

A Little Fight from Basutoland.

X
CONTINUED FROM LAST NUMBER.

PURSANI and Litaku and three of Makheta's sons were killed by us, and Rantsioa, one of Makheta's men, was captured and is at Thaba Bosigo yet. This fight took place at Mohali's kraal (the Nun's Hoek), where the enemy had taken his cattle. Three women of Mohali were killed by Makheta's people. The cattle were recovered. This was before the missionaries came. We captured all the horses of the Korannas and killed thirty or forty men. We chased the enemy to Qimi. Makheta then left Tandjesberg and went to Koesberg, where Moyakisani, his nephew, was; and from there he went to Mokatsana, where Pushuli and Ralisoana attacked him and killed him. Moshesh did not send them. Moshesh regretted Makheta's death, and it is said that he was killed by Pokani, Pushuli's servant, by mistake, as it was desired to take him prisoner. Three women were killed on account of the three women killed by Makheta's people. Toitse, one of Makheta's wives, was taken to Thaba Bosigo with her daughter Mohulane and Tobei, Makheta's son, and his brother and his mother, another of Makheta's wives. My son is married to Tobei's daughter. The Korannas came twice afterwards, but were repulsed without their capturing cattle. After Rev. Mr. Casalis came the Boers in the Colony captured Morosi's cattle; Morosi went to Moshesh, who sent him to Graham's Town with a letter and a full list of the cattle. In this way he recovered his cattle, and was given a uniform by the Governor, who also sent another uniform by him to Moshesh. The cattle I believe were about 500. The Boers had taken old Mokuane (Morosi's father) prisoner, but they let him go on the road. Moshesh gave 900 head of cattle to Moyakisani to herd at Koesberg, and he ran away with them to the Colony and disposed of them, or they (as Lebenya, his son, told me) were taken from him by Korannas at the site of Aliwal North when he ran away there. This was shortly after Morosi got his cattle back, Makheta's children on his death fled for a time to the Colony, but came back and were placed by Moshesh with his brother

Mohali, while Moyakisani was still in the Colony. Moyakisani hired himself to Andries Pretorius (afterwards President in Transvaal, then living near Graaff-Reinet.) Afterwards, Moshesh hearing from Moranye that Moyakisani was afraid to come back, sent Mohali and Moranye to him at Kraai River, near Lady Grey, and these brought him to Moshesh, who held a large meeting about his case and the cattle which had been placed in his charge; Makheta's children all attended, and Moshesh said he would consider that the cattle thus lost should be taken as an equivalent for the cattle taken from Moyakisani's relative, Makheta, and Makheta's death, and that all old disputes should be thus cancelled. Moshesh then placed Moyakisani (called by the Boers "old April") first at Boloko (Vechtkop), and afterwards at Koesberg with his son Lebenya. The first white man who came to Thaba Bosigo was Seidensticker. I saw him. He had a Bushman servant named Jacob, and eight horses. He stopped a short time at Thaba Bosigo. They both went away together, and went in the direction of Vaal River. Jacob came back with five mares and one riding horse, and said that near Umpukani (Tlotloani) he lost his master in a chase after some elands, and we never saw his master again. I have heard of an old pistol, a brass one, but Mr. Bell told me at Cape Town that he had given it to my father when he was with Dr. A. Smith, or had sent it to him. I think Letsie has the pistol yet. Another white man named "Marteens" (I think he was an Englishman, and I hear that he was a Quaker Missionary) met Seidensticker at my father's. Marteens had his horse killed by a lion between Morija and Thaba Bosigo. He went towards Natal, and I heard that he was killed by cannibals of the Chief Bopalole. The next white people who came were Christiaan Swanepoel and two others with him. Then Adam Krotz, a Griqua, came with three guns for sale, and Moshesh gave him fifty oxen for each gun. He had met Ramakou while he was hunting near Ramakou's kraal, and had been advised to go on to Moshesh. He told Moshesh about missionaries, and Moshesh asked him to try to get one to come to him. Thus, after a while, Revs. Casalis and Arbousset were introduced to Moshesh by Krotz. A Mopatsa, named Adonis Sipiani, who had been captured by Berge-naars, acted as interpreter to these missionaries. Mr. Uys, one of

the leaders of the Trek Boers, visited my father at Thaba Bosigo at the time of the Boer emigration from the Colony. Danster, a Galeka named Moqoga, was on Robben Island and escaped in a boat. His companion was drowned. Danster came to Basutoland and established himself at Koesberg. Some Bastards came there under a man named "Knecht," a relation of Adam Krotz, who had several men under him. Knecht's people were all killed by Danster in Knecht's Kloof. He tried to escape and ran for about two miles, but was overtaken and killed. Danster got Knecht and his followers to come to a beer drinking, and when they were unarmed he attacked them. Adam Krotz complained to Moshesh, and he sent for Moqoga and told Krotz and him to fight it out. Adam Krotz collected men and drove Danster out and took his cattle, and Danster retired to Kubake (Mohali's Hoek) and died there long after. This was about four years after the missionaries came. About this time Monyalutsa, a Gaika, and I think a nephew of Maqoma (Makomo), came to Koesberg (Khetwani) and he commenced murdering Basutos coming from the Colony. Monyalutsa had his brother's son Umvivi with him, and disputed with him about the chieftainship. Umvivi went to Moshesh to complain that Monyalutsa, to please his son Xapa, disputed Umvivi's rights. Umvivi proposed to Moshesh that he should be allowed to attack Moyakisani, then at Boloko (Vecht Kop) and Moshesh asked, Why? Umvivi said because he had much cattle and few people. Moshesh then called Letsie and sent him with Mohali and Pushuli to drive Monyalutsa out with the Gaikas. Monyalutsa, Umvivi, and Xaba were all killed by our people, and Moyakisani went to Koesberg. This was after Rev. S. Rolland established the Beersheba mission station. Dibi, Mokachane's elder brother, when visited by his people, drove them away, saying they were flies and pestered him, and Mokachane thus got power. Moshesh gained the esteem of the Basutos and established his power by succouring the distressed and protecting them and not keeping re-captured cattle of other clans of the Basutos for himself, as he could have done according to custom, but returning them to their owners. Moshesh and his people sought to discover who had killed Pete, and at last the cannibal came and confessed. It was desired that he should be put to death, but Moshesh refused, saying, "Why

should I disturb my grandfather's grave?" Moshesh never killed any one by his mere order, or in cold blood, and he only had four people executed by sentence of his court. One was a wife who had fought with another wife of her husband and smothered her in the dung of a kraal wet with rain. She was thrown off the precipice at Thaba Bosigo. There was great discussion in the council when this case was tried, in order to discover how the crime should be punished, as the general idea was that a fine should be inflicted. Some said, "Let the husband be fined," but it was answered to this that he had done no wrong and had already been deprived of his wife. Others said, "Let the parents of the murderess be fined," but to this it was objected that they had done no wrong, and at last it was decided that the murderess should herself pay the penalty with her life, as should she escape punishment, wives would be continually quarrelling, and there would be no peace. Her husband was Molappokatsi, a Letsitsi, but born in Basutoland. Two others were two Amahlubi, who refused to abide by a judgment of Langelibalele between them and another about some picks, and were quarrelling with the other, refusing to submit to Moshesh's decision that they must be bound in that case by the judgment of their own chief in their own country. The other case was that of Makwalla, for the murder of Ramotapé after continued adultery with his wife. Moshesh argued that it was not right to kill one man for another, as it would end in slaughter of the tribe. *Kanyapa* is the name of the snake which is believed to live in the rivers, and it was said to have been seen in Caledon River, where Mabeling, one of Letsie's men, was drowned when going to a hunt. That year is thus called *Kanyapa*. "*Kanyapa*" was the year of a great rain. *Tihela* is the year of the battle of Viervoet, and means "throwing off," because the Barolongs rushed over the precipice on that occasion. *Sikiti* is the year 1865, because war was carried on hand to hand when Wepener was killed. *Sikiti* means butting. *Mamutohani* was the year when my father was circumcised. *Mamutohani* was a disease among cattle, something like lung sickness. *Tlala ea makhabunyani*, meaning the famine of the beggars, applies to a time when from a drought there were no crops for two years. It was about four years before the Fetcani took place. *Fetcani* means fugitives and alludes

to the disturbances caused by Matuana, who was about five years in Basutoland. *Kabukulane* means young locusts. It is applied to the year of Letsie's circumcision, as the young locusts destroyed the crops then. *Intoa ea Bakotu* means "war with Korannas" (which lasted two years), and is applied to the year of Piet Witvoet's attack with Makheta. *Intoa ea Mosilikatsi* means "war with Mosilikatsi," and is applied to the year of his attack upon Thaba Bosigo by his general Mkoko. *Senekan* is applied to year of Commandant Senekal's war, 1858. *Cathcart* is applied to year of General Cathcart's war. *Intoa ea Umlanjeni* is applied to the time of the Kafir war of 1850, and refers to the prophet Umlanjeni. "Qimi" is the name of the mountain known as Khiëmi near Maseru. Oetsi (known as Mietsi) is a chief of the Bakolukoe, Kolukue being the name of their mountain. Mareka (of Beersheba formerly) was a relative of Moseme, chief of the Baromokhele. He was son of Matsasing and grandson of Ramokhele. Ramokhele was a Motaung under Moniani, who fought against Moniani and the Bamonaheng for four years. The *Baputi* under Sekoatsani formerly occupied Thaba Bosigo and were driven out by the Bakuenta *Bamantsani* under None, who was grandson of Ntsani. The Baputi were then called Mapulane. Sekoatsani then fled with Morosi towards Telle and along Orange River. None was, when he drove Sekoatsani out, living where he was circumcised at Vubane, where Jonathan Molapo now lives, and he only came to Thaba Bosigo flying from Pacarita. Sekoatsana and his men were scattered by war and fled to the Colony and other parts. His eldest son, Kaluli, became servant to Sir Andries Stockenstrom. Morosi had been made chief by Moshesh, who found him with thirty men at the sources of Telle River. Afterwards Kaluli came back from the Colony with some men and some cattle which they had earned, and he was placed by Moshesh on Vecht Kop (Boloko). In 1850, during the Umlanjeni war, Kaluli left Vecht Kop and joined Morosi. After Rev. Mr. Casalis came to the Lesuto, Moshesh attacked the Tambookies who had plundered Morosi, whose quarrel Moshesh took up. In the expedition Moshesh's brother, Ralisoana, was killed by the Tambookies. Moshesh at that time took 2,000 head of cattle from the Tambookies under Umtirara. Hintza afterwards came against Morosi with the

Amagaleka and took some of Morosi's cattle. Moshesh wished to go out to punish Hintza, but his missionary, Mr. Casalis, persuaded him not to go. Mr. Daumas settled at Mekuatleng, and my father placed Molitsani there with him. Molitsani had shortly before come to Beersheba (Mr. Rolland's station) and removed from there to Mekuatleng. Mr. Jenkins, Wesleyan missionary, had formerly occupied Mekuatleng with Bakoutas, Korannas and others, mixed tribes, who were placed there by Moshesh when Matuana was finally driven out by Mosilikatzi. Pakua was the principal man in the neighbourhood of Mekuatleng. He was a Mohlubi and relative of Pacarita. Pakua is now with Molitsani at Lekholle (Riempjes Berg) in the Lesutu. The Wesleyan missionaries were established at Lishoane, Umpukane, Platberg, and Thabanchu by my father, who placed the clans about there under the missionaries. Qebing is the native name of Jammerberg, and is a Bushman word. Ramagemma, who lived there where the town of Wepener now stands, was son of Pokhlali, descended from Intai. There were Bushmen in Qimi when my father came to Thaba Bosigo. They were under Mokuantle, Raselepe, and Mamantsu, a widow of an old chief. Moshesh gave them cattle to mind, but they eat them all. When he called them to account about it they said they had done so because he had not sent them a present when Letsie's mother, *Mamohato*, died. It is a custom of the Basutos to *beha*, that is to give presents when a principal person dies to all the neighbouring chiefs. So that when my father died presents were sent to Secheli, Lobengulu, Cetewayo, Adam Kok, Umquikela, and Lehana. These were presents from Letsie. The Bushmen brought tribute of lion and tiger skins, &c., to Moshesh. Rantsani was born at Letalle, in the country of his father Soelo, east of Mautse (Sikonyela's hoed), and he removed to Thaba Cheu (Witte Kop) when Motlumi went to Ngoliloe, and before the time of the Fetcani. Rantsani fought civil war with his nephew Kadi, son of Selaki, brother of Soelo, a son of Muribedi. In the time of the Fetcani Rantsani retired to the top of the mountain Kholle, which can be seen from Thaba Cheu, and distant about twenty miles, and the Bamuribedi joined him there excepting Kadi, who went towards Moshesh in neighbourhood of Butabute, and Rachoasane, next brother to Rantsani, who went to

Hamohoana to Tsilo, chief of the Bamohoana, a Mofuking, son of Letlhuiba, son of Mairi, between Mautsi and Pilu a phofu (Eland's heart), known as "Lot's pillar." When Rantsani was in Kholle, two young sons of his quarrelled about an ox, disputing ownership, and one of them hit the other on the head with a kirri. That same night the son who was struck on the head told his people to leave the footpath which they had been guarding against any enemies, and Mosilikatzi suddenly and unexpectedly came and took the mountain by that same footpath, and captured all Rantsani's cattle, killing many of his people. Thus Rantsani's power was altogether broken, and he and his people came to Moshesh on Thaba Bosigo. Some years afterwards Moshesh placed him in his old country at Thaba Cheu. When there, subject to Moshesh, we heard that Rantsani had sold a piece of country to the Boers who were then emigrating. Rantsani and his son Ntsani died at Thaba Cheu.

In the time of the "Orange River Sovereignty," Sikonyela drove Moroponyani, or Lesua, Ntsani's brother, out of Thaba Cheu, and took his cattle, when Lesua fled to Molapo till Moshesh subdued Sikonyela finally in 1853 or 1854, when Moroponyani was sent back to Thaba Cheu, and he there remained till driven out by the war of 1865. He was then placed by Moshesh at Marimong, the cannibals' cave at sources of the Putiatsana, where he died in 1875. His children are still there. Maleapulo had only two children, daughters, namely, Leapulo and Phofolo. Leapulo first married Kadi, mentioned above, and afterwards Motebedi, who was Khoyani's son and Muchwe's (*alias* Witte Willem) father. Maleopulo adopted Letteli, a son of her husband Motlumi by another wife, because she had no son. Matlopuchana, Leapulo's daughter by Kadi, was married in Graham's Town to Fabu, a Mosuto, who lives now near Qibing (Jammerberg), in Basutoland. Kadi, when very old, and when Moshesh was still at Butabute, asked Moshesh to visit him, and said to him, "As I have been fighting with Rantsani, I will not leave my children to be his inheritance. I give them to you." This was according to custom. His son Lekoro succeeded Kadi under my father, and followed him to Thaba Bosigo about three months after Moshesh's removal thither. Lekoro is grandfather of Alexander Letsie on his mother's side. Lekoro's mother was Makabu, who

was my foster-mother, as my own mother had not milk enough. Lekoro's son Kadi is now with Letsie. Moshesh's mother and Letsie's and mine were of the Bafuking. The Bafuking are considered real Basutos, and chiefs always try to marry Bafuking wives. The Bafuking who were under the *Bamokoteri*, were under the chief Marikoe, father of Sefiri, father of Kata, father of Modisi, Inchukunyani, Intatle and Musethlane. Inchukunyani was father of Moshesh's mother Kholu. Intatle's son was Sepepe, who was father of Mahou, brother of *Mamohato*, Letsie's mother. Modisi's son was Masekwani, father of Ralifikifana, my mother's brother. Musethlane's daughter Inkoo was married to Mahou, Letsie's mother's brother, and Inkoo's youngest sister Tuebe was married to Mohali, Moshesh's younger brother, and her son is Molumo. The Bafuking can be said to have been considered a royal race, but their clans were very much scattered through the Bakuena country, and their "siboko" (coat of arms) was the Dew, or the Rheebok (Letsa), for they did not eat that animal, or the Hare, of which they would only eat a portion of the ear, not cooked. Inkoo's daughter by Mahou was married to Letsie, her cousin. Her name is Nsepas, or Louisa, mother of Josiah Letsie. All the Basutos respect the Bafuking. The tribes believe that men and animals came out of a cavern called Marematle, meaning *good blood*, situate somewhere in the interior, but I forget exactly where. It is said that the footprints of men and animals are to be seen at the mouth of the cavern imprinted on a flat rock, and that Barimo (gods or spirits) live in the cave. It is usual for visitors to throw stones into the cave, and to cry out to the spirits, "Go in! go in!" for if anyone sees them he is blinded or dies. The exclamations made are to induce the spirits to hide themselves. The Bafuking build their kraals of sandstone, and will not use "iron stone" (igneous rocks), which we use readily. There was an independent tribe of Bafuking living under Makarra, son of Mopa, at Leribe, and he had an extent of country there, and fought with Mokachane before Moshesh's time. He had more men than Mokachane. The Basutos would not at that time attack each other in the villages, but only in the fields, taking cattle, and if a man was wounded it was not lawful to kill him. Any one killing a wounded man would be called a murderer, and be punished as such. In

Moshesh's time Makarra's people rebelled against him, and broke up his tribe, and Makarra fled to Moshesh. Makarra died at Thaba Bosigo, and his children are still there. Makarra was a great counsellor of my father. Makarra's people were called Bamautwana, a nick-name. Moshesh said that he was built up by the good advice of Makarra, who always advised against people being destroyed, and he sided with Moshesh against Mokachane in advising that the missionaries should be received. Makarra counselled my father to consider all human beings as friends, and to make friendship with all neighbouring tribes. He was with my father on Butabute during the siege, and when Sikonyela's brother, Mokakailane, fled from Sikonyela to my father on Butabute in consequence of Sikonyela ill-treating him, and brought men and cattle with him, Makarra advised that he should not be hurt, and he was spared. Sikonyela lost power by his ill-treatment of Mokakailane, for several of his people went over to Moshesh, more especially Sikonyela's relatives, and thus it was that Sikonyela became weak, and was driven out in 1854.

I claim the Batlokuas to be Basutos, even when they were under Sikonyela, and they claim this. I think their "siboko" is a wild cat. They are not Bakuena. The Bapedi under Sikukuni are Basutos, but not the Bahalaka of Mankopani, who claim to be Matabele, and they speak Zulu and Sepedi. Sikukuni's father was Sekwati, and his father Malekutu subdued the Bahalaka, who spoke Setabele, and thus they speak now both languages. The chief of the Bahalaka when they were subdued was Mapéla. There is now a tribe in the Transvaal and towards the interior named Batlokuas, from which Sikonyela's Batlokuas came. The town Pretoria in the Transvaal is in native language Tlokua, and the country in which Pretoria is situated belonged to the Batlokua. The chief who occupied Tlokua was Kwadi. The tribes which form the Basuto nation are, first, Bafuking, then Bakuena, Batlokua, Basia, Bachuening, Banareng, Batlounge, Bataung, Baputing, Baphuti, Bakhatla, Bakulung, Bahaleroa (Makheta's mother's tribe), &c. These are from the Siboko, or coat of arms. Then there were clans named after persons such as the Bahamaieane Basili, Bamokoteri, Bamotlumi, Bamonaheng, Bamoshesh, Baramokheli, Bakwakwa,

Batlakwana, Bamakkatong (who were Batlokua under Intatle, son of Lebaka, separate from those of Sikonyela and his father Mukocho). The Bahamahoana and Basili were clans of the Bafuking. All these claim to be Basutos. Other nations or peoples are the Leghoya, Barolong, Batlaping. Inkokoto was chief of the Batlakwana, and he had his town near Vaal River, and was killed by Mosilikatsi, who took his cattle and destroyed his people. Dumisi, his son, is with Letsie. Sitchaché is the son of Ratlahana, chief of the Bakhatla, who killed Inchuku. He is now at Moputsing (Bamboes Spruit). Lechuku's nephew Motuamala is in Basutoland. Makhooa is a name applied to white people, while Lechoametsing (people who came out of the sea) is specially applied to the English. Each Basuto clan had its own chief, and all practise circumcision. The Zulus and Amapondo, excepting their chiefs, do not. I know of no paramount chief before Moshesh. The paramountcy was created by the disturbance of the Fetcani. It can be said there were no independent chiefs but Moshesh and Sikonyela lately. One of the Bamonaheng would be called oa Monaheng. A man of one clan offending his chief, or desirous of leaving him, could go to another and become subject to him, but he would retain the name and "siboko" of his clan. The Maouwas say for no "ouwa," and are thus nicknamed by us Maouwa though they may be Bapedi. I know no paramount chief of the Bafuking, they were among all the clans under their chiefs. The principal clan among the Basutos were the Bakuena. I know of no country which was peculiarly that of the Bafuking or any chief of them who claimed to be wholly independent. They were under other chiefs. The dispute which broke up Makarra's people was their denial that he had power to appoint commonage; they maintained that that power rested with the Bakuena. His people when he fled acknowledged my father's authority over them. A Mofuking chief will not eat pumpkin at new year—first fruit, before a Mokuena chief, who eats first. The chiefs' first house eats pumpkin at that time first, and any man contravening this law would be liable to have his cattle taken from him. The Bakuena chiefs being descended from two brothers Cholo and Cholwani, among other ancestors, and Cholo being the eldest, no descendent of Cholwani can eat pumpkin at first fruit till those descended from Cholo have

eaten. A Cholo chief having eaten pumpkin takes or sends some to the Cholvani chief, or sends him permission to eat that vegetable. The graves of the chiefs for many generations are well known to this time, and are venerated and can be pointed out. At the mountain Sefiking, near and to the north of Thaba Bosigo, is a large mount of stones, and it is the custom of travellers passing to add stones to it saying, "The pillar of the road where I go, I must be prosperous and eat and be full." The locality of the fountain at Bloemfontein is called in Sesuto Harasili, which means that it is Sili's own residence. It is also known as Manqoun, meaning leopards. Rasili was a head man of the Baramokheli. Moelitsi, formerly chief at Beersheba, a Bamenheng chief and a grandson of Nkopani, used to live at Leeuwkop near Modder River, near one of the roads towards Smithfield from Bloemfontein. A Mosuto chief named Pati of the Bachuening, son of Khiba, lived at "Lefiking la Bokhiba," south of Orange River, within sight of the seat of magistracy at Herschel. Setlu, a Baputi chief, lived near Mayapudi (Hanglip), on north side of Orange River, a little above Herschel. His son Raisa, one of Morosi's men who rebelled, lately died at Aliwal North. Setlu's Bushman chief was Lekometsa. The Bushmen among the clans used to accompany the Basuto chiefs to hunts, more especially the Basuto Baramokheli chiefs who were connected by marriage with them. A Bushwoman was married to Mokhobo, son of Matlasing, son of Ramokheli himself. This woman's son is named Mahongo. The Basutos used to bury their dead in a sitting posture, with their faces towards the east. If a daughter be born to a man as his first child, the fact is made known to him by an old woman coming behind him when sitting and emptying a potful of water on his head. She says, "There is a girl for you!" I suppose it is meant thereby that the girl can carry water for her father. If a boy be born to a father as his first child, a man comes behind him and strikes him with a rod on his back, saying, "There is a boy for you!" When a chief or a headman dies he is buried at night or before day under his kraal wall by non-relatives who come to assist. Ten days afterwards the relatives kill a cow or an ox, and opening it, each takes a pinch of the contents of the paunch, and spitting upon it, at once throws it upon the grave, saying, "Sleep peacefully for

us !” Then the first man who came to dig the grave is given the skin and the head of the ox or cow. The second man is given one side of the animal, and the remainder is divided between the others who assisted. At the same time or earlier the relatives throw a handful of grain on the grave. If the man who dies is owner of the village, his cows are not milked on that day. The spears, shield, knob-kirri, battle-axe, and karosses of the deceased are given to his “Malumai,” his uncle on the mother’s side. If a female dies her karosses and household property are given to her mother or sister, or some female relative. When a headman dies his death is reported to his chief a month after his death, and an ox is given to the chief as a present. When a female dies her death is reported one month afterwards to her relatives, and a heifer is given to them. When the death of a woman or man takes place the old women from neighbouring kraals come in long processions, crying aloud, “Our relative ! our relative !” and when they come to the enclosure of the hut of the deceased the crying is taken up by the relatives, and after a while all become silent. Then the widow, if a man has died, begins to relate the circumstances of the sickness, and how her husband died. The mourners remain a considerable time, sometimes three or four days, to comfort the widow. Neither Mokachane, Moshesh’s father, nor Masotwane, Makwai’s father, were important chiefs, but they belonged to the family of the Bakuena chiefs, and Moshesh rose to be important from the manner of his rule, and his good fortune. Makwai became to be of note because my father placed him on the border to communicate with the Boers, because he had acquired a knowledge of Dutch while serving in the Colony after he had been driven out by war. He served one “Dons de Klerk,” at or near Somerset East. I do not think that any people were more free than the Basutos in their old state, prior to the disturbances in this country.

Regarding the entrapping of the cannibals under Muthleloa by Morosi, it happened on this wise. When Morosi found himself exposed to the barbarity of the cannibals, he held council with his men as to how they could be overcome and general safety secured. One of his offered to lead them into a snare, and he was offered by one four head of cattle, by another two, and so on, if he should be suc-

cessful. He started on his mission, and allowed himself to be taken by some of the cannibals, and brought before Muthleloa. Arriving at the cannibal's kraal, he was questioned about where he had been going to, and he said that he had been ill-treated by Morosi, and had run away, as Morosi was gone out on a cattle-raiding expedition with most of his men. He offered then to lead Muthleloa to where he could make a haul of Morosi's cattle. The witch doctor was consulted, and on throwing his charms he charged Morosi's man with being a spy desirous of leading them to mischief, and a cry was raised to put the man to death. He, however, exposed his breast, and pointed out a sore thereon which he assured them had been caused by a blow from Morosi, and he said it was ridiculous to suppose him an imposter, as it would be quite sufficient to send half-a-dozen men with him to satisfy them that he was speaking the truth. He played his part so well that he at last so hoodwinked the cannibals with the prospect of a large and easy capture, that they, with women and children and utensils, started on their expedition with him. On the road, as he had promised to give Morosi a sign should he be successful, he, in talking to one of the cannibals at some distance from the main body, suggested obtaining an omen by trying to fire the grass. If it should take fire it was to be understood that the expedition would be very successful, and thus a smoke was raised. Morosi's man then at night led the cannibals into a narrow "kloof," where he said the cattle were concealed, and Morosi and his men then suddenly fell upon them, crying out that the day of retribution had come; and but few of the cannibals escaped the slaughter.
