

## A Little Light from Basutoland.

NEHEMIAH MOSHESH, *alias* Sekhonyana Ralikholu, is to be thanked for the following statement which contains many interesting particulars in connection with the early history and customs of the Basutos. Although some of the occurrences which he refers to happened previous to his birth, or when he was yet young, he ought to be a good authority, as when his elder brothers put up their own establishments and left Moshesh's immediate neighbourhood he was retained at the Chief's court or near it, besides being employed on political missions or to investigate many matters brought forward by complainants, and thus he had every opportunity of ascertaining the facts of early occurrence, from the participators in them. He says he doubts whether any material alterations would be made in the statement should others be examined. It is much to be desired that those who are in a position to do it, would take the narrative as a skeleton and build up thereon the sinews and flesh of a more complete history, and thus also test the accuracy of Nehemiah's statement by collecting the stories of the old people yet remaining, and who are so rapidly passing away. It ought to be borne in mind, however, that in a country where every man's hand was raised against his neighbour, at least latterly in the time of the Fetcani, and all could not have been in the confidence of the principal actors and movers of men, and where there were no newspapers, despatches, and official reports, the commonalty must have been led by many false reports and conclusions, that the stories of opponents must be taken with caution, and that the chiefs ought to be the best authorities as to political causes and facts. It is probable that if the early history of native tribes had been collected by those competent among the first visitors to them, many mistakes and misapprehensions might have been avoided. It is still possible to do much to secure materials for a history of the tribes, but in a very few years nothing more can be collected. The magistrates in new territories ought to be charged to gather in all the information possible, and it probably would be a source of pleasure to them to do so. The various magazines would be ready vehicles for the publication of what

would be gathered and those inclined to frame general history would know where to seek particulars.

#### HERODOTUS AUSTRALIS.

I was four years old when Rev. Mr. Casalis arrived in Basutoland, which was in 1832. In age I am the sixth son of Moshesh. His sons by his principal wife are Letsie, Molapo, Mashupa, and Meyara, who is dead. I am son and only child of *Masekhouyana*, who when baptised was named Deborah. She lives with me. She was a cousin of *Mamohato*, Letsie's mother. Letsie having received as his first name that of Mohato. Mamohato died two years after Rev. Mr. Casalis arrived in the Lesuto, *Manéko*, mother of Neko, a son who is deceased, was Moshesh's second wife. She died the year Moshesh came to Thaba Bosigo. She left a daughter Mathlapi, who is married to Molumo, *alias* Salamon, son of Mohali, Moshesh's brother. According to Basuto custom a chief has three houses independent of each other. The first is the right hand house, of the first wife, who is given to him by his father. The second house is that of the left hand wife, and the wife of the second house is a wife in the choice of whom the chief is consulted, but she is paid for with his father's cattle and his own cattle. The cattle given for the first wife all belong to the chief's father and the son is not consulted about her. The third wife is "the wife of the breast," and is chosen by the chief himself and is paid for with his own cattle only. My mother was "the wife of the breast," and if Mamohato had not had a son I would have succeeded to the chieftainship even before Neko if he had lived. Letsie alone, as eldest son is entitled to the chieftainship, and I follow him in rank. I would take Letsie's place. Letsie and Neko could have fought for the chieftainship, but I could not fight with Letsie for it because I belong to his mother's house. The right hand wife is put into the chief's mother's house at marriage. The second or left hand wife is also placed there, but the wife of the breast is put into the house of the right hand wife then established. The left hand wife's house does not inherit from property of the right hand wife's house, but the house of the wife of the breast inherits all the property of the right hand wife's house if the right hand wife has no son. Senate,

a daughter, is Letsie's eldest child. She is married to Josiah, her cousin, eldest son of Molapo. He is deranged. Manehella is daughter of Lisoana, son of Makhabani or Ralisoana who was killed in the war between the Basutos and the Tambookies under Um-tirara. Manehella is married to Lerutoli, Letsie's first son of left hand wife's house. I was born at Thaba Bosigo, or rather on its top, called Setlabeng, and that was one year after Moshesh had come from Butabute. Moshesh was born at Monkhoareng, Mokachane's (his father) kraal, generally called Hamokoteri, near Butabute. Mokachane and his father Pete were born there too. Moshesh in time of war established himself first under and afterwards on top of Butabute. Sikonyela beseiged him on Butabute for two months and a half. Then Moshesh sent a man out to Sapeka, his ally, chief of the Amaqigesa Zulus, and he attacked Sikonyela, chief of the Batlokua, at midnight and compelled him to raise the siege. Moshesh and his father Mokachane were thus relieved. The *Bamokoteri*, my father's relatives and friends, were all at Butabute then. Mukocho's mother, Sikonyela's grandmother, was killed in that night attack of Sapeka. Before Sikonyela attacked Moshesh at Butabute, Moshesh had been attacked there by Matuana (whose father was Masupa) chief of the Mankwani, and my brother Masupa being born at that time got the name of Matuana's father. Masupa's nickname is Zuiker (sugar) given to him by James Fossey, who was the first trader who came to Moshesh. Matuana took most of the cattle of my father and of the Bamokoteri, but not all, and he killed some of our people. I think four. Matuana was then resident on the Umzinyate (Buffel's River) near Isandhlwana. He returned with my father's cattle to his place, and afterwards was attacked by the Amatetwa and driven out. He retired and attacked Pacarita, chief of the Amahlubi and drove him on the Batlokua. Umtimkulu, the paramount chief of the Amahlubi, father of Langalibalele, was on a visit to Pacarita his brother then, and he was killed in the engagement.\* Pacarita thus became head of the

\* These events with other deeds of Matuana's, related by a participator in them, were published in the "Autobiography of an Aged Fingo," in a former number of this magazine. Chaka, uncle of Cetywayo, was the cause of the disturbances of the period.—Ed. C.M.M.

tribe. Setanane, Pacarita's son, was the father of Zibi, who is now living in Gatberg district, Griqualand East. Pacarita passed down between Butabute and Mautse (Sikonyela's hoed), and established himself at Mabulele, near Mekuatleng, driving Sikonyela, who was near Harrismith, out. Sikonyela passed Butabute, and moved about coming as far as Makaleng (Cornet's spruit) at Mohali's hoek, and to Boloko (Vecht Kop), whereabouts the Baputi then were. Matuana followed Pacarita, and drove him out of Mabulele; and Pacarita fled north to Vaal River and beyond it, destroying the tribes. Matuana established himself at Mabulele, and made his own village at Lishoane. Then Sikonyela turned back *via* Boteta (Elandsberg, Caledon River district), and passing Mekuatleng went on to Nchuana tsatsi (beyond and to the north of Harrismith) killing all whom he met. Then Pacarita came back again from over Vaal River and passed Imperani and drove Matuana towards Mekuatleng, and he then occupied his old place at Mabulele. Pacarita then went out after Matuana and attacked him at Lishoane where he (Pacarita) was repulsed and killed between Lishoane and Mabulele. Matuana chased the fugitives through the Caledon river, the same day, and then Setanane succeeding Pacarita as chief fled towards Moshesh at Butabute with the remnant of the Amahlubi and at that time Sikonyela drove Moshesh from the foot of Butabute towards Monkhoareng. That was before the siege of Butabute; and then Setanane joined Moshesh, and they drove Sikonyela out of the Bakuena country. In the fight Thlassa, father of Dimo now at Thaba Bosigo, was killed. Then Setanane intended to go back to the Umvelusi; and going, was attacked by Sapeka in Oetsi's (Witsie's) hoek and repulsed, and his men were scattered. It was winter time, and the grass was rank, and most of Setanane's men were burned in the grass set on fire by Sapeka. Setanane escaped, however, and went to Chaka with Mathlomahulu, now at Herschel. Chaka made a regiment of the remnant of Setanane's men, and called it Lietani. From Setanane Chaka enquired about Matuana with his Mankwani, and found they were in the Hatsetse (the country of the Batlakwana under Tsetse) at Mabulele. Chaka sent his commando under his brother Dingani and Popa, the son of his uncle Sitai, who drove the Mankwani from Mabulele to near the



Orange River and Herschel. Matuana fled, with part of his people and part of his cattle, to Thabanchu. Chaka's commando retired to Zululand, and Matuana then returned to Mabulele again. Moshesh was now on the top of Butabute, and Sikonyela came there and besieged him for two and a half months, and it was then that Moshesh sought the assistance of Sapeka, chief of Amaqigesa, and got him to attack Sikonyela. Sikonyela, being repulsed, then went and settled himself in the country of Khoabani (father of Siele Josiah) of the *Bamarabeng*. He besieged Khoabani on his mountain Khorobetloa (Imperani mountain). Then Moshesh removed to Thaba Bosigo, near which None, son of Ntsani, lived at the cave east of Thaba Bosigo, where the Basutos and Zulus attacked the small camp where Owen and others were stationed in the war of 1866. The name of the cave is Habamotapo. Makheta, a brother of Mothuni of the *Baminaheng*, when Moshesh was besieged was near Butabute, at Mathlatsa, on the southern side of the Putiatsana, having fled from Matuana and sought protection from Moshesh. Mohali, Moshesh's brother, had assisted Makheta to repulse an attack from Matuana, and Moshesh came up also to help, but the attack was then nearly repulsed. Makheta had been residing when the country was quiet, at Doorn Kop, and then moved to Thaba Cheu (Witte Kop near Klip Spruit). Motlumi was at Ngoliloe. His eldest brother Nkopani was at Mekautling and Ramakatsa, Motlumi's younger brother was at Makeleketla (Winburg). The *Bamotlumi* being attacked by Metuana fled to Ramakatsa, at Winburg, and were there attacked by Bergenaars (Griquas and others). Letele and Moyakisani were with the *Bamotlumi* and also Khatlani and Inteleli (father of John Mokoteri Sirian, a *protegee* of Rev. R. Moffat), and Maleapulo, who was then the principal widow of Motlumi (as *Makhoyani*, the first wife, and her son Khoyani were both dead). Khoyani died before Motlumi. There was a dispute between a Mohlubi servant of Nkopani and Titi, another Mohlubi, a servant of Motlumi, and Khoyani who was on a visit at the kraal of Marake, son of Nkopani, took the part of his father's man while Marake took the part of his father's servant, a scrimmage ensued in which Khoyani was wounded with an

assegai above the knee and died at Marake's. His father Motlumi came and buried him and fought with Marake, his nephew, for three years and received three wounds during that time, Motlumi died afterwards of sickness at Ngoliloe, *Maleapulo's* kraal. From that time there was no peace between Motlumi's children and Nkopani's children. Nkopani died before Motlumi and before the disturbances. Mokachane, my grandfather, told me that during the time of Pete my great grandfather, there was continual peace in the country. Moshesh and Makwai were related thus, they both were descendants of

- |                               |              |
|-------------------------------|--------------|
| 1. Sekake                     |              |
| 2. Mpiti (accounted brothers) | 2. Pete*     |
| 3. Masotwani                  | 3. Mokachane |
| 4. Makwai                     | 4. Moshesh.  |

Maleapulo, when her cattle were taken at Winburg by the Bergenaars, with others followed the captors to serve them as was Basuto custom. She fled with Khatlani, Inteleli, Pokhleli and others her relatives. Khatlani and Inteleli were succoured by Waterboer, and she and Pokhleli and Kwani (known as Jan Leteli), then a baby, fled to the colony. Ramakou, who had one of his kraals near Blesbokfontein on the Kafir Road, half way between Bloemfontein and Smithfield, is the younger brother of Pokhleli. His other name is Ntobaki. Lebeko was his father, and Lebeko's father was Motali, son of Marabi, so he was a *Bamaraheng* of the *Baintai* of the *Bacholo*, a Mokuena. We are descended with the *Bamonaheng* from Cholwani a brother of *Coblo*. Ramakou lives yet. When Maleapulo was attacked by Bergenaars at Winburg, her adopted son Leteli, a son of Motlumi (Lebenya was Leteli's first name) and his brother Motsileng, and his nephew Ramonaheng,

\* Sekake dying left a young widow, and according to custom the brother of Sekake ought to have taken this widow to wife to raise up seed to his brother, but he would not, and thus a certain man named Muelle, who had been an intimate friend of Sekake, and who was of the Bamazita of the Amahlubi and a relation of Umtimkulu (big tree), father of Langelibalele, openly and according to custom in such cases took the position which the brother of Sekake ought to have taken, and became the actual father of Pete, who was accounted the son of Sekake "by cattle," referring to the cattle given for the mother. Sekake was I believe the son of Moklwana a Bakwena chief, but I will investigate further about the genealogy.

son of Mokuena, and Monaheng, the son of Ramonaheng, fled to Thaba Bosigo, to Moshesh and Moyakisani (the father of the present chief Lebenya) went to Khetwani (Koesberg) and lived by plundering Matuana's people. Last-named Monaheng made the fire in my mother's hut the day I was born. According to custom a boy has to make fire in the mother's hut by rubbing sticks when a child is born. Shaou, Monaheng's brother, was there too, and also Jacob Mokaretla. Moshesh was circumcised at Monkhoareng or Hamokoteri, and was then sent by his father Mokachane to Motlumi from whom according to custom he received a heifer and an assegai. My father was also sent to his other relations in the same way and received from them spears and presents. He went to the *Bamorabeli* (Rantsani's people) and the *Bamarabeng* (Khoabani's people) also. He did not go to Motlumi to thereby acknowledge his superiority, for we considered ourselves to be higher than the *Ramonaheng*, and were considered so. Motlumi was never accounted as a paramount chief. He was head of his kraal and could not be paramount because his brother Nkopani was older than he and, as I have shown, Nkopani's own sons fought against him. The Bakuenta (they of the crocodile) chiefs descended from Cholo were considered higher than those descended from Cholwani, but none of the descendants of Cholo ever became prominent. When Motlumi was engaged in war with Marake and the other sons of Nkopani, he said to Moshesh in the presence of his son Leteli and his wife Maleapulo, that if he came to die he would place his children under the protection of Moshesh. Leteli was then pointed out to my father, and that is why Leteli fled to Moshesh. When Leteli (known as old Letelle to the farmers) came to Thaba Bosigo, there were two councillors ("indunas" or "ditunas") over my mother's house, and these were placed in charge of Leteli, who thus obtained the charge of my mother's house and was general of it, while Joshua Makoniane was general of Letsie's mother's house, and Tafeng was general of Maneko's house. Moshesh gave his orders to the respective generals, but one of these did not order the other. Tafeng was a descendant of Mokoteri. Makoniane was of the Amatsitsi and he distinguished himself as a brave warrior. He was circumcised with my father. Moshesh got his name for having taken the cattle of Ramonaheng. Ramonaheng

had been fighting with Mokachane and was a relation of Khoabani. Mosheshwe means a shaver. When Moshesh was yet at Butabute, he had been assisting Makheta, Motlumi's brother, against the Mankwani, and he asked my father to allow him to go to None to get corn, as corn could not be raised on account of the war, and my father allowed him to go, and said he would follow. Makheta went and kept along the Drakensberg to avoid the cannibals under Rakotsuane, and went to Tloutle (or Hamohali now) known also lately as "The Nun's Hoek," where Lipeana was living. Lipeana was chief of the clan Batlakwana, and had been driven from Mabulele by Matuana. Lipeana, when at Tloutle, had sent two oxen to my father while at Butabute, to acknowledge Moshesh's superiority. He sent these oxen by his messenger, Masheleshele. Makheta commenced to plunder Lipeana's men and to damage their corn, and Lipeana sent to acquaint Moshesh, who sent to Makheta to tell him not to act in that manner. My father sent his brother Mohali and others to examine Thaba Bosigo, and to see whether None had sufficient corn, so that he could buy some should he go. Moshesh had not been able to sow for two years on account of the war with the Batlokua. Mohali was welcomed by None and his people, and they stopped two days and told None Moshesh's message, and None gave his brother Dimo to go with Mohali to inspect Thaba Bosigo. Dimo was married to Moshesh's sister Mathloalamanyani (small eyes), and Mohali came back and reported to Moshesh, who prepared to remove with his father and grandfather and all they had. Moshesh's grandfather, Pete, coming on behind with the women and children was caught with five men on the road down by cannibals (Marimo) and eaten. Ralisoana's people going in front on arriving at None's valley took some of the standing corn, and when Moshesh came up he drove them out of the gardens, and sent a messenger to tell None that he would repair the damage done by his brother's people and sent him a heifer and an ox. Makheta had then already driven Lipeana out and taken his mountain. The following day my father went up on Thaba Bosigo, about three days afterwards there was a war cry that some of our cattle had been taken by None's people under Rangeli, who slaughtered the cattle under the hill



Lipokwaneng close to Thaba Bosigo. My father's men went to the rescue of the cattle which were five in number and found them killed. Next day Ralisoana and his men went down with his cattle to graze and None came out with his commando trying to capture the cattle. Ralisoana, however, repulsed him and None was wounded and taken prisoner and he had three men killed. Ramatlakani captured None. We knew through Dimo that Makheta was conspiring with None against Moshesh and that Makheta was the instigator. None was ransomed with ten head of cattle, and he said that Makheta had been instigating him against us. When the five head of cattle were taken my father sent to None to ask the reason, and whether the two head given were not sufficient, and if so why he had not asked more. None said that perhaps the owners of the corn were not satisfied with the two head. Four days after when my father's cattle were out some of None's people fell upon a herd and captured some cattle, and the war cry followed and Moshesh's people retook the cattle and captured Mokhoabani, one of None's head men, and brought him to Moshesh. The same night Moshesh released Mokhoabani and sent him back to None to tell him not to act so again or he would treat him as an enemy. A couple of days later when Ralisoana's cattle were going out and he remaining at home some parties from None with Ramatikua, his brother, came to take Ralisoana's cattle and they were overpowered by our people. The war cry was raised, and Moshesh ordered Joshua Makoniane to attack None's people where he could find them. Joshua went to None's cave and fought with him, and two of Moshesh's men were wounded. Joshua took half of the cave with the corn and threw the grain down the hill. Joshua sent to my father to tell him to come to fetch some corn and then went to him. It was then too late, and next morning Moshesh sent a whole commando and it went and again attacked None's cave. Ralisoana's men went above the cave on the mountain to fire the huts there but before doing so sent to Moshesh for orders. Moshesh desired them not to burn the huts. A party of None's people went to oppose Ralisoana and lost twelve men. Moshesh then came with more men and None sent a messenger to ask for mercy which Moshesh at once granted, telling None that he did not want to injure

him and that he could keep his corn and everything, and that as Matuana was close by in the Berea hill it was no time for those of one tribe to fight together. Dimo then came over to Thaba Bosigo with his people and None stopped a few days at his cave and then told Moshesh that he wanted to go to Makheta. Moshesh told None that he feared he might fall into mischief but that he could go if he wished. None removed to Makheta with whom he was only four days when the sons of Makheta "eat him up." He then returned to Moshesh who told him he could establish himself where he liked, so he went to Lekweeche's old place in the neck between Thaba Bosigo and the mountain on which the Boers placed their cannon. When Moshesh left Butabute, Sikonyela was in the Marabeng country, besieging Khoabani, on Imperani Mountain. Khoabani being starved, fled with his people and cattle round Mekuatleng and to Kaba (Modder River), and Matuana fell upon him there and killed many people and captured some cattle. There Josiah Siele's mother was killed, and Lerutoli's grand mother, Khoabani's daughter Letsie's wife, Maintai, was also wounded there, but that was before she was married. Khoabani fled round Thabanchu, and passed Bushmansberg (in the Caledon River District), and crossing Mokatsana (Wilgeboom Spruit), passed the present site of Morija to Makheta sending word to Moshesh of what had happened to him, and stating that he was at Makheta's resting himself. While resting, some of Makheta's sons took some of Khoabani's cattle out of his kraal and killed them; and Khoabani sent word of this to Moshesh. Moshesh desired Khoabani to come to him at Thaba Bosigo at once, and told him that he would meet him in the road, for Khoabani had sent word that he feared that Makheta would take his cattle if he left. Khoabani sent out his cattle to graze in the direction he knew Moshesh would come. Makheta's sons, however, seized the cattle of Khoabani before Moshesh appeared. Makheta came out to prevent his sons, but he was too old to help Khoabani. When Moshesh came up and saw what had taken place, he took three men and ran up to where Makheta and Khoabani were in the fields, and said that Khoabani's cattle must be given up. Leklokue, Makheta's eldest son, said to Moshesh, "We are lions of different valleys and so you

have no right to interfere." Moshesh answered, "You won't stand before my shield." Leklokue then gave up some of Khoabani's cattle, but he kept some, and so Khoabani went to Thaba Bosigo. Lipeana had by that time fled from Makheta to Kubake (Mohali's hoek) and established himself there, recognizing, however, Moshesh as his chief. Moranye, a son of Makheta, then went out and fell upon Lipeana's cattle, and Lipeana sent word of this to Moshesh, and said that as he had no cattle now he would go to the colony to work. One of Lipeana's warriors, Muthleloa, and some of the people remained behind and became cannibals. He was afterwards entrapped by Morosi, who destroyed most of his people. Moshesh became very angry with Makheta and sent to him saying: "That is four times you have been eating up my people; first Shali, then Lipeana, then Khoabani, and then Lipeana again. Another thing, None, your relative, went to you, and you eat him up too." Moshesh also called upon Moranye to deliver up Lipeana's cattle, but this was not done. Then Moshesh went and punished Makheta at "The Nun's hoek." He kept his going secret from his father, Mokachane, as he thought his father would seek to prevent him. Moshesh hid his men in the "Spruit," and when the cattle came down he took them, as he did not want women and children to be hurt in an attack upon the village. Makheta was very fond of cattle and being with the herds he was captured himself. Two of Makheta's men were killed. When Makheta's war cry was raised, Moshesh sent a man to tell Makheta's men that he did not want to fight, but to punish; but if they fought, he would kill them all and burn their villages. Makheta was taken prisoner to Mokachane. All Makheta's cattle were not taken. After a day, Makheta was sent home with an ox. Makheta said that it was all the fault of his sons, and that he was too old to correct them. Then there was peace. Then 'Matuana from Berea came against Thaba Bosigo with one division, while another attacked Makheta. The married men went against Makheta, and the soldiers (the Amaboto) came against Thaba Bosigo. The Inthlangano, Sepatla, and the Iwatle were the three regiments which came to us. Moshesh came down from Thaba Bosigo, and met his enemies on the site of the present mission house, and repulsed them, killing many. He slew the first with his own hand, namely, Matu

ana's general, the son of Mpapang. I think about six hundred of the Mankwani were killed by us. The young women of the Mankwani were left on the top of the Berea Hill with food, mats, and utensils for the army. We pursued the Mankwani to close to the present station Berea. Matuana was then occupying Maseru, Berea, Platberg, Mekuatleng, Mabulele (his own kraal), and Kolonyama. Two days afterwards, Mosilikatze fell upon the Mankwani, and drove them out towards the colony, and Matuana then fled into Tambookie land, *via* Moshesh's path to the mountain Inbolompo, and was there repulsed by Tambookies and English troops. Umpéché, the brother of his general, and also a headman, was killed there, but Matuana escaped. Those Basutos who during Matuana's stay had attached themselves to him as servants for the sake of food, fled to the Qimi (Khieme mountain), and reported themselves to Moshesh. These Basutos were Bamonaheng, Batlakwana, Basia, Bechuening, Baramokheli, &c., &c. Matuana had fled in such haste that he left much behind, so Moshesh told all these people to go back and locate themselves where Matuana had abandoned them, and Moshesh gave them cattle to milk and they remained under him always afterwards. Matuana fled with few cattle to Zululand *via* Mekuatleng, Witte Kop and round Sikonyela, and he was ultimately killed by Dingani. One of his wives Tombazi fled with two men and her son Mokothlwana, and he remained till he was circumcised with Molapo. Tombazi remained with Moshesh, and died at Thaba Bosigo, and was buried by Rev. Casalis. The first people who attacked Thaba Bosigo were Korannas with some Batlapi under Putsani and his son Litaku. The Korannas were under Piet Witvoet, residing to the east of Philippolis. They were induced to come by Rapoto and Moranye, sons of Makheta. Makheta's sons had attacked Morosi's father Mokuane on his mountain at the Telle. Morosi was then out upon an attack on the Tambookies. When Makheta's sons came back after attacking Mokuane, and doing him some mischief, and taking goats and a few cattle, they joined with Korannas and attacked Tsilo, a petty chief under Moshesh. Moshesh happened then to be at the Berea too far off to render assistance. Tsilo was then at Khoro Khoro, and the Korannas took all the cattle of Tsilo, and also of Letsila and Tsetlo, other



petty chiefs of Moshesh. Then the Korannas came again with Makheta's people and took Péléha's (Rachosani's brother) cattle at Berea point, near Maseru, while my father was hunting elands on the Putiatsana, and they got away with the cattle. Then the Korannas came again with Makheta's people and fell upon Ralisoana's cattle at Inthlukulu, and they were repulsed and many Korannas were killed. Makheta's people escaped into Tantjes Berg (Matebi). The Korannas had guns, and had come riding on oxen and horses. We first then got guns, but could not use them. The Korannas came again with Makheta's sons.

---