

Clearing and correcting some inaccuracies in Ba Ga Mohlala timeline and generational successions from Mogodumo(1790/1800) to Sekhukhuneland (1876 to1879)

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From 1790 and 1800 the collective Bakone tribe (including Banareng, Bakgalaka, Ba Ga Mohlala and Ba ga Matlala) were in Makgabeng near Mogalakwena river and finally settled at Mogoshi Mountain under Chief Matlala, who was the son of Chief Matlatlabole. Before they came to Makgabeng Banareng and Bakgalaka were staying in Polokwane at Bakone Malapa where they were subdued by Ba Ga Matlala before moving with them to Makgabeng. At Mogoshi, Chief Mokoko (also known as Matlala aThaba)'s son and his brother Mogadima (Thoke) had disagreements which resulted in Thoke moving to Mogodumo with Mohlala, Dikgale and Mokgwatjana. The first group to leave Mogodumo are Ba Ga Mohlala, Ba ga Mokgwatšana and Ba Ga Dikgale. Ba Ga Mohlala under the leadership of Segodi the firstborn of Chief Mohlala settled in Mamone (near Jane Furse) and Ba Ga Mokgwatjana settled in Madibong (near Jane Furse), and Ba Ga Dikgale settled at the place today called Ga Dikgale, which is in fact the original place they settled in from Bokone Malapa before they joined the collective Bakone in Makgabeng. Ba Ga Mohlala also when they left Bokone Malapa settled in what today is called Ga Ramokgopa, at that time Ba ga Ramokgopa and Batlokwa ba Mamtatisa were still staying at Heidelberg District in Free State Province. Ba Ga Thoke Matlala, Mampane and Tisane were the last group to leave Mogodumo under the leadership of Thoke. On their way from Mogodumo to Tswaing, Thoke passed on and was followed by Thoke's son Rakgwadi as the leader of the group. From Tswaing they went to Nyaane. While at Nyaane, Rakgwadi died and was succeeded by his son Leswene. From Nyaane they moved to Lebopong and again from Lebopong back to Nyaane. At Nyaane under the leadership of Leswene Ba ga Mampane and Ba ga Tisane split from the main group. Ba Ga-Mampane settled at Ga Mampane (near Ga-Masemola) and Ba Ga Tisane settled at Ga Tisane (near Marblehall). After the split Leswene and his people moved back to Lebopong. At Lebopong, the chief was Ntsweng, Leswene's son. After the death of Ntsweng his son Lehlagare became chief. After the death of Lehlagare Shikwane I took over as Chief. After the death of Shikwane there were disagreements which caused another split. Thoke II split with his people and moved to Beletlwa (Ga-Rahlagane). Ba Ga Matlala Lehwelere moved to Ga Matlala Lehwelere, and Ba ga Matlala Ditšweung moved to Ditšweung (near Jane Furse). After the split, the main group under the leadership of Maserumule I moved to Phatametsana. At Phatametsana there was another split. Phokwane people under Maserumule moved to Kgalauwane on the 15th March 1879 from Kgalauwane they moved to Molapong (near Marblehall). After the split the main group was led by Mmašadi who finally settled at Mmašadi which is today called Jane Furse. Phokwane people moved to Mount Lefakong in 1882. The mountain was named after their chief who was called Phokwane. In all it is seven generations from 1790/1800 in Makgabeng/Mogoshi to 1879 in Kgalauwane/Molapong. A generation is "all of the people born and living at about the same time, regarded collectively". It can also be described as, "the average period, generally considered to be about thirty years, during which children are born and grow up, become adults, and begin to have children of their own". Of the seven generations above, we already know that Mohlala Morudi belongs to the first generation. And using the information in public domain we know that King Sekhukhune belongs to the 1876/1879 Sekhukhune Wars generation. And again, we know that Lesiba I (Lesiba Mohlala) assisted Sekhukhune during the Sekhukhune I Wars of 1876/1879 as ngaka ya marumo and that both Lesiba I and Sekhukhune I died around those years, as such, we can safely say that Lesiba I belong to Sekhukhune I generation, which is a gap of 89 years from 1790 to 1879, or put it another way, Mohlala older than Lesiba by not less than 89 years. And because of this

generational thing, we can safely say that there a new leader in about every thirty years on average, which will mean that there were five Ba Ga Mohlala leaders between Mohlala and Lesiba, and again we can safely say that the fifth one between Mohlala and Lesiba or simply the sixth leader from Mohlala was Lesiba's father. BUT, we need to take in to consideration that Mohlala might have been slightly younger or older than Mogadimane (Thoke Matlala) during their days in Makgabeng/Mogoshi and Mogodumo by (no more than) two mephato/regiments (not generations), then in that case we can safely say Ba Ga Mohlala generations can (possibly) be 6 generations or 8 generations instead of 7 as Ba ga Matlala. Based on this information, then, it is not possible that Mohlala is the father of Lesiba, and it should be put to rest thus argument or claim that Lesiba is the son of Mohlala or that the father of Lesiba is the son of Mohlala. Another misconception or incorrect history that is being preached out there that need to corrected is that Mohlala Morudi, who is the founder of Ba Ga Mohlala line or Ba Ga Mohlala clan was brutally murdered by Thomas Burger at Steelpoort (Mokororwane) near Burgersfort and was buried there in 1824. That cannot be correct because Thomas François Burgers was born 15th of April 1834, that is ten (10) years after he is supposed to have killed Mohlala Morudi.