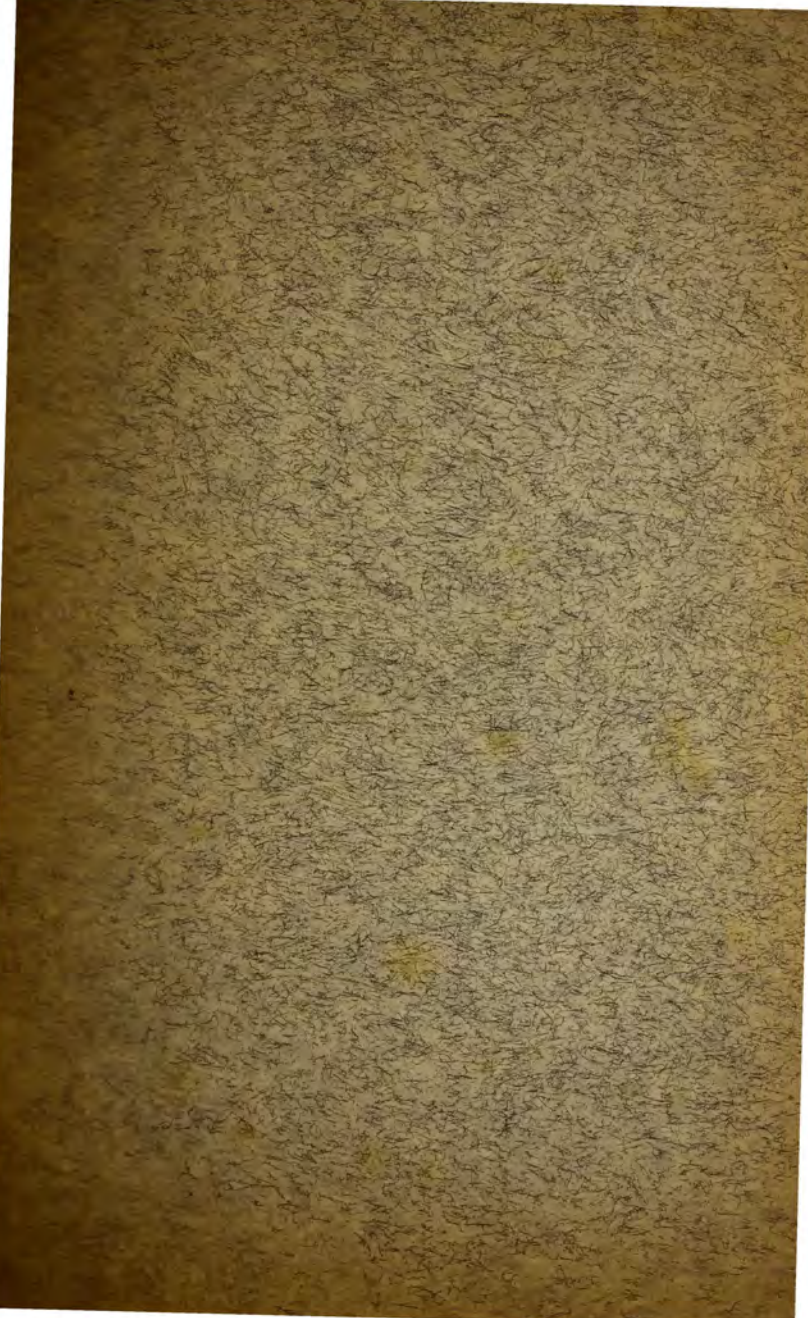


Basuto Traditions.

Being a Record of the Traditional History
of the more important of the Tribes
which form the Basuto Nation
of to-day up to the time of
their being absorbed.



Compiled from Native sources by
J. C. MACGREGOR,
Assistant Commissioner, Leribe.



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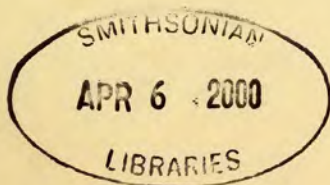


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PREFATORY NOTE.

It was at one time proposed to include with the report and proceedings of the South African Native Affairs Commission, a brief historical account of the tribes composing the native population of what are now the British South African Colonies and possessions.

A valuable store of information on the subject, in the form of notes as to the genealogies of the chiefs and the wars and wanderings of the tribes which compose the present Basuto people, has, I understand, been accumulated by the Reverend F. Ellenberger, one of those devoted French missionaries who have so long and so zealously laboured in Basutoland for the enlightenment of its people. I trust that Mr. Ellenberger may yet find time and opportunity to publish his collection of records. In the meantime, and with a view to supplying the Native Affairs Commission with such information as was immediately obtainable, I suggested to Mr. Macgregor, the Commissioner in the Leribe district of Basutoland, that he should reduce to writing such of the records of the various tribes as he could gather from the older and better informed men in his neighbourhood. This information Mr. Macgregor has placed upon record in the form in which it appears on the following pages.

The notes have not been included in the volumes of evidence and proceedings of the Native Affairs Commission, but I think that the interest of the subject justifies the records being given a greater degree of permanence than is attached to a series of notes in manuscript.

These tribal histories are dependent upon the memories of a few old men who are fast passing away. The older histories of the tribes are already entirely lost or are imperfectly remembered in song and doubtful oral tradition. There are still a few old men who took part in the series of wars which, as waves set in motion by the insatiable Zulu conquerors, devastated the country on both sides of the Drakensberg mountains. But the old bards and warriors will soon be no longer with us, and the conditions of modern native life make it doubtful whether the rising generation will continue to preserve the traditions of their forefathers. The opportunity for gathering materials for any future historian of the native tribes will soon be altogether a thing of the past, and it is in the hope that these fragments may not only be of present interest but of value in some future compilation of the history of the South African Bantu tribes that they are published in this unpretending form.

I am sure that Mr. Macgregor will be of one mind with me when I say that we shall be grateful to those possessing special knowledge, for any criticism, amplification or correction of these notes, which will have served their purpose if they succeed in creating such interest in the tribal history of the Basuto as may lead to a fuller and more adequate treatment of the subject.

I must express my indebtedness to Mr. Fairclough for the very interesting photographs with which he has illustrated Mr. Macgregor's records, and which are here reproduced.

H. C. SLOLEY.

Cape Town, February 4, 1905.

INTRODUCTORY NOTE.

In furnishing these records for the information of the Commission in native affairs, it is necessary to remind those who read them that they are the oral tradition of the tribes concerned and no more.

For this reason I have avoided touching upon any events which are matters of history, save only where they form important epochs in the tradition of the tribe before it came under the sway of Moshesh, and for the same reason I have confined the story of Moshesh to his earlier days.

All the stories, with the exception of that of the Bataung, are taken direct from representatives of the tribes dealt with, and verified by comparison with others. At first, naturally, in the case of oral tradition handed down independently for many generations, there was much divergence concerning common events, and in such cases my practice has been to invite discussion of the disputed point, with the result, in most instances, of reconciling the stories. In cases where I have not been able to effect this, I have given both versions without comment.

In the case of Bataung, I have preferred to give a translation of the earlier part of the history of the Bataung published in Sesutho in the Lesedinyane newspaper partly because there are no members of the tribe of any authority within reach of me, but especially because, even if there were, I could not hope to collect anything so complete as that which Mr. Ellenberger's intimate personal acquaintance with the late chief Moletsane and his tribe has enabled him to publish.

There is some doubt as to the accuracy of the position given to Sekake among the descendants of Monaheng, the chief Seshope, who is something of a specialist, placing two lives between them, but after a good deal of discussion and thought, I have decided, for the present at any rate, to accept the version I have given, the balance of evidence being distinctly in favour of it. It was given to me by the chief Kena Moshesh, a recognised authority on this subject, and with whom other local authorities, including the chief Jonathan, are in agreement.

The word Difakane requires some explanation.

I do not know of any English equivalent for it. It is used to describe a war waged by nomadic tribes accompanied on the warpath by their women, children and property, as distinct from the ordinary kind of war between settled tribes where only the fighting men go out.

Of the tribes whose history is recorded, the Makhoakhoa, Makhokokoe, Mahlapo, Batlokoa, Bataung and Baphuthi have, so far, preserved their tribal identity, and are living under their own chiefs, and practising their own customs, under the overlordship of the descendant of Moshesh who happens to be over the district in which they are.

The others have become completely absorbed, and, though individual members of them are to be found everywhere, as corporate tribes they may be said to have ceased to exist.

J. C. MACGREGOR.

Leribe, 5th November, 1904.

Basuto Traditions.

THE BAKOENA.

This is a branch of the old Bahlakoana tribe. They say they come from Bopedi, in what is now called the Transvaal, where they were living in the seventeenth century under their chief Mosito. Concerning him and his immediate successors little is known. He was succeeded by his son Napo. Napo had two sons, Tsulo and Tsuloane. Tsulo had a son Tsotelo, and Tsuloane a son Monaheng, and it is from Monaheng that the Bamonaheng derive their origin.

Under the leadership of Tsotelo and Monaheng the tribe moved south. They came to Tsuanatsatsi, near the Elaands River, where they found a tribe of Bafokeng under the chief Mangole, and lived amicably with them for a time, during which Mangole became the paramour of the mother of Tsotelo, the widow of Tsulo. Shortly afterwards he died, and the witch finders declared that he had been bewitched by this woman. The relations between the two tribes thereupon became strained, and the Bakoena left with their property. They came and settled at Futane, a mountain between the Caledon River and the spot where the

town of Fouriesburg now stands, where they found Bafokeng under Komane, who joined them. They remained there in peace for many years, and increased and multiplied. They fought the Makhoakhoa without much result. On their side, however, Motloang, the grandson of Monaheng, was killed, as well as his uncle Ratladi.

Monaheng's eldest son was called Sekake. He had three sons, Mpiti, Motloang, who was killed as above mentioned, and Mokotedi. Motloang had no sons, and his widow contracted a friendship with a Zulu wanderer called Mualle, the result of which was a son called Peete, the grandfather of the Basuto chief Moshesh.

The sons of Tsotelo were Modibedi and Sillo, and the clan called the Bamodebedi came from them.

Another section called the Bamokotedi are really a section of the Bamonaheng. They come from Mokotedi, the brother of Motloang, and include the descendants of Motloang's widow.

Other sons of Monaheng are Ntsane, Mokheseng, and Monyane.

Modebedi settled at Kafir Kop, west of Reteif's Nek, together with his brother Sillo.

Ntsane settled at Dihloeng, a mountain south of what is now called General's Nek.

Mokotedi settled in Leribe Poort, on the Basutoland side of the Caledon.

Mokheseng near what is now called Slabberts Nek, and Monyane on Reteif's Nek.

It will be seen, therefore, that this tribe were in occupation of the tract of country now known as the Brandwater basin, and the part of Basutoland adjacent to it, and with the exception of Monyane, these chiefs lived out their lives there and died natural deaths. Monyane was killed by Diyane, of the Bafokeng tribe, and some Bataung under Ramokhele, who had joined him in his youth in a quarrel about the division of some cattle they had looted from the Dihoya.

These are the descendants of the Bakoena chiefs.

The son of Modibedi was Selebalo. He was born at Kafir Kop and lived and died there, as did his son Ntodi. His



Kuene:g.



Kuene:g from the west, Balokoa ruins in foreground.

son Rantsoti moved to Wonder Kop, and from there to Basutoland in 1865 in consequence of the Boer war. His son Nkhata is still living in Leribe district. Ntodi was the last of these to exercise any chieftainship.

The son of Sillo was Desene. He was born at Kafir Kop, and was the first to leave the Brandwater Valley. He went westwards and settled at Reit Vlei, in what is now called the district of Ficksburg, where he died. His son Rantsane was harried by the Zulus and died at Wonder Kop. Another son Ratsane fled to Moshesh. He was the first of these people to join Moshesh. Ntsane, son of Rantsane, also died near Wonder Kop, and his son Morolong, in consequence of the Boer war, came and settled in Leribe district at Morolong's Kop, where his children now live.

Ntsane died at Dihloareng. His son Khoeyane succeeded, but had moved to the Basutoland side of the Caledon in his father's lifetime, and settled after sundry moves near the Phutiatsana River. His authority extended from the Caledon up to the Phutiatsana as far as Koeneng, which place takes its name from his tribe, and south as far as Thaba Bosigo. He was attacked and defeated by Pakadita, and fled to Thaba Bosigo, leaving some people at Koeneng under Khoapa, son of Rapule. These were attacked and defeated by the Batlokoa under Sekonyela, and Khoapa was killed. The survivors fled to Thaba Bosigo, where they found the rest of the tribe under None, son of Khoeyane. They made a fortress there in the isolated peak called Qiloane, and that is where Moshesh found them when he moved to Thaba Bosigo about 1823 or 1824.

He heard they had some grain, and he offered to buy it, but while the negotiations were going on, his brother Makhabane went by night and stole the grain. Fighting of course ensued, in which None's people were beaten, but Moshesh instead of pursuing them, invited them to join him, offering to re-open negotiations for the purchase of the grain.

None refused, and went to a spot where the Roma Mission now stands, but his uncle Mochesane accepted Moshesh's offer, and joined him with the greater part of the people. Soon after this None was attacked and defeated by the

Bahlakoana, who had been driven from Maboalela by Pakadita in 1823. He escaped himself, however, and with a few survivors came and joined Moshesh.

Mokotedi settled as stated in Leribe Poort. He was accompanied by the widow of his elder brother Motloang, with her son Peete, the result of her intimacy with the Zulu Mualle. It is not certain whether Peete was born before or after the move from Futane to Leribe. He grew up there however, and remained with his uncle Mokotedi.

The tribe moved first to Molokong where Mokotedi died, and then under his son Thamae to Setlabane (Pitzies Nek), where he died. Finally they settled at Mate under Hlatane, son of Thamae.

While the tribe were at Setlabane, Peete married a Motaung girl, by whom he had two sons, Dibe and Mokhachane, born at Mate, where they grew up. Dibe was the father of Ramakha and Mofoka, and died on December 4th, 1847.

Mokhachane married a Mofokeng girl, by whom he had three sons, Moshesh, born in 1786, Makhabane and Pushudi, the eldest of whom became the founder of the Basuto nation of to-day.

Monyane, son of Monaheng, settled near what is now Reteif's Nek. He had with him Diyane, son of Kalane the Mofokeng, and his people. From there he moved to Makuatlane (Aprikos Kop), and there he was killed by a poisoned arrow in a dispute which had arisen between him on the one side, and Diyane and Ramokhele the Motaung on the other, concerning the division of certain cattle which Diyane and Ramokhele had looted from the Lihoya.

Monyane had three sons by his first wife: Nkotsane, Mohlomi and Ramaktsa, and one by his second wife, called Makheta.

Nkotsane lived at Mahasane (near Winburg). There is little to relate about him, except that with the Lihoya he pursued Diyane and Ramokhele and fought them at Kooaneng, and that after Diyane's death he advanced against Ramokhele at Mekuatleng and extracted a peace offering from him. He died at Mahasane.

His son was Rahlaodi. Nothing is told of him, except that he lived at Korannaberg, and probably died there.

Mohlomi, Monyane's second son, was a man of note, and perhaps the most famous doctor of his time. He hated war, and cared not a straw for chieftainship. It is said that he could cure madness, fits and even small-pox; but where he especially excelled was in the art of making rain. He never stayed long in one place, but wandered about in search of knowledge. So great was his reputation for wisdom, that all the chiefs of his time sought him out to get his advice about their matters; but Moshesh seems to be the only one that took it seriously to heart. He hated cruelty of any sort, and had a special contempt for "Witchfinding," the practice of which he did much to abolish. Moshesh, in his youth, sought him out, and freely acknowledged that he owed his success to Mohlomi's teaching.

It was he who convinced Moshesh of the absurdity of "Smelling out," and who advised him to conciliate his enemies and rule his people kindly, assuring him that by these means alone could he hope to become great.

He travelled everywhere without fear, and was known personally to every chief between the Kalahare and Zululand, and between the Orange and the Limpopo; no light thing in those days, when anyone wandering far from his village carried his life in his hand. Ever in search of knowledge and remedies, doctoring and studying in the people's interest the political systems under which they lived, and always exhorting the chiefs and people to peace, goodwill and humanity. The date of his birth is unknown, but it would probably be not far from that of Peete, Moshesh's grandfather, whose first cousin he was. He died of sickness in the hut of his favourite but junior wife, Maliepollo, at Sekameng (Korannaberg), six years before Defakane, which would make the date about 1816. There is no name, not even that of Moshesh, which is held in greater reverence among natives to-day than that of Mohlomi, son of Monyane, the philanthropist and sage.

In writing about this remarkable man, and after making all allowance for native exaggeration, one cannot avoid the feeling that it was something more than mere coincidence

which evolved out of the most arrant savagery a leader like Moshesh to collect and preserve the people, and a teacher like Mohlomi to instruct him how to do it.

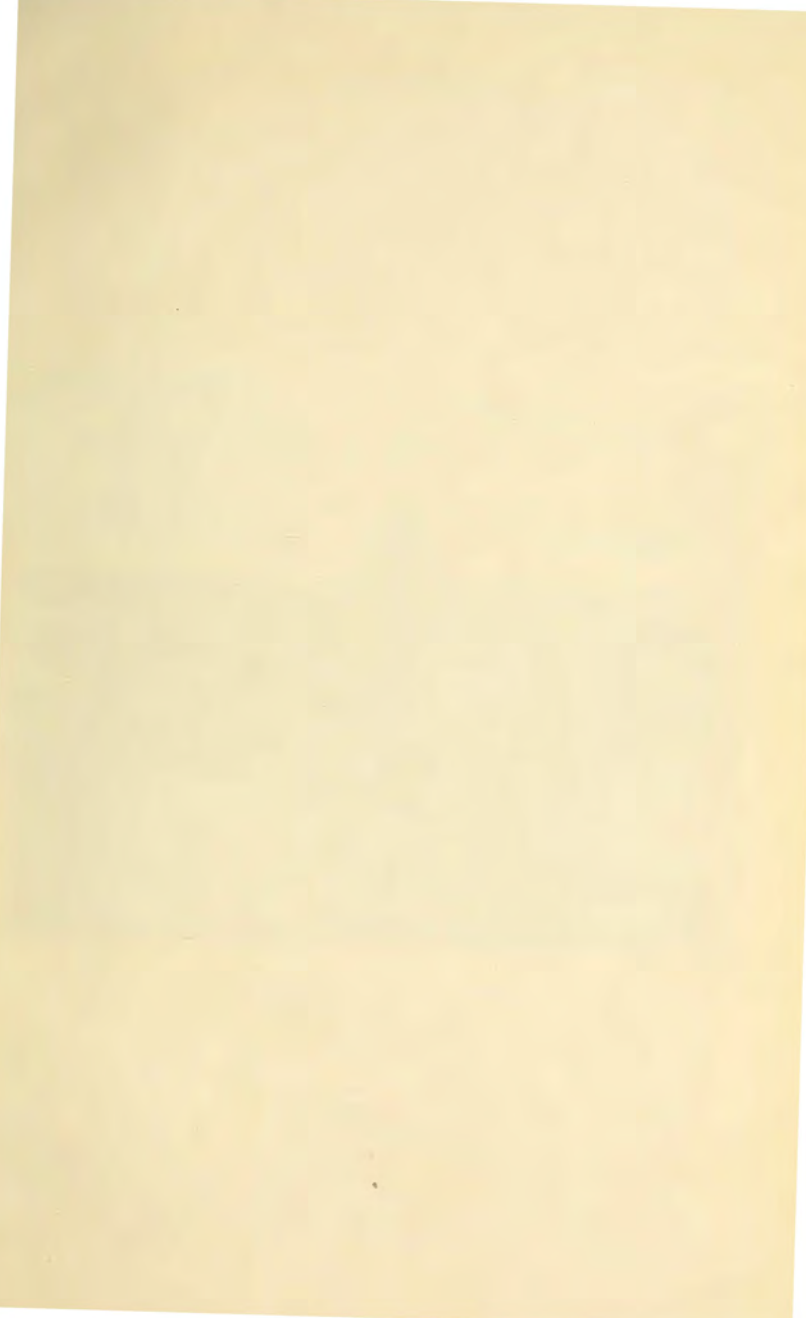
He did not leave any chieftainship ; he cared nothing for it, and there is little to tell about his descendants.

His son Khoeyane died before he did, and Khoeyane's grandson Makhena joined Moshesh at Thaba Bosigo.

Mohlomi's widow, Maliepollo, wandered about till she came to Grahamstown. There in her old age she was converted to Christianity, and from there she sent a messenger to Moshesh to advise him to send for missionaries.

The third son of Monyane was Ramakatsa. He lived at Makeleketla (Winburg), where he was killed by Pakadita in the Difakane.

Makhetha, the son of Monyane by his second wife, lived at Korokoro (Doornkop). He was driven before Pakadita in the Difakane, and fled to where Chief Theko now lives in Basutoland. From there he went to Tloutle, where he offended Moshesh by capturing Khoabane's cattle. Moshesh drove him out, and later on he was killed by Poshodi near where Smithfield now stands.





Moshesh's Grave on Taaba Bosigo.

MOSHESH.

Moshesh, as has been shown, was not born of high rank. It is said that his father was headman of only one small village, and it is possible that Moshesh might have lived and died in the same position except for the confusion resulting from the wars of Difakane which broke out in 1822.

At any rate that is when we begin to hear of him, and from that time he began to rise more by diplomacy than by war, attaching his own people to him by the justice and mildness of his rule—and by the same means attracting, first malcontents from other chiefs, and later the whole tribes, until from small beginnings he built up the Basuto nation as it stands to-day.

For a successful ruler his character seems to have been mild and gentle. He urged his people to forgive injuries, and set the example in many ways, and on one memorable occasion even refused, when he could have easily done it, to take vengeance on the cannibal Rakotsane, who had killed and eaten his grandfather, remarking that the poor man had been driven to cannibalism by starvation, and adding, with a dry humour which characterises many of his reported sayings, that it was not becoming to disturb the graves of one's ancestors.

He disapproved of the then universal practice of "Smelling out" persons accused of witchcraft, and it is related of him that on one occasion he hid his shield and called on the witchfinders to say who had stolen it. When several persons had been "smelt out," Moshesh declared that he

himself had hidden the shield, and held the witchfinders up to general ridicule. This probably had as good an effect as a severer measure, and the fact remains that since his time the practice of "smelling out" has been practically abandoned.

It is, I think, the tendency of all natives to glorify the departed, especially departed chiefs, and to compare them with their present day successors, greatly, and perhaps unfairly, to the detriment of the latter. It is certain, too, that in his later years, when in contact with white people, Moshesh treated stock stealing with a culpable indifference which caused a sanguinary war, and the loss to him of a large tract of country at the hands of the Orange Free State Boers. But when all allowance is made for this, he stands out among his contemporaries as a very considerable personality indeed, and a constructive politician of a high order.

His rule was mild and benignant when compared with that of other chiefs of his time, and herein perhaps lies the secret of his success. It was something quite novel to the people of that time to find a chief who treated them as people, and not as animals, and who ruled them with sympathy and justice instead of cruelty and oppression. It is little wonder that they flocked to him, and that their descendants revere his memory to-day.

The wars of Difakane are being constantly mentioned in these records, and were such an important factor in cementing together the agglomeration of tribes now called the Basuto, under Moshesh, that a few words concerning them may not be out of place here. They began by troubles in Zululand, the details of which are outside the purview of this paper. The effect of them, however, was the invasion of the central plateau where the tribes had hitherto lived in comparative peace by three separate Zulu hordes; the first under Pakadita, the second under Matuane, and the third, rather later, under Moselekatse.

At the time of this invasion, which is given as 1822, the tribes with which we are dealing, were living, as has been stated, in a state of comparative peace, tilling the ground and herding their flocks. Now and then no doubt

there were the usual quarrels followed by inter-tribal fights, but these were generally local, and did not seriously affect the general peace.

Each little tribe was practically independent, so that there was absolutely no cohesion among them. It is not astonishing, therefore, that the advent of these Zulu armies trained under Chaka's military system, murdering, plundering and devastating wherever they went, struck terror into the hearts of the peaceful herdsman of the central plateau, and all the tribes from east to west began to move; those to the east in their terror-stricken flight falling upon those to the west of them, and so on to the end.

Pakadita attacked the Batlokoa first in 1822, and they in turn attacked and plundered those weaker than themselves, and so it went on until all the inhabitants of the central plateau, who had hitherto been more or less peaceful herdsmen and agriculturists, were turned by sheer force of circumstances into wandering bands of starving robbers, and in some cases cannibals; each tribe plundering, or being plundered, according to its strength or weakness.

This was the state of affairs when Moshesh, at the age of about thirty-six, living at Butha Buthe, at the head of a very small following, may be said to have begun his career.

From the first he held his own, resisting with varying success when attacked, and never, in his early days, taking the offensive if he could help it. Gradually, and peacefully when possible, he acquired power, until he became practically paramount north of the Drakensburg and south of the Vaal.

When Moshesh grew up, he asked a place to live in from his mother's tribe, the Bafokeng, probably because his father's holding was so small. They gave him a place at Butha Buthe, and that is where the Difakane wars found him. The first tribe to attack him were Matlotlokoane Zulus under Mothetho, a relation of Matuane. He retreated to Mate with the loss of some cattle, and made a defensive alliance with the Bafokeng. These Zulus are the same who at a later date killed the Makhoakhoa chief Lethole. After the raid on Moshesh they retired to Witzies Hoek, and Moshesh and the Bafokeng returned to their kraals.

Moshesh then opened negotiations with the Makhoakhoa chief Lethole, with a view to an alliance, but before they were complete, he was involved in another fight with the Basia tribe. These had been plundered and driven from their lands, and attacked some Bakuena of Mpitis clan, who were living at Mamafobedu. The Basia defeated them, killed their chief and captured their cattle.

The Bakuena called Moshesh to help them. He came with the Bafokeng and his father's people, and killed many of the Basia. He recaptured all the cattle, and three women of the Basia. Their names are Masebidi, Mankhomothe, and Mamosebetsi. Masebidi he gave to his young brother Mohale, and the other two he took to himself. Mamosebetsi became the mother of Sofonia and Tsekelo. Mankhomothe had no son.

Moshesh restored their cattle to the Bakuena, but kept what he had captured from the Basia for himself.

When he returned to Butha Buthe he completed the negotiations for an alliance with Lethole.

The survivors of the Basia in their flight met the Batlokoa under Mantatise, who was of their tribe, and told her of the disaster they had suffered at the hands of a certain man called Moshesh, who they erroneously stated lived at Mate.

This brought the Botlokoa on Mokhachane, Moshesh's father, who was still living there. Hearing the alarm, Moshesh and Lethole came to help, but the Batlokoa got the best of the fight, though the victory was a barren one, as the cattle had been hidden. The Batlokoa retired towards Bethlehem, and Moshesh and Lethole returned to their homes, the latter without having taken part in the fight.

Soon after this, the Basia under Letlala, brother of Mantatise, with the assistance of the Batlokoa, attacked Lethole at Sekameng. Moshesh sent Fubukuane with some people to help Lethole, but the fight went against them, and Fubukuane was killed and Lethole captured.

The Makhoakhoa fled to Qolakoë and ransomed Lethole with cattle. Lethole's return raid is recorded in the story of the Makhoakhoa.



Mamafubedu Cave.



Mamafubedu Cave (another view)



Soon after Lethole's death, Moshesh was himself attacked by the Batlokoa of Mantatise, the young chief Sekonyela being just then come out of the circumcision lodge. They camped at night under the Butha Buthe mountain, and early in the morning, before dawn, Moshesh fell on them and surprised them. They began to fly, when one of their women seized a man of Moshesh, and reproached her people with cowardice. Fired by her example and reproaches, they turned and drove Moshesh back on the mountain and besieged him there. The siege does not appear to have been very effective, for one night Moshesh left with all his property and most of his people, leaving a few behind to deceive the Batlokoa by showing themselves and lighting fires. Next night these left, and the Batlokoa in the morning, finding the birds flown, went down to the Caledon and drove some Marabes from Yoalaboholo, where they settled. This was called the war of the pots, as in Moshesh's first attack, all the utensils of the Batlokoa were broken, and fragments of them are still to be seen at the foot of the Butha Buthe mountain.

Moshesh meanwhile trekked to Thaba Besigo, where he found the Bamantsame tribe of the Bakoena's under None, son of Khoeyane. It was in this trek that Moshesh's grandfather, Peete, was left behind at Dipetung, and eaten by Bakhatla cannibals under Rakotsane. How Moshesh absorbed None is written in the story of the Bamantsane.

THE BAFOKENG.

The first chief of this tribe was Tlopo. He had two sons, Mare and Mallane. Mare had three sons, Komane, Ntsikoe, and Mangole. It is from these three men that the three main branches of the tribe spring.

Komane's son was Modipa.

Modipa's son was Khadimane.

Khadimane's son was Masilo.

Masilo's son was Salae.

Salae's son was Sekhomotane.

Sekhomotane's son is Moherane, who is still alive.

Ntsikoe's sons were Kalane, Khopelo and Sefiri.

Kalane's son was Diyane.

Diyane's son was Maleleka.

Maleleka's son was Mahlelehlele.

Mahlelehlele's son was Sedikane.

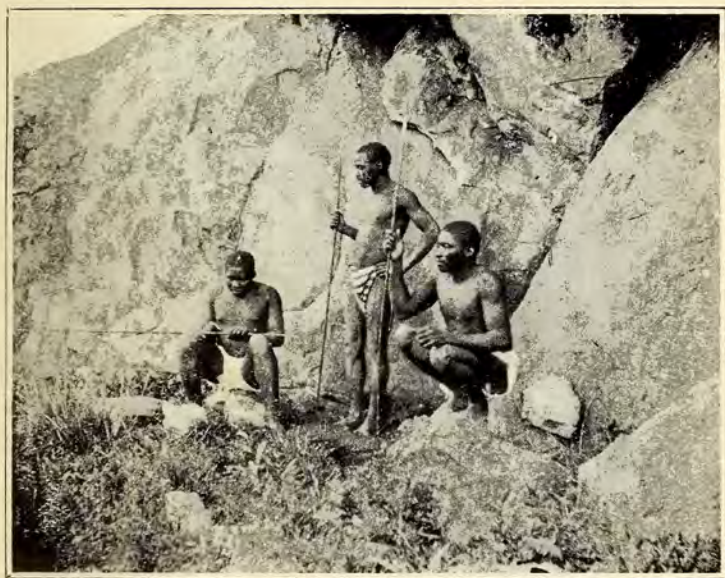
Sedikane's son was Podumo.

Podumo's son is Thokoane, who is still alive.

Regarding Mangole and his descendants there is no information forthcoming, beyond the fact that there are Bafokeng who claim descent from him, but are not able to trace it.

From Khapelo, the second son of Ntsikoe, descend from father to son, Monare, Nkoanyane, Mopi, Makare, Mahlohleli, and Bekola, who died recently.

From the third son of Ntsikoe, Sefiri, the descendants are Marikhwi and Kata.



Types of Bafokeng.



Kata had two sons and one daughter from a first wife, Ntsukunyane, Matube, and Khodu. Khodu married Mokhaehane, and became the mother of Moshesh.

Ntsukunyane had one son, Makakane. Makakane had a son, Tsiu, who died recently.

About Matube's sons there is no record.

Kata had one son, Modise, by the second wife.

Modise had two sons, Masekoane and Ntahle. Masekoane had three sons, Ralefikifane, Rampinane, Letseka, and two daughters, Masekhonyane and Mantsane, Moshesh's wives.

Ralefikifane had two sons, Phutsoane by his first wife, and Tladi by the second. Both died at Matatiele with Sekhonyane Moshesh. Letseka had three sons and one daughter, Nchie, Jane, Hlokoe, and Mamakibanyone, Moshesh's wife.

Nthale had a son, Seepepe.

Seepepe had three sons, Mahao, Rankhetoa, and Matete, and one daughter, Mamohato, Moshesh's great wife; and by his second wife two sons, Ramapepe and Nkhase.

These people, with the exception of Diyane, son of Kalane, have no tradition other than that of the Bakoena. They know nothing about any country but the Caledon Valley, where Monaheng is said to have found them at Futane under Komane, when the Bakoena arrived from the north of the Vaal. From that time they and the Bakoena seemed to have lived together, sharing good and evil fortune in common.

The story of Diyane is as follows. He lived with Monyane, son of Monaheng, and moved with him when he left Reteif's Nek, and went to Makoatlane (Aprikos Kop).

When they were there, Monyane made a plan to capture the cattle of a neighbouring chief called Mahoete, of the Lihoya tribe, but at the last moment he backed out, and Diyane and some Bataung, under Ramokhele, captured the cattle. They offered the fat ones to Monyane, but he said he wanted them all, so they quarrelled and fought, and in the fight Monyane was hit in the knee by a poisoned arrow from the bow of a bushman and died. His son made friends with Mahoete, saying his father was killed in attempting to punish Diyane and Ramokhele for the raid. Together they

attacked them, and the fight was heavy on Diyane and Ramokhele. They fled to Kooaneng, an almost inaccessible mountain, standing next to the rock now called Sautkop, near Ficksburg, and in anticipation of a siege, they cut steps in the face of the rock where it is inaccessible to serve as a line of retreat in case of need. These steps are still to be seen. They were not required, however, for the purpose for which they were made, as the attack was repulsed, and Monyane's son went home.

From there they moved to Male (Willow Grange), and from there to Mekuatleng, where Diyane died. His son, Maleleka, succeeded, but was killed in early manhood by a lion. He left a son called Mahlelehlele, and under him they moved to Makudukameng (Plaatberg), from whence they were driven by the Zulu Pakadita. At the same time Pakadita drove the Bahlakoane, under Tsele, from Maboela, and they joined them in their flight, and crossed the Caledon, and came to Korokoro (Maseru District). There they found Bakoena, under None, son of Khoejane, and smote them, driving None to join Moshesh. This was about the year 1822.

Then they passed south, to what is now called Rouxville District, where they lived on game, and Mahlelehlele died. His son Sedikane succeeded. They wandered about starving for a time until they joined Moshesh about two years later. Moshesh placed Sedikane at Plaatberg, where he died. His son Pudomo died in Leribe, and his son Thokoane is still alive.



Kooaneuz, showing steps cut by Diyane.



Diyane's Steps.



THE MAKHOAKHOA.

These people were originally Bahlakoana. It was at much later date that they got the name of Makhoakhoa, owing to their habit of obscuring matters from the old word Lekhoakhoa, a screen.

These are the chiefs of Makhoakhoa from the earliest times up to date from father to son :—

Mopedi.

Motebang.

Mosito.

Napo.

Molapo.

Masheane.

All these lived at Bopeli in the Transvaal. Kherehlo, son of Masheane, left his father's place and went to Habokoena, also in the Transvaal, where the town of Heidelberg now stands, where he died. He had two sons, Sefako and Mahlatsi.

These left Habokoena and came to Ntsuanatsatsi, where the Elands River joins the Vaal. They quarrelled and fought there, and it was there that they got the name of Makhoakhoa, owing to the manner in which they hid the point in issue in this quarrel.

Mahlatsi, the younger, defeated the elder, and Sefako moved to Telelong (Bloemhof-Bethlehem district). Mahlatsi resided at Thaba Kholo (Spitz-Kop-Bethlehem district). Both died at these places.

Sefako's son Moselane succeeded him, but died very young from the effects of some medicine he took.

His son Diyo succeeded. He was related by marriage with Rathladi, a Mokoena chief, and Rathladi used to visit him. During these visits he became enamoured of Diyo's wife, and desiring to possess her invited his Bakoena relations to assist him in attacking Diyo and carrying her off. They consented, and this was the way of the fight.

They attacked the Makhoakhoa and drove them before them, killing Diyo, as far as the kraals of the Basia (near Harrismith). The Basia turned out and helped the Makhoakhoa, and in turn drove back the enemy till they reached Diyo's village, where Rathladi was found, *flagrante delicto*, in the hut with Diyo's wife. He was at once killed. It was in this fight that Motloang, whose widow afterwards gave birth to Peete, was killed.

Diyo was succeeded by his son Tumane. Tumane was driven from Telong to Makalane (east of Naauwpoort Nek) by Mphamo, son of Mahlatsi, who it will be remembered had quarrelled with his grandsire Sefako at Tsuanatsatsi, and died at Makalane.

His son Mosito succeeded. There is not much to relate about him except that he kept up the quarrel with the descendants of Mahlatsi. He, too, died at Makalane.

His son Lechesa succeeded, and fought the Bakoena, under Monyane, who were living near what is now called Retiefs Nek, and captured their cattle. On his way home during the night he left the camp, and on his return was mistaken by his own sentries for an enemy and killed. He was succeeded by his son Lethole.

It was in the time of Lethole that the tribe came into communication with Moshesh, who was then at Butha Buthe, and it was in his time, too, that the Difakane broke out (1882).

Moshesh opened the pour-parlers by sending a man called Ratchukucha with a complimentary message to Lethole, who returned the compliment. Moshesh sent him again, and invited Lethole to meet him. Lethole consented, but some Zulus who were with him urged him to make use of the meeting to kill Moshesh. Lethole pretended to consent to this, but sent secretly to Moshesh to advise him not to

attend the meeting personally, but to send a messenger. Moshesh took this advice and sent Makoanyane and Matala, saying he was sick.

The meeting took place at Futane. Moshesh's message to the meeting was, "You, Lethole, are a Mosuto, I am a Mosuto, enemies are coming, let us draw together." Lethole consented, and as a pledge of his fidelity sent Ranekate and Mohapa to Moshesh.

On their return he moved from Makalane (Naauwpoort Nek) to Sekameng, a mountain in the Orange River Colony, on the Caledon, near De Villier's Drift, about four miles from Moshesh's Kraal at Butha Buthe.

When he got there another meeting was held at Khapong, where Butha Buthe Camp now stands, to enable the chiefs to greet one another. After the usual greetings, when it became apparent that Lethole's following greatly outnumbered that of Moshesh, Moshesh stood up and said he wished Lethole to be the Chief. Lethole refused, saying he had come to Moshesh, not Moshesh to him, and he could not be chief on Moshesh's ground; whereupon all the people shouted, "Moshesh is Chief."

It is said that at this meeting or afterwards it was agreed that Moshesh should exercise rights west, and Lethole east of Qalo stream, and Lethole moved to the Basutoland side of the Caledon, and settled at Qolakoe.

Soon after the Batlokoa of the chieftainess Mantatise, Sekonyela being still young, attacked and defeated them. Lethole was captured, and Fubukoane, one of Moshesh's chief men, was killed. Lethole was ransomed by payment of cattle.

He had only been home ten days when, without consulting Moshesh, he invited some Zulus to help him to attack Letlala, Mantatise's brother. They beat Letlala and captured his cattle.

After the fight the Zulus demanded their share of the loot, which Lethole, yielding to the persuasion of his uncles, refused to give, and this cost him his life.

The Zulus waited their chance for revenge, and it soon came. One day when Lethole's people were roving about in search of food, there being a famine that year, the Zulus

attacked the village and found Lethole almost alone with his three young boys, Matela, Hlatsuane and Lekopa. They fled. The Zulus caught and killed Lekopa, and then caught Lethole alive and sentenced him to death. His people offered cattle for him, but the offer was refused. He asked permission to stand up and chant his praises before being killed. This being accorded, he made use of his comparative freedom to make a dash for his life. He was stabbed in the back, but struggled on as far as the river, where he died.

His sons Matela and Hlatsoane escaped. Matela was afterwards fetched by Moshesh to Thaba Bosigo, where he was brought up by him, and when he grew up, Moshesh sent him to collect his father's people, and located him at Qolakoe, where he remained till his death. His son Letsika, the present chief, succeeded him, and is now living there.

BATLOKOA.

The first chief known of this tribe is Nohana, and these are the names of his successors. Sebile, son of Nohana, Makoro, son of Sebile, Motonosi, son of Makoro, Montoedi, son of Motonosi, Mokotyo, son of Montoedi, Sekonyela, son of Mokotyo, Maketekete, son of Sekonyela, Ledingoana, son of Maketekete, still living and residing with his people in Basutoland.

In the time of Nohana, Sebidi and Makoro, the tribe were at Bopedi, in what is now called the Transvaal. Part of the tribe under Motonosi, who is said to have been a quarrelsome person, left and came to Mosokoane, also in the Transvaal, near the Vaal River. Motonosi's son Montoedi was killed by a thief he was pursuing. His son Mokotyo moved to Sefate, in the north-east corner of what is now called the Orange River Colony.

While there in 1819, one of his headmen, who was of Zulu blood, called Mochodi, brother-in-law to the Zulu chief Pakadita, rebelled against him. He captured and killed Mochodi, whose relations fled towards Zululand. Shortly after this Mokotyo died, leaving his people under the regency of his widow Mantatise, his eldest son Sekonyela being still a little boy.

From Mochodi's people Pakadita heard of the manner of the death of his brother-in-law, and being forced to fly from Zululand in consequence of other complications there, he fell on the Batlokoa, who retired fighting towards Bethlehem in 1822. During their retreat they encountered scattered tribes of Bakuena and Makhoakhoa, and killed

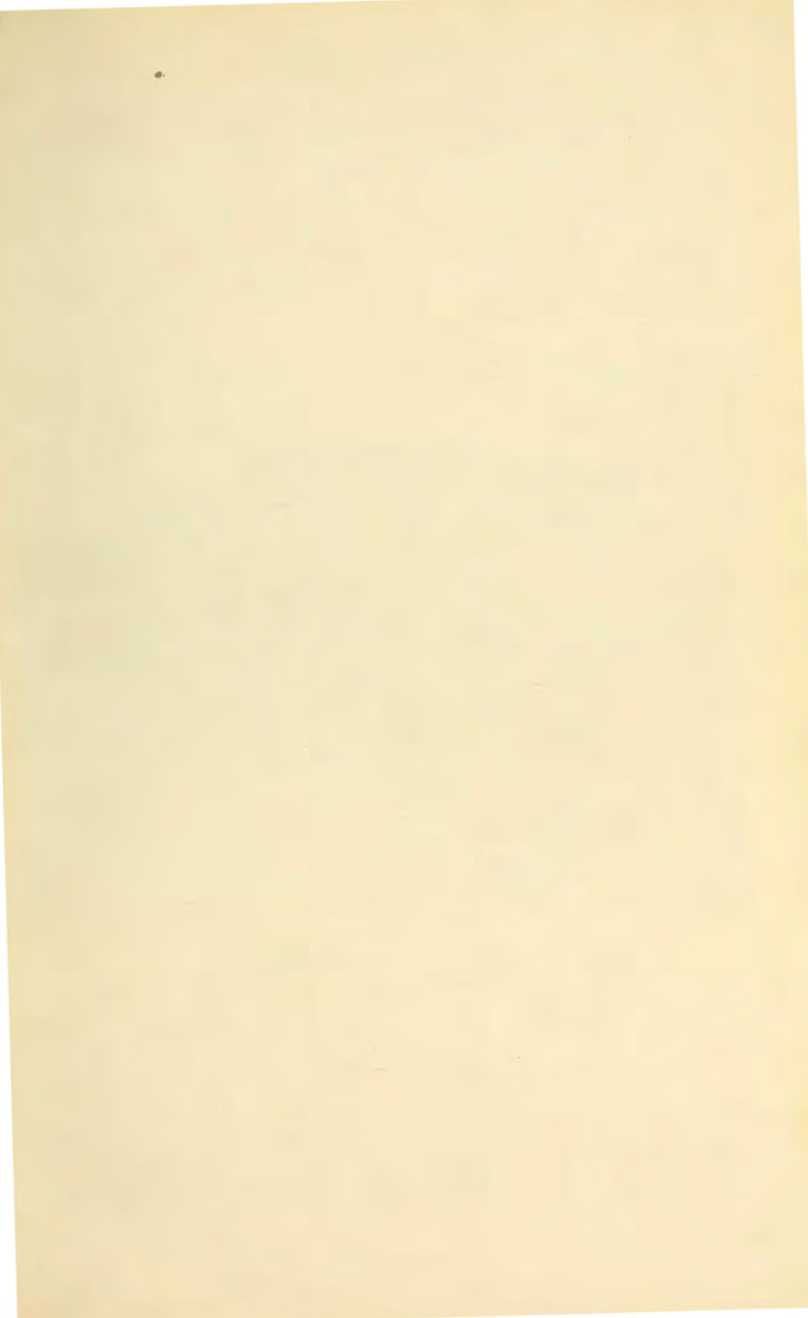
and plundered them. Meanwhile Mantatise sent her boy Sekonyela secretly to her brother, Letlala, chief of the Basia, near Harrismith, to be circumcised, she and the tribe retreating in another direction in order to draw Pakadita after them. They had, however, though forced to retire before him, offered such a staunch resistance that Pakadita did not follow them but went north-west. Mantatise, after wanderings described hereafter, arrived near Naauwpoort, and there she began to hear about Moshesh from her own tribe the Basia, who had just suffered a severe defeat at his hands. She at once attacked and defeated his father at Mate. She won a barren victory, however, as the cattle had been hidden.

After Sekonyela rejoined her, she came towards Butha Buthe to attack Moshesh again, and what is called the war of the pots was fought. The fighting was very severe. At first Moshesh had the best of it, but the Batlokoa rallied and drove him back on to his mountain, where they besieged him. Moshesh, however, got away with all his people and cattle.

Mantatise and her son then attacked Khoapa and his Bakoena at Koeneng and drove them out, killing Khoapa and many people.

Then they settled near 'Tsikoane and Yoalaboholo (near Cammando Nek), where Sekonyela, having grown up, assumed the chieftainship. He was attacked by a roving band of Corannas, who had been driven off by Moshesh from Thaba Bosigo. They had guns and horses, and captured many cattle from Sekonyela. Sekonyela was so pleased with the guns and horses that he sent an embassy after them as far as their homes at the junction of the Orange and Vaal Rivers, and invited them to return in friendship and teach his people to ride and shoot. They came, and he placed them at what is now called Corranaberg, and bought many horses from them.

But the mounting of his warriors did not go fast enough to please Sekonyela, and one night the Batlokoa raided the Corannas and stole many horses. The Corannas spooed their horses to Sekonyela's village, but when they came to claim them, they were driven off with threats and language;





Sekoyela's Stronghold, Yonlaboholo.

so they went and invited the Bataung under Molelsane, and the Baralong under Moroke to help them. They came and drove Sekonyela across the Caledon and captured his cattle.

Sekonyela went and settled at Tsikoane, Leribe, Sebot-oane, Thaba Patsoa and Khoeneng, and the Corannas and their allies returned. Peace was made through the good offices of a missionary, who was living near where Ficksburg now stands, and Sekonyela went back to his kraals at Youlaboholo.

Less than a year after, however, Sekonyela tried to capture the Corannas cattle but failed, and the Corannas followed the raiders as far as Youlaboholo and killed many Batlokoa and captured much cattle. They camped that night at Dipotong (Hammonia). Sekonyela tried a night attack, but failed, and next day the Corannas attacked again, stormed the mountain, killed many more people, and captured most of Sekonyela's cattle. Sekonyela fled, and the Corannas pursued as far as the Maluti mountains, having made a kind of base at Mahanamosoana, where they collected all their loot. They returned passing Sefomela, where they found another Motlokoa chief, Nkahle, who made submission to them. They took his cattle, but left his grain.

This was a grievous fight for Sekonyela. Many people left him and joined Moshesh, and it is said that at one time he had only ten men with him. Then there was peace for a time, and Sekonyela managed to collect his people again, and in some degree recovered his power.

Moshesh meanwhile was at Thaba Bosigo, and the boundary between him and Sekonyela was the Phutiatsane River.

But there was never much peace where Sekonyela was concerned. No sooner did he begin to feel himself strong again, than he started raiding in order to collect cattle. As usual he did this once too often. He captured the cattle of the sons of Mothemokholo (Umtimkulu) the Zulu chief. Dingaan hearing of it, sent a message to Sekonyela saying these cattle were his, and demanding their restoration, with the remark that he supposed Sekonyela did not know they were his, or he would not have ventured to seize them.

Sekonyela replied, "Tell the youngster who sent you that it is time he was circumcised, and if he comes here I will do it for him."

Meanwhile Dingaana had raided stock from the Boers, and when they came after it he told them that if they recovered his stock from Sekonyela he would restore theirs, though he probably had no intention of doing so. However, the Boers undertook the mission, and Dingaana gave them some Zulus to guide and assist. On their way they met Bafokeng under Tsehlo, who offered to guide them, so they came and outspanned at Cammando Nek, just below Sekonyela's stronghold on Youlaboholo. There, after hiding the Zulus in the wagons, the Boers sent a message to Sekonyela, inviting him to come down as they desired to make his acquaintance. Suspecting nothing he came, and they promptly took him prisoner, promising to release him if he restored the Zulu cattle. This was done, but the Zulu emissaries objected to Sekonyela's release, insisting that he must be brought before Dingaana. The Boers, however, honourably insisted on fulfilling their promise, so Sekonyela was duly released, and the mission returned to Dingaana with the cattle. The story of Dingaana's subsequent treachery is a matter of history, and is outside the scope of this record of the oral tradition of the Batlokoa.

After the Boers left, Sekonyela revenged himself on Tsehlo by capturing him in a similar manner and holding him to heavy ransom. It was paid, but Sekonyela took him bound to Yonlaboholo. There he released him, and gave him two fat oxen as food for the road-home.

Gradually, and by means of diplomacy, Moshesh began to absorb Sekonyela's ground, and this is how he did it.

He opened friendly negotiations and begged for a cattle post for his son Molapo. Sekonyela agreed, and gave him one at Peka, stipulating, however, that he was not to cultivate. Moshesh then begged for one for Ramanella, and Sekonyela gave him one at Mokunutlung, making the same condition. Then Ramaisa and Kale, Moshesh's men, went and begged for places, saying they were tired of Moshesh, though Moshesh had really sent them, and Sekonyela

placed them at Male (Willow Grange, Orange River Colony). Then came Motobi and got Thaba Tsueo (Wonder Kop) in the same way.

It was some time before Sekonyela, who was a very vain man, saw how he was being plundered, and then it was too late. When he began to see through the game, he ordered Molapo and the others to leave his country, reminding them that they were visitors. Of course they refused, and Sekonyela went to burn Kale's kraal at Male. This was the signal for all these people to rise against Sekonyela. Moshesh came too and captured the cattle of Mota, Sekonyela's brother. Sekonyela sent a peace offering and Moshesh went home, but the effect of the fighting was to establish these people firmly in Sekonyela's ground.

Sekonyela then fell on Rantsane at Molutoane (near Wonder Kop), and killed his son Mputoane and twenty-three people on 2nd January, 1848, and his son Lehana attacked Montsisi's village (near Tafel Kop) and captured Montsisi's cattle. This had the effect of bringing Montsisi's chief Moletsane and the Batuang tribe on Sekonyela, and with the help of Mopedi, Moshesh's young brother, he defeated Sekonyela, and captured his cattle.

Sekonyela sent a report to Major Warden, who held a meeting on the 15th November, 1849, at Sekoabe (Prynnsburg). Major Warden ordered Moshesh to restore the cattle, and the meeting dispersed.

Soon after this Sekonyela reported to Major Warden that his orders had not been carried out, and Major Warden called another meeting at Plaatburg on the 22nd May, 1849. This time Moshesh came with the cattle captured by Mopedi, and they were given to Sekonyela, who, however, complained that those captured by Moletsane had not been restored.

Moletsane promised to pay, the meeting dispersed, and Major Warden went back to Bloemfontein.

Moletsane, however, did not keep his word, and Sekonyela sent him an ultimatum, giving him two days in which to do it. Moletsane's answer was that he did not steal the cattle, he captured them. Sekonyela attacked Moletsane and inflicted a severe defeat, killing his sons Moletsi, Madie,

Thamae and Rasueu and many people. Moletsane cried to Moshesh for help, and he sent Masupha, Makhobalo and Sekhonyana, but they were caught in a snowstorm, which lasted seven days and seven nights. This cooled their ardour, so they returned home without having been able to assist Moletsane.

Sekonyela then raided Moletsane again and captured some cattle.

Then he raided the Makhoahoa under Matela at Qolakoe, capturing cattle and wounding Matela.

After this Sekonyela was invited by Major Warden to assist him, with the Baralong and Coronnas, to punish Moletsane for raiding some Zulus under Mohlamoholo. There was a great fight on the 3rd of August, 1849, and much plunder was taken from the Batuang, which was divided by Major Warden between Sekonyela and the others, and the Zulus were compensated.

In June, 1851, he visited Major Warden at Bloemfontein.

In the same year Moshesh attacked and defeated Sekonyela's brother Mota at Sebotoane. Mota fled to Sekonyela at Youlaboholo; Moshesh pursued him and killed many people and captured many cattle. Sekonyela sent a peace offering of two head of cattle, and Moshesh returned to Thaba Bosigo. This was on the 17th of May, 1852..

But Sekonyela could not keep the peace for long. Some people of Moshesh travelling through his country on private business were robbed and two of them murdered. He also raided Moletsane, who had by this time come under Moshesh, and committed various others acts of aggression.

This time Moshesh appears to have resolved to put an end to him. At any rate, on 22nd October, 1852, he attacked him at Youlaboholo and utterly destroyed him, killing his son Mocketiketi, and capturing all the cattle and most of the women and children.

Sekonyela escaped alive to Sefomela, and from there sent begging for his women and children to be restored. Moshesh consented, and sent them after him to Bloemfontein, from which place he left for Cape Colony, via Colesburg.

His grandson Ledingoane is now chief of the tribe and lives in Basutoland, but he only came in 1880, in consequence of the Basuto rebellion of that year.

Mota, the brother of Sekonyela, went to Natal after the destruction of his brother's power, and his son Hlubi until recently ruled a section of the tribe in Zululand.

THE BATLOKOA.

Supplementary Chapter.

When Mantatise was first driven from Sefate, she fell upon the Bafokeng of Patsa, who were living at Botsepe (west of Bethlehem) and drove them before her. Then she came upon some Bokoena of Monyane's tribe. These she passed by as they gave way before her. Still moving westward she again encountered Pakadita at Maboleda, who had got there by way of Makeleketla (Winburg). The fighting was very severe, and went against the Batlokoa, who retired fighting to the Caledon, below Kolonyama. They crossed safely and successfully defended the ford for the rest of the day.

Next day, the Zulus having disappeared, they moved on to Senyotong (near Martinus Masupha's village), and there Mantatise sent the fighting men to forage for grain for the children. While they were gone, the Zulus appeared again in the distance, coming on at a rapid pace. The situation was critical, but Mantatise saved it by collecting the cattle on the top of a steep rise and arranging the women and the taller children in front of them, so as to make as imposing a show as possible. The plan succeeded, for when the Zulus saw them from a distance they thought it was the fighting men on whose absence they had reckoned, and returned without making any attack. It was then that Pakadita settled at Maboleda.

The Batlokoa travelled on till they got to Morife, in Mohales Hoek district, and there Mantatise sent out six spies to see what was before her. They did not return, so she judged it prudent to change her course to the west, and

got somewhere in the Rouxville district. There she heard that the Batsueneng of Khiba had been in front of her at Morife, and it was therefore assumed that the six spies had fallen into their hands and been killed. At any rate they were never heard of again.

From Rouxville they went north again, passing Corannaberg, where they again encountered Pakadita, who captured some of their cattle, but did not do much damage. They did not wait to fight him, but moved on to the north till they came to Seopi (near Senekal), where Mota, the second son of Mantatise, was circumcised. From there they went to near Nauwpoort, where Mantatise first heard of Moshesh, as related in the previous chapter. These wanderings occupied about one year.

Before the Difakane, in the time of Mokotyo, there was peace between the Batlokoa and their neighbours, brought about by the influence of that itinerant sage Mohlomi.

The Batlokoa used to import picks and iron implements from Zululand, the Zulus being expert smiths, and barter them to their western neighbours for cattle.

It would not be fair to close this history of the Batlokoa without endeavouring to gather some personal information concerning the courageous woman who ruled the tribe so wisely, and guided it so bravely and skilfully through all the dangers that beset it during the minority of her son.

Mantatise, as has been stated, was a daughter of the Basia. When she was first brought to Mokotyo she was a tall, slim girl with an exceptionally fair skin, and very handsome. Her original name was Mokoatsi, the name Mantatise having been given to her after marriage.

Her first children died in infancy. The first to live was a daughter called Mathesela, who married Nkahlé, of the Basia tribe. The next was Sekonyela, and the third Mota. After the death of Mokotyo she had a fourth child, a daughter, begotten by Moloapé, her deceased husband's brother, who never married.

It is estimated that she was about forty years old when Mokotyo died, and the weight of chieftainship fell upon her. She was then a large, strong woman, inclined to stoutness, as is usual with healthy native women of middle age.

She used to sit in court with the men on the biggest stone in the circle, hear cases and discuss politics ; and the policy of the tribe during her regency was conducted by her alone. She did not lead the fighting men to battle, but while the tactics were those of the commander, the strategy was hers.

She was affable and sociable, and very popular with all her people. She died at Youlaboholo at the same time as her unmarried daughter Makhaphelo, shortly before the Batloaka were raided by the Bataung under Moletsane.

THE BASIA.

The tradition of this tribe does not go very far back. It begins with the chief Phenya. He had a son called Letlala and a daughter called Mantatise, who afterwards became famous as the chieftainess of the Batlokoa tribe.

Phenya made alliance with the Batlokoa, who were then at Sefate, and gave his daughter Mantatise to their chief, Mokotyo, to wife.

Phenya's other sons were Motho, Lethuka and Tsele.

Motho had a son Matlanyane, and Matlanyane had two sons, Letsapho and Moletsane. Their children are still alive in Basutoland.

Phenya's son Letlala had two sons, Ramanyo and Shekheshe.

Ramanyo's son was Manyo, whose son was Lesoma, whose son Lesetla was killed in the Basuto rebellion of 1880.

Shekheshe was killed by Moshesh, as related hereafter.

His son Motlodi went to Matatiele, and there is no trace of his descendants.

In the time of Phenya the tribe were at Ntsuanatsatsi, and moved to Sefate, where Phenya died, having married his daughter to the chief of the Batlokoa, who were living there.

After the death of Phenya the Basia occupied the country between Sefate and Thabantsu (Harrismith) under his sons Motho, Letuka, Tsele and Letlala.

Motho was at Sefate when Pakadita fell upon his sister Mantatise, who had by this time become a widow, and her Batlokoa. Motho was captured, and sent to Zululand. Pakadita passed on westward leaving Letuka, Tsele and Letlala, who were south of Sefate, unmolested.

While Mantatise and the Batlokoa were retreating before Pakadita, she sent her son Sekonyela to Letlala to be circumcised.

Meanwhile Letlala sent his son Shekhesi with the people and property to seek for a safer place to the west, he himself remaining behind, presumably to see his nephew safely out of the circumcision lodge.

Shekhesi encountered the Bakuena under Mpiti and Mahapeha at Mamafubedu and routed them, killing their chiefs and capturing their cattle. They were in turn, however, utterly defeated by Moshesh, who came from Butha Buthe to the assistance of his fellow tribesmen. Shekhesi and many Basia were killed, and all their cattle captured, as well as some nice girls.

Those who survived fled eastwards and reported to Mantatise, whom they found near Nauuwpoort. How Mantatise attacked Moshesh is related elsewhere.

When the Basia got back to their kraals, they were driven west again by the Zulu Matuane and his Mankuane. He fell on Tsele, Letuka and Letlala's people, killing many, including Tsele.

Letlala and Letuka, flying before Matuane, fell on Lethole and his Makhoakhoa at Sekameng, capturing Lethole and killing Fobokuane, whom Moshesh had sent to help him.

Lethole was ransomed by his people, and afterwards, with the help of the Matlotlokuane Zulus, under Mothetho, drove them out of Sekameng, killing many and capturing much cattle.

Being driven from Sekameng, they travelled down the Caledon and settled between Dihloareng (General's Nek) and Yualaboholo, and that is where Sekonyela found them when he came down later after the war of the pots, and the trek of Moshesh to Thaba Bosigo.

They remained with Sekonyela until his final destruction at the hands of Moshesh in 1853, after which those of them who were left alive joined Moshesh.

THE MAKHOLOKOE.

This tribe is first heard of at Thaba Kholokoe, an isolated mountain on the plains north of the Vaal River. There is no record of how they got there, and they seem to regard it as the birthplace of their tribe, for through all their wanderings and vicissitudes they often tried to return to it.

These are the names of their chiefs from the beginning of their tradition from father to son. Khetsi, Moloi, Hlabate, Sehoala, Tyale, Tsuledi, Motsuane.

Motsuane had two sons by his first wife, Mocheke and Moketi, and one son by the second wife, Mokholoane, who became chief of a junior branch of the tribe.

The son of Mocheke was Maduke. He died without issue.

Mokhete had two sons, Phoka and Letsebu.

Phoka had two sons, Sefonyabatho and Molope.

Sefonyabatho was killed without issue.

Molope, the late chief, died in 1902, in Basutoland, leaving three sons by his first wife, Tlaka, Mokhele and Mohleki, who are now still alive.

The first chiefs, Khetsi, Moloi, Hlabate, Sehoala, Tyale, Tsuledi and Motsuane are said to have lived and died at Thaba Kholokoe. Tradition does not record anything about them beyond their names.

In Mokete's time the tribe were scattered by Moselekatse, and Mokete and his grandson Sefonyabatho were killed.

Before the fight Phoka, son of Mokete, had been killed by a lion.



Makholokoe.



Phoka's wife escaped with her boy Molope and took him to Mofedi, chief of the Mahlapo, where he grew up and married the daughter of Sime, son of Polane, chief of the junior branch of the tribe. He collected his father's people and settled down in a village of his own. Then he was driven out by the Boers and fled to Oetsi, of the junior branch, who was living in Oetsi's (Witzies) Hoek.

From there he tried to settle at Thaba Kholo (Bethlehem), but was driven out by the Batlokoa and returned to Witzies Hoek. There he was attacked again by the Batlokoa under Mota, brother of Sekonyela, who captured his cattle. He rallied, however, and recaptured his cattle, killing many Batlokoa. Mota returned to Sebotoane, where he was then living.

Molope had by this time began to call himself Moshesh's man, though the Batlokoa were between him and Moshesh, and this was the reason why Mota attacked him. It was also the reason why Moshesh smote Mota, which he did immediately after.

Molope did not remain long at Witzies Hoek. One day when some of his people, who had been separated from him when his tribe were scattered by the Boers, were travelling to join him, they encountered a hunting party belonging to his cousin Letlatsa, son of Tsuise, of the junior branch. Whether inspired thereto by jealousy or for some other reason, Letlatsa sent and murdered these people.

This naturally troubled Molope very much, and he decided to separate from these cousins of his. He therefore came with his people and put himself under Molapo, the second son of Moshesh, who was then living at Tsuanamakholo, in the Berea district.

Molapo produced Molope to his father, who declared that he would kill Letlatsa if he caught him, and that is why Letlatsa fled to Zululand.

We must now return to the junior branch of the tribe which was formed by Mokholane, son of Motsuane by a second wife. It does not require much knowledge of natives to know that this could not be done without fighting, and though tradition is silent on the subject, it is fair to assume that, at first at any rate, there was bad feeling between the

two branches. This supposition is in some degree strengthened by the fact that the first attack these people had to meet was from the Mahlapo under Mofedi, with whom the other branch had taken refuge when harried by Moselekatse.

Mokholoane had two sons, Marobele and Lehasa. Marobele was killed and his children scattered. Lehasa had a son Polane.

Polane had two sons, Tsuise and Oetsi, who afterwards gave his name to Witzies (Oetse's) Hoek in the Orange River Colony.

Tsuise had a son Letlatsa, who murdered Molope's people. Letlatsa had a son Totobolo, who is to-day living in Witzies Hoek.

The son of Oetsi was Lephassane. He died in Zululand, and his son Mokilibiti is now living there.

In the time of Polane, these people, who do not seem to have moved from Thaba Kholokoe, were attacked by Mofedi's Mahlapo. The chief Polane and many people were killed. In their flight they came upon some Bakoena under Kheketse. These they killed and captured their cattle.

They were now under Tsuise, the son of Polane.

Proceeding onwards they came upon some more Bakoena under Khasoane, but these being as strong as they, heavy fighting occurred without decisive result.

From there they went to Phokeng to another tribe called the Bakhatla, but they were not able to take much from them, as they were too poor.

Here they divided into two parties, one under Sehami and Marobele went as far west as the junction of the Orange and the Vaal, where they encountered Coranna's under Morakabi. Among these Coranna's were six mounted men with guns, and this was the first time the Makhlokoe saw guns or horses. The rest of the Coranna's were on foot armed with bows and arrows.

They killed many Makhlokoe, and routed them.*

* One of the sons of Molope recently informed the writer that when he had been visiting in Griqualand West a little time ago, he came across fellow tribesmen, descendants of the prisoners captured by the Corannas,

Those that escaped, including the chiefs, came to Mokate, where they met their friends and Tsuise the chief, who had meanwhile conducted successful raids against other tribes. They had, however, suffered reverses at the hands of the Mokoena Nkokota, who took three lots of cattle from them.

After remaining some time at Mokate they separated again, Tsuise joining the Batlokoa under Mantatise, with whom they found the Maphuting under Ratsebe. Sehami and Marabele went and joined Pakadita, and perished with him when he was destroyed by Matuoane about 1824.

Mantatise, Tsuise and Ratsebe then attacked Nkokota, killed many of his people and captured much cattle. After this raid Tsuise parted company with the Batlokoa and Ratsebe and went back to Thaba Kholokoe. But there was no food and no seed to sow, so they went to another Motlokoa, Nkahle,* Sekonyela's uncle, who gave them some Kafir corn. They passed on to the kraals of Ratsebe, who was still with the Batlokoa, where they lived for two months on tepe. They then went to Mashane, where they lived for a time on grass seed.

It was a very hungry rabble that returned with weary steps to Thaba Kholokoe once more. Still there was no food, so they went to a chief Moyakhomo, who gave them ground and seed to cultivate, but before the corn was reaped they had to fly before Moselekatse to Makadisaneng or Bobami, where there were some vacant kraals belonging to the Makhoakhoa. From there they wandered to Tose and back again to Thaba Kholokoe, leaving many people dying of starvation by the way.

Here they seemed to have got some seed from some source or other, for they settled down, rebuilt their village, and began to cultivate.

But they were not suffered to rest for long. One day their village caught fire in the daytime, and about half of it was burned. The cause of the fire never transpired, but Zulu spies had been skulking around, and a few days after they were attacked by Moselekatse, who had been raiding in the west and had stamped out the chief Nkokota.

*Nkahle was really Mosia, and brother to Mantatise.

Moselekatse killed many Makholokoe, including the chief Tsuise. The few that escaped the slaughter fled to the mountain Matoloaneng under Oetsi, the brother of Tsuise. They remained there four months, and then went to Zululand and put themselves under Chaka.

There, under a strong ruler, they got a little rest, and remained quietly for about four years until the death of Chaka in 1828.

In consequence of Chaka's death and the confusion resulting from it, they fled to Thabantsu (Harrismith), and from there to Oetsi's Hoek, where Molope found them, as related in the story of the elder branch.

MAPHUTING.

These people say they come from Seratoe (Standerton, Transvaal), where they fought a Zulu army under Lesepho, a son of Mothemokholo (Untemkulu). They killed Lesepho and many of his people. Then came Moselekatse, who scattered them. They collected again, and made friends with the Makholokoe, who had also been harried by Zulus, and wandered towards where the town of Johannesburg now stands.

From there they wandered south, and under Ratsebe attached themselves to the Batlokoa. Together with the Batlokoa and Makholokoe they raided their neighbours for a time.

When they parted company they went to Mafolaneng (Harrismith district), where they were smitten by some Bahlakoana under Ramohotse. Ratsebe and many people were killed.

The son of Ratsebe, Falatse, being at this time (probably 1822 or 1823) still a little boy, was taken by his father's people to Chaka, and placed under the protection of Moka-bae, sister of the king.

Like their friends the Makholokoe, they remained peacefully with Chaka until his death in 1828, and then fled with them from the strife which the death of Chaka brought about.

They came to Harrismith, where young Falatse was circumcised, and in the same year, 1828 or 1829, came and put themselves under Moshesh at Thaba Bosigo. They became completely absorbed.

Falatse died at Dehlatsoaneng, in Leribe, a few years ago. His son Sera is still alive.

The chiefs of the Maphuting before Ratsebe were Madeboha, Khoase, Moahlodi, and Motsuane, father of Ratsebe, but concerning them or their doings tradition is silent.

THE MAHLAPO.

This is a Zulu tribe from north of the Vaal. The first chief we hear of is Lifono, and these are his descendants from father to son.

Cheche.

Ponane.

Pono.

Mafohla.

Malapo (generally called Mofedi).

Mohlakala.

Belo (who died last year).

Cheche was living at Besekase, north of the Vaal, and died there, as did Ponane and Pono. Pono's son Mafohla, tried to depose his father, and was killed in the attempt.

Pono was therefore succeeded by his grandson, Molapo or Mofedi.

During Pono's lifetime the tribe crossed the Vaal and settled near Thaba Kholokoe, where the Makhholokoe tribe were living. It was here that Mafohla's rebellion occurred and Mofedi grew up. He was attacked by some other Zulus under Ramokoba and lost some people and cattle, but he rallied his men and they defeated Ramokoba, recapturing their own cattle and capturing his. After this he was attacked by his neighbours the Makhholokoe, but he beat them badly, drove them out of their stronghold, Thaba Kholokoe, and killed the chief Polane.

Then he appears to have lived in much tribulation owing to the raiding of a tribe of Swazies under Rapotsa, who lived about where the town of Newcastle now stands.

They were too strong for him to think of attacking them, and he was unable to fly to Chaka for protection, as to do so he would have to pass through their country.

Failing Chaka, he thought he would try Moshesh, and sent the Makholokoe chief Molope to make overtures.* Molope was so well received that he only returned to report to Mofedi and to collect his people and property. He was located by Moshesh on the Hololo River. Mofedi decided to follow, but before carrying out his intention he fell ill and died.

He left four sons, Mohlakala, Kholoane, Makopoi, and Makotoko. Mohlakala succeeded his father. He did not immediately carry out Mofedi's intention of joining Moshesh. His first care was to kill his brothers, but in this he was not successful. Kholoane fled to Swaziland; Makopoi fled to Moshesh; Makotoko tried to do the same but was caught and killed.

Meanwhile, Molope, who had joined Moshesh, captured Mohlakala's cattle. The same fear of the Swazies which had influenced his father now began to work upon Mohlakala, and he came and joined Moshesh who received him. His tribe are still in the Leribe district under their chief Nokochona, son of Belo, son of Mohlakala.

* The sons of Molope do not admit the truth of this statement.

THE BAPHUTI.

These people are made up of two tribes. The first, to use their own expression, are the real Baphuti, and the others, Matsitsi. Both are of Zulu origin, though coming from different places, and the manner of their amalgamation and subsequent history is the subject of this record.

The first to come were the real Baphuti, so it is fitting to begin with them.

They lived at a mountain called Phetla in Zululand.

The first chief heard of is Mafu, whose son was Kakene. He had two sons, Matubi and Polane, and it was probably under the sons of Kakene that the tribe moved from Zululand and came to the Caledon Valley.

When they came they found no people here except a few Bushmen. They journeyed down the Caledon till they came to Qiloane, where they resided for a time, occupying the country as far south as Masite, the village of the chief being at Korokoro.

Ntlokholo was named after the Bushman wife of Tsetsa, because she refused to leave the cave where they first settled and go to reside in the village, which they afterwards built.

Bokati is called after another wife of Tsetsa called Makate.

Keme, otherwise Khora (plenty), was so named by these people owing to the abundance of the crops raised there.

Qoading was so called by the Bushmen as it was said to be the home of the wild cats.

The river Phutiatsane, formerly Phuthing, is called after the Baphuti.

Polane, son of Kakene, separated from his brother Matubi, and travelled towards south-west to see the country. He had his own following, and was accompanied by some bushmen. He took with him millet, mealies, and pumpkin seed, and these he sowed in likely places along the line of route, thinking to reap them on his return or on a subsequent journey.

He went as far as the Orange River, and returned and reported to his elder brother that he had found a river bigger than the Tugela; but Matubi looked on him with suspicion, thinking, probably with reason, that Polane desired to separate from him. However that may be, Polane went back and found his grain crops had been eaten by the birds; of the pumpkins, however, there was an abundant yield, and the place is called Maphutsing (where the pumpkins are) to this day.

When Polane returned from this second journey, Matubi called a meeting and denounced him as a traitor, so they fought. Matubi was beaten, and Polane settled at Thabana Morena, and this is where Makhoebi and the Matsitsi found him when they came from what is now called Upper Natal.

Nothing is heard of Matubi after the quarrel with his brother Polane, and the latter seems to have been regarded as the chief from that time. The tribe, too, were called the Mapolane.

Polane's sons were Setlo and Tsosane.

The son of Setlo was Sekhoatsane.

Sekhoatsane fled south to Cape Colony before the Difakane, where he was killed by some Tembus. His son Tsekoa and his nephew Kalodi, returned to somewhere in what is now the district of Rouxville, and from there they sent a peace offering to Moshesh in the shape of five head of cattle and twenty goats. They were received by Moshesh, who placed them at Boloko, near where the town of Rouxville now stands.

They did not live comfortably there, being much troubled by Moshesh's brother Pushodi, and left to join Mokuoane of the Matsitsi, the manner of whose relationship to them by marriage is about to be related in the story of the Matsitsi.

The Matsitsi, like the Baphuti, are of Zulu origin. They lived on the Tugela River where it falls into Natal. These are their chiefs descending from father to son : Laka, Sechato, Zeze, Thibela, Mosoabi, Monyane, Mahoete, Makuoane and Morosi.

The first six died on the Tugela ; Makhoebi left on account of a dispute with his relatives concerning the carcass of an eland which had been killed in a hunt. He crossed the mountains and travelled down the Caledon Valley till he came to Qiloane, near Thaba Bosigo, where he died. His wife was called Ngoanamang, a daughter of one Mpoinyane of the Bakuena tribe, and by her he had two sons, Makuoane and Motemekuane.

Before the death of the Makhoebi it is related that he was in communication with the Baphuti of Polane at Thabana Morena, probably with a view to arranging the marriage of his son Mokuane with a daughter of that tribe. At any rate, shortly after his death, his widow, Ngoanamang, went with her two sons to that tribe, the eldest of whom was employed in herding the cattle of Tsosane, second son of Polane. Meanwhile, Ngoanamang, who had brought with her some tobacco and hemp (dagga) sought to acquire some property by trading these commodities with the Bushmen for skins and ostrich feathers. These, which were much prized, she bartered for cattle, and by this means was able to provide for the marriage of her son Mokuane with Maidu, daughter of Tsosane. On the other hand it is said, that Tsosane, in consideration of the services of Mokuane in herding his cattle, waived the question of dowry. Probably the truth is somewhere between these two statements, and is that Ngoanamang's trade did not produce sufficient for the purpose, and the Tsosane, for the reason stated, remitted the rest. In any case, Makuoane got the girl, and she became the mother of Morosi.

At this time the Baphuti used to move about for reasons not stated between Thabana Morena, Kubaki and other places, and one of these moves took place when the girl Maidu was far advanced in pregnancy. They slept at Difateng, on the banks of the Cornet Spruit, and that night Morosi was born.

The women were left there, and the men passed on to Kubaki with the cattle, where the women joined them as soon as Maldi was fit to travel.

From there they went to Maphutsing, where they remained till Morosi was circumcised, that is to say, about 15 years.

Here they were joined by Baphuti and Matsitsi, who had been left behind in their previous wanderings, and who were flying west on account of rumours of the Difakane.

From there they went to what is now called Ditapoleng, where they were attacked and scattered by the Batsueneng of Khiba.

These in turn, who lived where the town of Herschel now stands, were scattered by Matuane and his Mankuane when they invaded Cape Colony in 1828.

The fragments of the Baphuti and Matsitsi, who had by this time been united under Mokuoane, and called Baphuti settled at Nko-a-khomo, where they got into communication with the Bushmen, and Makuoane married a daughter of Makoo, the Bushman chief.

On account of scarcity of food, Makuoane, with his son Morosi, moved to Tembuland, leaving his brother Motemekoane at Nko-a-khomo.

When in Tembuland, the Pondos killed Nke, the uncle of Morosi, so Makuoane returned to Nko-a-khomo.

Meanwhile Motemekoane, having heard from a traveller named Kubukela of white people who lived in iron houses and cooked in iron pots and had many cattle, went with his people to see this wonder. They journeyed as far as Cradock, where they found them. When they got there the chief of the white people took a knife and pricked the arm of Kotsidi, the father-in-law of Motemekoane, inviting him to do the same to him. When he had done so, the white chief drew attention to the fact that though the colour of their skins was different, the blood underneath presented just the same appearance.

Having seen the white people and partaken of their hospitality, they started to come home, but they had not gone many days' journey when they thought of all the nice cattle of the white people, and returned and stole them by

night ; but when they got back to Nko-a-khomo, the Bushmen deprived them of these cattle, allowing them only to keep two head, of the skins of which they made shields.

Makuoane and Morisi had by this time returned from Tembuland, and Morosi conducted two successful raids against the Pondos.

While they were enjoying the proceeds of these raids, Motleyoa, the cannibal, came along, drove them out of Nko-a-khomo, killed and ate Motemekoane and three others, and captured many cattle. This was in 1824.

Makuoane and Morosi went to Ditapoleng, where by a successful ruse they managed to draw Motleyoa into an ambush, killed nearly all his people, and captured all his cattle.

Motleyoa and the survivors fled north to Korokoro, where they joined Moshesh at Thaba Bosigo.

Motleyoa told Moshesh about the Baphuti, and that they were a strong people rich in cattle. So Moshesh sent his brother Mohale, with a commando to look them up and, if they were willing, to make friends with them ; if not, to capture their cattle.

When Mohale arrived he found that the Baphuti had just been raided by the Pondos, and all the property left to them consisted of four head of cattle and a horse, and that one of the cattle had recently been slaughtered for food. After some preliminaries an agreement of some sort was come to, and Mohale returned home, the three remaining cattle having been slaughtered for provision for him.

After this messages were exchanged, Morosi successfully raiding the Pondos meanwhile, and then Mokuoane himself visited Moshesh at Thaba Bosigo, bringing four head of cattle as a tribute. One was given to Mohale, and the three others, one of which was a large cream-coloured ox, were brought to Moshesh.

He was well received, and from that time Mokuoane and the Baphuti may be said to have become Moshesh's people.

THE BA MAIYANE.

The Ba Maiyane are descended from Maiyane, a grandson of Monaheng. They are, therefore, Bakoena, and might not improperly be included in the history of that tribe.

These are the descendants of Maiyane.

He had two sons, Mongale and Mohale.

Mongale's son was Marui, whose son was Leboboro, whose son was Tsosane, some of whose children are still alive.

Mohale, the second son of Maiyane, had a son Mothibedi, whose son was Diyo, whose son was Motseletseli, whose son Sekorobeli is still alive.

Mohale had a second son called Pule, whose son, Motleyoa, became a cannibal.

His son Nkatane is still alive.

In the time of Maiyane the tribe lived at Futane, and were probably not a distinct tribe at all, being mixed and merged with the other Bakoena.

They are first heard of as a tribe under Diyo, son of Mohale, which fact would seem to point to some cleavage, he being the offspring of a younger son.

Under Diyo they were attacked by the Basia and very severely handled. Many of them were killed, and all their cattle and grain captured. Diyo and the survivors with the exception of Motleyoa, son of Pule, and some few adherents, fled to Moshesh, whether at Butha Buthe or Mate is not stated, but it would have been some years before the Difakane of 1882.

Motleyoa and his following became cannibals and trekked down the Caledon, killing and eating such people as they could catch. On the outbreak of the Difakane they fled to

Quthing, replenishing their commissariat in the same way. There they fought with Mokuane, father of Morosi, and killed and ate Motemekoane his brother, and four other Baphuti. This was in 1823.

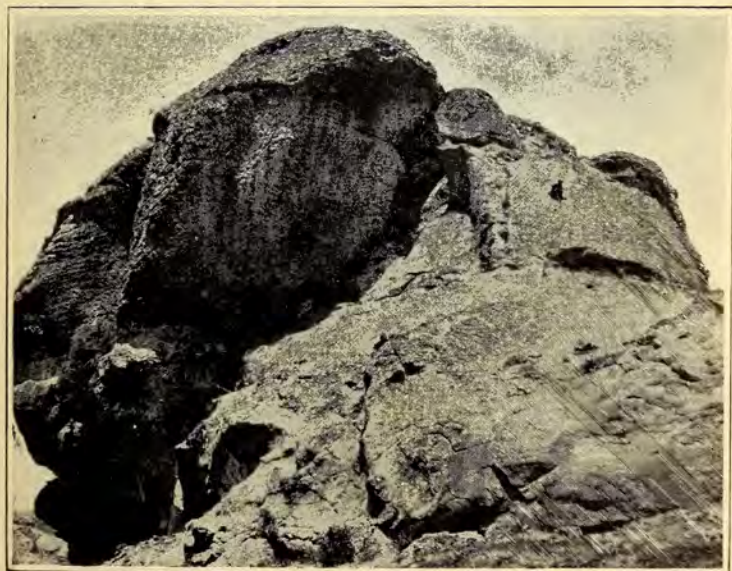
After this they were defeated by Mokuane, and fled north to Korokoro, with a view to joining Moshesh at Thaba Bosigo.

About this time there was a man of the Bahlakoana tribe called Raboshabane, who with three others had contrived to induce a number of unsuspecting individuals to store their grain on the top of an isolated and almost inaccessible rock in the Korokoro Valley under his care, and refused to restore it when they came to claim it. The rock was of such formation that one man could hold it against any number, as it could only be scaled with great difficulty at one place, and then only by one man at a time, and there Raboshabane sat with his three companions regaling themselves on the grain while all the people around were starving.

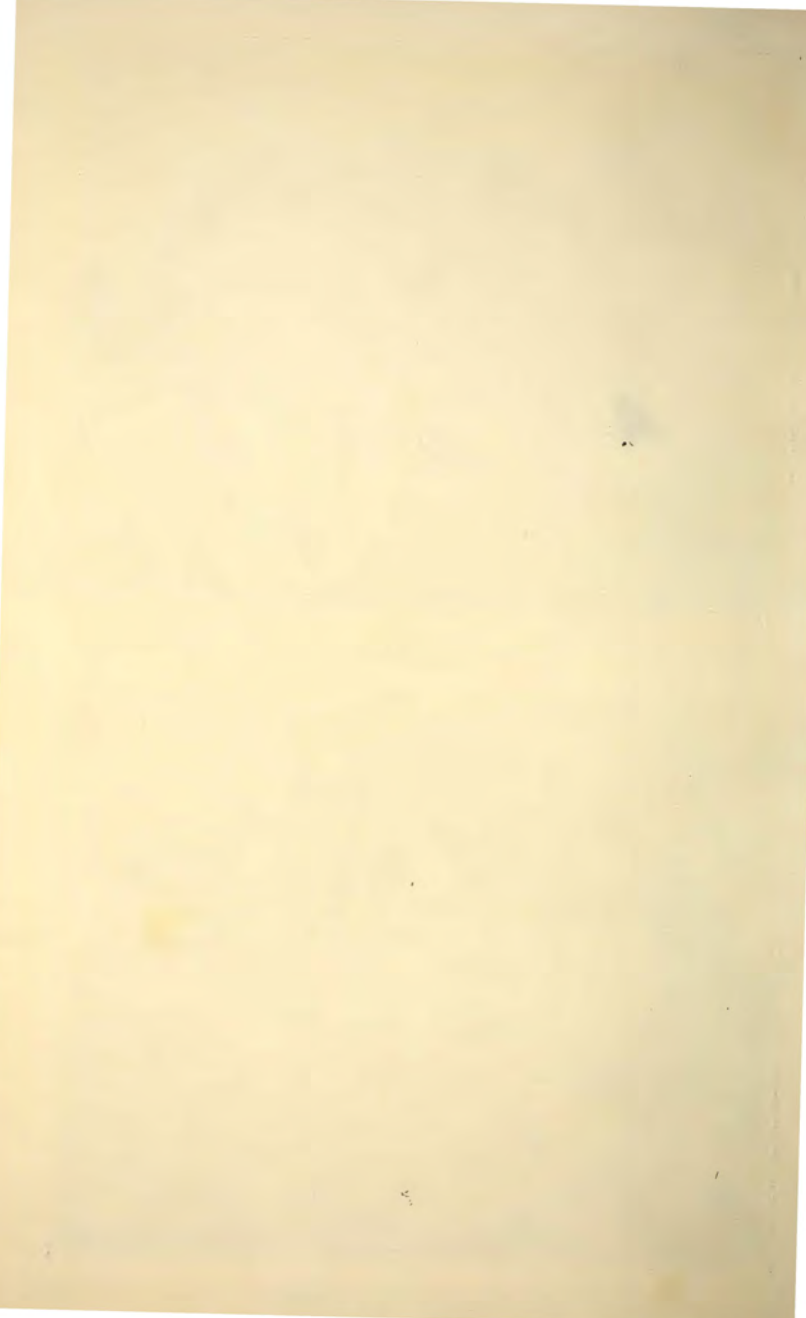
When Motleyoa and his cannibals came along they thought to ingratiate themselves with Moshesh by rescuing this grain. Accordingly one very dark and stormy night they scaled the rock, killed Raboshabane and his companions, and took the grain to Moshesh as a peace offering with their allegiance. Moshesh accepted them but insisted on a change of diet. Raboshabane and his friends were accordingly buried in the ground, and Motleyoa and his cannibals took a pledge to abstain from human flesh in the future. A pledge which, so far as is known, they seem to have kept.



Raboshabane's Rock.



Another view of Raboshabane's Rock.



THE BAKHATLA.

These are the chiefs of the Bakhatla from the beginning of their transition : Khao, Nalane, Leoka, Lethaha, Mokhatla, Motina, Molefi, Moeketsi, Kobue, Mohlongoane, Maphike, Safa, Taoh, Maphike, Enoke who is still alive.

In the time of Khao they were living on the Vaal River, where a dispute arose among them concerning a buffalo bull which had been caught young and brought up by a tame cow. Khao his son Nalane, and his grandson Leoka were killed. Those who killed them went off to the Transvaal and are not again heard of, while the remainder came south with the boy Lethaha and joined Monaheng at Futane.

They were with Ratladi in his raid in the Makhoakhoa, where he was killed in the attempt to carry off the wife of Diyo, but while the Bakoena were pursuing the Makhoakhoa, the Bakhatla devoted their energies to looting, and managed to get away with a nice lot of cattle before the advent of the Basia turned the Bakoena victory into a defeat. The Bakoena on their return ordered them to produce these cattle in order therewith to "dry the tears" of Ratladi's widows. They did not like this, so in the night they deserted and came to Tsokeng in the direction of Retief's Nek. There they encountered Bafokeng, Bamaiyane, and Makhoakhoa, who scattered them and relieved them of the captured cattle as well as everything else they had.

After this they divided into three parties. One, under Kobue, went down the Caledon River. Another, under Taole crossed the Caledon and joined the Bafokeng of Makara at Molokong. A third, under Chadile, crossed the Caledon and joined Moshesh at Butha Buthe.

Taole was killed by Chakas people while on his way to fetch some grain from Koakoa (Witzies Hoek).

When his son Maphike was a young man, living under Makara, a wife of Makara's and some other women were captured by cannibals and Maphike was sent with six head of cattle to ransom them. The cannibals received the cattle and let the women go, but Makara's wife, having tasted human flesh while with them, liked it so much that she ran back to the cannibals. She was then allowed to remain with them and was probably eaten herself in the end.

After this Makara and Maphike joined Moshesh.

Chadile, who had joined Moshesh when the tribe divided remained with him for a time, until his cattle, together with some of Moshesh's, were captured by Motlotlokoane Zulus. Then he left Moshesh and joined the Marabe under Khoabane at Yoalaboholo.

He remained some years with the Marabe, and then joined Matuoane, and when the latter left for Cape Colony he joined Moshesh again at Thaba Bosigo.

The first party, under Kobue, who went down the Caledon, wandered about living on game for many years, until they were sought out by Maphike and brought to Moshesh.

THE BATLOUNG.

This tribe say they came from Bopedi in the Transvaal, and these are their chiefs from father to son : Lekhetho, Ranale, Sekhuane, Phofele, Tlane, Sekhube.

Sekhube had two sons, Montso and Mochekuane.

The descendants of Montso are Tiitii and Ntsasa.

The sons of Mochekuane were Raphule and Moshabesha.

The son of Raphule was Tsuadi, the father of Mantsele, Moshesh's wife.

Moshabesha had three sons, Mokotedi, Ramokepa and Nkhoaba.

Under Lekhetho they moved from Bopedi, and came to Thabakholokoe, where they found Makholokoe. They settled there and cultivated. When the pumpkins were ripe they quarrelled with the Makholokoe as to the precedence in the matter of tasting first fruits, it being the custom for the senior to taste it first. The Batloung were beaten, and Lekhetho killed. They fled westward, and it being early autumn before the crops had been gathered, many people died of starvation. Some were left on the road and picked up by the Batlokoa, whom they joined. Ranale, the chief, was killed by a lion on the road.

His son Sekhuane led them to Nkokoto, a Mokuena chief, with whom they lived for a time. While there, some of them, under Sejake, a young son of Ranale, left and went up the Eland's River towards what is now Harrismith.

Sekhuane and his son, Phofele, lived and died with Nkokoto's tribe.

Under Tlane, son of Phofele, they left and came to Bolo-kong (Bethlehem), where they found Bafokeng, who drove them away towards Retief's Nek. There they resided until the death of Tlane.

Under Sekhube they moved to near Slabbert's Nek, where Sekhube died, and where they found Ntai, a son of Mokhe-seng. They joined Ntai, and after the death of Sekhube, under Montso and Mochekwane, moved to Kooaneng with Ntai. From there Montso passed on to Kalle (Governor's Kop), and Mochekwane remained with Ntai.

When the Difakane broke out, Montso was at Kalle with Makhetha, son of Monyane. They were driven out by the Batlokoa on their return from the south, and went and joined Pakadita and remained with him till he was destroyed by Matuoane, when they joined the latter.

The chief at that date was Tiiitii.

When they joined the Zulus, Makhetho, who was with them, did not do so, but moved to Sefikeng. There, in the time of his son Morahanye, while the Batlounge were under Matuoane, these Bakoena inflicted a very severe defeat on the forces of that chief. On the return of the defeated impi, and out of revenge, Matuoane collected all the Batlounge and other Basuto living under him, and put them unarmed into a kraal, into which were driven wild bulls. These the Zulus outside goaded with assegais till they were furious, and gored and trampled the Basuto in the kraals so that they all perished with the exception of Tiiitii. His escape was in this manner. He took up a large stone and threw it at the Zulus outside the wall, and when they ducked their heads to avoid the stone, he jumped over the wall and over the crouching Zulus outside it, and being very fleet of foot, he escaped. He wandered about till he found his relations, the descendants of Mochekwane, who it will be remembered had been left by Montso at Kooaneng. When he found them they were under Moshesh at Thaba Bosigo.

The son of Mochekwane, Moshebesha, left Kooaneng and settled at Tsikuane. While there he went off on a raid towards Kolonyama, and in his absence Moshesh captured his cattle.

On his return from this raid, which was not successful, he tried to induce his people to follow their cattle, but they could not be persuaded, so he went alone, dressed as a woman. He found them on Leribe mountain in charge of little boys. He passed by them in his woman's dress till he

was out of sight, then cast it off and returned ; rushed the boys, who were not on the look out, killed them all, and single-handed drove back the cattle to Tsikuane. The same night the tribe left Tsikuane and settled at Sekaoebe (Prynnsberg).

From there they were driven by Pakadita, and they crossed the Caledon again.

After this they wandered about starving, robbing and being robbed, till they were finally scattered by the Corannas, who captured their children and cattle and killed Moshabesha, when the survivors fled to Moshesh at Thaba Bosigo.

HISTORY OF THE BATAUNG.

Being the translation of this history published in the Lesidinyane newspaper of October, 1903, by the Rev. D. F. Ellenberger, of the Paris Evangelical Mission.

Moletsane, chief of the Bataung, was not born to chieftainship. He became chief by reason of the wisdom and riches of his father, but especially by the will of God, and after his conversion he was never tired of saying this. He was a great warrior, he fought many wars in his youth. In his old age he fought the fight of faith and conquered the master of sin. He repented and humbled himself before God, and left his children and tribe in the way of faith. He died on October 2, 1885, at the age of about 100 years.

Yes, Moletsane fought many wars, and became a strong tribe, but his tribe were scattered in the wars of the Difakane, and the Almighty helped him by sending him a missionary, and that is where the tribe collected round him as bees collect round the queen.

Long before, in the time of Mohlomi, the Bataung were living at the junction of the Vaal and Sand Rivers. To the east of them were Lihoya of Mahoete; the Elands River was between Mopheti and Mosetse; this is where Mopheti and his son Moseltsane were living before the wars of the Difakane. The villages were near the flat rocks of Thikoe (Sand River) called Mapororong.

Moletsane was born at Mohole, to the east of Matloang-tloang, about the year 1788. His mother was called Madiamme, daughter of Thekiso. As his parents had lost several children, they sent him to the cattle post to be brought up among the bushmen. His original name was

Makhoshi, but the bushmen made him a molesti (a girdle of eggs), and from this he got the name of Moletsane. There he was brought up and circumcised, during the famine of Sekobota in 1803.. It was a famine for poor people. When he was circumcised the breasts of girls of his age were beginning to show. When he was still a young man Mohlomi made rain, and greatly surprised Mopheti. So he wanted Mohlomi to teach his son how to do it, and offered him seven head of cattle for the instruction. Moroka said it was a pity his son was still young, or he would join in the work. Mohlomi received the cattle, but he died before Moletsane was old enough to learn. In these times the Bataung knew nothing about mealies. They first saw it with the Batlokoa in the time of the Difakane. They lived on Kafir corn, and game.

THE CHIEFTAINSHIP OF MOLETSANE.

Before saying anything about the chieftainship of Moletsane, it must be remarked that the chiefs of the Bataung were Musetsi, of Thekiso, and Dile and Maleme and Raserumetsane, Raseyake, Koro, Mputseng, Sebotoane, Ramokhele, Sohoya, Makhoane, the husband of Mamatlakeng, eldest daughter of Mophete.

In these times Ramokhothi was a poor man without rank, but by means of the advice of Ramatlokotloko, grandfather of Kabi, Mopheti collected all the people who had been ill-treated by Rampai, including Mokhele, of Seobi, who was accused of witchcraft.

By this means Mopheti's people increased. When Moletsane was a young man just out of the circumcision lodge, Rampai's tribe came to fight Mopheti, being jealous of the increase of his power, and took to destroying his crops. For all this Ramakhothi did not allow his people to make reprisals, but one day Rampai's came to trespass again. The alarm was made, and they fought those of Rampai, and wounded a warrior called Khiritle. He was a fine stout man, and they brought him to the village and tried to cure him, but he died in the night. Before he died, the pregnant women of the village went and stood round him in order that he might not recover.* That day Rampai's tribe was beaten. After that Rampai and Mokhele fought over chieftainship with Sekaledi and Motsetsele. Mokhele called Moletsane, saying, "Come here, my sons are killing me." Moletsane went quickly with his men, and Sekaledi and his chief men were captured. From that day Moletsane became a chief, being son-in-law to Rampai by reason of his wife Mamoretlo, the mother of Mokhele and Monare, chiefs of the Bataung to-day.

*There is a superstition that a sick man will die if overlooked by a pregnant woman.

THE WARS OF MOLETSANE.

It can be said that Moletsane began his fighting career when he fought Phere. Phere was the head of a village, and was father of two of Rampai's wives, Tsisane and Maphupu. Phere had many people, but the sons of Rampai, Sekalabi and Motsetseli, disputed the chieftainship. Phere favoured the younger, and took his part in his insubordination, so Motsetsele, when he quarrelled with his elder brother, fled to his grandfather. Moletsane went with his people and attacked Phere and Motsetsele. He overcame them, killing many people and capturing their cattle.

After that Moletsane fought the Lihoya of Mabola, who were living on the stream called Matserepa, which flows from the east and joins the Sand River near where Winburg stands to-day. These Lihoya are related to the Baralong. He conquered them and they came under him. Another time Moletsane helped Mokhele, who was fighting Sekaledi, because he had robbed his father, Khomo, by eating his cattle. He also fought with Phere and destroyed his chieftainship. He also fought Mangole's people twice. Bafokeng, which are under Phatsa. He killed many people and captured all their cattle, so that when the survivors fled to the west, they had nothing.

Then came another fight with the Maphuting under Tsuane. Mopheti, Mokanthi and Kanyedi were on a visit to the Maphuting, who were on the east of the Elans River. When they were on their way back, accompanied by some Maphuting, they were captured by the people of Tsuane, and Mopheti sent Kanyedi secretly to warn his people that the Maphuting were coming to attack them. That fight took place at Clocolan. The Bataung were beaten and lost many cattle. Shortly afterwards, however, Moletsane collected his men and attacked Tsuane, and killed 570 of them. They were killed by the soldiers of the son of Mopheti, whose arms got sore from much stabbing. Moletsane personally killed eight men with his own spear. There was

one fine looking man called Ramokhosane of Tsuane, who was killed after he was captured.

Another time Moletsane went to attack the Makholokoe. He did not capture anything, but only destroyed the grain. He also fought Makume's tribe, also Bataung, who were living to the east of him. He destroyed the chieftainship of Makume, and the tribe of Makume became absorbed in his by means of intermarriage.

He fought more Bataung under Seyake, and captured their cattle.

When the Difakane wars broke out in 1822, Moletsane fought some Bahlakoane under Dike of Peana, of Nkokoko's tribe, who were near the Elands River. They began the fight by killing Matloane, son of Mopheti, and capturing his cattle.

Then came another fight with the tribes north of the Vaal River, and at the end of 1822 the Bataung were forced to leave their villages by the wars of Difakane.

Pakadita and his Mahluibi had been moved from Tugela River by Matuane and the Mankuane, who were flying from Chaka. Pakadita crossed the mountain with many people, and threw himself on the Batlokoa, in the winter, before the corn was reaped. Mantatise, her people, children and cattle, fled before Pakadita, and destroyed the tribes on their way, Basia,* Maphuting, Hlaleli's tribe, and others were driven on before the Batlokoa. These tribes threw themselves on the Bafokeng of Patsa, and some Bataung, who ran away. Moletsane and his tribe crossed the Vaal, and travelled west, where they fought the Baforotse, who were living at Mosia (Zeerust). On their return, they fought the Baralong of Sefinela, who were living at Matloatsing. This was in April 1824.

A Wesleyan missionary, Mr. Broadbent, who had been with the Baralong about a year, continued his work, notwithstanding the fighting, but when the fighting got more severe, another missionary who was sick, left with his family in the wagon of another missionary who was passing. Three days after they left, the Bataung came and threw themselves on Sefinela, at the stream called Matloatsi. They scattered the Baralong, and captured some of their cattle. When they

*This is probably a mistake --see Basia and Batlokoa Stories.

saw the house of the missionary who had left, which was built of stone, they got sore afraid, never having seen such a thing before, and thinking that perhaps it was a fort. So Moletsane made a plan, and surrounded the house with his bravest men. They entered by breaking the door, and a great deal was thought of the exploit, and the daring of those who accomplished it was much extolled. Their names are preserved. They are Chakane, Matabeng, Mokhampanyane, Ralepao, Mokhabe, Moloko, and others. In those days of darkness, when your fathers followed their ancient customs, it was not wonderful that the house of the missionary of Matlotsa should be a thing of fear, because it was the first time these people saw stones built one on the top of the other, and joined with mortar, making a nice wall, and also a well made door. That house was afterwards called Sethunya (a gun) on account of the fearful thing that happened in it on that 22nd April, 1824. When the Bataung broke the door and entered, they found nobody inside, and were amazed at all the things they saw, such as tables, chairs, beds, pots, pans, basins, knives, pocket knives, dogchains, men's clothes, women's clothes, children's clothes, towels, books, pictures, rice, tea, coffee, sugar, and a telescope, which they broke, being very suspicious of it. They also found something like a trumpet, but it was really a loaded pistol, and in a box they found some bags full of some black looking stuff, that some thought was seed, and some thought it was medicine, and they could not agree as to the use of the things they saw. Some thought the trousers were two bags sewn together, and they could not understand that the boots were only another kind of masobatschlo (a kind of sandal), so they cut them with a knife. The pocket knives puzzled them, as they could not open them, and as for the books, they were all destroyed. Then they made a fire, and one of them held the pistol in it by the barrel in order to burn the wood from off the stock. When it got hot it went off, and the man who was holding it got the charge in the abdomen and died. Some others threw the black stuff that looked like medicine or seed into the fire, and being gunpowder, it exploded, and those who were sitting round the

fire were blown away and burnt. This is how the Bataung came to learn about powder and pistols. After this Sefinela, father of Moroke, invited Bergnaar, chief of the Hottentots, to come with guns and horses to help him to fight Moletsane. There was a fearful fight, many people died on both sides, including Mophete. Mamoretlo and other women were captured by the Baralong, and their ears were cut off for the sake of their earrings. Tsabadira, a young brother of Sefinela, and captain of his host, was killed. This disheartened Sefinela's people and they retired with heavy loss.

After this Moletsane went and attacked the Hottentots in the night, and destroyed them, capturing their horses and guns. This is how the Bataung came to know about guns wherewith they could kill their enemies from a distance ; and horses, by means of which they could get easily and quickly from place to place. By reason of his prowess in these and other fights, Moletsane composed for himself the following song of praise :—

Hold on, Tsiami of Ramokotsane, (1)

The stick fast thorn bush that has caught a fat black cow,
The vice which has squeezed all the cattle out of the
Lefurutse.

Quake ! Father of Moeletsi, (2) thou quaking quagmire, that
in thee may sink and be swallowed up, all the herds of
the Lefurutse, even the sheep and the goats, the he
goats and the she goats, the kids and the lambs.

Against whom wouldst thou raise thy shield, thou Sefinela,
who eatest alone,

Art thou fit to raise it against him who feeds a multitude ?
even against Tsiami of Ramokotsane, Letsuara of
Mataediatula ? (1)

Can I raise my shield against such as thou, who coverest
thy mouth when eating with the flap of a sheep skin
cap, that no man may see whereon thou feedest
withal (3).

(1) Fancy names of Moletsane

(2) Moletsane was the father of Moeletsi.

(3) Insinuating stinginess against Sefinela.

NOTE.—These "Dithoko" are generally almost untranslatable, but the above, though necessarily a free rendering, is about the meaning of this one.

After these wars Moletsane returned to his own kraals at Motloangtloang in 1825.

In 1826 the Reverend Mr. Hodgson, a Wesleyan missionary, came to beg Moletsane not to fight any more against Sefinela, but to make peace with him. But the missionary did not find him, as he was not at home. He had a Bushman guide. There were only old people at Pororong when he got there, and these told the missionary that Moletsane had gone to get out of the way of the Moselikatse, and that he had crossed the Eland and Vaal Rivers to get ground from Morakabi, the Koranna Chief, in what is now called the Klerksdorp district. Mr. Hodgson, when he had off-saddled, was surprised at the size of Moletsane's village, and began to count the huts, and found they were over one thousand in number, perhaps even twelve, thirteen, or even fourteen hundred. In the afternoon he saddled up and passed on. When he had travelled two days he found Moletsane and his people where they were camped, on the other side of the Vaal River. It was the first time that the Bataung saw a white man or missionary. They were surprised at his coming to them without fear, and Moletsane received him well. Moletsane asked him in front of his councillors what he wanted. The missionary told him that he came in the interests of peace which he desired to bring about between Moletsane and the Baralong, and to beg him not to fight against Sefinela, but to make peace with him. Moletsane replied that he desired nothing better, but he was suspicious of Sefinela, as he was afraid Sefinela would wish to avenge the death of his brother Tsabadira, and would invite Bergnaar to come and fight him. The missionary replied that he did not think that Sifinela would do that. After they had talked of peace the missionary gave Moletsane some presents, consisting of beads and other things. Moletsane on his side tried to please his guest by giving him a sheep to slaughter with some other food and milk. The chief asked the missionary if he was not afraid of coming to him.

He said No, because there was One who was guarding him. He slept near the fire rolled in his overcoat and kaross.

Next day there was a meeting called to discuss the matter brought by the missionary, and with one accord the men agreed to make peace. So Moletsane confirmed the peace, saying that neither he nor his people wanted to disturb the work of the missionary at Motloatsing. He said he wished to live in peace with the Baralong, if Sefinela would bind himself not to invite Bergnaar to come and fight him.

The missionary, after remaining a day and two nights, left very joyful, hoping that Sifinela would not fight the Bataung, and Moletsane told him that if he was not stopped by the Zulus, he was going to return to his kraals. During the missionary's visit a son was born to Moletsane, and he called his name Monare, being the title he heard the missionary's Bushman servant address him by (Mynheer).

After only seven months, Sefinela came with Bergnaar to fight the Bataung, to avenge the death of Tsabadira. But the Bataung beat the Baralong, and Sefinela himself had a narrow escape. The Baralong returned sorry and weary, and Sefinela saw that he could not beat the Bataung, so on the 29th of September he moved down the Vaal River to Mohlanapitsi.

There he built a big village which was called Platberg, but which is now called Warrenton. There he died at a great age in October 1830.

As for the Bataung, they were not able to return to Moatloangtloang on account of Moselikatse's Zulus, who were always attacking them. Those who were left with Moletsane encountered great trouble and famine, and tried to feed themselves and their children by killing game with spears and trapping it in pits.

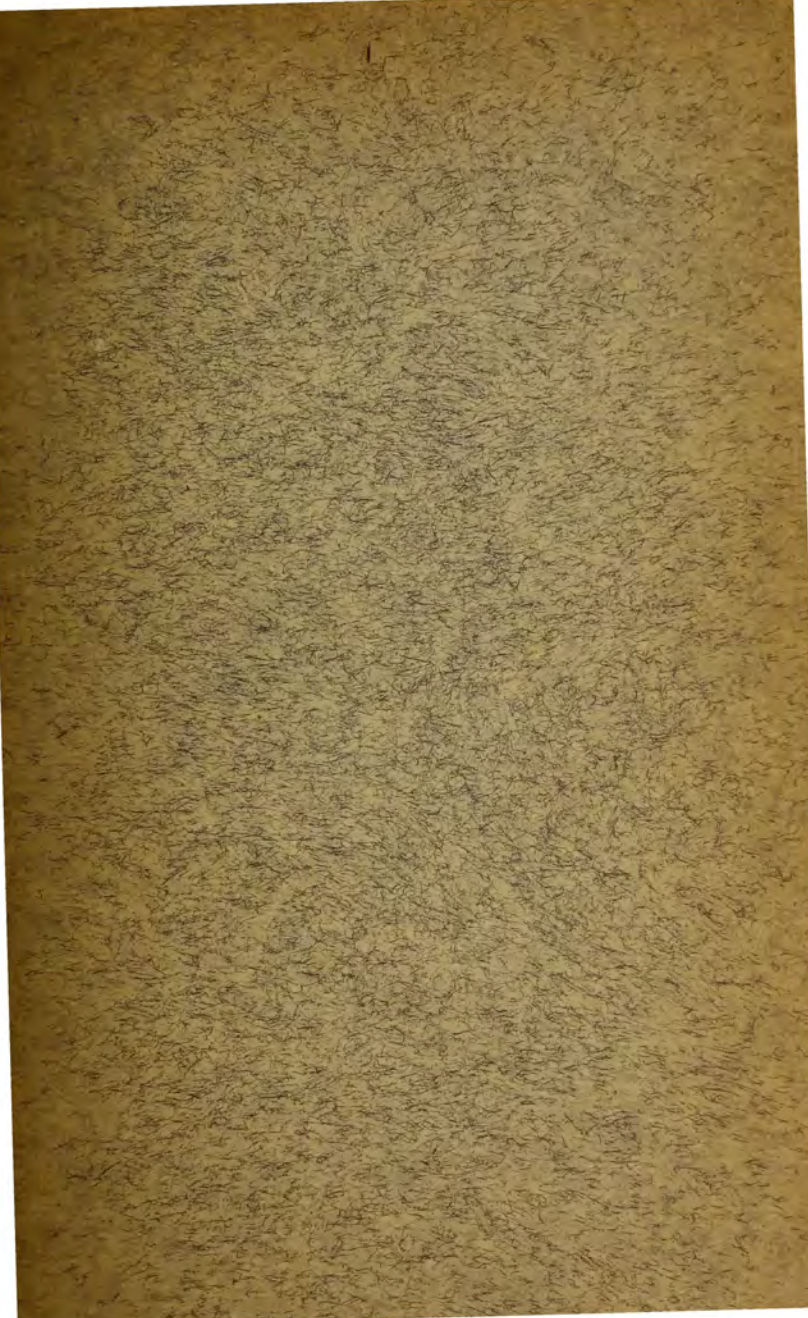
While they were in this state they were attacked by Adam Kok and his Griquas, together with some Corannas. They were riding horses and had guns and captured all the cattle which were left to the Bataung, and because many Bataung had been killed by wars and famine and others scat-

tered, Moletsane with such people as he could muster, followed his cattle to Adam Kok at Philipolis, and live some years under him ; but in the year 1836, Moletsane left Adam Kok, and came to Beersheeba, where there was a mission erected by Mr. S. Rolland, of the French Mission.

They stayed there two years, and then the Reverend Mr. Daumas received permission from the chief Moshesh to erect a mission for Moletsane at Mekuatleng. This was on the first of February, 1838, and there the scattered Bataung began to collect again round their chief Moletsane.

NOTE.—It was when he left Adam Kok that Moletsane came under Moshesh.

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