

The Assistant Commissioner

of

Mafeteng
4 March 1907

Resident Commissioner's Office.

MAR. 7 1907

Regd. Maf. 1907

53/07

Sir

Adverting to my Letter N^o. 51 dated the 27th Ultimo, forwarding statements relative to alleged spoiling of fruit trees, and disorderly conduct on the part of Makakatlane and others, of Makapela's followers, I have the honour herewith to forward a letter of even date from Makapela, with reference to the same matter.

I have the honour to be

Sir

Your obedient servant

L. Darrett
A.C.

The Resident Commissioner
Bassettland.

Tajane
Molomos Hook
March 4 1907.

The

Assistant Commissioner

Hapehng

Grukng you Chief.

Sir,

I inform you that, a few days ago I saw one of my men come to my place who lives at Kago whose name is Siphole, who repeated his message to me that the Mpeoas sons had quarrelled disputing about peaches. He again told me that your messengers had been to their place and inquired into the matter. I sent to the Chief Seiso asking him when he did not inform me of this matter, that my people have quarrelled. He replied that he could not tell me any thing, because I know very well what was the judgment and it was passed that my people were to change place with this people leaving the planting trees lands and houses as they were. But what I understood was that my people should change places with the Chief Seiso people. And the Chief Seiso agreed to this to move away his people.

would finish reaping their crops.
By crops, I thought, he meant all
what belonged to the people.
my chief you will remember
that all these things I
reported them to the Resident
Commissioner, and have been
waiting for the reply from
you my chiefs.
This is all I have to say
with greetings

I am
sqd Mahapela Moloemo Mokane

Chief you will again remember
that I was prevented to carry
out the judgment. And that you
were afterwards again instructed
by the Resident Commissioner
in our matters. And you called
us together and questioned us.

MOLOMOS' HOEK

MAR- 4

1777

W. Mottatsi sa Musisi
Maqeteng.
Aka u bumedisa Morona.
Morena ke u tsebisa hore
ke ile ka bona ho fihla motho
saka mona oa ka kao ea bitanang
si phole a thilo mpollela
litaba tsa hore bara ba
mpova ba lloanne ba
tseka perokipi; yuale
ho utlwa are ho se ho bile
ha fihla wa gosa a hay
mona Morena; yuale he
ke ile kase ke botse Morena
Seiso hore ke hore hore
ere ha batho ba lloanne
ebe ha a sa utsebisa na
yuale u ile are o ba a ke
a mpollela letho hobe
ke tseba kahlolo ka wa
e neng e beo ka tlofi; a
ho no thoe ho tloheloe kifi
masimo le matto; yuale
empa na ke ne ke utlwe
ho thoe, ba haka ba tlohe

ba tselell kgwoso ba ha
morena seiso ha lef
ka tse; ere ba kahae
ba tle kamoo ba ka ba
lef ka tse. yuale morena
seiso are ota tosa ba ha
ba ba getile ho tosa liyalo
ka bona, yuale ke na
kare ekaha liyalo ho boleloa
sohle seo batho ba se
yetseng. yuale ke morena
u sa tseba hore litaba tse na
ke ne ke li bolelle 'Mussisi',
me ke utse ke lebelele
marabo ho lona maraba
ka. Che ke o fela

Na ditumediso ke ema
ke le mohlanka oa haw

Mahapela·Molomo·MohaLe

Tajane%..

Molomos·Hoek

P. S.

Norma u la tseba hore
ke ne ke thuyae ha ke phettha
kahlole, hono bo ha thoe laba
tseo u li ahlole ke 'musisi.
hlahlobe
u li etsetse lipotes.

G.P.O. 503.
T. 20.

POST OFFICE TELEGRAPHS.

No. of Message

A.

Prefix	Code	Class
Office of Origin and Service Instructions.		
	Words.	Sent.
	Charge.	At _____ m.
		To _____
		By _____

Office Stamp.
Stamps to be affixed here and obliterated by clear impressions of Office Date Stamp.
A Receipt for the Charges on this Telegram can be obtained, price Twopence.

FROM Please Write Distinctly. TO

President Commission *Paranormal Chief*

Harlem *Harlem*

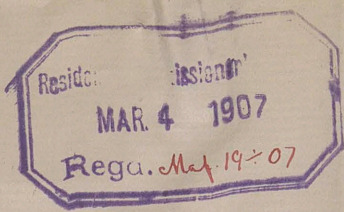
5	March	I	hear
<i>Mahapelas</i>	<i>people</i>	<i>are</i>	<i>quitting</i>
<i>with</i>	<i>Seis's</i>	<i>people</i>	<i>about</i>
<i>some</i>	<i>times</i>	<i>in</i>	<i>Seis's</i>
<i>side</i>	<i>of</i>	<i>the</i>	<i>line</i>
<i>one</i>	<i>of</i>	<i>Seis's</i>	<i>men</i>
<i>has</i>	<i>been</i>	<i>beaten</i>	<i>I</i>
<i>see</i>	<i>danger</i>	<i>unless</i>	<i>you</i>
<i>order</i>	<i>Mahapelas</i>	<i>people</i>	<i>to</i>
<i>persons</i>	<i>from</i>	<i>Seis's</i>	<i>side</i>

Signature of Sender *otms*

Address *As*

N.B.—The Department is not liable for losses incurred through incorrect transmission, delay, or non-delivery of Telegrams.

Mafeteng
27 February 1907



51/07

Sir I have the honour herewith to forward for your information the following documents:—

1. Statement by Chief Seiso's messenger Rajvale,
2. Statement of Maklomola, confirmed by Motomai.
3. Letter with translation from Seiso to A.C. Mafeteng dated 25. 2. 07
4. Statement of Private Makata Duet. Confirmed by ^{the} Seiso. —

These last mentioned persons were sent by me to enquire into alleged disputes at Makhaleng, including an assault committed by Maphlakane upon ~~Machiche~~ ^{Motomai}, the former being a man of Makapela, and the latter belonging to Seiso.

The present subject of dispute appears to be the trees on Seiso's side of the line made in April 1906. Owing to Seiso's

The Resident Commissioner

Having

having failed to enforce the removal
of Chakapela's followers from the ground
given to Teiso, they are spoiling the
fruit-trees which they should have
abandoned; and the above-named
Kapatlakane appears to be acting
in a conspicuously disorderly manner.
Instructions are requested. The
Police sent appear to think that a
disturbance is not improbable.

I have the honour to be

Sir

Your obedient servant

L. Barrett
A.C.

At Hapebung his 27th day
of February 1907

Appeared
The Chief Seiso's messengers
Kajale who reported, thus.
I am sent by the Chief Seiso
to say this regarding the case
which was dealt with by
the Resident Commissioner, the
Paramount Chief and the Assistant
Commissioner of the dispute
between the Chief Seiso's people
and Mahapelas people. Seiso
hoped that as that has
been dealt with by the
big chiefs there will be a
good peace between his people
and Mahapelas people, but
that has not been the case.
He (the Chief Seiso) thought that
after the Gum war the Baruto
Chiefs were given the right
to settle the cases between them-
selves. but since then no
justice has been done. And
then the Court was formed
and the Government was asked
to retake the power of
dealing with all the difficult
cases. The Chief Seiso has
reported the matters of his
complaints several times to
the Paramount Chief but does
not see him taking steps to

to settle this matter. Letsie only
said he was sick he cannot
do any thing in the matter.
Now the Chief Siso wishes
that this case should be
called to the Court and be
inquired into. He wants that
people who will be found in
fault be punished and that
Justice be done without
any respect of persons. He
wants if the people who
are doing wrong are his
people, they should be punished.
The Chief Siso, he once sent
me with Ramasuen to the
Resident Commissioner about
Makhaling matters, and
he replied that we should
go and see the Paramount Chief
Letsie, and ask him to send
and move away Mahapelas people.
but Letsie never did so.
Now the Chief Siso wants
to know who will be
held responsible if accidents might
happen as this case is in the
hands of the big Chiefs.
Rapale his
mark

Report me
Darett
a.c.

At Mapalung this twenty fifth day
of February 1907 before me
R. B. Smith Insp. B. M. P.
appeared

Mohlomola who duly cautioned
states,

I live at Salae's under Chief Sriso.
Machiehe & Dimo people of Mahapelas
last week (on Thursday) came
over to our side of the line and
carried off four poplar poles,
which they took down from the
houses and afterwards they
wove along and cut the grass
thorns of the roofs of the huts,
they then went to the peach
trees and picked peaches,
also on Sriso's side of the line;
Motsamai reported with them
and told them they were breaking
the law at which Mapatlakane
the brother of Machiehe struck
him with a knoberry on the
head. On the following day
Mapatlakane, with 6 others
came over again to the peach
trees, carrying their sticks,
plucked some of the peaches
and when they had eaten
enough they knocked them off
the trees with their sticks.
Salae's people have long since
obeyed the judgment leaving
behind their huts peaches &c

and have moved to the other side of the boundary. These people of Mahapela's have not yet moved across to their proper side. There are 8 ~~villages~~ villages belonging to Borie, Mochiche, Bimo, Shuaale, Memoane, Mocheso, ^{Daomane} and Mothepu, under Mpony who have not moved across. Two sons of Kao have obeyed the judgment and moved across together with very few others. The fact that these people were cutting the grass thorns off should have ^{been} left intact according to the judgment, there were people still living in it.

The villages of Driso's who have moved over to his side are those of Mokena, Scholahola, Makuae, Hoo, Mathobane, ^{Mathau} Sekhaua & Septomba and have left their huts &c intact, some of these have had to build new houses and the others are living as best they can, there are many of their huts now uninhabited by Mahapela's people and therefore no reason why Mahapela's people should not go over.

These people of Mahapela's came over prepared to fight on the Friday but Driso's people did not accept the challenge. There are a similar number of huts on either side of the

wine and there would be no difficulty
in housing Mahapala's people on their
proper side.

Mahlomola ^{his}
x
mark

Before me

R B Smith

Insp B.M.P.

Witnesses
Abumal

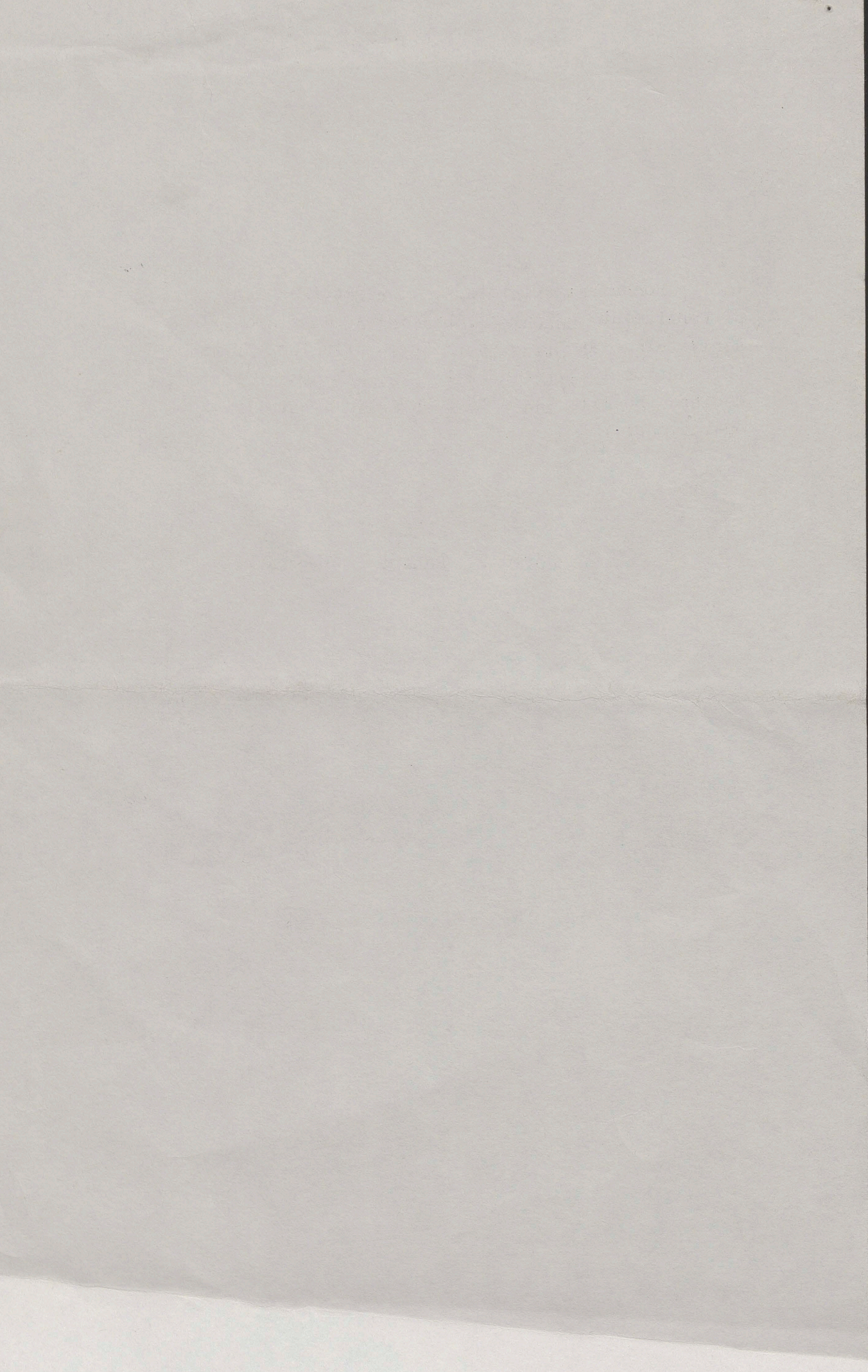
Motsamae duly cautioned states,
I have
nothing to add to the former's
statement.

Motsamae ^{his}
x
mark

Before me

R B Smith

Insp B.M.P.



motho a seletsa ka sena
kapa a moahlola, a
robang ho entsueng ke
bona, Haeba Kotsi e
la hlaha moo ho sebe-
litseng Commission
kapa Ass. Commission
ho karabelo ho bo ho
lona ba babeli.
Ke tsebisitse Morua-
e. Moholo ha ka ara-
ba letho ore o bokloto
mpa ua tseba hore ke
otlo ea bonolo litabeng.
Ass. Commission. o
tuanthe ho bouela se
entsueng ke sena le
Musisi

Matlile.
25 Khatolai
Mohlatsi oa
Musisi
Mafeteng.
"Kea
u lumelisa morua."
Ke makete, ke bile
ke swabile, hore na
se seng se entsue ke
Musisi, kapa leha
ele Mohlatsi oa hae
ea nang le tokelo ho
se entsolla ke mang?
Ass. Com. kapa the
Commission, o na le
tokelo ea ho tsuara

Ha re se re rihetsi
Litaba matsohong a
Mottatsi oa Musisi le
Musisi ha re sana
tokelo ea ho li tuara
hape. Ha ba rena le
tokelo ea ho se
tuara e ttaba haho
morena. Roua re re
litaba ha li le matsohong
a lona li se li le ho ba
baholo. Ha rena tokelo
ea ho re liama. Ha ba
re na le tokelo ea ho
tuara, se entsoeng
ke lona re tsoanetse
ho re re polilloe.
Ke na oabeo.

Seiso Vetsie

Mabelile

25 February 1907

The
Assistant Commissioner
Mafeking
I greet you Chief
Sir

I am quite surprised and regret that and would wish to know who is he that has the right to undo what the Resident Commissioner, or the Assistant Commissioner has done. The Resident Commissioner, or the Assistant Commissioner has the right to arrest such a person and punish him severely. If an accident might happen where the Resident Commissioner or the Assistant Commissioner who is responsible, it might be both of you. I reported to the Barmanant Chief but he gave me to no answer, he only said he was sick, but you know him well that he is very slow in dealing with matters.

The Resident Commissioner or the Assistant Commissioner has the right to be jealous of the case he has tried and to enforce his judgment. When we have placed our matters in the hands of the Resident Commissioner

Or the Assistant Commissioners
we have no more right to interfere.
If we could still have such a
right, then we would know
that there is no chief, we
always think that when the
matters are in your hands, ^{they}
are in the hands of our
superiors. We have no right
to interfere in them. But
if we have such a right
we should have been told.

I am yours &c

sgd Leiso Letsie

At Mafeking this 27th day of
February 1907

Appeared
Ste Makaba, who reported
that I received orders to
proceed to the Chief Seiso
with Ste Iseliso about the
Makhaleng matters, and I
reported myself to the Chief
Seiso and asked him to give
me his messenger to proceed
with to Makhaleng to
inquire into the matters.
After we arrived at
Makhaleng we called
Mahapelas people together.
Mphing Kaos son, their
headman was present. He
stated that he knew about
the judgment which was given
by the Resident Commissioner
and the Paramount Chief between
them and Seiso's people. He
knew about the line which
was made between them. His
people tried to carry out the
judgment by coming ^{across} ~~across~~ the
line but Nafos brother
Beo refused and prevented them
to come on their side of
the line. He reported that to
his Chief Mahapela. The
Chief Mahapela sent his own
messenger to order the

from Seiso's side to their side of the line, but Oeo still refused and stopped them. That is how they remained there until now, because they did not know what to do. Recently when the fruits were ready to eat, his people plucked some of the peaches, but Alphonse told them not to do so because the trees were no longer belonging to them but to the Chief Seiso's people.

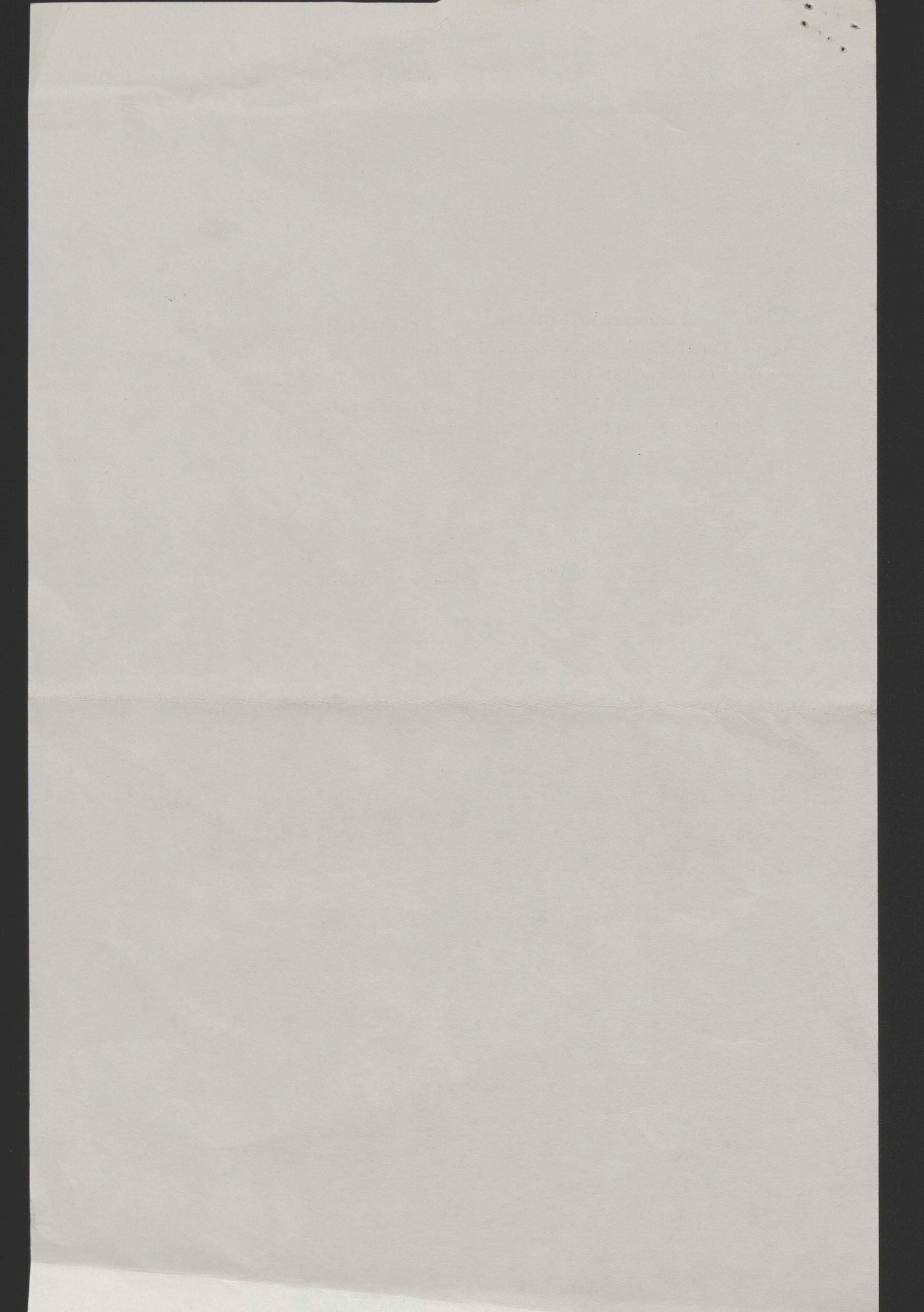
Limo Alphonse's brother stated also that he did not understand that the trees they planted themselves were no longer theirs. He also stated that in the last spring season he cut 12 poplar trees for his own use, this matter was reported to the Chief Letsie's people. The Chief Letsie sent Ogas and Mahabai to deal with the case. The messengers ordered that the poles should be taken away from Limo and be kept until the Chief Letsie would see into the case. But a few days ago Limo ordered six of his men to take them to Mahapelas side of the line, because they were his own property.

Machiche also spoke, and he referred to the case Seiso's man Motosamai

who was injured by Mahapelas man
Mapatlakane; by striking him with a
knob kerrie on the head.
Madrich said the two men are
brothers, one look to the chief
Seiso as his chief the other
regard Mahabela as his chief,
the tree peach trees are belonging
to their mother but they are on
Seiso side of the line.
Mokamai was struck by
~~Mapat~~ Mapatlakane when he
told him not to eat peaches which
were no longer theirs.
Madriche said in that case
he blamed Mapatlakane.
We also saw a hut which
was spoiled by Maveng of
Mahapela who has now
gone to live at Apis. -
Mahapelas people have not
ploughed this year. There
is no peace at all between
Seiso and Mahapelas people,
more especially as they are living
in the same huts together with
their families.

his
Makata x

Pt Seiso Comfirmed the Pt
Makatas statement. mark



of Mafeteng
16th July 1907

Sir

The Chief Mahapela sends his messengers to me to report that he wishes to appear before you with reference to recent action of the Paramount Chief in the matter of the decision given on the 12th April 1906, when an interchange of huts and gardens was arranged between Letsie's people and those of Mahapela, at Makhaleung.

It appears that the Paramount Chief lately sent for Mahapela, and told him to take over Daemane, who has hitherto remained in the disputed ground awaiting Letsie's instructions.

Mahapela, while accepting Daemane, asked where he was to place him, as the lands in dispute had not been given up to him. He was told that those lands had been given to the sons of Ramoetsana and that he must provide for Daemane elsewhere. Mahapela then asked

Letsie.

The
Resident Commissioner
Basutoland.

No. 168
1907

Letsie for permission to report
the matter to the Resident Commissioner.
He was told that he could do so, but
Letsie refused to give him a messenger
to proceed with him to Masera.

The statement of Matsabisa
who was present at this interview
is herewith enclosed, together with
a letter from Mahapela dated
the 15th Inst. reporting the above
facts. (translation attached)

I have the honour to be

Sir

Your obedient servant

L. Barrett
A.P.

TAJANE
MOLOMOS'HOEK

15. 4. 1977

No Mottatsi ea Musisi
Ma peteng.
Dumela Morena.

Tabeng ka ka ka kahlolo
ea rona le Seiso ha di
eso phethehe le ka yeno.
Batho ba ka ba hlokisitse
sebaka, naine nro
kahlolo e neng e beiloe
teng hore ba tselele teng
kayeno ha ho sale yualo,
morena Emoholo o
kuenekile ore o neile
ba ha Ramotseanatseng.
naine nro e beng e
ba ha Seiso, yualo he
ia ka hotseba kahlolo es
re neng re e aboleloa
le Seiso ho ba hore ho
etsue maedi ka khohlo, eare
metsela ka ca telloa ka ha
Seiso, la Seiso ea telloa ka mo
deng ka haka, eaba hotho

ba ha Seeiso ba tšelele ka
moo teng ha hae, ba sie
matto a bona le masimo
ba eo kena ho a ba haka,
le haka ba tšhele a bona
ba eo kena ho a ba Seeiso,
yualo morena ba ha Seeiso
ba ke ne mattinga ba haka,
le masimo a haka ba a
lenile; yualo ba haka ha
ba ea kena mattinga
ba Seeiso, ebile ha ba ea
lena le masimo a bona,
Empa le kayo morena ka
bona batho bana ba ke
ba lena, ho bane morena
Emoholo le bana ba
Natsieng ba re ha ba tšhe
taha e yualo hore ekile
ea eba ha kamono, ha ho ea
tho batho ba haka ba tšelele
teng ha ba tšhe taha e yualo,
yualo le Ndaevane ke ile
kamono ea, ea ba ho tho
motho oa hau ke ehe,

hava dje ka hova kaye
a harang; mohlangoo
are a keke a nea no the
ke tse ka le cena.
atke ha ke tse ke le cena
peela ke npa ke re ke uttue
hore na kahlo ena e
petohile yrang, kaye
ha base ha hana base
musisi o nare site
are batho ba ka ba tse.
ke kopa ke tse ho uena
morena hore na ke tse
yrang.

Kea u dummedisa morena

ke le mohlangoo a ha

Mahapela·Molomo·Moha·e

Tajane%„

Molomos' Hoek

P.S

yualahake kopa hore
nanooa ka tšelele
hotholche, le na nka
ina ka bona moona
inlang teng e se a
tšelele mona. yualahake
ka baka la ho belaela
hobane ketseba kamoo
kahlo e neng e be se
katheng ke mo kopile
motho hore a ee le
ina ke lo hlahipang
pelaelotsa ka ho Muisisi
o hanne, o re a ke ke
a ina motho, ke ne ke
etse yualahake kele, mohl
ke romelang pelaelotsa tsebe,
hape e na ka a hane
hore motho a ee khotta;
ine le kele ke ne ke ntse ke
mo kopile motho ke romile
Austin le Matsabisa a

that place became mine: and they deny
that it was said that my people were to
cross over and occupy it.

Now, Daemane has been handed over
to me, and it is said "Here is your man!"
but when I ask for him to occupy that
place, it is said No, I can see where
I can provide for him; not that he can
cross over to that place.

Now being dissatisfied, as I know
how the division was made, I asked
for a messenger to go with me to shew
these things to the Resident Commissioner
but it was refused, and he (the P.C.)
said he wouldnt give me a man, I
could do as I had done before when I
sent without reference to him: further
that he didnt prevent a man from going
to the Court. But even on the occasion
referred to by him, I had asked him
for a messenger, when I sent by
Austen and Natsabisa; and he
refused just as he does to-day, saying
he wouldnt give me a messenger to go and
complain against him: but I say
the reason I complain is that this
judgment has been turned round and
I wish to hear the reason, as to day they
say the Resident Commissioner didnt
say my people were to cross

I ask advice from you Chief as to
what I must do.

With greetings, Chief
I am your servant

Sa, Mahabala, holomo, Kohale

Sagane
Molomos Hook
15 July 1907.

To The Assistant Governor
Nafeteng.

Greeting Chief.

In the matter of the decision between us and Seciso that has not been fulfilled up to the present, my people are deprived of the place where the judgment was given where they were told to cross over to.

To-day this is no longer said. The Paramount Chief has altered his mind and says he has given those of Ramoctan that place, where formerly it was Seciso's.

Now I know what the judgment was that was given between us and Seciso, as a line of division was made at a kloof, and it was said my villages on Seciso's side must be given up, and that Seciso's villages on my side must be given up; and that Seciso's people must cross over to his side leaving their huts and gardens, and must take over the huts and gardens of my people; and my people must leave theirs and take possession of those vacated by Seciso's people.

Now Chief those people of Seciso have gone into the huts of my people and also have taken their gardens and ploughed them; but my people have neither entered into the huts of Seciso's, nor have they ploughed their gardens. And even now Chief I see that my people are prevented from ploughing, because the Paramount Chief and the men of Matsieno say that they don't know that

OFFICE
JUL 16 1907
LA FETTER

Matsubisa the Chief Mahapela's messenger made the following report

During last week the Chief Mahapela was at Matsien in compliance with the Paramount Chief Letsie's call. When he arrived at Matsien the P.C. told him that he had called him for the purpose of meeting him with his brother, Diamond, the P.C. said to Mahapela there is Diamond your brother I return him to you. Mahapela thanked the P.C. for returning Diamond to him, and remarked that he did not know ^{what} was the reason for Diamond to have left him before, being ^{my} his brother. Diamond also thanked the P.C. for returning him to the Chief Mahapela. He explained that when he left his brother Mahapela, it was simply because he had no place to stay, he therefore looked for the P.C. as his Chief hoping that he would give him a place to stay. He said he had no complaint against his brother Mahapela. Then Mahapela inquired from the P.C. to tell him where he would now place his brother

Diamond and some of his people who are with him. The P.C. replied that he did not know, he himself had no place to keep them, because the place which was said that they could cross to in accordance to the judgment it belongs to Ramoetsanas people. The P.C. said Mahapela could see a place where he could keep his people.

The P.C. together with his men of the Court denied that there was any judgment given that Mahapelas people should cross on the other side of the line to change places with Seiso's people. They said the line was made to separate Seiso's people from Ramoetsanas people.

The Chief Mahapela knowing what was the judgment, he asked the P.C. to give him a man who would go with him to Maseru to see the Resident Commissioner to ask from him what was the judgment. He ^(Mahapela) said he ~~thought~~ ^{thought} that the judgment was that his people should leave their huts do they stood and their lands and cross to this side of the line to change places with

The Chief Mahapela, complaint is that his people have been prevented from carrying out the judgment but that it was only Seriso's people who ~~were~~ have been allowed to carry out the judgment.

The P. C. refused to give the Chief Mahapela a messenger to take him to Maseru to see the Resident Commissioner. The P. C. said one day when he was ~~going~~ ^{coming back from} Maseru he met ~~and~~ Kuster & Matsabisa on the road going to Maseru about the same matter. They asked for a man, but he refused, but nevertheless they went on to Maseru. He said Mahapela could go in the same way as his messengers. The P. C. again said he could not stop a person when he goes to the court. He said Mahapela could go of his own accord.

The Chief Mahapela has now sent me, with Kuster, Khorohlo, and Machiche, to ask the Assistant Commissioner to advise him on the matter and to inform the Resident Commissioner that he intends going to see him on the matter.

because his ^{people} have not ploughed
their lands and now this will
be the second year they have
been stopped ploughing though
they had paid their tax and
that they will continue doing
so: and he thinks that if
the judgment cannot be enforced
his people should be allowed
to ^{plough} their old lands on Seiso
side of the line.

Matsubisa ^{his}

~~mark~~

witness Akumai

Repres me
Amett
ac