Martinus Pretorius as a dwelling place.

Lincoe was subsequently killed by the Barolong and Mokgatla, now very old, sent for Moiloe II. and all the Bahurutsi, including Motladiete, Moiloe's II. brother, who then became reconciled.

Moiloe II. then became the Chief and aided the Boers in their Wars against the Mutsha, Makapana, and Mankopana.

An English Missionary, who had been with the Bahurutsi, would appear at this time to have been compelled by the Boers to give up his work. In 1850, he was replaced by some Missionaries of the Hermansburg Society.

Moiloe II. who had become a great ally of the Boers, died on the 6th of July, 1875, much lamented by Blacks and Whites. His son Sebogodi II. succeeded him, but his reign was troubled by war with Gopane, the brother of Lincoe, and before the question of the succession could be settled, Sebogodi II. died on the 9th of July, 1877.

After his death the British Government recognised his son Ikalafeng as Chief; while Gopane, received Mauwane, for his location, where he still resides with his following.

In 1882, the Bahurutsi, who had helped the Barolong, (Ba-ga-Matlata), against their enemy, found it necessary to fortify their strongholds. By order of the Boers, these fortifications had to be broken down, but Ikalafeng refused to do this. The Boers then appeared in force, and the Bahurutsi finding themselves too weak to fight, made an agreement, by which they forfeited all their stock.

Ikalafeng, died on the 24th of June, 1893. After his death, Pogisho the second son, became heir to the chieftainship while still a minor, the eldest son having died. His uncle Israel now acts as regent. *now deposed: Pogisho made chief.*

The Bahurutsi are thus represented in the Transvaal by the following main Chiefs, with their respective followings:—

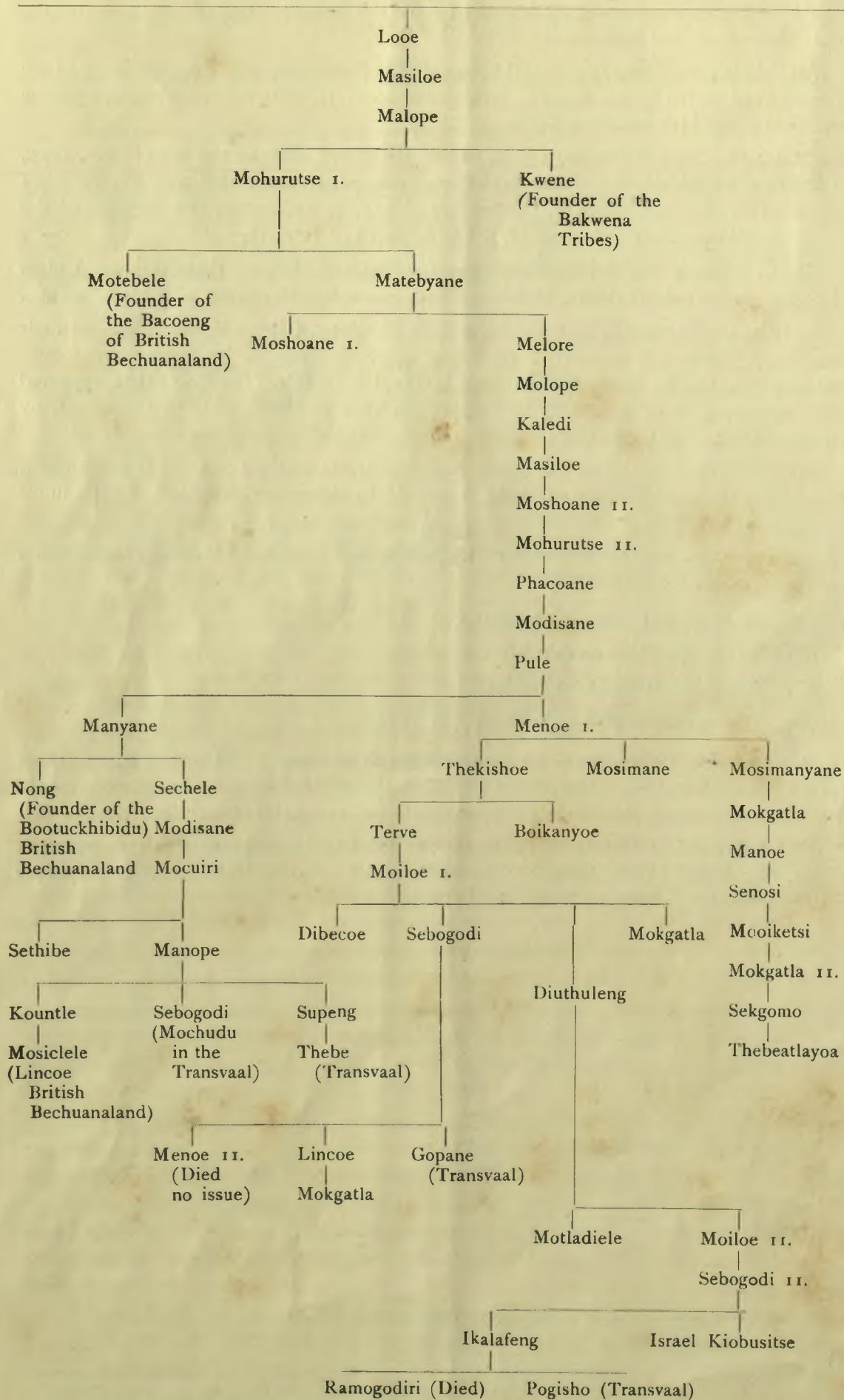
- (A) Pogisho, at Linokana (the Heir).
- (B) *Gopane, at Mauwane (Chief). *Tom*
- (C) Sebogodi, at Moshudi (Chief).
- (D) Thebe, at Lekgofeng (Lekhophing), (Chief).

Besides these Tribes, there are many strains to be found amongst various other Races or Tribes, but these are hardly of any importance. Most of them have inter-married with the Tribes to which they have submitted, only one is worthy of mention, viz. :—

The Bahurutsi of Vinkrivier, Zeerust, who left Linokana about 1800, on account of a dispute. Nearly all of them belong to the family which ruled the Bahurutsi. These people are settled at Suping under the Petty Chief, Thebe.

* Gopane died on the 3rd of October, 1904, and Tom Mokgatla, the Heir, was appointed Chief.

GENEALOGICAL TREE OF THE BAHURUTSI CHIEFS.



CHAPTER III.

BAKWENA (BAKOENA).

The Bakwena are descendants of the Bahurutsi. They left the main Tribe after the death of Malope I, who had two sons, Mohurutsi I. and Kwene I., the latter becoming the founder of the Bakwena Race. At present this race is represented by a good many independent Tribes within the Transvaal, as well as in Basutoland and British Bechuanaland. Of those living within the Transvaal, the following are most worthy of notice :—

(A) BAKWENA-BA-KUBUNG.

Present Chief, Solomon Ratheo Monnakhotle. The farms owned by the Tribe are :— Elandsfontein, (665) and Palmietfontein, (666). The Tribe numbers 701 souls.

The Bakwena-ba-Kubung also earned the name of Ba-Kgofa, (Ticks) owing to their retaining their hold on any captured cattle. The first Chief of this Section of the Bakwena was Monkhatotse, under whom this people originally trekked from Loioe to Mokelikeli (West of Selonstad), Rustenburg, where they fought the Matau, were beaten, and fled to Motlakotsosoe, (near Oliphant's Neck) at which place Monkhatotse died.

Nothing definite is known about this Tribe until the reign of Tsitsuane who had two sons : Mogale and Matope. The Tribe, however, made Matope the younger son, Chief, and Mogale was beaten, and consequently fled to the Matau. This was in about the year 1800. After Matope's death, Bogosi, (Kuantle) ruled the tribe for his son Monguane who was too young.

Umzilikatzi's Impies then arrived, and killed Monguane.

Sehupatiele, son of Mogale, who had to leave the Tribe, now came upon Bogosi, whom he found with a few people at Mayne, and killed him. He himself, however, was soon afterwards killed by the Tribe. The next heir now was Ratheo Monnakhotle, son of Kuantle (Bogosi), brother of Mogale and Matope, at that time a prisoner of Umzilikatzi. The Tribe, however, stole him and he thus became Chief, ruling over the people in the Cave of Lepalo, where they had retreated in fear of the Matebele.

In 1839, the Boers arrived under H. Potgieter, drove the Matebele out and ordered the Ba Kubung to leave the Caves, and to go to Motlako; the Natives, however, refused consenting only to send their cattle there. The Boers now fought Makapaan, and commandeered Monnakhotle. On his return his Tribe informed him, "that their Chief was living with the Bahurutsi," meaning Lecile, son of Malobane, the latter really being, the wife of the Bahurutsi Chief, Sebogodi. Malobane lived with Matope, the Ba Kubung Chief, for some time, and there gave birth to Lecile (or Lincoe).

Monnakhotle, however, would not recognise this illegitimate cousin, but as some of the Tribe wished to recognise Lecile as Chief, Monnakhotle went to Potchefstroom about the matter, where Potgieter said to him : "I told you to stay at Elandsfontein (Molote), now you, whom we recognise as Chief, have fetched Lecile, and thus raised a dispute; you will leave your present stad, and get scattered amongst the farmers."

Monnakhotle, consequently went to Potchefstroom, but later on left for Heilbron, Orange River Colony, where he died. Ratheo his son, returned and bought Elandsfontein (Molote) for the Tribe.

Another dispute now arose between Ratheo and Lecile as to the Chieftainship. This dispute was brought to Mr. P. Joubert, at Pretoria, who, however, referred the parties to Mokhatle. Mokhatle then sent messengers to the Bahurutsi, in order to ask whom they thought was the rightful Chief. The Bahurutsi recognised Ratheo, as Chief, and Lecile, after receiving the money paid by him and his followers for Elandsfontein, left and settled

with his son Matope Matope. This Section is now residing on Cyferfontein (953). Ratheo's son was Monnakhotle Monnakhotle, whose son Solomon Ratheo Monnakhotle is the present Chief at Elandsfontein.

(B) BAKWENA-BA-FOKENG (PHOKENG).

Present Chief :—Molotlegi, August Mokgatle.

Residence :—Fokeng, Bierfontein, 432, Rustenburg.

Population :—9168 Souls.

The traditions of this section of the Bakwena Tribe go to show that they crossed the Sahara Desert from the direction of Egypt, their ancestors separating from the Bahurutsi, near the Equator under the Chief Kwene, who called them Bakwena (his, Kwene's People). The first Chief after Kwene, known to the Natives of this section was Nape.

When the Bakwena reached the Transvaal at or near Tweedepoort, a Section continued South to Thaba Ntshu, calling themselves "Bakwena-Ba-Motlatla" (Wanderers), in contradistinction to those who remained behind under the said Chief Nape, "Bakwena-Ba-Fokeng" (Bakwena of the Veldt, or Outcasts or Tares). The Ba-Fokeng then proceeded to Boschpoort⁽⁵⁷⁾. No authentic particulars are obtainable before the reign of Sekete III. who had three sons Pitsoe, Liale (or Diale), and Khantsi. The people did not like Pitsoe, and made the second son, Diale, Chief. Pitsoe then fled taking his old father who was fond of him, and settling at Bopoe (Buffelshoek), where his father Sekete III, died. Pitsoe then returned to Diale and was made a "Kgosane" (Petty Chief).

Diale had four sons; Ramorooa, Ramogarri, Tlasi, and Ntee. When Diale grew old, the Bahurutsi according to Custom, wanted to castrate all the bulls. Liale's sons, however, objected to this, and a conflict ensued in which the Bahurutsi were defeated. The son of their Chief "Thebe" was killed in this action and thus the Nek at Morgenson, where it took place, was henceforth called "Fata-ea-Mathebe" (Mathebe's Nek).

From that time the Bakwena refused to acknowledge allegiance to the Bahurutsi.

Diale died the following year, his son Ramorooa III. becoming Chief after him. Ramorooa's eldest son, Mutle, wished to supplant his father but was beaten and returned to his father, who pardoned him. Later on, he re-started fighting, but was again beaten, and retired with cattle to the Bapo. After a time he returned and poisoned his father whereupon his brother Sekete IV, attacked him and he was defeated. He eventually perished in a hut which was burnt down by Sekete's followers.

Sekete IV, then became Chief. He was greater than all the Chiefs of the Ba-Fokeng and had many children. The following are some of his sons :—Thethe, his heir, Nameng, Noge, Mogotsi, Molife, Pitsoe, Ramorooa, Mokhue, Manaana, Ratsogoana, and Marantsane.

He successfully fought several other Native Tribes, including the Bapo, the Matau and the Batlokoa. Ultimately the ~~Batlokoa~~, assisted by the Bakgatla, captured him, whereupon, Bogatsu the Chief of the Batlokoa, killed Sekete IV, under a tree (called Sekete after him), and which is standing to the present day at ~~Seloane's Kraal~~. *Mahabristkraal*.

As Thethe the heir was a minor, his uncle Katane, ruled the Tribe. When Thethe became of age, his uncle refused to hand over the control of the Tribe, and a big engagement took place during which Katane was killed.

Thethe who then assumed the Chieftainship had six sons, viz. :—Diale (who died young), Mokgatle, Molothlegi, Molife, Lefatsi, and Pogoe.

During Thethe's reign, the Ba-Fokeng came into frequent conflict with the Bakgatla, Bamatau, and Bapo. He gave his brothers, Nameng and Noge, considerable power, placing the welfare of the people in Nameng's hands. These brothers, after some time, fought and overcame Thethe, at the "Cattle Kraals" near Beestekraal, who fled with a few people and joined the Matau where his wife and heir (Mokhatle), joined him. From here he sent two karosses and some tobacco to Sekwatie, Chief of the (Sekukuni) Bapedi, with a request for assistance, against his brothers. In response to the call Sekwatie came with all the Chiefs in the East, fought and decimated the Ba-Fokeng under Nameng and Noge, and

returned home with a number of captured men, women, children and cattle. Many of the Ba-Fokeng are consequently to be found scattered over the country today. Nameng was only Chief a month after this, as he was killed in the first engagement with the Bapo.

Noge now proclaimed himself Chief, and had a few encounters with the Matau, where Thethe had taken refuge. The latter then retreated to the Batlokoa and from there to the Ba-Fokeng at the Vaal River. On his arrival Thethe was killed and his body was buried by Noge at Matsukubiane (Hex River).

The Ba-Fokeng and Matau now lived in peace. It was during Noge's rule that Umzilikatzi arrived at M'Pane (Umzilikatzi's Nek). He fought and vanquished the Ba-Fokeng, when Noge took flight to Thaba Ntshu, Orange River Colony, where he died.

Mokgatle and his mother, who had remained with the Matau after Thethe's flight, returned after some wanderings to Fokeng. His people hearing of his arrival gradually returned. Mokgatle married his cousin, Ma-Timagole, who had a son, Timagole. Besides this wife, he had two other wives of the people. By the first, he had a son named Dikeledi, and by the second, Johannes and other sons. Until the defeat of Umzilikatzi by the Boers, Mokgatle was subject to the Matebele, but after this he went with Mogale to fetch the Boers at Vaal River. For this act, he was given the farm Kookfontein by H. Potgieter, which was afterwards taken away from him.

It was during Mokgatle's rule that the Missionaries arrived, and at the present day the Ba-Fokeng People are nearly all Christians.

Tomagole (Timagole) who became Chief after his father, led a quiet and uneventful life, and on his death was succeeded by his son, the heir, Molotlegi (or August Mokgatle). He is the present Chief. Besides the farm mentioned above as the residence of the Chief, the Tribe owns a good many other farms.

*Mokgatle
died on
19-9-1891*

*1891-1896
Mank
1896-1938*

(C) BAKWENA-BA-MAGOPA.

Present Chief:—Johannes Otto Mamogale More.

Acting Chief:—Daniel More.

Residence:—Losperfontein (Bethanie), Rustenburg.

Population:—In Rustenburg District, 4022.

Besides the above farm, the Tribe owns several farms in the Rustenburg and also in the Pretoria District.

This section of the Bakwena, also seems to be descended from the Bahurutsi and thus Malope I. Chief of the Bahurutsi and father of Kwene founder of the Bakwena Races, would also be the ancestor of their Chiefs. The first Chief known to the Bakwena-Ba-Magopa of today was Mutle. This name also appears in the Genealogical Table of the Bakwena-Ba-Fokeng. Mutle had two wives, viz.:—the mother of Kwene, and Mangwato. After his death the Tribe was divided between the two women. The people of Mangwato called themselves "Ba-Mangwato" declining to be called, "Ba-Ma-Kwene" (people of Ma-Kwene). A dispute arose, and they left the Ba-Ma-Kwene. Kwene, Chief of the Ba-Ma-Kwene, had a son called Theyane (small shield), who had a son named Mphela (Health). Mphela had two sons:—Nuaketse and Motsuasele. Nuaketse left his father and brother in a time of famine and called his followers Ba-Nuaketse. Motsuasele, the second son, then became Chief of the Ba-Kwene and he called them, Bakwena-Ba-Kgabo-Ea-Muillo (Flames of Fire). Setlarre, the son of Nuaketse, later on separated from his father, became Chief and re-named the Tribe Bakwena. Nothing important now happened until the accession of Liyoe, who died young after a short rule. He married a woman of the Tribe Magayane, named Ma Tupe, daughter of Mogale, who gave birth to More (Moroa Nare, son of the Buffalo). Later on he married his cousin, who, after his death gave birth to Letsoko. Liyoe was killed by the Bakgatla while hunting buffaloes. His son More was therefore called Moroa Nare (son of the Buffalo). More then became a powerful Chief and managed the Tribe with conspicuous success. He gave Tsoko, his brother, a wife and the command of a regiment, called Macecele (Old Men). More's headkraal was at Mamogale's

Laagte, Pretoria District, and was called Mapiana-a-Ma-Suana (Little Black Stones). He was surrounded by the Bapo on the West, Bakgatla on the North and on the East by the Matsutsa (Aman'Debele), and the Matlakwana. When he got old he wished to hand over the Chieftainship to the rightful heir, Le Tsoko, and therefore called a big Pitso (meeting). After this he moved to Mannatlali (Moletlane, Waterberg District).

As paramount Chief, Letsoko at once commenced to exercise his authority in such a way that More and his people rose against him but were defeated. More then sent to Sekete, Chief of the Bakwena-Ba-Fokeng, informing him how Letsoko treated the people.

Sekete invited More and Letsoko, with their people, to a Pitso to discuss the matter, when it was decided "that More and Letsoko should fight it out amongst themselves." Fearing the result of an encounter Letsoko gave way and More again became Chief, moving with his followers to Mannatlali (Moletlane), Waterberg District. These followers were of the Magopa Section, i.e.:—The Magayane, Batlane of Molibane, Barolong, Baphuting, Serogole, etc. The rest remained with Letsoko. At this time More made an alliance with the Bakgatla-Ba-Mosetla, under Chief Mushi. Letsoko, who had come to the Chief Mushi for protection against his people, who were tired of his rule, was badly treated by Mushi. He thereupon returned to More, and lived with the latter's eldest son, Segoaate (Sekwatie).

Letsoko subsequently quarrelled with Segoaate by whom he was killed. After this More assisted the Bakgatla-Ba-Mosetla against the Mamarama and succeeded in defeating them. He also defeated the Matsutsa, who had stolen his cattle. Some time later, the Bakwena, who had left Letsoko, returned to More, who fought the Bakgatla. Segoaate, who was in command, succeeded in over-coming the Bakgatla. This engagement was the cause of continual fighting between the Bakgatla and the Bakwena-Ba-Magopa. The Bakwena, however, succeeded in repelling the Bakgatla, although the latter had obtained assistance from the Bahwaduba Ba-Moletlane-Ba-Mako and Seabi.

The Bakwena also defeated the Bapo. The Bakwena-Ba-Magopa then lived in peace until the Matabele arrived by whom they were defeated with the loss of both More and his son Segoaate.

Segoaate's sons, Motsile, and Tetie (or Mamogale), however, escaped. The former with a number of followers, went to reside at Pienaar's River and Mamogale to Zoutpan. The Bakwena-Ba-Magopa now had to acknowledge Umzilikatzi as Chief and had to conform to the Matabele customs.

They were not treated well and consequently Motsile migrated with a number of the Tribe to somewhere near Pietersburg, probably to Moletshi. Mamogale also moved to Desetloe, near Aapies River, with all his followers; some of the Bakwena, however, remained with Umzilikatzi under their Headman Moganyane. Mamogale soon returned with his followers and dissension arose between him and Moganyane which resulted in the flight of the latter to the junction of the Hex and Eland Rivers (Matcakhame).

About this time, Motsile died and thus Mamogale was recognised as Supreme Chief of the Bakwena-Ba-Magopa. They now lived peaceably with the Matabele, until the arrival of the Zulu Chief Tshaka (Chaka), who drove the Matabele and the Bakwena combined to Zeerust (Molikwe). After the Zulus had returned home, Umzilikatzi came back to his Kraals and there no more fighting took place until the advent of the Boers at the Vaal River (Lekwe), by whom the Matabele were forced across the Magaliesberg, the Bakwena quietly residing under Mamogale. As they had no cattle they went to the Boers, who supplied them with stock in return for labour. An arrangement was entered into under which Mamogale was to supply the Boers with labour and was to punish or kill all Natives who ran away from the Boers. Disliking this undertaking he left with a large number of followers for the borders of Basutoland where he remained until the year 1868 when he brought the majority back to what is now Bethanie.

Mamogale died after his son Raikane, and was succeeded by his grandson Lerothodi, who was born in 1861.

Lerothodi (Jacobus), died in Rustenburg Town Location, in 1903. As his son, Johannes Otto Mamogale was still a minor, Daniel More was appointed acting Chief.

These Bakwena are now nearly all Christians.

Sections of this Tribe also live at Jericho and Hebron, Pretoria District.

(CA) MOLETSHI, MOTHALOGA.

Acting Chief :—Seripa Moloto.

Heir :—Seshigo.

Residence :—Moletshi, Zoutpansberg.

Population :—3719, adult males.

Besides these there is a small Clan under Nkwane who, although independent, are said to speak the same dialect as the Moletshi. They number 250 Souls.

The Bathlologa of Moletshi claim to have come from the vicinity of Pretoria under Moshebudi, who probably is either Motsile, brother of Mamogale, of the Bakwena-Ba-Magopa, or his son. They say they left the Pretoria District because the Matebele ill-treated them.

Some of the Moletshi people are met with in the Heidelberg District. They were captured by the Boers and indentured to the farmers there.

(CB.) BAKWENA-BA-MOLIMOSANA.

It will be noted that the Bakwena-Ba-Molimosana are represented by four Sections as follows :—

No. 1.—BA-RAMANAMELA.

The Chief of the whole Tribe under whose rule separations took place was Molimosana, who divided the Tribe into four divisions giving one each to his sons.

The followers of Manamela the eldest, were called "Ba-Ramanamela." This Section, however, was conquered by the Tau Section. They lived at the mouth of the Koedoe River until 1860, when they left on account of the harsh treatment of a Field-Cornet for the Orange River Colony. In 1877, one part of them returned, calling themselves "Ra-Maubane" (Bellows); these had years ago migrated from Moshesh, and had lived with the Ramanamela. They honour the Lion (Tau). Eventually the Ba-Manamela returned to their old home and lived under the Ma-Tau. Molehi is the present Chief. He gathered together a number of people, the majority of whom live on farms.

No. 2.—BA-MOLIMOSANA (MAAKA).

Khunong, the second son of Molimosana, became Chief of this Section and the Tribe was also called "Ba-Maaka," after his son Maaka (Lie). During the rule of Rampe, they moved from Loioe to Kamate (Bullhoek), thence to Motlakane (Selon's Kraal), and finally to Boatsanagano, where Rampe died. Nothing further is known of the tribe until the time of Likilele and the invasion of Umzilikatzi, who put men, women, and children to death. Likilele fled to the Zambezi with a Chief, Sibetoane, whom he had fought against. He died on the way childless. Tebenare or Thebenare (Ratsegai or Ra-asagai as he was called by the Boers) then became Chief, and returned with the remnants of the people to Boatsanagano, and from there to Manale (Koedoesfontein). The Boers now arrived and drove the Matebele across the Limpopo. But before his retreat Umzilikatzi re-captured his cattle which were guarded by Thebenare's people for the Boers, at the same time killing nearly the whole Section of the Molimosana. Legoale became Chief in 1889, and was recognised by the Boers. They are now nearly all Christians.

Residence :—Hartebeestfontein (Sichem No. 517), Koedoesfontein (No. 644).

Population :—822 Souls.

Johanna Legoale

Cashan mountain name of the Cashane
 Now known as Magaliesburg of the Chief Mozale of the Basuto vide page 42 -

No. 3.—BA-MA-TAU.

Genealogical Tree
 page 25 under Bamatau

This Section is called after Tau, one of Molimosana's sons, who was succeeded by Pulane (Cashane), who was driven by the Matebele into the Orange River Colony. The latter was succeeded by Maseloane, under whom the Tribe returned to Potchefstroom, where they were found by the late Sir Theophilus Shepstone in 1880.

Selon alias Lekgatle succeeded his father and brought the people back to Molo-koane. After an unsuccessful attempt to purchase the place, he eventually acquired the present Farm "Grootwagendrift," 743, map 18, called "Ma-Tau," where his son, Thebe Maseloane or Herman Selon now rules as Chief. After Lekgatle's death and before the present Chief could return, Sefanyetso (his uncle), managed to win over many of the people, and moved to his present site on the Selon's River. A number of the Ma-Tau are in the Orange River Colony, and at Potchefstroom, but they continue to pay tribute to their Chief at Pilansberg.

vide page 39
 Sefanyetso

Population at Pilansberg :—

Men	...	...	...	...	...	191
Women	...	...	...	...	...	166
Children	...	...	...	...	...	367
Total						724

No. 4.—BA-MATLAKU.

This Sub-Section of the Bakwena-ba-Molimosana was founded by the fourth son of Molimosana; he was called either Senegal, Moraku, or Setlaku (Hoof of an Ox). From this name the Tribe derived its name. Nothing worth mentioning happened until the time of Malintsi, under whose rule the Tribe had grown rich in cattle, which were captured by the Bapedi under Sekwatie. After surrendering to the Matebele Chief Umzilikatzi, the Tribe fled beyond the Vaal River. In 1860, they returned under Tambuse, and settled near "Brakkloof." In 1869, this Chief bought "Zandfontein" now the Mission Station "Pella," with some adjoining land. He died in 1893, and was succeeded by his son Gasibone, who was deposed in 1896, and succeeded by his younger brother, Sehumi, upon whose death in 1902, the third son of Tambuse, Mashome II. became Chief. He was, however, not recognised by the Transvaal Government and so the Chieftainship reverted to the eldest brother Gasibone in the same year.

(D) BAKWENA-BA-PHALANE.

This Tribe is an off-shoot of the Bakwena Tribe of Bechuanaland, whose Chief Pukwe had two sons, Mochudi and Letlape. After his death, these brothers had a quarrel. An open conflict ensued in which Letlape and his followers were defeated, and fled to Gopane where they settled on the farm Grootfontein, 145, Map 26 and 27, near the junction of the Bier Spruit with the Crocodile River. Letlape thus became the founder of the Phalane Tribe.

Residence and Property :—Ramakok's Kraal, 307, and Geluk.

Population :—

Men	...	...	...	...	...	480
Women	...	...	...	...	...	456
Children	...	...	...	...	...	912
Total						1848

At the place where they settled there were many Rooibuck (Phala) on which they lived. They were therefore called "Ba-Phalane" (People of the Rooibuck).

Letlape was succeeded by his son, Makoka, who travelled North to Mapela-Land, where he, with the Ba-Bedidi, succeeded in establishing himself. Having been successful in his fights against the Ba-Nareng, the Chief Mafodi, of the Ba-Phalane started a War against the Mapela, who were slowly encroaching from the East. This desultory War continued until Mafodi's death, and the accession of his son Moatse to the Chieftainship. A force of Matebele then appeared and routed the Ba-Phalane. The Ba-Mapela now took advantage of the shattered force of the Ba-Phalane and drove them to their present site at Phalane or Ramakok's Kraal, 307, Map 19, where they came in touch with the Bakgatla their allies. After Moatse's death, Bethuel Ramakoka became Chief. The Ba-Phalane were accompanied on their retreat to the South by a large number of Ba-Bedidi, who are now so intermingled with them that they form one tribe. In the chief village they are mostly Lutheran Christians.

About 30 years ago many Ba-Phalane left their Chief because he had treated them badly. One party is now settled at Vleeschfontein, Zeerust, under the Headman Stephen Mosese.

(E) BAKWENA AT UITKIJK MISSION STATION, NEAR VENTERSDORP.

These Bakwena claim to be of the same Tribe as the Bechuanaland Bakwena, but do not know why and when they parted from the older Branch.

Late is supposed to be the common ancestor of both.

Tsatsi is said to have come down from beyond the Moiloa Reserve with his following and to have settled at what is now "Kaffir's Kraal," near Ventersdorp, whence they removed to Gatsrand in the Potchefstroom District, and resided near "Deel-Kraal."

Here Molefe became Chief on Moroe's death. He was succeeded by his son Seemisho during whose minority the tribe was ruled by his uncle Magalamakoe.

Under Seemisho, these Bakwena removed to Motshuapetloang or Lappfontein, on the Schoonspruit, Potchefstroom District. While there, the Barolong who were driven out of Khunwane by Umzilikatzi, came and settled at Thabeng or Buisfontein, about 6 miles from Lappfontein. Seemisho died at Platberg, leaving no male issue. Lettoyane, who had married his daughter then became Chief. The Tribe was then attacked by three or four smaller Tribes, dispersed by the Matebele, and eventually Umzilikatzi appeared himself, and drove the Bakwena to Makwassie, where they placed themselves under Sihunelo's (Chief of the Barolong) protection. In March 1878 Lettoyane moved to the present Mission Station Uitkijk, which was purchased by the Wesleyan Mission Society for him.

As Lettoyane was now very old, his son, Petros Malefo, acted for him. It is alleged that these Natives contributed a part of the purchase price of the farm. Lettoyane and Petros Malefo, both died at Uitkijk, and Melia Malefo, son of Petros Malefo, is now the recognised Headman there. The majority of the Tribe are still at Thaba Ntsh'u or scattered about the country, there being no room for them on the Mission Farm.

(F) BAKWENA IN LYDENBURG, ZOUTPANSBERG, AND MIDDELBURG DISTRICTS.

DILOKONG = EAST OF LULU

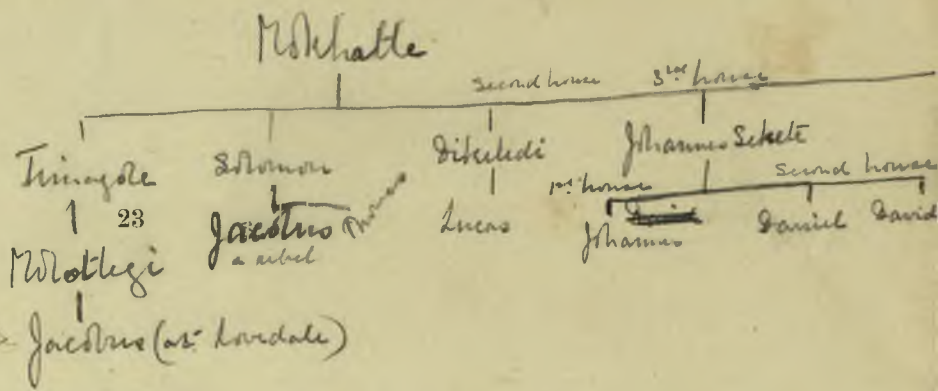
No. 1.—The Mongotana s part of whom are at present living at Delokueng, East Lydenburg, under Paswani, son of Magoshi.

No. 2.—A part of the above Tribe under Kgalagadishe, son of a younger brother of Paswani, who are at present living on Meerlust, No. 331, North Middelburg.

No. 3.—Bakopa, part of whom under the Chief Ramapudu, live on Riet Kloof, 509, North Middelburg, and part at Botshabelo Mission Station, near Middelburg. This Tribe (the Bakopa), divided into three sections after the death of Boleo (father of Ramapudu), and their Chiefs are :—(1) Kgope, alias Mpage; (2) Ramapudu; (3) Mamatloa.

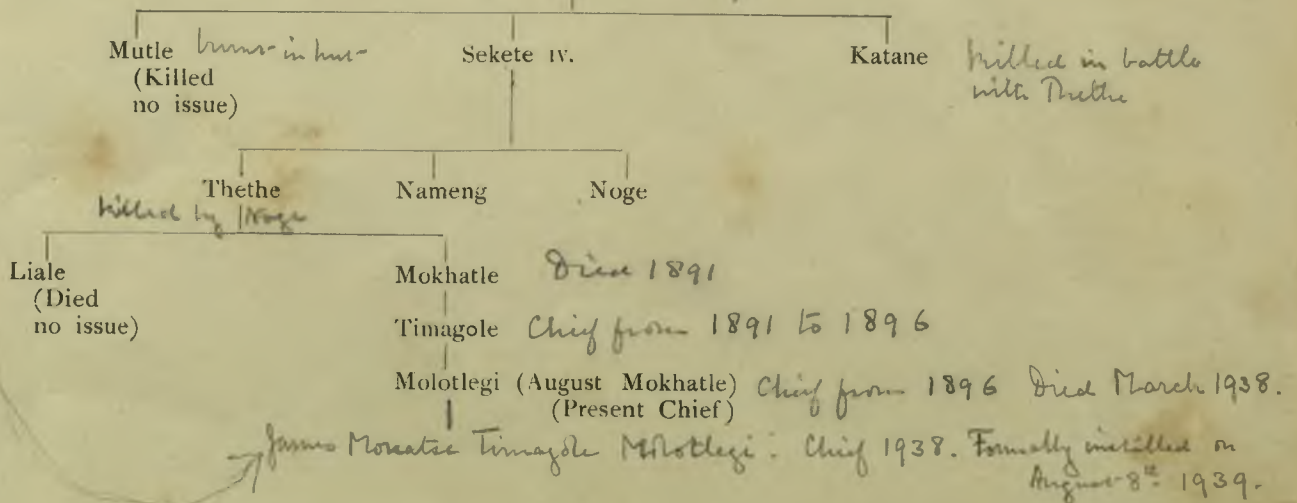
No. 4.—In Zoutpansberg there are a few Bakwena under Ragwatu, near Wurubi, which is situated on the Southern side of Sekop's present Location.

Timagole's mother died
 & old Mokhatle took another
 big wife Solomon's mother

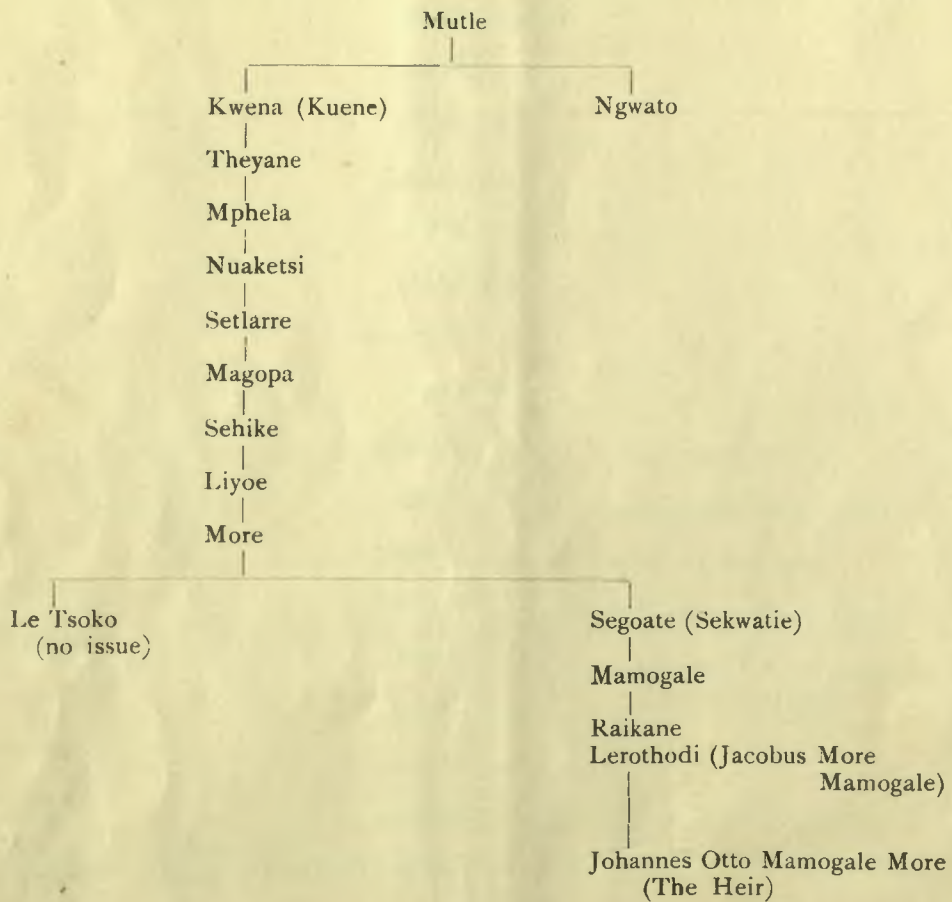


GENEALOGICAL TREE OF THE BAKWENA-BA-FOKENG CHIEFS.

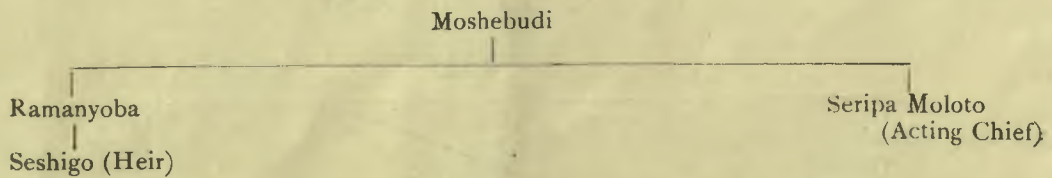
- No. 1. Nape
- „ 2. Setsete
- „ 3. Mutle — side Bakwena-ba-Magofa.
- „ 4. Phogole
- „ 5. Maree
- „ 6. Khulo
- „ 7. Molubiane
- „ 8. Phate
- „ 9. Maphate
- „ 10. Mafole
- „ 11. Mekhise
- „ 12. Morapeli
- „ 13. Mpuru
- „ 14. Tsuane
- „ 15. Ramoroa I.
- „ 16. Sekete I.
- „ 17. Fokeng (Phokeng) — Tribe named after this Chief.
- „ 18. Ramoroa II.
- „ 19. Sekete II.
- „ 20. Mogono
- „ 21. Magobe
- „ 22. Monoe
- „ 23. Sekete III.
- „ 24. Liale (Diale)
- „ 25. Ramoroa III. — poisoned



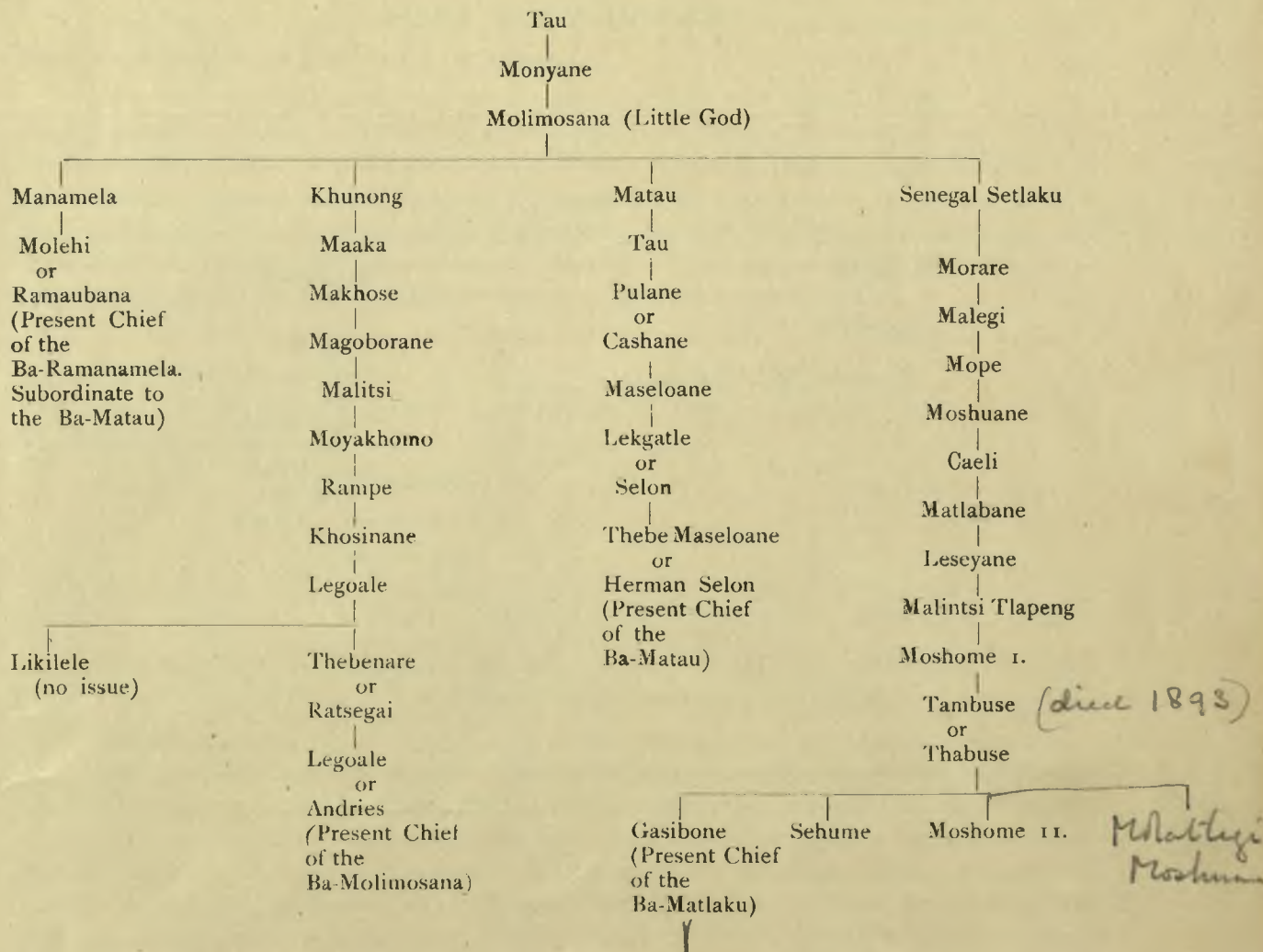
GENEALOGICAL TREE OF THE BAKWENA-BA-MAGOPA CHIEFS.



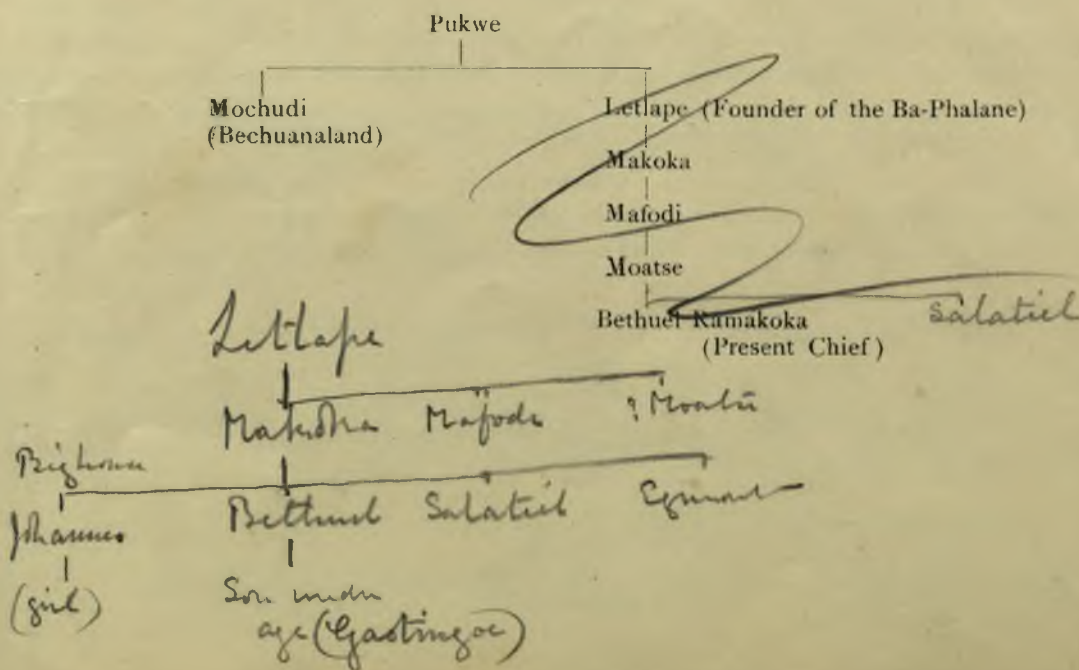
GENEALOGICAL TREE OF THE MOLETSHI CHIEFS.



BAKWENA-BA-MOLIMOSANA.
GENEALOGICAL TREE.

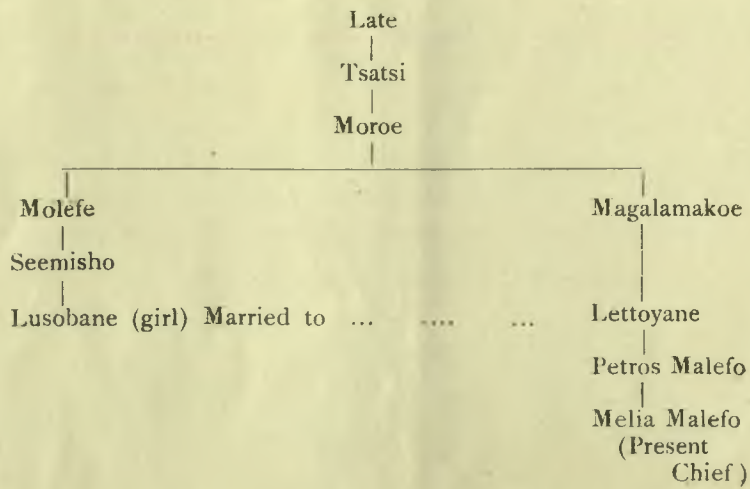


BAKWENA-BA-PHALANE.
GENEALOGICAL TREE.



BAKWENA AT UITKYK.

GENEALOGICAL TREE.



Bon official sjambokhed
 Khamanyane, & tribe sided with
 British in Bon war as they never
 forgave this.



CHAPTER IV.

BAKGATLA (BAKHATLA).

from Bahurutsi

The Bakgatla appear to trace their history back to their Chiefs Molope and Mokgatla, from whom they derived their name as a people.

It is, however, impossible to say how these Chiefs were related to each other. As these names also appear in the Genealogical Tree of the Bahurutsi Chiefs, and as the Bakgatla themselves look upon the Bahurutsi as the Bakgatla-Ba-Bagolo (High Bakgatla), it may be safely assumed that the Bakgatla are descended from the Bahurutsi. In former days they were called "Ba-Kgabo-Ea-Mello" (People of the Fire Flames), by which name the Bakwena-Ba-Magopa, when under Mphela, were also known. Upon the death of Mokgatla, the Tribe broke up into two sections, for reasons unknown, as follows:—

No. 1.—The Bakgatla in the Bakgatla Reserve; known as the "Bakgatla of Kgafela" Bechuanaland.

No. 2.—The Bakgatla in the Transvaal which later on formed into three distinct Sub-Sections, as follows:—

- (A) Ba-Mosetla.
- (B) Ba-Makau.
- (C) Ba-Mutsha.

NO. 1.—BAKGATLA OF KGAFELA

This Section of the Bakgatla Tribe, first moved to Molokwane, at the junction of the Apies and Crocodile Rivers. Their Chiefs were Matsegoe and Kgafela. Masilane succeeded Kgafela.

Masilane, who had several fights with the Batlako, moved his headquarters to Huma, near Saulspoot at Modderkuil, 565, Map 19, where the Tribe remained for some years. Under Phetoe, the Tribe was joined by many aliens—more particularly by Bakwena-Ba-Phalane—and now became very strong. They made several successful cattle-raids against each of the surrounding Tribes, viz.:—The Ba-Matau, Batlako, Batlokwa, Ba-Fokeng, Ba-Magopa, Bangwaketse, and Bahurutsi. On the death of Phetoe, his brother Sineloe, killed the rightful heir Ditsebe and became Chief. During Motlotle's Chieftainship, these Bakgatla were attacked and defeated by the Basebetoane on their way to the Botletle River. Motlotle and his particular adherents fled to Melorane (Vleeschfontein, Marico), but was overtaken and killed. Pilane, the second son of Phetoe, then became Chief. Umzilikatzi then appeared and the Bakgatla finding that they were too weak to fight the Matebele, paid them tribute and served as cattle-herds.

vide Livingston's account of Sebetoane

When the Matebele were eventually driven out by the Boers, Pilane collected his scattered people and built a Kraal at Rhenosterfontein, 887, on the Elands River. Here he died and was succeeded by Khamanyane. The Boers then began to encroach upon the country, and made the Bakgatla work. The Bakgatla did not like their treatment and took refuge under Chief Sechele at Mochudi. Linchwe, who at this time succeeded Khamanyane as Chief, refused to pay tribute demanded by Sechele who thereupon ordered his eldest son Sebele (now Chief of those Bakwena), to attack the Bakgatla. He was defeated, and a desultory War then waged, from 1875 to 1878, when peace was made and the Bakgatla hold their present Reserve by right of conquest. Linchwe then bought the following farms, or parts of farms:—

also vide "Livingston's Travels" published 1857

Since added to as follows:—

- $\frac{4}{5}$ ~~Halt~~ of Saulspoot, 269.
 - Half of Modderkuil, 565.
 - The whole of Holfontein, 593.
 - The whole of ~~Holfontein~~, 593.
 - Wildebeestkuil 733
 - $\frac{1}{2}$ Spitzkopje 298
 - Koedoesfontein 813
 - Witfontein 215
 - Legfontein 725
 - Cyfontein 372
 - $\frac{1}{2}$ Roodvlei 399
 - Zandfontein 729
 - Witgatfontein 631
 - $\frac{1}{2}$ Middelland 564
 - Rhenosterfontein 563
 - Kruisfontein 649
 - Vogelstruikfontein 679
- in Transvaal*
- Land-Doornfontein 257*
Land-Modderkuil 555
Application 984
- in Bechuanaland*

for his people who had remained in the Transvaal, appointing his brother Ramono Chief there.

vide Ballaluron page 51

These Natives have living with them many Matebele, Bakwena-Ba-Phalane, and Ba-Bedidi, the latter having joined the Bakgatla while Phetoe was Chief.

Now succeeded in Transvaal by Phetoe and Lilane

They number as follows:—

Linchwe died October 1924 at Langfontein Hospital. Succeeded by Isaac Lilane who some years had previously acted as regent of whole tribe.

Men	...	...	...	...	2031
Women	...	...	...	...	2083
Children	...	...	...	...	2773
Total	...	...	...	...	6887

These Bakgatla turned out very well for overseas service in Great War.

? Now about 20000 in Transvaal

Besides these, some Petty Chiefs are said to have left the Rustenburg District in 1864, and to have settled on farms in the Heidelberg District.

No. 2.—BAKGATLA OF MOSETLA.

These Bakgatla seem to trace back the history of their Section of the Bakgatla Race, to the Chief Mogali, who is said to have been a brother of Tabane, the ancestor of the Ma-Kau and Mutsha divisions. A table of the Chiefs of these Sections will be found at the end of this chapter.

It was during the reign of Mogalie that the Bakgatla, who remained in the Transvaal, divided into several Sub-Divisions Tabane, Mogalie's brother, and ancestor of the Ma-Kau, and Mutsha (Bakgatla Chiefs), leaving the Tribe for what is now known as Schildpadfontein, while Mogalie remained at Liroleng in the District of Rustenburg, whence he later on moved to what is now known as "Makapan's Location," having driven out the Bakwena Tribes who had settled there. They were then under the Chief Moseletla, from whom the Tribe derived its name. During Sikoane's rule, a petty Chief was allowed to leave and settle with his following at the Bultfontein, Pretoria District.

While Nchaupe, who was the real heir was still a minor, his uncle Makanye acted as chief. It was during the latter's regency that this section of the Bakgatla left for Bechuanaland on account of a famine. Whilst there, Nchaupe became of age but Makanye was not willing to give up the Chieftainship, and thus the Tribe was again divided. Nchaupe with his people returned to the Transvaal, and Makanye emigrated to the North of the Zambezi, where his Tribe is now with the Barotse. After Nchaupe's return to the Transvaal, the Matebele incursion took place, and Nchaupe finding that he was not strong enough to resist them, fled to Makapanpoort, Piet Potgieter's Rust; his brother Thipe, however, remained at Makapanstad with the rest of the people. When Nchaupe returned from P. P.'s Rust, his brother refused to again submit to him, a struggle ensued in which Thipe was killed. Nchaupe was succeeded by his son, Makapan, who came in conflict with the Boers. Finding them too strong the Bakgatla fortified themselves in the Ratlohane Mountains (Kransberg), on the Matlaba River, where Makapan died. When his son, Makhotsane was still a minor, Makapan's brother, Mathibe ruled the tribe. He removed with the people to Riet Spruit, Waterberg. When Makhotsane became of age, the Tribe underwent another division, Mathibe leaving with a following and settling at Matlalastad, Waterberg, where his son, Salatiel Makapan, now rules as Chief, while Makhotsane remained at Riet Spruit. From this place he was compelled to leave by the owner of the farm, and he then settled at Makapanstad, Pretoria District, where he died; his brother Solomon Makapan, who now rules the Tribe, then succeeded him as Chief. This Section of the Bakgatla has been reduced considerably owing to its frequent dismemberment, and the scattering of many of its members over the Waterberg and Pretoria Districts on Boer farms. Some of the Chiefs were permitted to purchase farms on which they established themselves such as:—Makapanstad and Schildpadfontein, in the Pretoria District.

No. 3.—BAKGATLA OF MAKAU.

The Makau-Bakgatla were formerly one section with the Mutsha, but separated from the latter after the reign of Tabane, who had settled at "Schildpadfontein." The cause of the separation was a dispute as to the chieftainship between his sons, Liale and Matlaisane.

Liale then left Matlaisane who remained with his following at "Schildpadfontein." The Ba-Makau are then said to have proceeded North of the Limpopo River, eventually coming back and settling at Marula's Kop, Waterberg District, where they remained until the Matebele of Umzilikatzi drove them further North. Motsepe, who was then ruling the Tribe, retired to the Mapela settlement, where an encounter took place in which he was killed and the Tribe defeated. Finding that the Matebele had turned back and settled at Umzilikatzi's Nek (Pretoria District), the Ma-Kau returned to Marula's Kop.

During the rule of Seamoge or Sjambok, they were attacked and driven by the Kekaun N'Debele from that place and subsequently settled at Vechtkop or Sjambok's Old Kraal, after having been moved by the Boers from what is now called Hebron. From Vechtkop they were allowed to settle at Hoekfontein, where they are living at the present day. Seamoge died in 1888, when he was succeeded by the present Chief, Moemisi, his second son, who is getting on in years. The Bapedi, who once belonged to this Sub-Section of the Bakgatla will be dealt with in the following Chapter.

The Ma-Kau derived their name from Ma-Kau (mother of Kau).

TABANE.

When these Bakgatla were living at "Schildpadfontein," the Chief "Tabane" is said to have divided the Tribe into two sections, one of which he took with him to "Zoutpansberg," where he conquered the Bavenda Tribes, and, having established himself as Paramount Chief, he and his followers married Bavenda women. Thus the descendants of the said Chief (the present Bavenda Chiefs), and his Bakgatla followers have lost all trace of their original Nationality; so that they are at the present day looked upon as Bavenda. (This information is not authentic).

The other section of the Bakgatla, which remained at "Schildpadfontein," was subsequently ruled by Tabane's two sons, Liale and Matlaisane, who had also remained behind.

No. 4.—BAKGATLA OF MUTSHA.

This off-shoot of the Bakgatla People trace the history of their section as a Tribe back to a Chief named Matlaisane, Setsedi or Psinye (son of Tabane), who remained at "Schildpadfontein," after the departure of his brother Liale, who became the founder of the Ma-Kau Section. Matlaisane was succeeded by his son, Mutsha, from whom this section derived its name as a people. The present Chief Robert Moepi is a direct descendant of Matlaisane. The Mutsha Tribe has been reduced in number owing to the fact that several Petty Chiefs have left the main Tribe, such as:—

Machaane, residing upon De Putten.

Lehau, residing upon De Kuil.

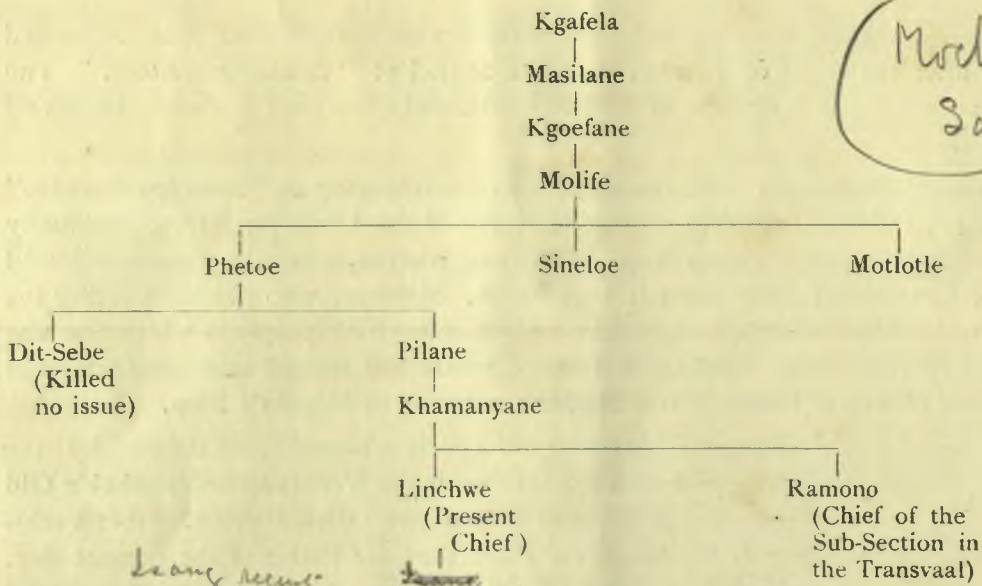
Skep Maluka, residing upon Bultfontein.

Alfred Maubane, residing upon Boschplaats, and

Lefifi, residing at Elands River.

Although these people are now on farms belonging to Boers, and have their own Government, yet they still acknowledge the Mutsha as their Tribe.

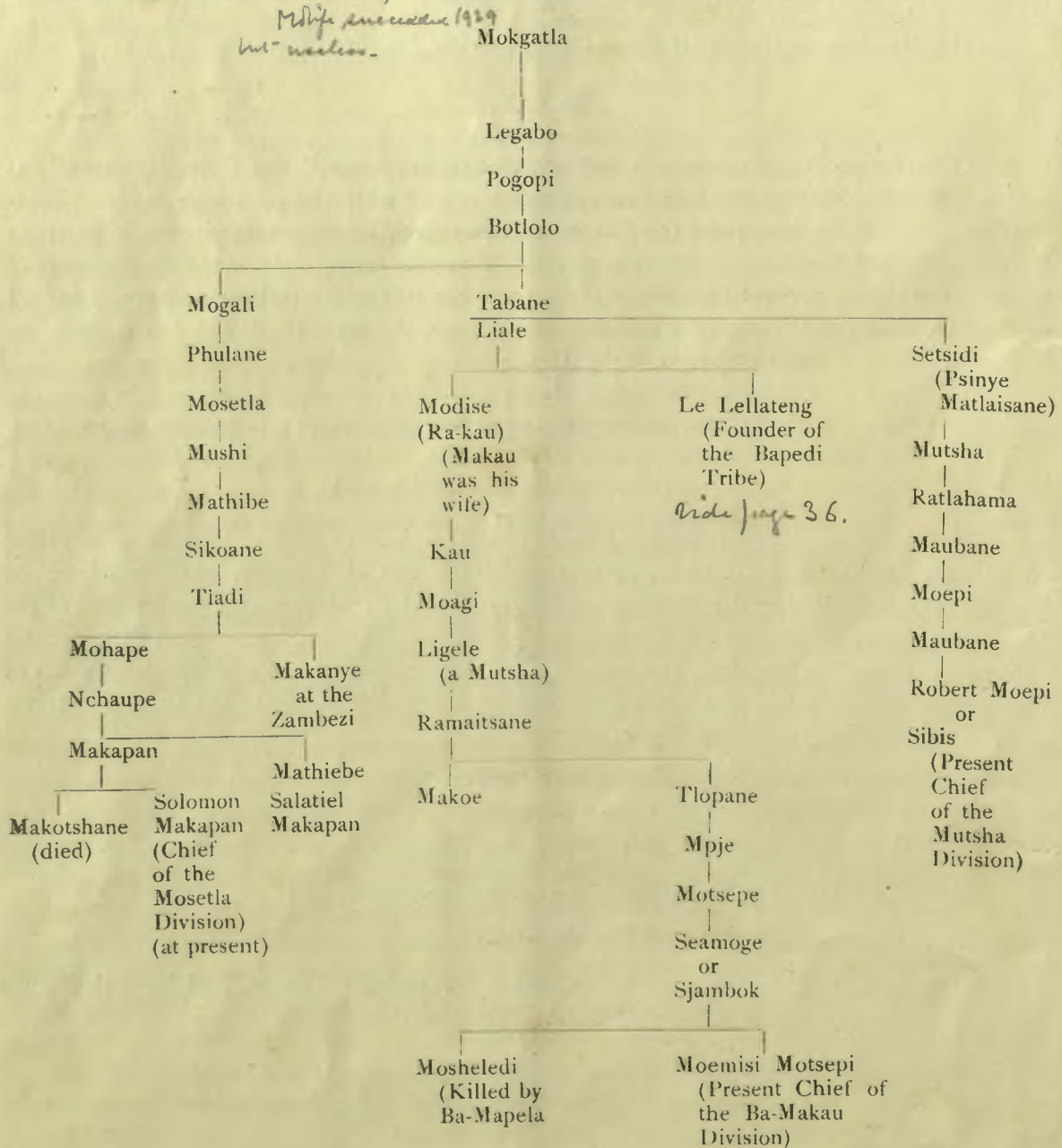
GENEALOGICAL TREE OF THE BAKGATLA OF KGAFELA.



Mochudi & Sandspoor

Leang regu
Kgafela die jong

GENEALOGICAL TREE OF THE BAKGATLA, PRETORIA DISTRICT.



Molife succeeded 1929
his - warden

vide page 36.

Mohape
Nchaupe
Makapan
Makotshane (died)
Solomon Makapan (Chief of the Moseetla Division) (at present)
Mathiebe
Salatiel Makapan
Makanye at the Zambezi

CHAPTER V.

THE BAPEDI OF SEKUKUNI.

These Bapedi originally belonged to the Bakgatla family of the Basuto Nation, and more especially to the Bakgatla-Ba-Ma-Kau (Chapter IV).

The cause of their secession from the Main Tribe was a son of Liale's who according to tradition cried while still in his mother's womb. The people wanted to kill both mother and child, but Liale would not allow this and consequently he moved with part of the Tribe, down the Elands River, to where it joins the Oliphants River, and from there to Oliphant's Kop, between "Fort Weeber," and what is known now as "Mapoch's Country," eventually settling at Fateng, close to the present "Fort Weeber." While on the way to Fateng, this son was born and was called "Le Lellateng La-Ga-Rakau-Oaga-Modise." Modise, who was the eldest son of Liale, remained with the other part of the Tribe, later on called the "Bakgatla-Ba-Makau." The Bakgatla who left with Liale, were then called "Bapedi." They then chose the Phuti (Duiker), and later on the main portion chose the "Noku" (Porcupine) as their National Emblem, abandoning the "Ape" (Kgabo). Liale lived for some time at Fateng, also known as "Ga-Dithlashaneng," acquiring the superiority over the other surrounding Tribes, to whom he gave the name of "Barwa" (sons).

When Moramotshe succeeded his father as Chief, a quarrel arose between him and his brother "Mampuru I., who left with his following, and crossing the Oliphant's River, eventually settled in the Sub-District Haenertsburg. Moramotshe was succeeded by his son Kotope, who only ruled a short time as he was murdered by his brother "Tulare," who then became Paramount Chief of the Bapedi and the tributary Tribes. He built his Kraal at Manganeng on the Steelpoort River. Tulare became a very powerful Chief and all his raids on the Batswako, Aman'Debele of Moletlane, the Basuto of Moletshi, Botlokwa and Molepo, District Zoutpansberg, and the Bakgatla and Bakwena Tribes, were successful. He is still revered by the Natives as a great and powerful Chief. He died in 1824, on the day of a Solar Eclipse, and was succeeded by his son, "Malekutu I.," who defeated the Mapoch Tribes, after which he raided the whole country as far as the Vaal River, returning home with large numbers of captured cattle. He only ruled for two years when he was poisoned by one of his brothers, "Matsebe," who was subsequently killed by his other brothers. Petedi then became Paramount Chief Makopole (one of Tulare's sons), settled with a following in the neighbourhood of Lydenburg, where he established himself as Chief of the Bakoni Tribes. Umzilikatzi then made his appearance. Makopole looted some of his cattle which led to a conflict in which Makopole was killed together with a large number of his Bakoni. The rest partly surrendered to the Matebele, and partly fled to Petedi. Umzilikatzi now followed them up and encountered the Bapedi at Oliphantspoort, on the Steelpoort River. A bloody action was fought in which the Bapedi were defeated and both Petedi and Motoli were killed. The Bapedi rule in the Eastern Transvaal was thus temporarily at an end as the tribe was totally broken up, their kraals destroyed, and the people dispersed in all directions. North of the Oliphants River, the Wife of Malekutu subsequently collected a great portion of the fugitives, and lived there with the Baroka. Sekwatie, a young son of Tulare, assembled a small portion of the Bapedi and retreated into Zoutpansberg, where he managed to hold his own amongst the Batlokwa and the Bavenda of Ramapulana for about 4 years. He then went back to his old home with his small following, for the purpose of re-uniting the scattered Bapedi Nation. His efforts met with success as he conducted affairs cleverly and with prudence. He, of all the Chiefs, is the most praised by his people for wisdom and providence. He understood how to preserve peace, which was so necessary in order to recruit strength, without shunning fighting when required, and there is no doubt he was a man eminently adapted to rule.

Nonchile

uncle

Child was born at-*gundahle* on *Lule*.

While at-*gundahle* began to live in *Nkomo* & abandoned *Kgabo* & began to be *Bapedi* instead of *Bakgatla*.

over a woman & they fought at *Afjindomdiani*

Makopole brought *first white men* (*Portuguese*) to *Tulare*

They came from direction of *Oliphant's Kop* were well treated & later were escorted part of the way back.

The first support he found on returning from Zoutpansberg was from Magale, from whom he asked for ground to live and build on. By attracting the many little remnants of the Bapedi, by fighting a few who were refractory, and by clever management of the latter afterwards, he soon consolidated his power to such a degree that as a son of Tulare, he was recognised as Paramount Chief by all. While Sekwatie was residing near Mount Piring, he had to go through several Wars at first with the Swazies, who were called into the country by one of his own subjects out of revenge. A few years later he was attacked by the Zulus whom he repelled. Although the Zulus had been beaten, Sekwatie sent a present to their Chief Panda, naively asking him not to come again. About a year later (1840), the Bapedi for the first time encountered the "Voortrekker Boers" under H. Potgieter, who tried to subjugate Sekwatie but succeeded only in capturing "Maserumules" cattle. It is remarkable that the Bapedi at this time used fire-arms which had been brought home by parties of Natives who sought work in the distant parts. Soon after this war with the Boers, Sekwatie left Piring and settled in the Lulu Mountains, where he built his Kraal at the foot of Thaba Mosega. Here his constant aim was to preserve peace, especially with the Boers. In 1857, a Commission was appointed by the Volksraad of the then Lydenburg Republic, to proceed to Sekwatie's Kraal and to enter into negotiations with him with a view of concluding an agreement with him. The following Agreement was then entered into:—

AGREEMENT.

Entered into by the Committee appointed by the Honourable "The Volksraad of the Lydenburg Republic," and the "Matlatee Kaffir Chief, Sekwatie."

On the 17th of November, 1857, the appointed Committee have agreed:—

"That peace between Sekwatie and the Lydenburg Republic shall be promoted as much as can be on both sides.

That the people of Sekwatie shall not be permitted to pass the Steelpoort River with guns and horses, unless by permission, or on being called by somebody, but that they are permitted to hunt "free and unmolested," on that side of the Steelpoort River, on the lands now occupied by Sekwatie.

That Sekwatie shall upon request and indication, at once deliver up the stolen cattle and punish the guilty party.

Likewise, that Sekwatie when anyone comes to him and asks for assistance shall then render assistance to such an one, to trace the cattle stolen or bring back the absconded servants and he shall punish the guilty party.

Furthermore that all the people (Natives) who live beyond the Steelpoort River, on the side of Sekwatie, can be considered as his people; but all the people (Natives) on the other side do not belong to him and the white men can deal with them according to their pleasure.

Thus done in the town of Sekwatie on the 17th of November, 1857.

The Committee appointed by the Honourable Volksraad of the Lydenburg Republic:—

(Signed) X SEKWATIE.
 „ X MAETSIE.
 „ X MAMPURU.

We, the undersigned Commissioners, declare that the above marks of Sekwatie, Maetsie, and Mampuru, were made in our presence by the said Matlatee Kaffir Chief and his Head-Captains on the day and date above-mentioned:—

(Signed) C. T. VAN NIEKERK, Member of Volksraad.
 „ F. C. COMBRINK, Field-Cornet.
 „ O. T. VAN NIEKERK, Oson, Interpreter.
 „ J. MIDDEL, Json, Acting Secretary

This document was approved of by the Lydenburg Executive Council on the 9th of December, 1857, and by the Lydenburg Volksraad on the 9th of April, 1857.

Matlatee
 This word is unknown to natives.

Sekwatie died on the 20th of September, 1861.

Shortly before his death he ordered that Mampuru, his son by a former wife of Chief Malekutu, his late brother, should succeed him; while Sekukuni, his eldest son should be heir to his private property. Sekukuni, however, knew how to win the people to his side and succeeded in expelling Mampuru who took refuge with the Swazies; Sekukuni then became Paramount Chief of the Bapedi tribe, and was recognised as such by the Transvaal Government. Sekukuni at first continued on good terms with the Boers. In the year 1864, he began to quarrel with those of his subjects who had become Christians, trying by all means in his power to induce them to abandon their faith.

These Natives fled to the Reverend Merensky, a Missionary of the Berlin Society at the Oliphants River, who then established the Mission Station, Botshabelo. Amongst these exiles was Sekukuni's brother, Johannes Dinkwanyane, who subsequently left Botshabelo and settled close to Lydenburg, whence he moved to some inaccessible spot on the Spekboom River, where he built a stronghold and ruled his band of about 50 followers as recognised Petty Chief of Sekukuni. He soon became troublesome to the farmers, and in the commencement of 1876 his people took possession of a waggon-load of wood belonging to a farmer named Jankowitz, which the latter had brought from a farm belonging to him.

The Lydenburg Authorities threatened to drive Johannes from his stronghold, and Sekukuni sent a Commando through Steelpoort to render assistance to his brother. This was the cause of the first war with Sekukuni (1876—1877). For a time Sekukuni resisted the Boer commando sent by President Burgers against him; but finally gave up all hopes of success, and sent messengers to Pretoria to enquire regarding the conditions under which peace might be granted to him. These messengers were informed that a Commission would be appointed by the Government to meet Sekukuni's Representatives at the Mission Station Botshabelo to settle matters with them. The Commission was appointed, and having been instructed by the Executive Council as to the terms of peace they could offer to Sekukuni, they proceeded to Botshabelo and there met Sekukuni's Representatives. A treaty of peace was concluded in the following terms:—

TO ALL WHO MAY READ THIS, GREETINGS.

On this the 15th day of February, Eighteen Hundred and Seventy-Seven, we, Izaak Cornelius Holtshausen, Member of the Honourable the Executive Council, Oltman Charles Weeber, Landdrost of the District Middelburg, and Ignatius Phillip Ferreira, Captain of the Middelburg Volunteers, Delegates and specially authorised thereto by his Honour the State President of the South African Republic, have at the humble request for pardon and peace from Captain Sekukuni, granted him in the name of the people of the South African Republic, pardon for his rebellious behaviour and have conceded to him, sacredly and solemnly, the suspension of all hostilities against him or his Tribe, and this because the said Sekukuni, by means of his representatives, Makoropetse, Semape, and Seabe, here present with us, declares and promises, and solemnly pledges himself, under guarantee of his own properties and those of his Tribe, for himself and his descendants for ever, viz.:—

ARTICLE 1.—That he, as subject of the State, shall henceforth submit to the Laws of the Country, and be obedient to all commands given by the Government.

ARTICLE 2.—That he shall pay two thousand head of cattle as expenses of War, which are to be delivered at such time and place as will be fixed by the Government and which cattle are to be approved by a person appointed thereto by the Government.

ARTICLE 3.—That the Lulu Mountain, and a sufficient piece of ground to the East of this Mountain, shall be granted him for the occupation of himself and his Tribe, as also a piece of ground on this (Western) side of said Mountain, say from Magneetsheight in the direction of a large range stretching towards North-West, as far as the town of Panama, which piece of ground is, at a guess, about twelve miles long, and six miles broad.

ARTICLE 4.—This treaty shall be in force as soon as the same is also signed by the Chief Sekukuni and his Council.

In testimony of which this Treaty is jointly signed by us, and his representatives. Thus done and signed at Botshabelo, etc.

March 7th 1876

Boer attack on Sekukuni's stronghold failed Aug 2nd 1876.

Sekukuni attacked Fort Burgers on Sep 30th 1876.

Zulu war was from January to July 1879.

34
Sekukuni always denied having ever signed this treaty. This denial was ultimately confirmed vide Prida Hoogard's visit

This Treaty was signed by Sekukuni on the 16th of February, 1877 and thus came into force in terms of Article 4, thereof. He had, however, stated that he would remain independent as his father had been and would not become a subject of the Boers, and in spite of this he was allowed to sign the above document.

15
Dijate

April 12th 1877

Shortly afterwards the Transvaal was annexed to the British Empire, and Sir Theophilus Shepstone took over the reins of Government. He ordered the Volunteers back from the Forts before Sekukuni had paid the War-Indemnity, and as the old Chief wanted to pay this fine, only in order to get rid of those unwelcome neighbours (the Volunteers), it was perhaps natural that he resolved to pay nothing for what he had already obtained by cheap promises. In 1877 the Bapedi expected a good harvest, and Sekukuni thought the time had arrived to punish those Chiefs who had deserted him and his cause during the War. In this he was stimulated by his sister Lekgolane, and thus in March 1878, their combined forces attacked Pokwane, one of the Chiefs in question, although the latter lived within the boundary of the Territory ceded to Government by the Treaty of Peace, the previous year. A police force was sent to protect these allies of the Government, but Lekgolane's people fired upon it. Sekukuni began again to make raids into the Lydenburg District, and a farmer was killed in the first raid. This was the commencement of the second Sekukuni war.

Fight at
Magnum Heights
June 17th 1878

?? Uncle of Shaka

Capture of Sekukuni's
stronghold by Snyman
Wednesday Nov 28th 1879

The British, with the aid of the Swazies, who were accompanied by Mampuru II. soon overcame the Bapedi and made Sekukuni prisoner. His eldest son and heir Morwamotsha, father of the present Chief, Sekukuni II., however, was killed in this war. While Sekukuni was in prison, Mampuru ruled as Chief and established his Kraal at Kgono in the District of Middelburg, and when Sekukuni was released from prison, he also claimed the Chieftainship. Upon the retrocession of the Transvaal Mampuru, refused to recognise himself as a subject of the Boers, and refused to appear when he was called.

Aug 8th 1881

The Boers then made arrangements to proceed against him, upon which Mampuru fled to Pokwane, and thence to Marishane who assisted him against the Boer and Sekukuni forces. They were defeated, and the Chief of the Marishane was taken prisoner, while Mampuru again escaped and sought shelter with Nyabela the Chief of the Mapoch Tribe. It was at this time when Mampuru (aided by the Mapoch Tribe), managed to surprise and kill Sekukuni I.

Aug 13th 1882

Nov 22nd 1885

The late general P. Joubert then appeared with a Commando accompanied by the Bapedi forces, which were led by Kgolokwe, Sekukuni the First's brother, who was acting for Sekukuni II., then a minor. The people of Mapoch were beaten, Nyabela and Mampuru were captured and the latter hanged. Malekutu II., son of Mampuru managed to escape to the Mapulane. He was, however, subsequently allowed to return to the Location of Marishane in the District of Middelburg, where he is to day the recognised Chief over his own followers and the Marishane and Pokwane people. Kgolokwe died in 1893, and as Sekukuni II. was not old enough to rule, some of the Bapedi recognised Makeveteng, Kgolokwe's son, as Chief. A dispute was laid before the Field-Cornet A. Erasmus of Lydenburg, who recognised Makeveteng as Chief. The Bapedi, however, were not satisfied and the case was brought before the Government in Pretoria. Sekukuni II., his mother and his grandmother (widow of Sekukuni I.), with a large number of Bapedi, were lodged in prison. They were released some time after and allowed to return to Sekukuniland, where Sekukuni and Makeveteng were both recognised as Chiefs; each Chief obtained a Location, where they settled with their respective followers.

Kgolane

A. Erasmus received
bribe of 500 cattle
for this job.

Moromitjane

Kgolane
= Mampuru

During the Anglo-Boer war, Sekukuni attacked Makeveteng, who took refuge with a Field-Cornet of Lydenburg.

The Boers, however, told him that they could not assist him and he then sought shelter with Malekutu. When Sekukuni II. claimed him from Malekutu, the latter refused to hand him over. Sekukuni then attacked Malekutu but was beaten. Sekukuni thereupon sent a deputation to the British troops in Lydenburg, but was told to wait till the war was over. After peace was declared Makeveteng obtained permission to return to the Location the Boer Government had given him where he died last year. His brother now

Maisane

rules this portion of the Bapedi, while Sekukuni II. is now Chief of his own following. Of the Missionaries who have been working amongst the Bapedi, the Reverend Merensky of the Berlin Mission Society, and the Reverend J. A. Winter, who is carrying on Mission work on his own account, are most worthy of mention.

MAFEFE.

As before-mentioned, Mampuru I. after the death of his father, quarrelled with his brother, and subsequently left the main Tribe with a following, and settled on the banks of the Magakal River in the Sub-District of Haenertsburg. Some Natives claim that a Chief named "Mutje," had led these people to their present habitation. He is said to have been succeeded by Mafefe I. after whom the Tribe was named, and who was succeeded by Mampuru, after whom Legadimane became Chief. Under the latter, this Tribe dominated the Tribes of Mohlaba, Maake, Muguboya, and Sekororo, not so much on account of its numerical strength which however was considerable, but on account of its alliance with Sekukuni's Tribe. After Legadimane's death, Mafefe II. the present Chief succeeded. His brother, son of Ngwanemaguba, Chief Sekukuni's aunt, also claimed the Chieftainship and Ngwanemaguba returned to Sekukuni and induced him to make war on Mafefe II. Sekukuni attacked Mafefe and drove him along the Drakensberg where Molepo also attacked him, taking most of his cattle. Mafefe after much loss took refuge with Maake and Mohlaba, and for this service they were attacked by Sekororo at the instigation of Sekukuni. These attacks took place during the Anglo-Boer war. A section of the Mafefe Tribe occupies the Farm "Strassburg" on the slopes of the Drakensberg in the Sub-District Haenertsburg. These people used to be under the protection of Sekororo. Mamitje or Sekoko, the present Chief, is the son of Mabine, whose father was Madihe. All three ruled the Tribe in turn. 1900

MASHOENG.

There is a small Chief named Mashoeng, residing upon the farm "Kliprand" in the Pretoria District, with a few followers. These Natives are also Bapedi.

Namane a petty chief of the Bapedi also resides in the Pretoria District.

BAROKOLOHALI.

The Barokolohali of Melorane, District Marico, are part of Sekukuni's people. They first settled in the Rustenburg District, under the protection of the Bakgatla. Afterwards they moved to near Ramontso in the British Bechuanaland Pretoctorate, and finally settled at Melorane.

HEIDELBERG.

After the war with Sekukuni, a number of his people were brought to this District.

BA PHUTING.

The Ba-Phuting represent that portion of the Bapedi Tribe which retained the Phuti (Duiker), as their emblem instead of adopting the Noku (Porcupine).

They are represented in the Middelburg District by:—

The Maphopa, the Ranto, the Malekane, the Makunyane. The Ranto split up in the year 1878, when the Bapedi war raged. Impjane took Sekukuni's side, and moved across the Steelpoort River, while Dintshane remained in the Middelburg District.

CHAPTER VI.

MALABOCH, BLAUWBERG, ZOUTPANSBERG.

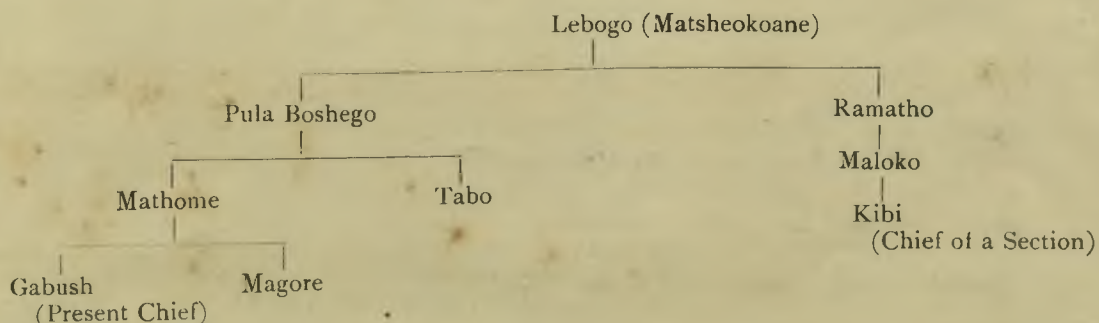
Male Adults, about 1000.

The Malaboch Tribe originally came from the North of Africa, probably as a portion of the Bahurutsi, and settled down in Maleté's Mountains, Bechuanaland. They also honour the Monkey (Tshoene), the same animal as is honoured by the Bahurutsi. The first Chief of these people as an independent Tribe was Lebogo, who called his followers "Bagananwa." He left the Maleté with his people before he became a subject of the Bamangwato, crossing the Limpopo and occupying the Blauwberg Mountains, where they found a small Tribe called "Madebana," which they overpowered and made their subjects. Lebogo had several wives. From his first wife only a girl was born named Pula-Boshego, and from his second wife he had a son called "Ramatho." After Lebogo's death the Tribe asked "Pula-Boshego" to take a husband in order that she might beget a successor to Lebogo. This she did and gave birth to two sons, Mathome and Tabo. Until Mathome became of age, she acted as Regent. When the Tribe eventually proclaimed Mathome as Chief, his uncle Ramatho also claimed the Chieftainship. A struggle ensued in which Ramatho was defeated. He then left with his people and occupied the Eastern portion of the Mountains. Mathome afterwards, with the assistance of the Matlala and Mapela Tribes, killed Ramatho and many of his people. Ramatho's son Maloko with the remainder, took flight to the Zoutpansberg where he asked the "Boer Voortrekkers" for assistance to regain his rights. This the Boers did, but they were driven back. After some time Maloko and his people left the Boers and again occupied the Eastern portion of the Mountains. Mathome had two sons, Gabush (present Chief) by his first wife, and Magore by another wife. He died in 1880, and Gabush became Chief.

In 1894, war broke out between the Boers and the Malaboch, because they would not pay taxes; Malaboch was compelled to surrender and was imprisoned for six years. Residing with and subject to Malaboch is a portion of the Ba-Narene (Buffalo) Tribe, who came to the Transvaal with Tietatsalu and Mapeng from Bechuanaland. These people are of the same Tribe as Moshuti and Mamathlola of the Haenertsburg District.

MALABOCH TRIBE.

GENEALOGICAL TREE OF THE CHIEFS.



CHAPTER VII.

BAPHIRING.

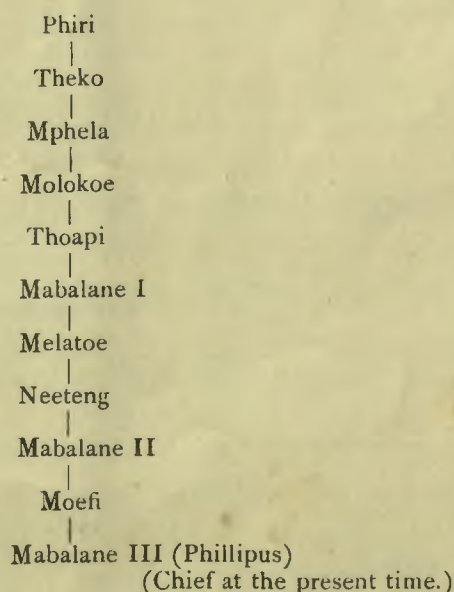
Residence :—Rietfontein, 402, District Rustenburg.

Farms owned :—Rietfontein, 402, Brakkuil, 318, Portion of Cijferfontein, 299.
(All in the District of Rustenburg).

Population :—1014 Souls.

These people are an off-shoot of the Bahurutsi whom they left when under the Chief Manope. They elected as their Chief a man named "Phiri" who led them to "Mocokoe" (Nooitgedacht 405). All the Chiefs lived and died at "Mocokoe," until Neeteng who removed to "Phokubyoen" (Grootfontein). It was during his reign that Umzilikatzi attacked the Phiring, killing Neeteng and many people. Mabalane, Neeteng's son, then fled to Lichtenburg but later on returned and surrendered to Umzilikatzi at Umzilikatzi's Kop. Upon arrival of the Boers, the Matebele retreated across the Limpopo. The Baphiring remained behind and sought shelter with the Bakwena-Ba-Matau in a large cave at Mooi River Oog. After this they removed to "Lomoae," Potchefstroom District. They were then attacked by the Boers under Andries Cronje, who took many Natives and indentured them. These people, however, later on returned to Mabalane. They then started working for the Boers in return for cattle, which became the cause of some trouble with the Boers. After wandering about Mabalane eventually settled at Rietpan (Bolibe). He then bought "Rietfontein" for cattle taken from the people. Some of the latter objected to this and left the Tribe, joining the Ba-Ga-Molisane. Mabalane died in 1881, and was succeeded by his son, Moepi, who later on bought the Farms "Brakkuil" and a portion of "Cijferfontein." He died in 1894, and was succeeded by Philipus Mabalane. The people are at the present day nearly all Christians.

GENEALOGICAL TREE OF THE CHIEFS.



CHAPTER VIII.

BECHUANA OR BASUTO TRIBES WHO CAME FROM THE WEST AND SOUTH.

No. 1.—BATAUNG, RUSTENBURG. side page 8

From the traditions of these people, it is to be gathered that they came from the West, very probably as an off-shoot of the Bataung of either Molitsane or Makwana. At present they have settled on the Farm Brakfontein, 898, Rustenburg District. The first Chief of these people as a distinct Section was named "Selale," who resided at "Rakhotlitse" (Doornkom). His sons, Mabue and Rakgomo, entered into a quarrel about some cattle which ended in Rakgomo leaving with a section of the people for the Orange River Colony. Mabue reigned after the death of Selale and during his reign the Tribe removed to Lepore, Boschhoek. Nothing is known of these people until the reign of Tsie son of Modise, who assisted the Bakwena Chief Poe, against his son, Tsukulu, the Bakwena-Ba-Molimosane, Matlaku and Ma-Tau and for his services was presented with the Selons River Country. In the time of Khosane, the Batlakwane arrived, beat the Bataung and passing through Commando Nek, drove the Bakwena and Bapo North-West until they reached the Zambezi. After this Umzilikatzi subdued the Bataung, killing Khosane, who was succeeded by Sefanyetso. After the Boers had driven the Matebele out of the Country, Sefanyetso with his Tribe remained at Brakfontein. They then had to work for the Boers who did not treat them well and the people left. They then wandered about in the Orange River Colony eventually returning to their old home, but found that Cronje had assumed possession of the ground. The Natives paid him £5 each to reside on the farm, and though it has passed through several hands, they are still residing there. Molifiane Sefanyetso is the present Chief of the Tribe.

The population numbers 542 Souls.

No. 2.—BATLOKOA (BATOKWA).

(A) DISTRICT ZOUTPANSBERG.

The Batokwa dance to the Leopard (Inkwe). They originally came from the territory at the source of the Vaal River, about the beginning or the middle of the 18th Century. They are very likely related to the Mantati of Chieftainess Mantatise and her son Sikonyela, and thus would also be related to the Makololo of Sebetoane who had migrated to the North and settled somewhere near the Zambezi River. Musima was the Chief who brought these Batlokoa to the Zoutpansberg. They first settled at a place called "Wurubi," situated on the Southern side of Sekop's present Location. They were then joined by some Bakwena under Toga, whom they had found settled at a place called "Ragwato." With the exception of one family which remained at "Ragwato" (the name of their Headman at the present being "Ragwato"), they left with the Batlokoa, and have now lost their identity. Musima died at "Wurubi," and was succeeded by his son Kunwana who removed with his people to Muoaveni (Boschkloof), and from there to the Mavianeni Kopjes, about 2 miles North of the Dwars River Drift, where he died. Before his death, to avoid any quarrelling amongst his sons, he divided the Tribe into two portions, one under his eldest son, Serani, and the other under his second son Ramakgopa I. The latter, however, subjected himself to Serani, who then settled with the main portion at the "Matokwa Kopjes," while Ramakgopa I and his followers remained on the Northern side of the Dwars River.

In 1885 the Boers fought the Serani Section, killing Mudalahoti, who was then Chief. The Tribe thereupon fled to Sekukuniland and were followed by the younger branch, then under Ramakgopa II. The Chief Sekukuni allotted them land to live on, and they

remained there for about 20 years, when Ramakgopa returned to his old abode at the Dwars River, taking Masanyane, son of Mudalahoti, with him. The latter's followers had remained behind, but soon rejoined their Chief. After this Ramakgopa II. and Masanyane quarrelled as to the Chieftainship; this dispute resulted in Ramakgopa II. leaving with his portion and settling at the head-waters of the Dwars River; Masanyane remained at the Matokwa Kopjes in the Pietersburg Sub-District. They, however, did not live in peace with each other until in 1879, Sir Theophilus Shepstone, Administrator of the Transvaal, decided that Masanyane and Ramakgopa II. should each be recognised as Independent Chiefs by the Government. Ramakgopa was given a Location at the head-waters of the Dwars River and Masanyane was allowed to remain at the Matokwa Kopjes. Some of his Petty Chiefs with their people are living in the Groot Spelonken.

Population :—1,032 adult males.

(B) BATLOKOA OF RUSTENBURG DISTRICT.

The ancestors of these Batlokoa are said to have come from the North-East. They further claim that they are related to the Batlokwa of Zoutpansberg, who are said to be also called "Bamachaka," and whose present Chief is supposed to be Mpakane. It is difficult to say whether Masanyane Chief of the Pietersburg Branch is meant. These Batlokoa (Batlokwa) of the Rustenburg District (who are now represented by four Sections, of which one is in British Bechuanaland Protectorate), are alleged to have formerly been one Tribe, which is supposed to have lived at (Tlokwe) Potchefstroom. The Tribal records, however, do not go back beyond the time of the Chief Mosime Tsile, under whom the Tribe lived on the farm "Houwater," Pilansberg, Rustenburg District, and subsequently on "Doornhoek" (Bopitiko) 134, Map 19, Elands River. While at Houwater they fought with and were defeated by the Bakwena-Ba-Fokeng.

The first division of the Tribe took place at the time of Makabe and Molife, sons of Tau-Kubong, who quarrelled. Molife then left the Main Tribe and settled with his followers at "Grootfontein," thus becoming the founder of the Matsatsie Section. His descendant Bogachoe, fearing the Matebele, retired to Sechele at Molopolole where he died and was succeeded by the present Chief, Matsatsie, who brought the Tribe back to Grootfontein. Makabe had remained with the Main Section at "Piloe" (Zwaarverdiend) 502, Map 18, where they became known as bracelet-makers. During the reign of Kgosi, these Batlokwa were driven from their Kraals by the Ba-Matau, to the farm Bultfontein, 712, Map 19. Upon Umzilikatzi's departure they again settled at Letlakeng (Putfontein) 559, Map 53). The Boers then began to trouble them, and they moved first to Sechele and from there to "Tsoeni-Tsoeni," just inside the Transvaal border near Vleeschfontein, 207, where Matlapeng died and was succeeded by Gaberone, who quarrelled with his brother, Sidumedi. Gaberone then returned to British Bechuanaland Protectorate, leaving a part of his people at "Tsoeni-Tsoeni" with his third brother Kgosi who died leaving an infant son. His brother Sibulawa, who had taken charge of the Tribe, eventually moved to Molatedi, (Nauwpoort) as an Independent Chief. The Batlokwa used to honour the "Ant-Bear," but now Gaberone has adopted the "Lion," and Sidumedi the "Leopard," as their tribal emblems.

No. 3.—(A) MALOIS OR MALEOS OF MIDDELBURG DISTRICT.

These Malois are said to be descended from the Malois of British Basutoland. They once lived at "Schoonoord," Sekukuniland, when they were under "Tulare." Part of them are living at "Fort Weeber," North Middelburg.

(B) BANTWANE, PRETORIA DISTRICT.

The Bantwane are believed to be related to the Malois (Maleos?) of Middelburg, and to have the same badge, viz. :—the "Tolo" (Koedoe).

The first Chief known to the present generation was Mokoni, who ruled this people while still living in the Ntwane Mountains, Waterberg, before the advent of the White Man.

While Mushi was Chief, Umzilikatzi conquered and scattered them all over the Country. A small portion took refuge in the Orange River Colony, where it is still to be found. Mushi himself was killed, and the rest of the people then rallied round his son Matabata, who fled North beyond Pietersburg. He subsequently returned and settled near the residence of the present Chief. The Dutch came into the country during the rule of Moroa Thebe. At first there existed a friendly understanding between them and these Natives. Some time after, however, the present Chief Skep Maluka's father fell out with the Boers and took refuge with the Bantwane. The Boers then disarmed the whole Tribe and made them pay Taxes.

When President Burgers was in power, Maluka obtained permission to settle at Maluka's Kop. When Ramatsedi was Chief, the Sekukuni war broke out. The Boers, after Ramatsedi's refusal to assist them against Sekukuni, stormed his stad and scattered his people who with their Chief fled to the Bapedi. After the war, Ramatsedi settled near "Bronkhorstspuit" in the Pretoria District. After this he removed to "Wilhelmskloof," where the present Chief lives, as he did not wish to be too near the Europeans. Paledi is the present Chief. With the Bantwane are some Barolong who have subjected themselves to the Ntwana Chiefs.

No. 4.—BA-NARENG (BUFFALO).

(A) OF ZOUTPANSBERG.

The Ba-Nareng (Ba-Nareni) are stated to have entered the Transvaal from Bechuana-land. When passing the Blauwberg Mountains, Zoutpansberg, a portion of them remained there and now are subject to Chief Malaboch, while the rest went on to the Haenertsburg Sub-District. The latter are represented by :—

- (1) Sekororo.
- (2) Mamathlola.
- (3) Selebulu.

(A.1).—SEKORORO.

These people settled in their present Location between the Selati and Oliphants Rivers, North of the Drakensbergen, under the Chief Sekororo, alias Makutshe (Rest). A portion under Sekukunuku moved further West, and eventually settled where the tribe, now known as the Mamathlola tribe, is to be found at the present day. The name Sekororo has descended from Chief to Chief, and as the present Sekororo who succeeded the late Chief a few months ago, is still a young man, the grandson of the late Sekororo named "Gwari-Ea-Motse" wields the real power. The Sekororo Chiefs are related to Sekukuni by marriage and in consequence of this alliance were, during the late Anglo-Boer war, drawn into a fight with Mohlaba and Maake. This section has about 650 adult males.

(A.2).—MAMATHLOLA.

Sekukunuku, as above-mentioned, was the founder of this Sub-Section. He had three sons, Serubela, Selebulu, and Moata. He is supposed to have driven out the former inhabitants of the place he now occupies who with their Chief Mphelo moved to Modjadji's Country.

After Sekukunuku's death, his second son Selebulu I. left his brother and founded the Selebulu Section. Serubela then became Chief, but was murdered by his third brother Moata, who was also killed by Podile, Serubela's son. In the year 1840, Podile (who had become Chief), was attacked by one of Umzilikatzi's Impis which he defeated. He died an old man leaving two sons, Ramatau and Legadima, as well as a daughter, Makaepia. Ramatau succeeded his father as Chief but was killed by the Swazies who had made an attack on the Tribe. Seapee then became Chief, but was murdered by his own son, Marothi, who was subsequently killed by some friends of his father. There now appeared three claimants for the Chieftainship, viz. :—(1) Mashaba, (2) Makaepia, who had strengthened

her position by taking her niece, a sister of Mashaba, named "Mamathlola" to wife*), (3) Moshuti, the son of Legadima: Moshuti deposed Mashaba, who fled to Molepo in 1884. For some time afterwards Makaepia (with Mamathlola) and Moshuti, each ruled their two respective followings; Mamathlola succeeded Makaepia after her death. Many encounters then followed between the two parties, till Moshuti obtained the mastery.

In 1894, Moshuti and Mamathlola both joined Makgoba in his rebellion against the Boers. Moshuti and Mamathlola were both taken prisoners and brought to Pretoria, where Moshuti died in prison. Mamathlola afterwards being released by the British Government, returned to New Agatha, where she gathered her scattered people and now reigns as Chieftainess. The Crown Lands on which most of the Tribe live have been cut up into farms and given to settlers and the Natives are now divided amongst the different masters. The total of adult males is about 950.

(A.3.)—SELEBULU.

As above-mentioned, Selebulu I. left the Mamathlola Section with a following. Selebulu II. who had joined Makgoba in his rebellion and was also taken prisoner to Pretoria, where he died in 1896, has an infant son named Ramatalare. His uncle Makabata Selebulu now rules the Tribe. These people are scattered over numerous farms amongst which is the Government Farm "Krabbefontein" in the Low Country. This Sub-Section has about 500 adult males.

(B) MIDDELBURG.

In Northern Middelburg there is a Headman, Moshlala, who with his following also belongs to the "Buffalo People." They are living near Malekutu.

No. 5.—BA-KHUDU, DISTRICT HEIDELBERG.

The Ba-Khudu are said at one time to have occupied the basin of the "Zuikerboschrand River," extending in the direction of "Vereeniging" towards its junction with the "Vaal River." This part of the country was known as "Khudung," being called after the "Khudu Tribe." On the approach of Umzilikatzi, these people took refuge amongst the Barolong, where they remained until about 1896, when a great many of them returned to their old home. The entire Northern part of the Heidelberg District is said to have been formerly occupied by Bushmen called "Barhoa," who were captured and enslaved by a Boer named W. Boshoff.

No. 6.—GAMA, DISTRICT ERMELO.

About the beginning of the 19th Century, a Mosuto Chief, Mlambo, (subject to the Swazi King "Sobuza"), lived near the present village "Amsterdam." He is said to have had a large following. After his death in 1820, his two sons, Gama and Mhlangana, quarrelled over the Chieftainship. Gama, aided by the Swazi King, overthrew his brother who fled to Basutoland, taking his following with him. The descendants of Gama, and his adherents are now settled in the valley of the Vaal River, and the Kaffir Spruit.

No. 7.—BAPO, DISTRICT RUSTENBURG.

The traditions of the Tribe go to show that they originally came from Zululand. The first Chief known was Lotsane, but nothing is heard of the history of the Tribe until the reign of "Mekhise," who died young and childless. The control of the Tribe then passed to Maimane, who took over his late brother's wife by whom he had a son named Moerane. At this time, the Tribe resided at "Molokue."

During Moerane's Chieftainship several conflicts took place with the "Bakwena-Ba-Magopa" and Ba-Fokeng. Malekutu the Bapedi Chief, also captured many of their cattle, women, and children. After Moerane's death, his grandson Masite, the heir, still being a

* This is customary among natives.

Magaliesberg = Mogale's berg

minor, Semetsu Botloka, son of Moerane by his second wife, took charge of the Tribe. Two years later the Batlakoane under Ramabusetsa, defeated the Bapo who retreated with their women and children, to "Lokoane" (Leeuwkop). Here the Tribe was scattered by the Matebele, but after the Boers had driven Umzilikatzi out of the country, they reformed under "Mogale," who then became Chief, Semetsu Botloka having been killed at "Rantikoane." Mogale later on assisted the Boers against Gozane, a Matebele Chief, who was returning to Zululand. After they had settled in the country, the Boers made the men, women, and children, work for them. Trouble, however, soon arose. Mogale was supposed to have hidden some guns which he had sent to "Makapan." When the Boers ordered Mogale to produce the guns, he said he had none. A short time after a Boer was shot by Makapan's people. Mogale then fled to Basutoland leaving all his cattle behind, while the Boers took his son Morudoane with them in a campaign against Makapan. Some time after this Morudoane joined his father in Basutoland. The Bapo were scattered, some followed their Chief, others remained with the surrounding Tribes, and the rest remained with the Boers who confiscated all the cattle. Mogale stayed in Basutoland for from 15 to 20 years; when he returned to his old home and bought the Farm "Boschfontein" from Orsmond for 499 head of cattle. Mogale died after a year's residence on the farm and was succeeded by his son Morudoane, who had three sons by his principal wife. During his Chieftainship, a dispute arose with Orsmond who claimed that he had made an agreement with Mogale to the effect that all waterlands and trees should be used by him until transfer was received from the Government. The matter was referred to Potchefstroom, and there Orsmond received orders to leave the farm. In anger, the latter sold several portions of the farm to White people, and to the Bakwena-Ba-Magopa. Morudoane was succeeded by his second son Darius Mogale. A dispute later on arose between Darius and his uncle Diederik, with the result that the latter left with a large portion of the Tribe and settled on "Bokfontein." He afterwards moved to "Bultfontein" No. 714. These Natives are practically all Christians.

? leased 99 years.
? 400 head

No. 8.—BATLAKO, PILANSBERG, RUSTENBURG.

This Tribe was originally one with the Bapo. The first Chief known was Leemane, who is said to have left his brother with a large following on account of some quarrels.

The Batlako first settled in the country extending from "Janskop" (Groenfontein, 302, Map 19) to Rietfontein, 927 (Map 51). When Mutsisi became Chief the Bakgatla entered into a struggle with him which lasted until the time of Molotsi. The Batlako became subjects of Umzilikatzi under the Chief Mabi and when the Boers drove the Matebele across the Marico River to Umzilikatzi's Kop, most of the Batlako appear to have accompanied them there and settled down as inhabitants. After the Matebele had again been driven West by the Boers, the Batlako returned to their original country in the "Pilansberg." But on the advent of the Boer settlers they again fled to Sechele, British Bechuanaland. Mabi died there and was succeeded by his son Moetlo-Mabi the present Chief, who brought his people back to the Pilansberg and purchased the farms:—

Mabiskraal, 629 (Map 19).

Vlakfontein, 305 (Map 19).

Turflaagte, 278 (Map 19).

on which he and his people are now located.

There are under Moetlo a few of the Matebele followers of Kurumane who accompanied the latter when he was driven out by Lobengula. They reside at "Groenfontein," 302, Map 19. The Batlako originally all honoured the "Tlou" (Elephant), but many of them are Christians now.

Population:—

Men	...	...	...	...	...	494
Women	...	...	...	...	...	539
Children	...	...	...	...	...	913
Total	...	...	...	...	...	1946

A small Section of the Batlako are settled at "Ruigehoek" or Tlaglaganyana, 426, Map 19; their Headman being "Sibolaioe Tlogoane."

Population :—

Men	...	...	...	...	...	77
Women	...	...	...	...	...	65
Children	...	...	...	...	...	154
Total	...	...	...	...	...	296

No. 9.—BAMALETE, HARTEBEESTFONTEIN.

These are a Branch of the Bamalete from Ramoutsa who left that place about 15 years ago. Formerly they lived on the Marico River near where Rikkert's Dam is, and are now settled under the Petty Chief Mogobye.

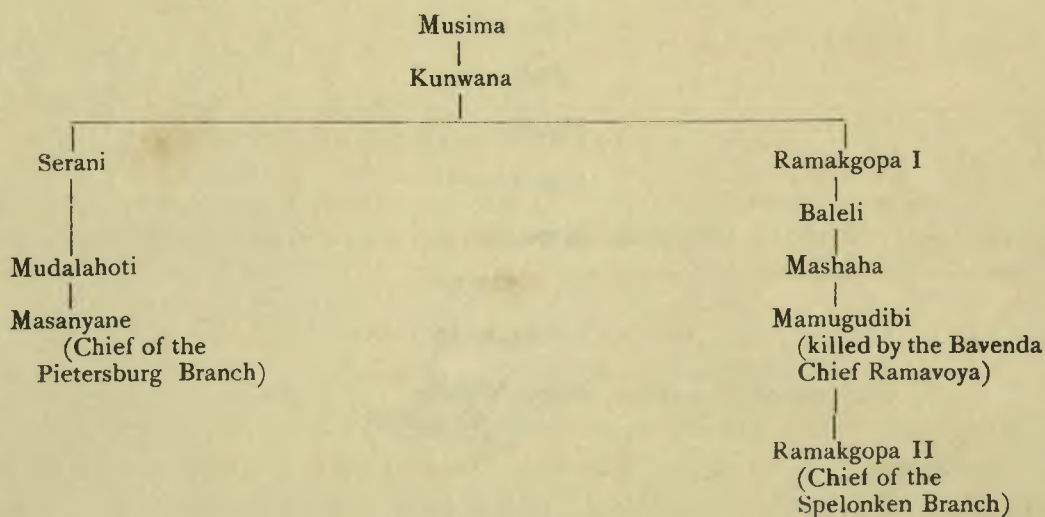
No. 10.—BAGKOPA (BAGHOPA).

On the 10th of May 1864, Maleo, Chief of the Bagkopa Tribe, was attacked at his stronghold "Thaba Ntshu" by the Boers, assisted by the Swazies, and totally routed. Many of his people were brought to Heidelberg District, and distributed amongst the farmers.

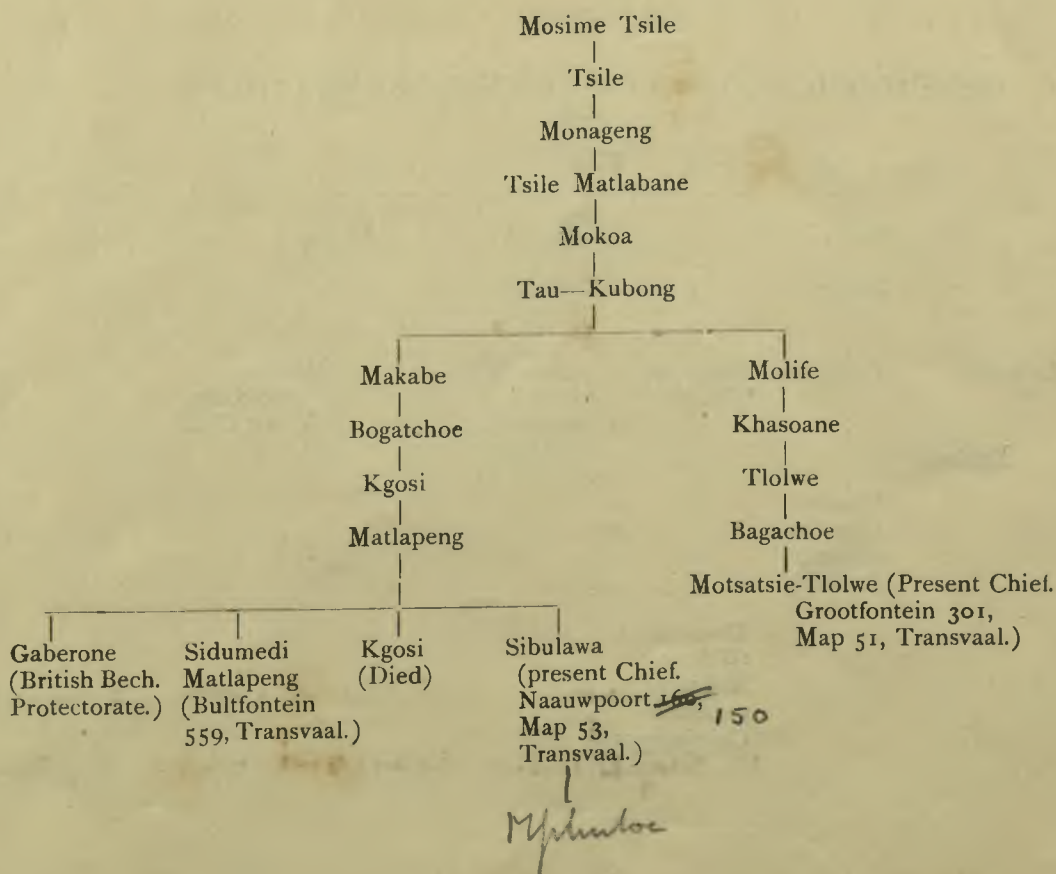
GENEALOGICAL TREE OF THE BATAUNG CHIEFS, RUSTENBURG.

- No. 1. Selale
 |
 „ 2. Mabue
 |
 „ 3. Lesopa
 |
 „ 4. Napo
 |
 „ 5. Tau
 |
 „ 6. Taone
 |
 „ 7. Modise
 |
 „ 8. Tsie
 |
 „ 9. Maloisane
 |
 „ 10. Khosane
 |
 „ 11. Sefanyetso
 |
 „ 12. Molifiane Sefanyetso *died 20-9-23 aged 78*
 (present Chief)
 |
 13 *Elijah Mtwasi Sefanyetso appointed chief Sep. 1923*

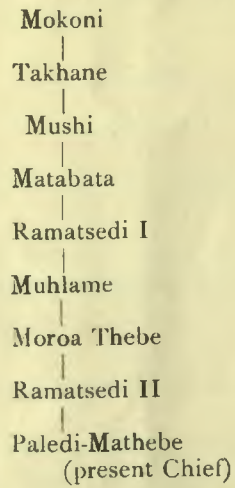
GENEALOGICAL TREE OF THE BATOKWA CHIEFS, ZOUTPANSBERG.



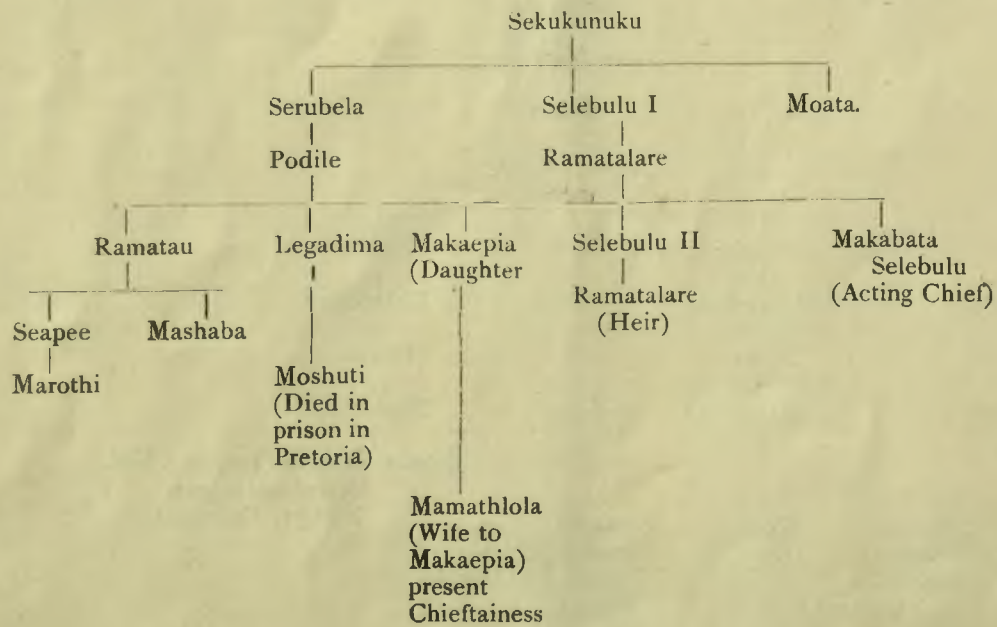
GENEALOGICAL TREE OF THE BATLOKOA CHIEFS, RUSTENBURG.



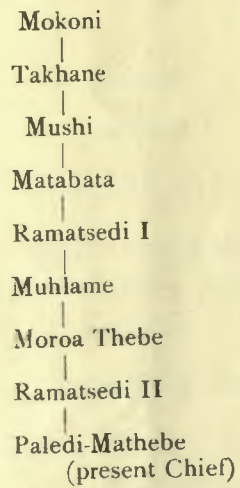
GENEALOGICAL TREE OF THE BANTWANE CHIEFS.



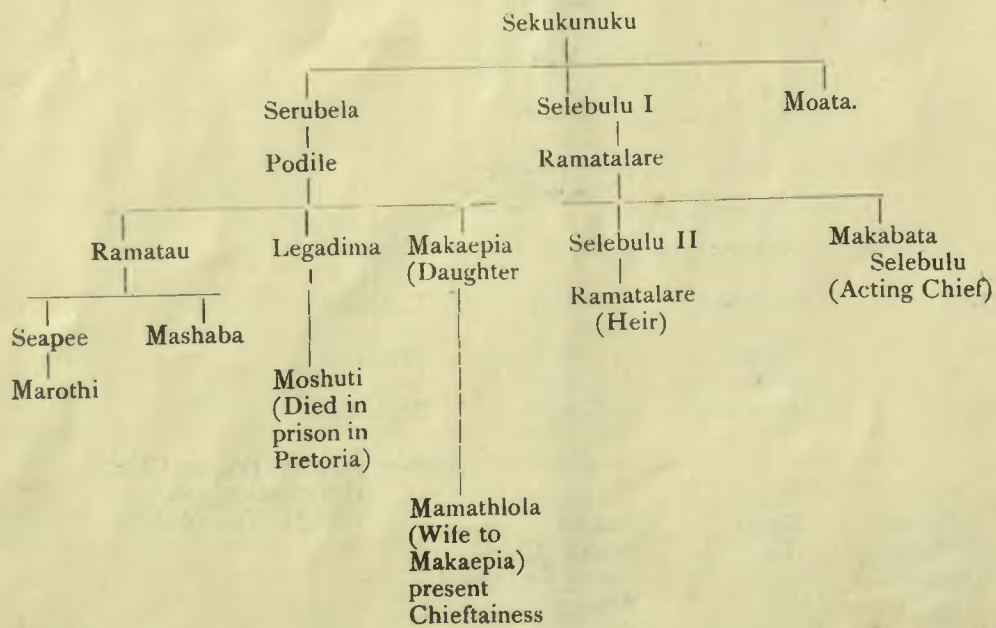
GENEALOGICAL TREE OF THE BANARENG CHIEFS.



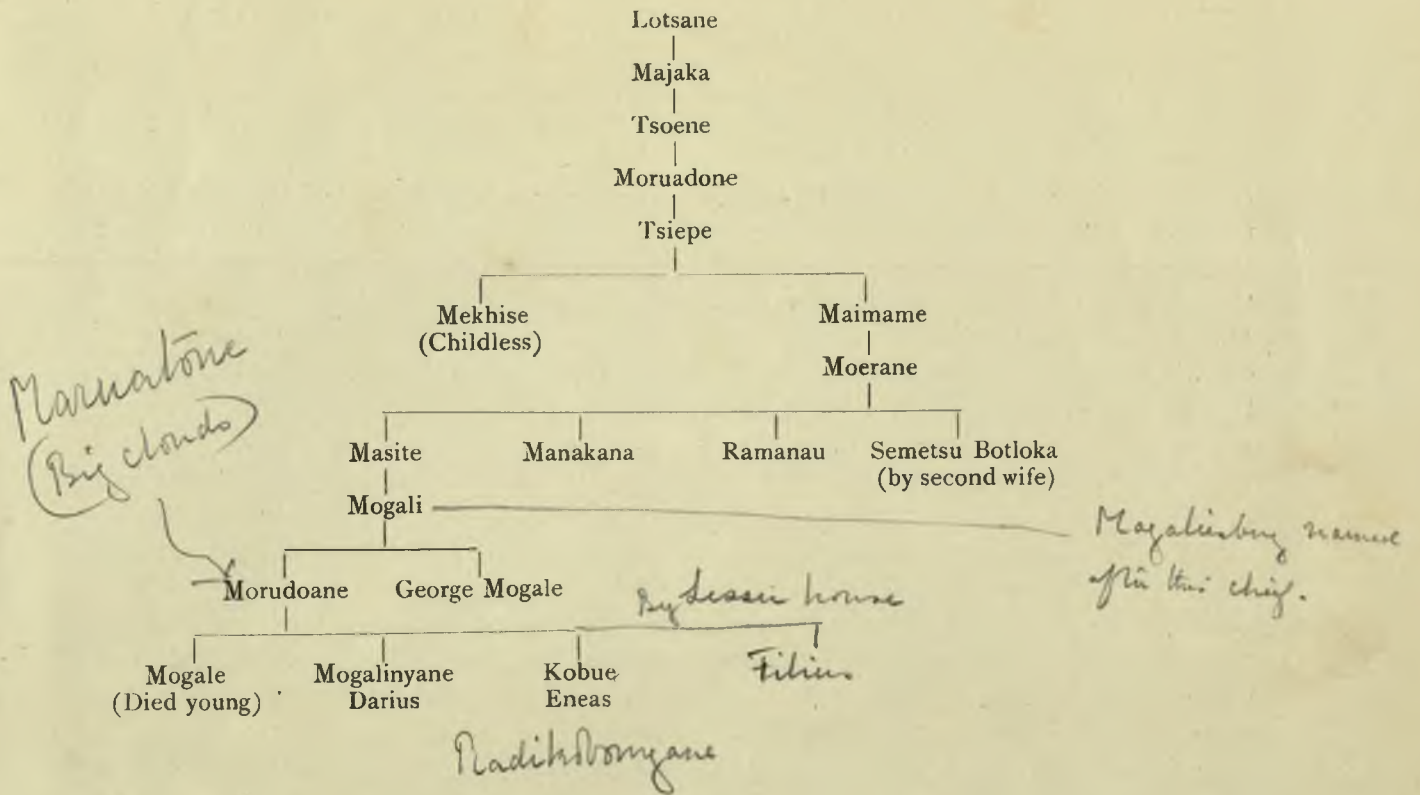
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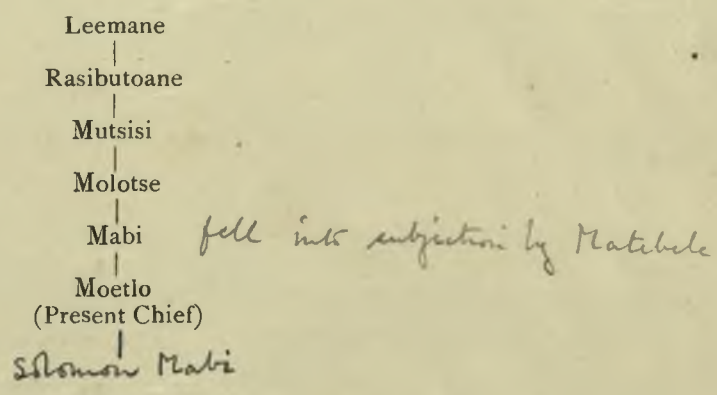
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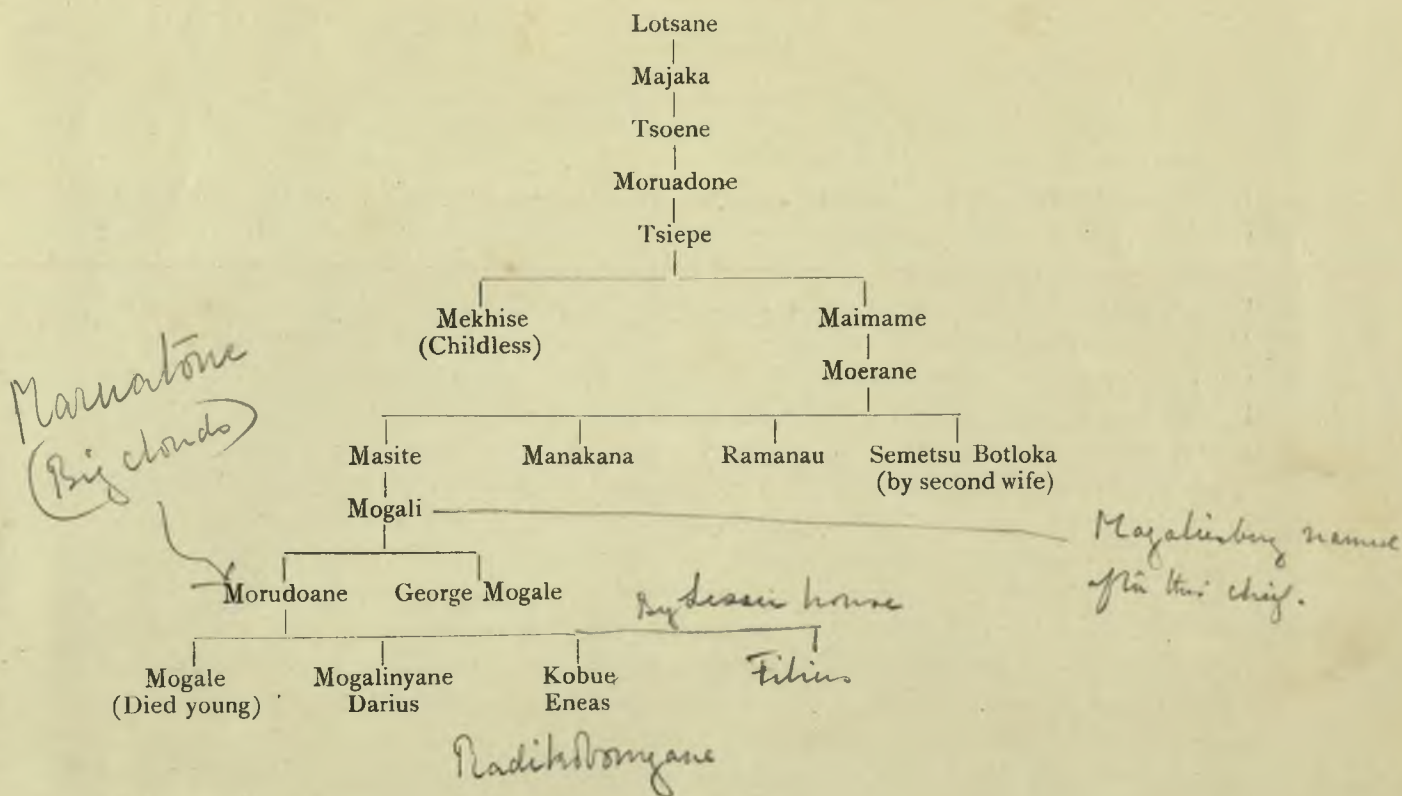
GENEALOGICAL TREE OF THE BAPO CHIEFS.



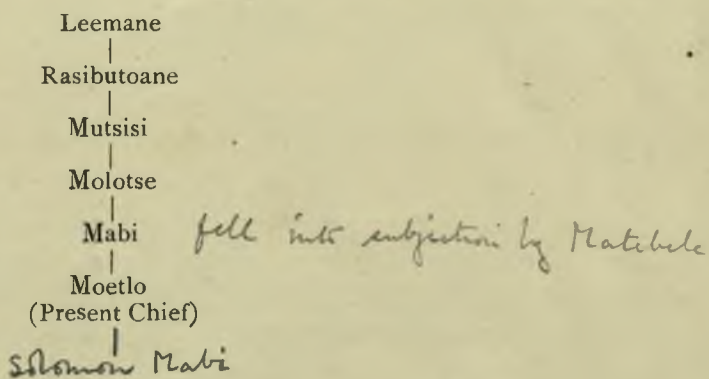
GENEALOGICAL TREE OF THE BATLAKO CHIEFS.



GENEALOGICAL TREE OF THE BAPO CHIEFS.



GENEALOGICAL TREE OF THE BATLAKO CHIEFS.



Matlala

CHAPTER IX.

BASUTO AND BAPEDI TRIBES WHO CAME FROM THE NORTH EAST.

Bakoni = Banyani = Anyani (A) BAKONI. Also Nkuna of Portuguese EA. Matlala

The Bakoni originally all belonged to one Tribe which came from somewhere near the Zambezi. This Tribe travelling along the coast, entered the Transvaal at Palaboroa in the Low Country (Zoutpansberg), where they lived for some time, but eventually shifted further west. A portion of the Tribe went to Middelburg, another remained in the Bokgaga Country, near Leydsdorp and the third and largest portion occupied the district between Matlala's Location and Piet Potgieter's Rust. Later on, they moved to the "Matlala Mountains," where they found a small Tribe, called "Noepe," which was easily subjected, but later on allowed to move on to "Makgabeng," where they are now. After Matlala had been settled for some time at the site of his present Location, one of his sons, Rakodi, travelled into the "Makgabeng" and settled there with his people. Matlala thinking that Rakodi intended to establish himself as an Independent Chief, sent a force against him and Rakodi and a great number of his people were killed. Rakodi's sons, Matekga and Modyela then separated. The former settled in the Zoutpansberg Mountains, and the latter with his people occupied the country on the bank of the Magalakween River. They returned, however, to the Makgabeng Mountains when Umzilikatzi passed through. Modyela was succeeded by Maputa, whose son, Matsena, now rules the people. Besides Rakodi, another son of Matlala moved to the Makgabeng Mountains, and the Headman of this Section is called "Mambudi." Another Section, the Lekgali, left the Main Tribe and settled near the "Woodbush" where they are now. They are said to have been great cattle thieves and were called "Di-Piri" (Hyenas). The present Chief who is an unreliable youth of 19 years of age, took over the Chieftainship from his mother, Knothe, about a year ago. The people of "Kokona Lekgali" are an off-shoot of this Section and the number of adult males is 250.

The Section of the Bakoni which remained in the Bokgaga country is represented by:—

NO.1. MAAKE.

The first Chief who ruled this division was called "Maake." He was succeeded by his daughter Male who moved the Tribe to the East bank of the Thabina River near its source, in 1838, where she became subject to the "Noko Tribe" under Legadimane. She died about 1876, and was succeeded by Nkwana, a grandson of one of the wives whom she had taken according to the Sesuto custom to raise up seed on her behalf. Madalana, a son of another of these wives, disputed the Chieftainship and left with a considerable following for Modjadji's country, where he died. Nkwana was succeeded by the present Chief who is a brother of the late Madalana. During the Anglo-Boer war, this Tribe aided by Mohlaba Chief of the Nkuna Tribe, repulsed an attack made on them by Sekororo.

No.2 MAHUPA.

This Section of the Bakoni Tribe is said to have migrated from the Bokgaga country to their present locality in "Duivelskloof" headed by their Chief Magutu, who was succeeded by Mampjia or Tstatsawane. About the year 1875, Sitibele wished to become Chief in place of his old father Mampjia who had to take refuge with Sekhopo at Buffels, where he died. Sitibele ruled a short time and died. He was succeeded by Mahupa the present Chief. This Tribe refused to submit to Modjadji. In 1894 Mahupa joined in the rebellion against the Boers and to escape imprisonment fled to Mashonaland from whence he returned in 1902. The whole of the Tribe now live on farms.

*Mohlaba of
Bafjani*

No. 3. THE BAKONI WHO MOVED ON TO MIDDELBURG,
are represented by:—

(A) KOTOLE'S AND POKWANE'S PEOPLE.

They first led a nomadic life but eventually settled with Sekukuni, where in the war of 1878 they split up into two parties, viz.:—(1) Under Lekgolane, wife of the late Chief Shikoane, son of Kotole; (2) Under Pokwane, who joined the English side. Lekgolane's Tribe are settled within Sekukuniland under Ratente alias Kotole, the son of Shikoane and Lekgolane; Pokwane and his people were placed on their present location Middelburg, by the late Government some years prior to the late Anglo-Boer war.

(B) TISANA'S PEOPLE.

These people joined the Tribe of the "Lion" under Masemola for a certain time, but on the death of their Chief Ntladi, his two sons, Sesotwane and Lekoko, quarrelled about 40 years ago. Lekoko remained with the "Lion" Tribe on the farm "Probeeren", No. 324, and Sesotwane went on to "Mooifontein," No. 366, where he lives under Morwangwato in the Middelburg District. These Sections of the Bakoni Tribe have also adopted the "Piri" (Hyena) as their emblem. Besides all these sections, strains of Bakoni are to be found amongst the Mapela, Bakgatla and Bantwane Tribes.

(C) BA-PHUTING (DUIKER).

These people accepted the "Duiker" as their emblem, after their separation from the Bakoni.

They are represented by the people of Mpahlele, sub-district Pietersburg, district Zoutpansberg.

Family name "Leuba." No. of adult males 1228.

(D) BAKWEBO AND KOLOBE (BOAR TRIBES).

No. 1. Modjadji.

No. 2. Sekgopo.

No. 3. Mamabolo and Jacob Sekwala Mamabolo.

No. 4. Kgopa.

No. 5. Muguboya.

No. 1.—MODJADJI.

This section of the Bokwebo Tribe speak a mixture of Tshevenda and Sesuto. The earliest known Chief was Mohale who came from Mashonaland about 150 years ago. Some claim that these people originally came from the Congo with the people of Makwarela, Tshivase, and Sentimula. On Mohale's arrival here it is said he found a few inhabitants of the country who were ignorant of the use of fire.

The first Chieftainess Modjadji was appointed by her father Mokoto, who feared that his sons would quarrel over the Chieftainship. She died about 1830, and was succeeded by Modjadji II. who did not inherit the good qualities of her mother as she was cruel and revengeful, but clever and a good organiser. She divided her country among a number of Petty Chiefs on whom she levied Tribute. Each Chief had to give her his eldest daughter. The children by these she called her own. She herself lived in polyandry with her councillors. Anything savouring of civilization was forbidden in her territory, and thus the late Rev. C. Knothe, superintendent of the Berlin Mission Society, the first Missionary who worked amongst her people, had a difficult task. In 1881, she caused a Petty Chief named Khashane to be killed for having become a Christian with 40 of his followers, including women and children. The son of this Chief, however, managed to escape with others and sought refuge with the said Missionary. In 1888, the country began to be occupied by the Boers. Modjadji was openly hostile and in 1890 attacked them. General Pretorius then

made peace with her. Shortly after she again became hostile so that after the Malaboch war in 1894, General P. Joubert forced her to move into a location and seized a large number of her cattle. Sir Theophilus Shepstone about 1880, insisted on seeing her but her sister who was always produced on such occasions was shown to him. After her death she was succeeded by Modjadji III., the present Chieftainess who is married to Mokoto and has an infant son. Mokoto is practically the head of the Tribe. Modjadji I. was famous throughout the whole of South Africa for her rainmaking powers. Even the Zulus came and asked for rain, bringing six girls and a tusk of ivory as an offering.

Approximate number of adult males 2700.

No. 2.—SEKGOPO.

Sekgopo was a son of Phetole who succeeded Mohale the first Chief of Modjadji's. He left the main tribe with a few followers and settled near Buffels his present location. The name Sekgopo passed from Chief to Chief. The present Chief Mamakubi Sekgopo, is a man of about 35 years of age. They speak the same dialect as the Modjadji Tribe.

Approximate number of male adults 400.

No. 3.—MAMABOLO.

These people who call themselves "Kolobe" (Wild Boar), are supposed to have once been part of the Modjadji tribe, whom they left about 50 years after their arrival in this country. They then settled on the Thabina and Letsitele Rivers under a Chief named Manamele. During his rule, a part under Ramahwividu left the Thabina in 1810, and settled at a place called "Thoto" in the Lydenburg district where they lived for about 20 years. They again moved and settled on the "Mphogodiba," Malep River, between Smithsdrift and the Woodbush, where they found a small tribe of Basuto under a Chief named Thema. This tribe was defeated and absorbed by the conquerors. Shortly after this Ramahwividu was killed in an action with a tribe on the Magakal. His son Seoloana Mamabolo succeeded him, from whom the tribe took its name. He was succeeded by his son Mariba, who had two sons, viz.:—Mankoeng, by his second wife, and Sekwala, by his third wife. Mankoeng was appointed future Chief by his father, and Sekwala feeling aggrieved at this, left his father with a numerous following, thus becoming the founder of the "Sekwala" section. He was succeeded by his son Jacob Sekwala, lately of "Turfloop." Sekwala, whose following had increased considerably, afterwards attacked his brother Mankoeng, but was defeated and fled to "Mosethlu." Mankoeng, who had removed to near "Haenertsburg" stayed there for about 30 years; leaving this place in about 1876, he settled at "Mafunane" (Bergvlei). In 1878, the first Missionary, the late Rev. C. Knothe, superintendent of the Berlin Mission Society, established himself at "Woodbush." He was, however, not allowed to live in peace by Mankoeng, and for this obstruction the late Sir Theophilus Shepstone had Mankoeng punished. In 1880, Mankoeng died and was succeeded by his son Nkoshilo, who died in 1886. Setlomola the present Chief, being too young to rule, the tribe was ruled by his uncle Legadima who obtained a location in 1890. Setlomola took over the tribe in 1896. The tribe at first refused to remove to the location pointed out to them but were compelled to do so in 1897, after Legadima's death. Many of the Mamabolo people are scattered over farms on the "Woodbush Mountains." The language spoken by the "Mamabolo" tribe is a purer Sesuto than that of the Modjadji.

No. 4.—KGOPA.

Kgopa's people were part of the Mamabolo tribe. They live on Crown Lands on the Drakensbergen between Haenertsburg and the Oliphants River. They broke away from "Ramahwividu" on his journey from Lydenburg to the Woodbush Mountains. They are of minor importance.

No. 5.—MUGUBOYA.

This section is supposed to be the remaining portion of Manamele's tribe after the departure of "Ramahwividu" with his following. They settled on the Thabina about the

year 1800. Very little is known of this tribe. They do not seem to have removed from their original settlement. The present Chief is "Reseke Muguboya," and his people live on the land lying between the "Thabina" and the "Litsetele" Rivers. Reseke Muguboya's father was "Lisitje" who when he died was succeeded by his brother "Dawu," and after Dawu Reseke became Chief. This tribe is subject to Legadimane Chief of the "Maffi" branch of the Sekukuni tribe.

Approximate number of adult males:—

Mamabolo and Kgopa	...	...	...	750
Muguboya	...	...	...	800
Jacob Sekwala Mamabolo	...	...	...	200

(C) MUTALEROA (MOTHLALERWA).

No. 1.—MAKGOKA.

These people are called the "Mutaleroa Dhowu." About 150 years ago they lived at the present "Lekgale" location near "Woodbush," with the Molepo and Matabata tribes. Under Makgoba, this section moved to "Makgoba's Kloof" in about the year 1800. The Molepo section moved to their present location, Moshia Molepo now being the Chief. This tribe number about 1200 adult men. In 1894, the Makgoba Chief then ruling rebelled against the Boers. General Joubert attacked him with a large Swazi Impi, who killed Makgoba and murdered the women and children who had retreated into the large bush on the slope of the "Woodbush Mountains." Makgoba's daughter is now Chieftainess. Her people, however, reside entirely on farms in the "Haenertsburg district."

No. 2.—LUCAS SHONGOAN, PALALA RIVER, WATERBERG DISTRICT.

These are known as the "Setlaleroa" people who are said to have come from the North in the direction of "Buluwayo." It is quite possible (?) that they belong to the same race as the "Makgoba" tribe.

*vide Basutoland
page 28*

(D) VARIOUS CHIEFS AND PETTY CHIEFS IN THE ZOUTPANSBERG DISTRICT.

No. 1.—Klein Makgato (Tau).—Speaking the Batlokwa dialect. Number of adult males 300.

No. 2.—(A) Mojabelo; (B) Motiba and Klein Motiba, who are said to have adopted the Moletshi dialect. The number of adult males is 220 and 200 respectively.

No. 3.—Thsheuni or Chueni and Maja, two Petty Chiefs with their following who are said to have adopted the Molepo dialect.

No. 4.—Maja, Petty Chief.—

The Basuto tribes who came from the North are said to be members of the same section of the Bantu race as those of Basutoland, but not having been ruled by any powerful Chief who could have formed them into one nation, and not being able to profit from closer relation with civilized people, they are considerably inferior in all respects to their brethren of Basutoland who had moved further South.

Ethnologically speaking, all the Bechuana and Basuto are inferior to the Zulu races as regards physical development; but mentally, they seem to be superior to the latter, as they are keen traders, and possess great adaptabilities for learning in general, and especially with regard to languages. Although not as cruel as the Zulus, they are said to be of a more treacherous disposition and therefore not so reliable, and also not so reserved in character.

PART II.

CHAPTER I.

(A) ZULUS.

NO. 1. WAKKERSTROOM DISTRICT.

About the middle of the 18th century, a Chief named Magouondo of the "Nkubeka" tribe lived with his people on the Intembi River, in the Eastern part of this district. These people came from Zululand from whence they were driven by other tribes. On the death of Magouondo, his son Jijila succeeded to the chieftainship, and he in turn was succeeded by his son Tulasizwe who was driven out by the "Swazies." Tulasizwe fled to Newcastle in Natal where he died. The hereditary Chief of this tribe is Velapi son of Tulasizwe, who lives in Natal. The tribe is now under Manyonyoba another son of Tulasizwe, who was sent out of this district to Zululand on the termination of the Zulu war in 1879, and has not since lived in the Transvaal. Part of the tribe now live in the Intombi Valley in this district, and part at Rorke's Drift in Zululand.

NO. 2. PIET RETIEF DISTRICT.

This district is peopled equally by Zulus and Swazies under headmen who formerly paid allegiance to their respective Kings in Zululand and Swaziland. It was ceded to the South African Republic by the Swazi King in 1868, in exchange for a number of cattle. A few years later, Cetewayo sent several of his Indunas over the Pongolo River to settle, with a view to the expansion of his Kingdom. In the year 1849, a section of the Zulu people was placed by the then King of Zululand in the Southern part of what is now the Piet Retief district, under Masepula a Zulu commander. Masepula died on the accession of Cetewayo to the Zulu throne, and was succeeded by his son Mabogo now living in Zululand. Another son, Sitambi, now has charge of the portion of the tribe in this district. They acknowledge Dinizulu as their paramount chief.

NO. 3. STANDERTON DISTRICT.

After the capture of the "Hlubi" chief Langalibalele in 1873, a number of his people settled here, and together with some Barolong, Basuto, and Aman'Debele, with whom they have intermarried, form the population of this district.

(B) AMAN'DEBELE.

The Aman'Debele are said to be directly descended from the Zulu race, and to have been one tribe under a chief named Musi. It appears that at that time this tribe was living at the "Lundini" near the Quathlamba Mountains. Musi had five sons, Manala, Matombeni, Dlomo, Ndzundza, and M'Hwaduba. They all quarrelled over the chieftainship; the result being that the tribe split up into five sections, each under one of the above-mentioned chiefs. Ndzundza, Manala, Matombeni, and M'Hwaduba, appear to have migrated into the Transvaal, while Dlomo stayed in the original "Lundini." The Natives state that the migration was before Chaka's time, and was not due to him. Dlomo, however, was eventual-

ly turned out by Chaka, and he and his people went South. The remainder of this section is believed to be the "Langalibalele" people, which would connect the tribe with the "Amahlubi," who were driven out of Natal by Chaka. The sections of the original tribe who migrated to the Transvaal and are all known as "Ama N'Debele" can be traced at the present time in the Transvaal.

Ndzundza was the first chief of the Mapoch tribe.

Manala was the first chief of the Mabena tribe.

Matombeni, Yakalala or Kekaan, the first chief of the Kekaan tribes, and M'Hwaduba was the first chief of the Bahwaduba tribe.

NO. 1. AMAN'DEBELE OF MANALA.

The Manala section after being beaten by the Ndzundza section, remained in the Pretoria district, and subsequently settled down round about the part now known as "Walmansthal," spreading about in small groups where they were found by the Boers who employed them as farm hands. These people suffered at the hands of Umzilikatzi which probably accounts for their present scattered condition. Although originally of pure Zulu blood, they have intermingled with the Basuto Natives, and do not claim at the present day to be of a pure strain. The present chief is Mabena*), residing at "Walmansthal," North of Pretoria.

NO. 2. AMAN'DEBELE OF KEKAAN, WATERBERG AND ZOUTPANSBERG DISTRICT.

Kekaan, Matombeni or Yakalala, fought with his brother Ndzundza, founder of the Mapoch tribe for the chieftainship and was defeated. He then fled with his following and settled at "Moletlane" near the present kraal of Shikoane. He then founded the Kekaan tribe.

On the death of the chief Chumana, grandson of Kekaan, his two sons, Khoopa and Kgabe (Kgaba) fell out. Kgaba was defeated, and left with his following, settling near the present site of "Piet Potgieter's Rust." His successors have since lived there. The present chief is Valtyn Makapaan. Khoopa with his following remained at "Moletlane," and he was the ancestor of the present chief Shikoane.

Besides these, there is another section of the tribe which appears to have left the main tribe for some reason or other, and is now settled in the "Mashashaan location," Zoutpansberg District. They are called the "Letoaba Family," and are represented by:—

No. 1. Chieftainess Mashashaan.

No. 2. Chief Jack Eland.

No. 3. Chief Jonathan Maraba.

NO. 3. BAHWADUBA OF PRETORIA DISTRICT.

The name "Bahwaduba" is taken from "M'Hwaduba," a son of Musi. About the time the quarrel took place between Manala and N'Dzundza, a small number of the N'Debele tribe were living together under M'Hwaduba at "Wonderboom Poort." Seven of their chiefs are said to have lived and died there, and it was only the eighth chief, "Pete," who, finding that the ground was losing its productive powers, and that he was becoming closed in by other Natives, moved away to the farm Bultfontein, in the North Eastern part of the Pretoria District. There they were attacked by Umzilikatzi, many of their numbers and their stock being carried away by the victors. When Umzilikatzi had passed through, the remnant of the tribe concentrated at a spot adjoining the location of the Moseitla section of the Bakgatla. The late chief Zwartboy was a remarkable man, who was extremely old at the time of his death.

The name of the present chief is Lipunu or Amos Mathibe †): These Natives have completely lost all trace of their connection with the Aman'Debele, and the chiefs of the Bahwa-

†) Since deceased.

*) Subsequently deposed for incompetency. Successor not yet appointed.

duba and Moseitla-Bakgatla families are themselves related by blood to one another. The only signs which connect the Bahwaduba with the Aman'Debele are a few customs they have retained.

No. 4.—NDZUNDZA OR MAPOCH SECTION.

Ndzundza was the first chief of the Mapoch Section of the Aman'Debele tribes. He was succeeded by his descendants according to order, as will be seen from the tree.

Ndzundza settled at "Ndubasi" or Steelpoort in the Middelburg District and died there. Nothing is known of the intervening chiefs until the time of Magodongo, when Umzilikatzi swept the whole of this country, conquering the chief Magodongo with an overwhelming force, while on his way to the North. Magodongo himself was killed, and the tribe lost all their property. Two temporary acting chiefs, Somdegi and Siboko, then appear to have succeeded in turn, ruling the tribe for their nephew who was still a minor. Somdegi was killed by Umzilikatzi on his return from the North, and the tribe again scattered. Siboko then succeeded but was killed by the Basuto under the chief Matlala. Maboko (Mapoch), who then succeeded, withstood two attacks by the Swazies under the chief Umswazi, and one attack made on him by Sekukuni the Bapedi chief. The first mention of the Boers in conjunction with the Swazies, who seem to have joined forces. The name of the Boer commandant was Piet Nel. The next mention of the Dutch is when Isaak Oosthuizen came and asked Maboko for permission to build on his land, which he obtained on the payment of cattle to the chief. Nothing further happened till Nyabela became acting chief for Fene who was then a minor. After the Sekukuni war all the chiefs in the Transvaal were summoned to Pretoria, presumably to take the Oath of Allegiance, and also to pay taxes. Nyabela refused to pay taxes to the Boers, saying that he belonged to the English. Mr. Henrique Shepstone, (son of Sir Theophilus Shepstone) then went to Steelpoort and told the Natives to pay taxes. This they did, but the money was left with Nyabela until Mr. Shepstone's return, when he was to get it. In the meantime, Piet Joubert came with a commando to claim the money, but Nyabela refused to give it up. This started the Mapoch war, in which the Boers were helped by all the Basuto tribes. Nyabela was besieged for about nine months. At last the Boers called Nyabela down to their laager. He came with a few followers and was taken prisoner. Nyabela sent an order to his brother Yafta to come down with all the people. They came and the whole tribe was split up in 1883, and sent to different farms in various districts of the Transvaal. Nyabela was kept in prison until about 1898. He died in 1903, and Fene Mahlangu is now the chief.

During the lifetime of Magodongo, a small number of Natives separated from the Mapoch people, going North to "Moetlane" or "Sibidiele's country," in the Waterberg district. Here they remained for many years, finally leaving that part and once more joining the Manala Family with the chief Luto. When the country was being divided into farms by the Boers, these Natives moved away and settled on the farm "Bultfontein" in the North Eastern portion of the Pretoria District, where they are at present ruled by a petty chief known as "Mahlangu." This small section acknowledge themselves to be of the "Ndzundza or Mapoch tribe."

(C) THE BLACK AMAN'DEBELE TRIBES.

No.1.—OF CHIEF HANS MASIBI.

No.2.—OF CHIEF BACKEBERG MASIBI.

These two chiefs reside in adjacent locations, and rule the Ba-Langa people, whose history may be briefly summarised as follows:—The Ba-Langa or Mapela people are said to have come from Zululand. Moving up the coast they eventually settled near the present site of "Leydsdorp" under the chief "Langalibalele." They then moved across the "Wood-bush Mountains" and settled near the present site of "Pietersburg." Langa was succeeded in the direct line by Mapuso, Podila and Masibi.

Seritarita was chief about 1750, and was succeeded by his son Mapela, who took possession of the land now occupied by the tribe. Mapela died about 1825, and was succeeded by his grandson Magopane, whose father Malusi had pre-deceased him. Magopane being

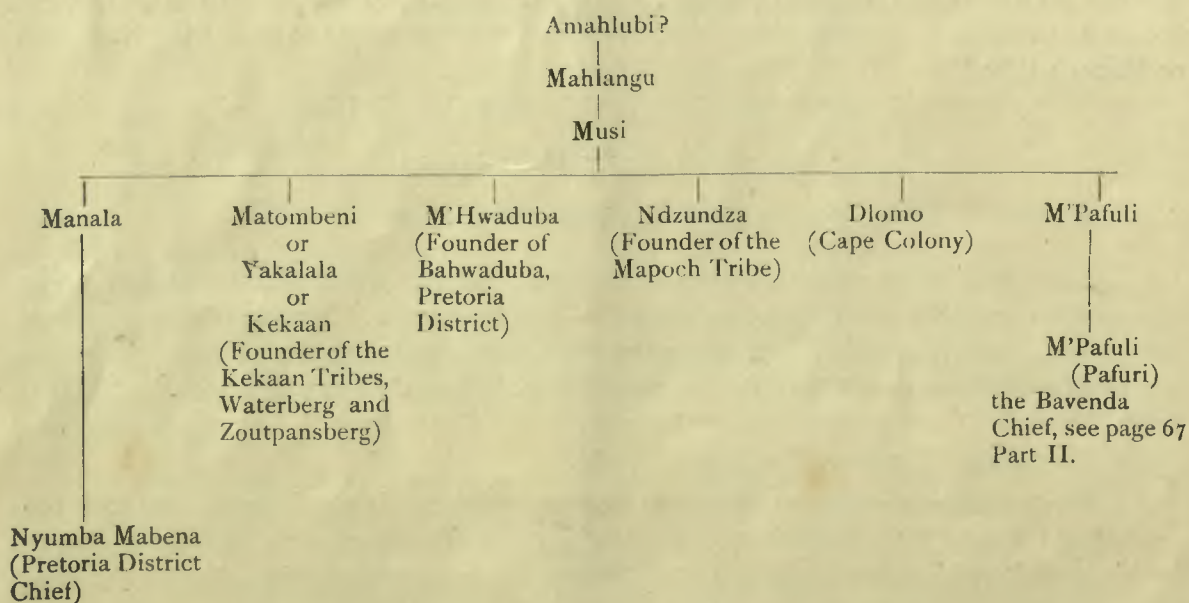
too young to rule, his uncle Malaya was appointed acting chief. Magopane took over the chieftainship about 1830, and died in 1877. He was succeeded by his son Masibi who committed suicide about 1890, and both sons, Hans and Backeberg, claimed the chieftainship. The Government of the late South African Republic then stepped in and appointed them both chiefs, and the people were allowed to become the subjects of whichever claimant they preferred.

(D) DAVID SELIKA KOBE.

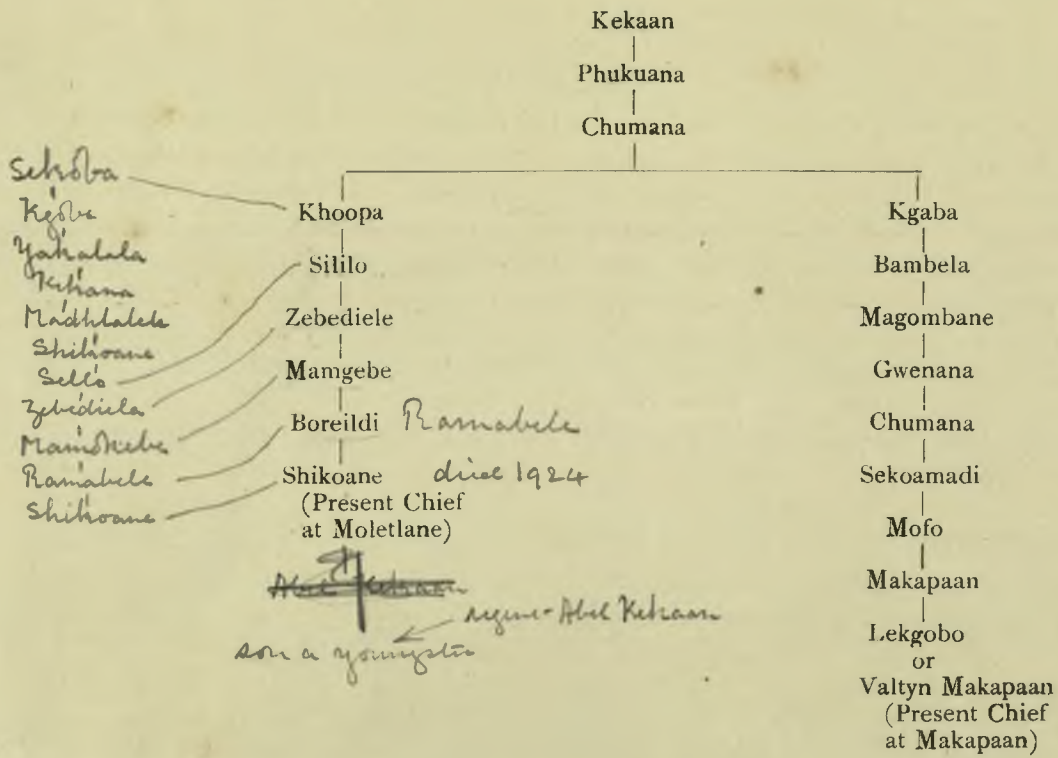
Residence "Beauty," Nylstroom Sub-District.

David Selika Kobe and his tribe are of mixed N'Debele and Makalaka blood, and some of his tribe are of different races. His grandfather collected the people from scattered units, and they settled on the present land practically on sufferance of old "Mapela," to whom they paid tribute. They finally threw off Mapela's yoke, and constant friction set in between these tribes. When the Boers took up arms against Mapela, in the year 1860, Kobe's people went to live at "Nwapa" in Kama's country, in the Bechuanaland Protectorate, but were driven out by him in 1886, for disobedience of his orders. During the Boer-Basuto wars Kobe's people assisted the Natives.

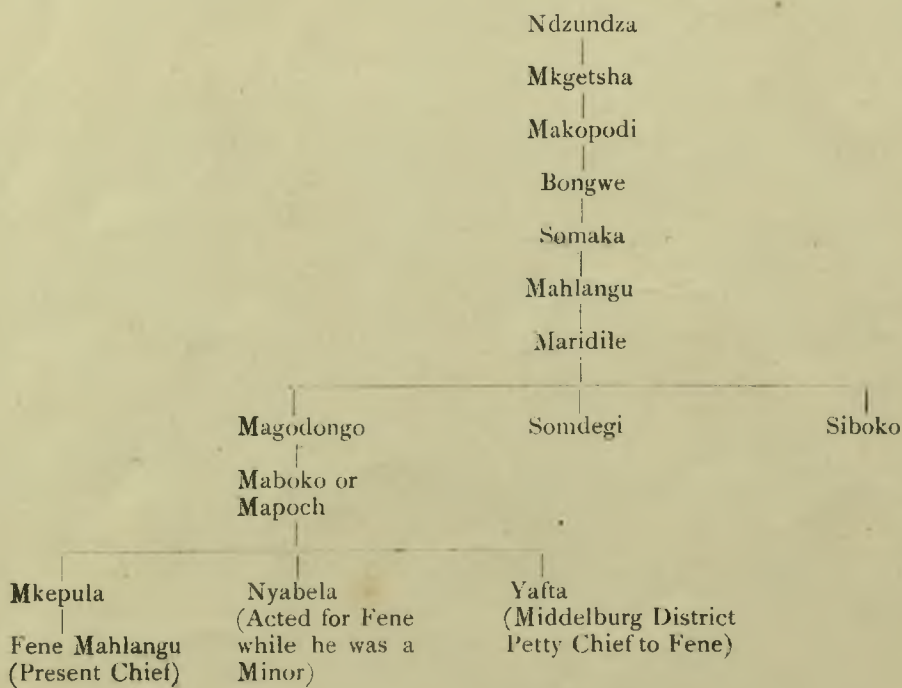
GENEALOGICAL TREE OF THE AMAN'DEBELE CHIEFS.



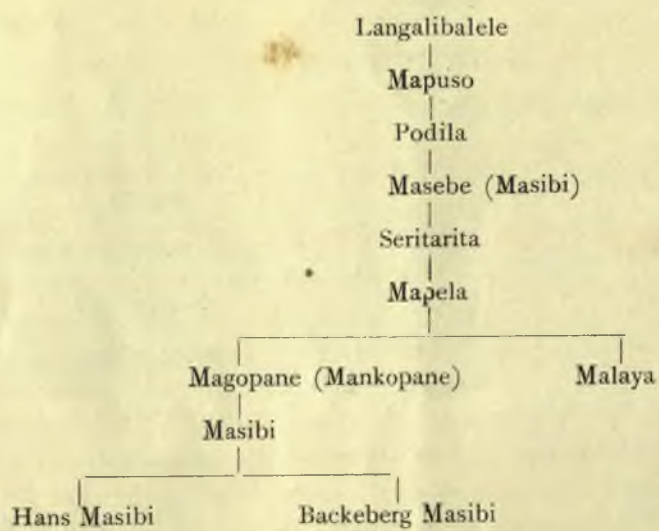
KEKAAN TRIBE.



NDZUNDZA TRIBE.



MASIBI TRIBE.



CHAPTER II.

THE BATSONGA OR BAGWAMBA.

The tribes known as Shangaans, Ba-Tsonga or Ama-Thonga, Ma-Gwamba, A-Mahlangana or Knobneuzen, are said to belong to one race.

The name of "Shangaan" is very old. The French Missionaries who came in 1833 to Basutoland, mention it in their books. The name of Ba-Tsonga or Ama-Thonga was given by the Zulus to the tribes they conquered on the East Coast. This name is also found in "Nyassaland" where the A-Goni (Zulus) and the A-Thonga (Shangaans), occupy two territories. The same name is also pronounced "Ba-Djonga" by the Delagoa Bay Natives, who call themselves "Ba-Ronga." A tribe which does not seem to be related to these people is called "Ba-Thoka," who live on the Zambezi. The name of "Ma-Gwamba" was given to the "Refugee tribes," who came to the Transvaal in the time of "Albasini," by the "Ba-Venda." The Basuto called them "Ma-Kwapa" as it was then the custom of these people to swear by "Gwambe," who to them was the first man and who (they believe) came out of a reed. The name of "Knobneuzen" comes from the old custom of the tribe to tattoo themselves by cutting on their faces pieces of skin which they rolled into little knobs, especially on their noses. The Ama-Thonga always like to pass as Zulus, and yet they really hate the Zulus as their oppressors.

THE EMIGRATION OF THE ZULUS.

During the reign of Tshaka (Chaka) the first great Zulu chief, a number of chiefs left their country on account of his cruel and despotic rule. Umzilikatzi went towards the West, and upon being driven by the Boers he went to "Matebeleland and founded there a Kingdom on Tshaka's lines. Another chief named "Ngoqwen," seceded from his tribe with his warriors in 1825, and arrived at the Zambezi, making his residence on the Island of "Senna." After him, two other chiefs Manukosi and Songandaba, left their country and moved up along the coast. They conquered tribe after tribe of the Shangaans and arrived in the very fertile plain of "Bilene" which is watered by the Limpopo in the same way as Egypt is by the Nile. In the meantime, other smaller chiefs followed their example. One of them, Ngaba, was driven by the first two conquerors into the Drakensberg in the Sofala country. Manukosi and Songandaba then separated. Manukosi remained in the "Bilene" and Songandaba left for new fields of plunder towards the North, following the coast. Tshaka sent an army to follow Manukosi who left the "Bilene" for a time and after fighting with Songandaba and Ngoqiden, established his Kingdom from Delagoa Bay to the Zambezi, teaching all those conquered tribes Zulu-warfare and the slave-system. He made his capital in the Mountains of "Mosapa" (the old "Monomotapa") in Mashonaland. In 1833 he destroyed the Portuguese Garrison at Inhambane and in 1834, he did the same at Lourenzo Marques. At this time one of the tribes of the Ba-Thonga the "Ba-Nkuna" fled before Manukosi and with its chief Shiluvane (actually Mohlaba) settled in the Haenertsberg district where they are to this day. Manukosi, who died in 1858, had two sons, of whom Mozila or Umzila was the elder, but according to Zulu custom, Mawewe, son of the first wife bought by the Nation for its King, was the true heir.

A long feud between these two brothers followed during which the people suffered considerably. Mozila being for a time the weaker, sought refuge in the "Spelonken" near a kopje called "Shithungulu." Joao Albasini, a Portuguese, who had been a prisoner of the Zulu chief in his youth, and who had lived the life of a native in polygamy, was then forming a nucleus of Shangaan refugees who had learned Zulu-warfare and built a fort at "Pisangkop" Spelonken. Albasini was fond of drawing as many Ba-Thonga as possible to the country to help him to hold the country for the Boers. Umzila, however, was too strong for him, and when Paul Kruger who was then commandant came to the Spelonken,

Albasini sent a secret message to Umzila that he would be attacked and that he had better flee at once. Umzila then left for Mosapa and thus the Boers got rid of him.

Albasini and his Shangaans also assisted the Boers in their war with the Bavenda chief Makhato. Mawewe, who during all those years terrorized the whole country of "Gazaland" and "Bilene" and whose cruelty and depredations made him hated by all the coast tribes, was then attacked by his brother Mozila, who had been called back by the Portuguese and the Native chiefs. Mozila was at first defeated and obliged to flee to the Tembe, south of Lourenzo Marques but with the help of the Portuguese and the Native chief Magude, he attacked his brother for the second time and overcame him. Mawewe took refuge with the Swazies whence he made numerous raids into the Ba-Thonga country, and for about ten years there was no peace between Mozila's and Mawewe's followers. Mawewe died in Swaziland in 1879 or 1880, leaving a small remnant of his people under his son Hangane, who is now settled near "Khocaland" on the Inkomati. Mozila died in 1884, at his capital at Mosapa. His son Ngungunyane left this residence and settled at "Mandlakazi," not far from the Limpopo. He then quarrelled with his headman who asked the Portuguese to interfere. A war followed in which Ngungunyane was defeated, taken prisoner and sent to the Azores. Albasini became chief of all the Shangaans he had induced to immigrate, and was moreover appointed Native Commissioner by the Boer Government, and after the annexation by the British, Sir Owen Lanyon confirmed his appointment. The fact that these Shangaans had been freed from their Native customs and the tyranny of the chiefs induced them to accept civilisation and instruction much quicker than other tribes. The Swiss Mission was the first to introduce Christianity and civilisation among them in 1873, and the names of the Rev. E. Creux, and the Rev. P. Berthoud, may be mentioned as pioneers. When these Shangaans became more settled, some of them began to wander Southwards and are now to be found in the Pietersburg and Pretoria districts. Under the late Government the Native Commissioner was invariably "Ex Officio" chief over these people and had power to settle all internal disputes and Lobolo cases as such. This has now been done away with. After the so-called Knobneuzen (Knobnose) location was beacons off for these Shangaans, only a few small headmen took advantage of it, as the ground allotted to them is dry, waterless, and very unhealthy. Whereas the other chiefs preferred to remain on farms where they have better ground, notwithstanding the fact that they had either to work for the owners of the farms or pay rent. Many of these Shangaans have also settled in the "Tshivasa" (Sibasa) district. The Nkuna tribe as above mentioned, left Portuguese territory under the chief Shiluvane (Silubana) in order to escape Manukosi's rule. They first settled near "Leydsdorp," where they remained for three years under the protection of the chieftainess Male of the Maake (Bakoni) tribe. About the year 1858, Shiluvane and his tribe, which had been greatly reduced in number (owing to a raid made on the Basuto chief Mampjia, by Matjeketjive, a brother of Shiluvane), moved to the headwaters of the Selati where they remained until about 1868, when they were attacked by Mutje chief of the Mafifi tribe and had to retire to "Modjadji's country," where they remained under the protection of Modjadji until about 1873. They were now attacked by Albasini, who wanted Shiluvane to join him, and driven to the farm "Sedan," now called "Silubana," where they remained three years under the protection of Male, and eventually settled on the left bank of the Letsitele at which place Shiluvane died two years after their arrival. After his death the section which had separated from the tribe returned and in 1886, Mohlaba the son of Shiluvane was appointed chief. At this time the Rev. Mr. Thomas of the Swiss Mission, commenced work amongst the tribe and as a result of his efforts, Mohlaba, and Maake the chief of the Mafifi tribe both had a simple education. Mohlaba is now 34 years of age and is universally liked as a trustworthy, capable, and progressive chief. During the late Anglo-Boer war, Mohlaba helped Maake to repulse an attack made on them by Sekororo. The Nkuna tribe chiefly occupy the "Harmony Proprietary Company's Farms," and the land lying between the Selati and Thabina Rivers down as far as the "Great Letaba." From what is to be learnt from the Natives, the chiefs of the Nkuna tribe are supposed to be related to the Swazi chiefs; others claim that they came from Zululand. Besides the above-mentioned Shangaans, there are the Baloyi of the Haenertsburg and Middelburg districts; the Ama-Hlangana (?) of

Middelburg and Barberton districts; and the Ama-Tshangaan of the Middelburg district, who also entered the Transvaal for the same reasons as the above-mentioned tribes.

It was the policy of the late Government to encourage petty Shangaan chiefs to set up for themselves, so that there are no really powerful Shangaan chiefs to be found at the present day within the Transvaal.

SWAZIES.

The Swazi who occupy the country known as Swazieland, are also met with in the Transvaal in the following districts:—

No. 1.—BARBERTON DISTRICT.

On the death of Mswazi, many natives fled from Swazieland to escape being sacrificed and sought the protection of the Transvaal Authorities in the Barberton District. Among these were two wives of M'Swazi, viz. :—(1) Nyanda alias Mac-Mac, who established herself on the slopes of the Mountains overlooking Louw's Creek; and (2) Nomqiza alias Nompete, who occupied the ground extending from the Southwest of Barberton to the Crocodile River. These two chieftainesses were joined from time to time by their followers or other refugees from Swazieland, and have remained there ever since.

No. 2.—WAKKERSTROOM DISTRICT.

It appears that about the middle of the 18th century, a chief named Mate of the "Nkosi Tshabalala tribe" (of Swazi origin), was the most powerful chief in this part. He lived at the "Mehlongamvula Mountains," and was succeeded by his son "Mandhlangom-pisi," who was again succeeded by his son "Simahla." Simahla was driven out by M'Swazi the Swazi King and fled to Basutoland. The tribe remained and has since then been living under the present chief "Mahlomendhleni," a younger brother of Simahla. He is now about 70 years of age.

No. 3.—ERMELO DISTRICT.

That part of the district not inhabited by the followers of the Mosuto chief Gama, is inhabited by Swazies.

No. 4.—CAROLINA DISTRICT.

This district is peopled almost entirely by Swazies. The "Komati Valley" has for a very long time been looked upon by the Swazi chiefs as their territory as they claim to have driven therefrom the former inhabitants, who are said to have been Basuto. The Western part of the district is inhabited by members of various tribes, who have from time to time come in and settled on farms.

No. 5.—PIET RETIEF DISTRICT.

This district formerly formed part of the Swazi territory, and comparatively recently ceased to be so. It was ceded to the South African Republic by the Swazi King in 1868, in exchange for a number of cattle. At that time it was peopled almost entirely by Swazies, but a few years later some Zulus immigrated who have also settled there.

No. 6.—MIDDELBURG DISTRICT.

In the Middelburg district a few Swazies are to be found on the Crocodile River.

THE BA-TAU OR THE LION TRIBES, DISTRICTS MIDDELBURG AND LYDENBURG.

The people of the "Lion tribe" are said to be descended from the Swazies of the East of South Africa. The tree shows how they became sub-divided into different sections:—

They came to the site of the present Magalie location under Matlebyane I. who, being guilty of murder, left his father's country at "Tsoako." He ruled a very long time and is said to have conquered the Ba-Tlou, Ba-Kolobe, and other tribes who became his subjects. When he was an old man and had become quite imbecile, his sons conspired

to kill him, and Poto carried out the deed. By the murder of their father they had forfeited the right of being elected to the chieftainship, and separated from each other after a bloody feud. About the time of Masemola, the then chief of the Masemola Section, the Ba-Tlou and the Ba-Kolobe tried to throw off the yoke of the Ba-Tau, but were defeated in the encounters which followed. When Mokoene was chief of the Masemola, the Ba-Matau are said to have entered into an alliance with the Bakgatla. At the time of Tseke I., the people of the "Lion tribe" became subject to the Bapedi chief and from that time adopted the Sepedi language and customs. Maboee, grandson of Tseke I. was a contemporary of Tulare the great Bapedi chief, who died in 1824. After Sekgatume, who had been killed by the Matebele in the war against the Bapedi, Magale's mother ruled the tribe during his minority from about 1835 to 1838. When Sekukuni I. became chief of the Bapedi in 1861, the Ba-Matau tried to regain their independence, but were beaten. Magale died in about 1874, and was succeeded by his son Tseke II., the present chief of the Masemola section, Magalie location, district North Middelburg.

When the Boers took the field against Mampuru, the Bapedi chief, who had fled to Nyabela the Mapoch chief, Tseke II. refused to assist them when asked to do so, and was subsequently fined £100. After the Ba-Matau had become vassals of the Bapedi they took an active part in nearly all the wars the latter had with both white and black. They have lost their original nationality, and are now looked upon as Bapedi-Basuto.

BAVENDA OR BATSOETLA.

The Bavenda form a distinct group of the Bantu races of South Africa, and do not appear to be closely related or allied to any of the other tribes. Their language seems to be a bridge between Sesuto and Sekalanga. Their customs and religion differ very materially from those of other Bantu tribes. They occupied their present habitations about the year 1700, having wandered from their homes in the lower Congo basin, where it is understood a branch of their tribe still dwell. Various "proverbs" and sayings indicate that the sea was not quite unknown to them, and that they had intercourse with Europeans probably with the Portuguese, who discovered the Congo estuary as far back as the 15th century. On their arrival here they found the land in the possession of the Bangona, whom they speedily overcame by means of their poisoned arrows. A few of the Bangona Priests were allowed to remain in order to administer to the spirits of the sacred River "Madzinduli."

The Bavenda are said to have first entered the Transvaal from the North, about A.D. 1700, and to have spread over the whole of the "Zoutpansberg Range" down to the Limpopo. They are now located almost entirely in the "Spelonken," and Tshivasa districts, the latter containing the larger portion of the tribe. Toho-ea-Ndou (Elephant's Head) is the most revered chief of these people. Besides the Bangona who were almost exterminated, the Makalanga in Mashonaland, and many of the Basuto tribes to the South, were subject to him. He built a town named "Dzada" in the "Njelele Valley," and established his headquarters there. Traces of this town still remain and it is said that the stones with which it was built were brought up from Mashonaland by the tributary Makalanga. The buildings resemble those of the famous "Zimbavje" ruins in plan and it is supposed that the latter served as a model to Toho-ea-Ndou. On the death of this chief the country was ruled jointly by his sons and peace prevailed for many years till Sekwati chief of the Bapedi tribe, attacked the Bavenda and despoiled them of many cattle. The Bavenda, however, took refuge in the Mountains and when the Bapedi followed them there, the Bavenda drove them back with heavy loss. Shortly after this a Zulu chief named "Ngwana," is said to have made an incursion from the East, and only on account of the inaccessibility of their mountain fastnesses, did the Bavenda escape extermination. After these Zulus had occupied the country for about two years, they were driven North by another Zulu chief named "Songandaba," who had come from Zululand with "Manukosi." These Zulus, however, did not make a long stay and eventually left the country for the North. Internal feuds now followed between Ramavoyana or Ramovana, and Ramapulana, the sons of the Bavenda chief Mpofo, which occasioned much bloodshed, until Ramapulana with the assistance of the Boers under H. Potgieter obtained the chieftainship. He

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did not reign in peace as the Boers who had settled at "Schoemansdal," were not peaceful neighbours. Not feeling quite safe he fled to "Tshivasa" leaving his son Davana in charge of the tribe who was, however, taken prisoner by the Boers. After Ramapulana's death his twelfth son, Makhato, was appointed chief by both the Boers and the Natives. At first he acted as a vassal of the Boers, coming when he was called and sending them boys. This however did not last long and the Boers were obliged to send a force against Makhato and his uncle Matshi, but notwithstanding the fact that they were assisted by Davana, and by the Swazies and the Shangaans under Albasini, their expeditions were not successful, and the Bavenda never admitted defeat although they had sustained heavy losses.

Makhato died in 1895, having before his death according to general acknowledgement, nominated the son of his favourite wife as his successor. This son's name was Maimo. But Makhato's eldest son Mpefu would not recognise Maimo whom he expelled with the aid of his brother Sintimula. Mpefu then took up his residence in the head kraal and "Sintimula" settled at "Neshefefe," whereas Maimo fled to Mr. C. Bristow's farm "Sweetwater." In July 1896, Mpefu sent an Impi against "Sintimula," who took refuge under Mr. J. D. Gill, near the "Elim Hospital." There he remained till May 1898, when he went to Pretoria. In the meantime Mpefu had been consolidating his power and was becoming so arrogant that he was a menace to the Europeans living near the boundary of his territory.

Accordingly in 1898, a Boer commando was raised. After very little fighting Mpefu and his followers fled to Mashonaland. Sintimula was then given a site on the flats south of the mountains, where he still is. During, and since the late Anglo-Boer war many of Mpefu's followers have come back and settled on their old sites. They still adhere to Mpefu who has since been permitted to return from exile, and settle upon a new location in the Zoutpansberg district. Sintimula is said to have about 6000 fighting men in the Northern part of the "Spelonken," and South of the Zoutpansbergen there are some 3000 to 4000 more under twenty-two petty chiefs. Another petty chief, Mamaila, lives among the Bavenda in the "Spelonken" with a small mixed following. He is said to have come from the territory now occupied by Modjadji in the Haenertsburg district. The Bavenda of the "Spelonken" are thought to have profited from their experiences in the 1898 war, and to be unwilling to try conclusions with the white men again.

In the Tshivasa district the Bavenda of Tshivasa, Pafuri, Ramputa, Lomondo, Matzibandela, and Netseanda, are to be found. The district takes its name from Tshivasa (Sibasa), which name is hereditary with the successive chiefs of this section of the tribe. The present Tshivasa's real name is "Ramaramisa." His following is a large one, and includes about 8824 adult males. The Bavenda chief next in importance is "Makwarella," also known by the hereditary name of "Pafuri," whose principal kraal is "Mbelo," about 40 miles North-east of Louis Trichardt. Though this chief is not directly descended from Toho-ea-Ndou, yet he is considered to be of high lineage, and has a considerable following amounting to about 3000 fighting men. Another chief named Ramputa, has some 2000 fighting men and there are a number of lesser chiefs, such as Lomondo, Matzibandela, and Netseanda, whose fighting men aggregate nearly 2000. The Bavenda of this district also took part in the various inter-tribal wars dealt with already, but have never come into direct collision with European forces. In the Mpefu war of 1898, they held entirely aloof by mutual agreement between the Boers and themselves. There have been some slight disturbances during the present year in this district resulting in fighting between the "circumcised and uncircumcised" sections of the tribe in which the latter had the advantage.

TOHO-EA-NDOU.

Toho-ea-Ndou is said to have been a descendant of "Tabane" (Davana) I., a Bakgatla chief, who came to "Zoutpansberg" with a strong following leaving his two sons Liale and Matlaisane in charge of the rest of the tribe, which remained at "Schildpadtontein," Pretoria district. After establishing himself as paramount chief of the Bavenda tribes, which he had conquered, "Tabane" and his followers married Bavenda women and thus their descendants are now looked upon as Bavenda, but this information is not authentic.

Tabane's immediate descendants would thus appear to be as follows:—

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Tabana (Davana) 1.
|
Tabane (Davana) 11.
|
Vele 1.
|
Toho-ea-Ndou
|
Vele 11.

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BALEMBA OR MALEPA.

Among the Bavenda people and also among the other native tribes of Zoutpansberg, there are scattered remnants of a tribe called the "Balembe" by the Bavenda and the "Malepa" by the Basuto. They have no representative chief and nothing is known of their origin. Some claim that they are "Mahomedans." Their "chief characteristics," which distinguish them from the other native tribes, are:—(1) They do not inter-marry with the other native tribes; (2) they do not eat pork, nor flesh slaughtered by any other than their own people, nor flesh from animals which have died a natural death; (3) they hold prayer meetings; (4) they shave their heads at every new moon; this they all do—men, women, and children; (5) they are good "bracelet" and other "Native ornament" makers, and are very skilful in making "earthenware pots." Those living amongst the Bavenda still speak the "Lukalanga" language amongst themselves. They are usually looked down upon by the other native races. They are subject to the respective chiefs under whom they live.

BUYS' PEOPLE, ZOUTPANSBERG.

On the farms "Mara," "Buysdorp," "Buyshoek" and "Buysplaats" in the Zoutpansberg, there are resident a number of coloured people known as the "Buys People." They are supposed to be the descendants of a renegade Dutch Colonist, named Schooraad or Conrad de Buys who in the early days of Umzilikatzi fled from justice in the Cape Colony, and proceeded North to the Limpopo, where he adopted the customs of the natives and quickly acquired great influence over them. He had married a native girl in the Cape Colony by whom he had three sons Conrad, Gabriel, and Miguel, the last of whom is the present chief of the tribe. On the death of his first wife he went into Portuguese territory where he married an European woman. As he did not return his sons gave him up for lost and decided to further explore the country. This they did for a number of years moving from place to place with their native wives. They settled for some time at the place now known as "Schoemansdal" then moved to near "Louis Trichardt," after which they dwelt at "Buyskop" near "Warmbaths," for a number of years. When the Boer Voortrekkers came to "Warmbaths," they were joined by the "Buys People," who had by this time largely increased in numbers. They accompanied the "Trekks" to Schoemansdal, and after remaining there for some years, moved to their present place of residence which was conditionally allotted to them by the South African Republic Executive Council. This land has now been properly surveyed and is being transferred to the Commissioner for Native Affairs as Trustee. Miguel Buys has always been regarded as the head of the Buys People. Their language is Sesuto and Cape Dutch. The "Buys People" have never shown hostility towards white people, either British or Dutch, and mindful of the white blood in their veins have always refused to submit to native chiefs. (e.g. Mpefu).

Numbers of aboriginal natives also reside on this land.

THE VAALPENS.

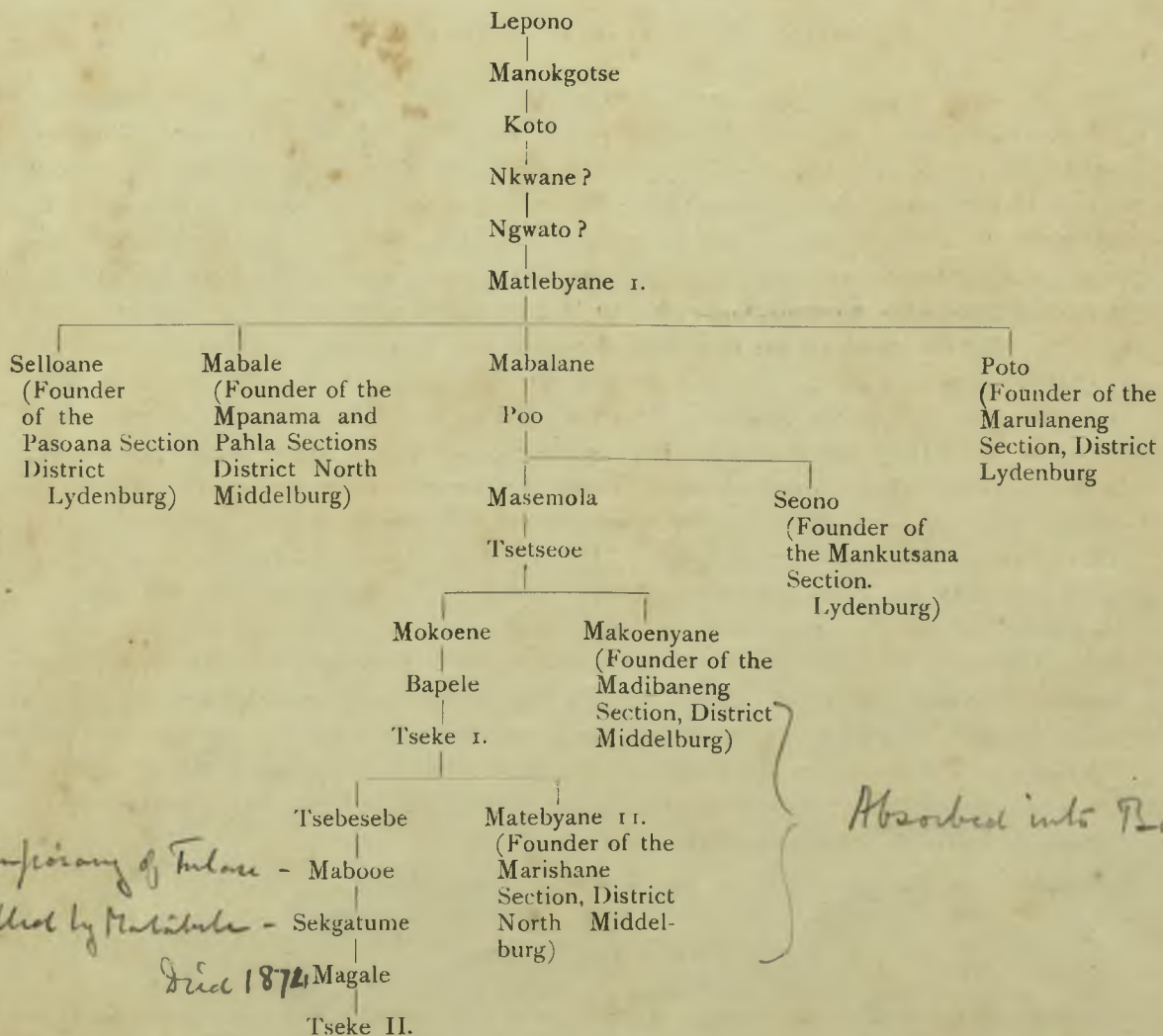
There are a few scattered groups of "Vaalpens" (dusty bellies a name given to them by the Boers owing to their colour, caused it is said, by their habit of crawling along the ground when stalking game), a Hottentot-Bushman people, who are found in the Zoutpans-

berg and other districts, occupying the sterile plains, especially along the "Magalakween River." They were greatly reduced in numbers by the Mapela-Aman'Debele, who once nearly exterminated them.

NATIVE AFFAIRS DEPARTMENT.

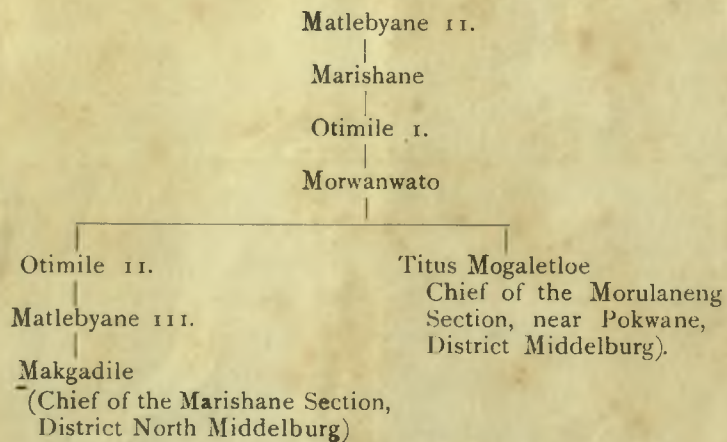
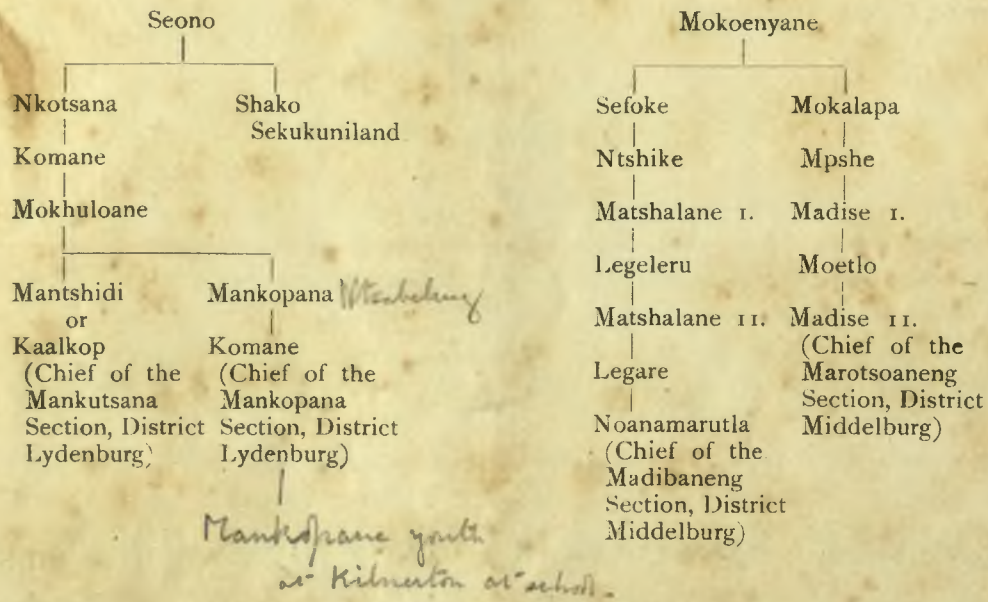
Pretoria, 15th August, 1905.

GENEALOGICAL TREE OF THE CHIEFS OF THE BA-TAU TRIBES.

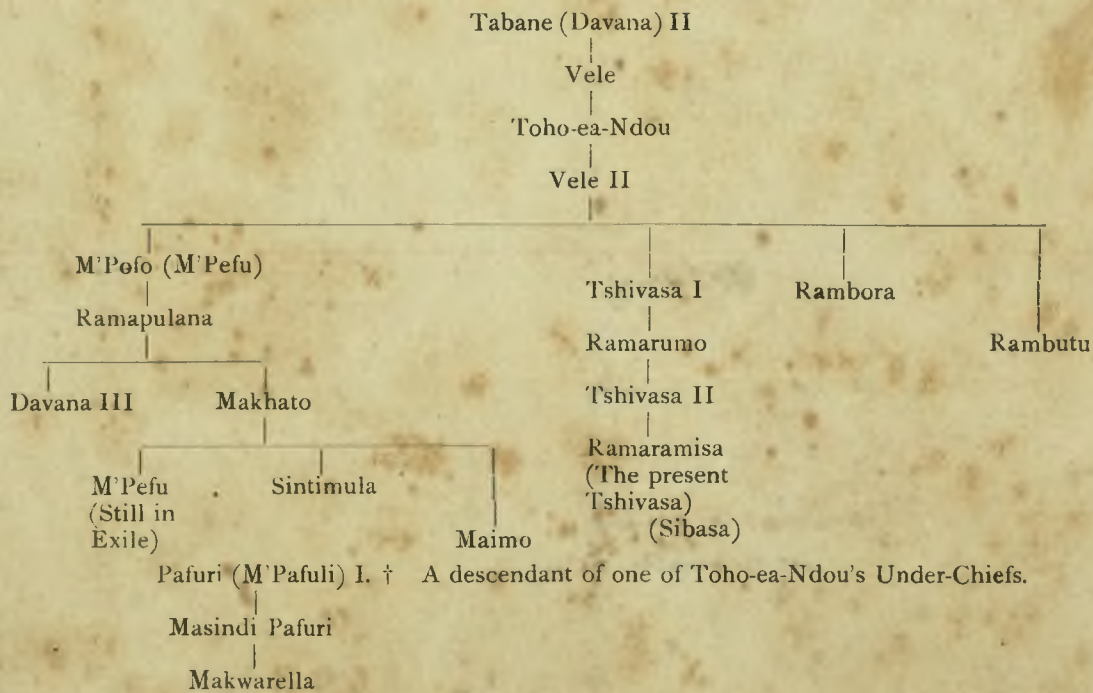


(Present Chief of the Masemola Section in the Magale Location, District North Middelburg.)

CHIEFS OF SUB-SECTIONS.



GENEALOGICAL TREE OF THE BAVENDA CHIEFS.



† M'Pafuli I. was a son of Musi the Amandebele (Zulu)-Chief. He left his brothers and moving North eventually settled in the Tshivasa District where he became a vassal of the Bavenda Chief. His descendant is the present M'Pafuli (Pafuri) known as Makwarella (see also Page 56, Part II).

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