The Bas-Rhongs belong to the Western division of the so-called group of the Bantu-speaking tribes of South Africa. The Western Bantu, who are commonly called the Tsonga, are settled over a considerable portion of the Cape Province known as British Bechuanaland, the Western Transvaal and a portion of the Free State. Although the Bas-Rhongs have to be found mainly in British Bechuanaland, they are in the local or portion of being strongly represented in all the political divisions of Southern Africa. For many generations their real home and seat of settlement is British Bechuanaland. Not only is it their chief centre of population, but it is also their chief centre of commerce. In this history they moved over the greater part of this territory living their lives, great and small, in numerous places. The visits of early missionaries, travellers and explorers also testify to the extent of these movements and search for better grazing, more water, more supplies or a safe haven from their foes within the territory which they regard as their home. Rev. John Campbell found them at Khanyisana in 1812, where they were also visited by Rev. Robert Moffat, the famous missionary of the London Missionary Society since 1824. Hodgson and Broadbent, the Wesleyan missionaries were together with them at Mathews, near Blakesberg, when they were attacked by the Basotho under Mabota. Hodgson and Archbold found them again at Motshweng (Motshweng-tseku), north of the present site of Warden after they had moved from Mathews, and when they moved hence to Tshaba Ntoka in 1833 they were accompanied by Rev. Archbold and Edwards, which is the reason that the Bas-Rhongs found them again. Hodgson visited them there, having succeeded his companion in the mission among the Bantu. About nine years later certain sections of them — the Tokha, the Hapana and the Rohllo left Tshaba Ntoka for further exploration in the north and in the course of their relations with the sangwee people from the Cape, who were now seeking to extend themselves in

1. For a description of the eastern Bantu-speaking tribes of South Africa see "Bantu Studies" Vol. VIII No. 3 Sept. 1914.
4. Whitworth, "History of the Bantu-speaking Tribes of South Africa"
the territory north of the Vaal, these Bushmen roamed settled in a
number of different places. Thus for a time they built a
settled near Klipdrift, where the Rattray and the Tokiie Town
left heteh from the Republic, the former going to Khumane
and the latter going to Botshabelae. The Republic was later
moved by the government of the Transvaal Republic to
Metzimming (Klips) on the western boundary of the Republic. The Tokiie
section of the Tokiie lived for a time at
Moshaveng in the country of the Bo-Khumpelo, where they used
to be visited by the Missionaries, especially by Dr. Hoffman who
acted as their doctor in their many disputes with the resident farmers. The Rattray also did not all remain together at Khumane but
split into small sections which established settlements such as
Kangara, Boppa, Molelo and Mokoatse in different parts of British
Rhodesia. Only sections of the Rattray which remained
as one place for a considerable length of time is that of the Saloka
who have been joined the Thabo Nkia family since about 1833 also up to the
present day.

Hakatla The Hakatla are divided into four principal sections named
after the sons of Tse and their former chiefs. Tse actually had
five principal sons (i.e., sons who were born of the house into which they
were born), namely Roter, Tokiie, Saloka, Rupulane and Hikagatla.

According to Tse tradition, the death of Tse which took place about
1750 was followed by a series of disputes between the sons over
succession to the chiefship which led to wars, migrations
and sub-divisions. This process of disintegration led
to the formation of four separate and mutually
independent tribes, namely the Tse, the Boso, the Boro-va-Tokiie
Boro, Saloka and the Boro Rupulane. Leaked as these names indicate by
the different sons of Tse. Hikagatla, however, did not establish a separate
section. Their Hakatla tradition represents him as having followed an
effort to bring about a re-uniting of the different sections. Ultimately
he and his followers attached themselves to the Tokiie section in which
his descendants are to be found to this day.

Thabo "A History of South Africa since 1915." b.

As the word "Boro" which is prefixed to the name of a chief indicates,"the followers of..." or "those who owe allegiance
to Rattray."
At the present time three different sections of Ratelbow are settled in different parts of the Union of South Africa and the Bechuanaland Protectorate.

The Ratelbow, regarded traditionally as the senior section of the banding, are to be found mainly in the Vryburg district of that part of the Cape known as British Bechuanaland, principally in the Ganyeza and Mosbowwong Reserves. A considerable number of them, however, reside in the Matshegwa district in the Kgalagadi and in the Wolwe Reserve. The latter Reserve is inhabited principally by Tshididi Banding as we shall see later, but the Ratelbow have fairly important settlements in the Wolwe Reserve at Phitsane and at Tshidilamatoam. In the Lichtenburg district of the Transvaal a fair number of Ratelbow are settled in the small Khunwana Reserve. From the foregoing it will be seen that the Ratelbow are scattered over a fairly wide area. It would appear that they have not succeeded in maintaining their political unity as well as, say, the Tshididi have done. According to the chief disputes are successively to the chieftainship among them have led to further subdivisions. According to three different chiefs lay claim to the position of paramount chief among them, namely Chief Tshigong who resides at Ganyeza, who is acknowledged as their senior chief by the Ratelbow at the Ganyeza, Mosbowwong, Phitsane, Tshidilamatoam and other minor settlements. This means that although these “stads” have their own chiefs who administer them, during any crisis arise in the life of the settlement they look to Tshigong to settle it. If there is a dispute about the rightful heir to the chieftainship or if a new chief is to be established, to his sede Tshigong is the recognised as the right person to decide determining the issue or perform the ceremony. Similarly questions arising out of any questions of customs and laws among which no agreement can be reached are referred to him or alternatively he is invited to come and settle them. In this way this section of the Ratelbow are allegiance to him whereas they may have settled in sufficient numbers to justify their forming a separate “stad.”

On the other hand a considerable portion of the Ratelbow acknowledge Tshididi, who resides at Khunwana, as their senior chief. The Khunwana Reserve is situated within the Transvaal territory.
This means that prior to Union, some of the Rotti had fallen under British rule, while others, those of Khuinumwa, fell under the administration of the Transvaal Republic. The reason was that whenever a war broke out between the British and the Dutch, as was the case during the South African War or the Maritz War, the Rotti of Khuinumwa were placed in a very awkward position. Their confederates in British territory were, of course, held as traitors to the cause of Boer independence. Today, there is a whole new administration. All sections of the Rotti are subject to Union Native Administration, but the Barolong in British Bechuanaland, including the Rotti sections, continue to regard them in the Transvaal with a certain amount of suspicion and contempt for their supposed alleged betrayal of the cause of Boer independence by their surrender to the Transvaal Republic in the latter part of the 19th century.

The other section of the Barolong which has for so long been settled within the Transvaal boundary is that of the Republic. The Republic are the smallest section of the Barolong and rank last in the Rong order of priority. Under their Chief Matlhelisi, they left Thaba Nchu in about 1840 to settle for a time in the vicinity of the present town of Khoradipo within the territory claimed by the Griqua Boers as their own. It would appear that the Republic, accepting the Rotti under protectorate and unlike the Titi, accepted the rule of the Transvaal R. South Africa (later the Transvaal Republic). About 1870, they were moved by the government of the Republic to Pofuntini (Bothi) in the present district of Lichtenburg where the majority of them are to be found to this day. About 1874, a small section of them under Matlhelisi crossed the Transvaal boundary and with the permission of Montshoana, the then Titi Chief, established a settlement at Bokshoana. To this day Bokshoana remains a Republic settlement whose chief acknowledges the Republic chief at Pofuntini as his suzerain. On more than one occasion the Titi Barolong have endeavoured to establish their place, the Republic at Bokshoana under their jurisdiction. This was each time the Rotti Barolong have resisted the attempts and have been supported in their efforts by the Pofuntini Republic. This dispute led to the Bokshoana War (1871–1902) and during the Great War, this in spite of the numerical

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Inferiority to and of the fact that they recognise the Tshidi as their seniors
in the Khoi system of ranking, the Ndebele have stood their ground.
Their claim to independence of the Tshidi was finally determined by
the Witwatersrand Division of the Supreme Court of South Africa which upheld
the principle of Bantu law that a Chief possesses sovereignty over people
not because they happen to occupy a particular territory but because they
voluntarily
acknowledge him
as their Chief.
The Selka Tshidi separated from the main group in the
early part of the 19th century and for an hundred years have lived
their main settlement at Thaba Nkulu in the Orange Free State, although
a considerable number of them are scattered in different parts of
the Province as laborers on European farms and in South African urban
centres such as Bloemfontein and Pretoria. The Selka fled from
their ancestral homes in British Bechuanaland owing to repeated
incursions by various surrounding Bantu tribes such as the Matoses
of Bechuanaland, the Boerwagens under Piet Retief and the Matshaka (Zulu)
under Nkosiya. It was during these trials southwards that they
first came into contact with the Prototud missionaries—Broadhead
and Hodgson who introduced amongst them to Christianity and other
aspects of Western civilisation. Ever since that time the Methodist
Church has been the principal missionary agency among them. Where
they established their settlement at Thaba Nkulu about 1833 and were
found there by the ex-road men—the Boers—whoschicked
from the Cape to the North in the 1830's. In spite of the fact that
they have been settled in one place for such a long time, the Selka
Tshidi have not maintained this unity as well as for instance, the
Tshidi Bordor. After the death of Mokwa, their Great Chief,
dispute over succession to the Chieftainship led to bitter strife which
culminated in war which settled only by the intervention of the
Government of the Orange Free Republic. The defeated factions to
the Selka territory was banished and took refuge with their followers
thus continuing to reside among the Ndebele at Polokwane where they
are still today.
To this day that dispute has not yet been settled. Some Selka Tshidi
still contend that the rightful heir was banished and every time the
1. Moshabela was Moshabela A.D. 1917.
The territory lying north of the Cape Colony, south of the Zambezi River, west of the South African Republic, and east of the course of the Mozambique River.
Branded Chief makes an attempt to return to Thabo Nkwe, but he is stopped en route for fear that his presence might interfere with the position of the recognized Chief recognized by the Government.

The Tshidi Boarding takes second place after the Boarding in the tribal order of seniority. They are to be found principally in the vicinity of the Reserve in the district of Wolfsberg and also in the Lobatse district of Bechuanaland Protectorate on the Boarding Farms. The Tshidi have probably wandered over different parts of British Bechuanaland as a greater retreat than any other section of the Boarding. During the period of the Matabele Wars they fled from the Matabele region and for a time lived together with the Bechives at Thabo Nkwe. After the Matabele were reported to have been expelled from the Matabele region the Tshidi under Tasane returned to their ancestral home, only to find that they had to deal with a new and more determined enemy—the Bechives whose land claims and territorial claims appeared to have no bounds and who desired all Native tribes within the borders of the territory to acknowledge his jurisdiction over them. The Tshidi thought they could evade the undesirable conditions of the British method of migration to the less inaccessible parts of the Reserve region and in pursuance of this policy they appeared for many years in the country of the Bechives in what later became Bechuanaland Protectorate, leaving only a small number of their people further south. Frustrated that this policy was not accepted by the British as a fair abandonment of their claims to abandoned territory, the Tshidi went to court to try to press the same to the British Government to take steps to return the territory against the South African Republic. Ultimately in 1925 British Bechuanaland became a Crown Colony and a Land Commission was appointed among the things, "to mark off inalienable locations for native chiefs and tribes in British Bechuanaland and adjudicate on all European land claims within the boundaries of British Bechuanaland." Sections of the report of this Commission land was set aside for the Tshidi in the Reserve. British Bechuanaland was annexed to the Cape in terms of Act 44 of 1875 and the territory further north—both Bechuanaland Protectorate—remained outside the jurisdiction of the Cape Government. In the Lobatse district of the Bechuanaland Protectorate which is adjacent to the Reserve
As one of my principal informants put it on the very first day I landed in Tobodu country, "You did ought have done well to come here first in your endeavours to study Barolong, for this is the capital of the Barolong, although according to our traditions the Kafir are senior to us. We sought to preserve Barolong independence and the fact that there is any Barolong culture left for you to study is due to our efforts rather than those of any other section of the Barolong"
the Tokhidi have an important settlement which goes by the former name of the "Bosanging Farms". The reason that the Tokhidi today farm on the Bosanging Farms is that the Tokhidi claimed this part of the protectorate on the ground that many of their fields and cattle posts were situated there. When the strip of land was set aside for them, instead of being given to them in the form of a communal reserve, it was given out in the form of individual farms to the Chief and to important headmen of the tribe. The extent of this farming is about 450 square miles, and the individual title holders, about 41 in number, have permitted the Tokhidi band to settle on these farms on conditions usually recognized under their tribal rule. With a total population of about 4,000, the Bosanging Farms remain under the administration of the Bechuanaland Protectorate, while the rest of the tribe is under the administration of the Union Government.

The Tokhidi have retained their tribal solidarity much better than the other sections of the Basorga. They all acknowledge Bosanging, the present of their former Chief Mountshana, as their hereditary Chief. Mountshana has lived off in order to establish itself elsewhere as an independent political unit. Their former central settlement stood; Bofakeng (Place of Rocks) is the largest Bosanging settlement in South Africa, which means that this is a large number of them concentrated in one place making possible the maintenance of communities, beliefs and practices. The king reign of Mountshana over these settlements from about 1849 to 1896 and the determined stand which they took and his canvassers took up against European encroachments upon their tribal territory and the united front they showed there has not been broken up by subsequent efforts on their history. The Tokhidi look upon themselves as the oldest and the most patriotic section of the Basorga, although they acknowledge that they rank second in the Bosanging Cape of good society and readily give precedence to the Basorga group in their attitude and in their general etiquette. — See Opposite Page.

In Torwa circles generally, the Bosanging as a whole are looked upon as a proud lot of people and the chief, stay among them shows that they have a definite contempt for other Torwa tribes and
and believe that no Motswana would like to be a Basarwa. For the am.
Tswana tribes, they have a decided contempt which they find it very
difficult to conceal. [These typically Tswana attitudes are learned to the
Greatest extent by the Basarwa of the Tshedi Border.] The dialect of the Tswana
which they speak, they look upon as Tswana for excellence, the finest
form of the language—differing in this view in important respects in
the speech of the Tswana tribes to the north of them, the
Ba Thloeng and the Botlhoko whom they suspect to have been
influenced by this speech by contact with the Korana, and from that
of the Northern Tswana tribes (e.g. the Bo Nqato whose speech has become
adulterated through contact with new Tswana tribes from further
north such as the Korana and the Motlakane Ndebele. Naturally of course
so Dolog, the dialect of Tswana spoken by the Basarwa is not as
markedly different from that of either the Basarwa or the Northern
Tswana. Their principal differences from the Southern Tswana...the
Tshedi speaks in that the latter tend to use the consonant $h$ where the
Basarwa use $x$ or theibilal $f$. Thus where the
'blabla' the Basarwa use râ (the we were bring) the Basarwa would say
'ho ne hela râ' or where the Tshedi say "hama" (for father) the
Basarwa say "mama". Where the Tshedi say shekhi (to darken) the
Tshedi say "shekhi". Where the Basarwa say syma (to come) the
Basarwa say "sima". As regard differences with the Northern
tribes, where the Nqato say Ko lele he the Basarwa say
"ka lela". Where the Nqato say Tswana, the Basarwa say Tswana.
On the whole, as the Tshedi Basarwa as a whole and the Tshedi in particular
are situated roughly in the centre of the Tswana culture, it is
probably true that their speech shows less deviation from what
might be regarded as standard Tswana, although other Tswana informants
would not be prepared to concede this point. It may be that
in respect of the aspects of culture also the central situation of
the Basarwa had enabled them to retain more of typically Tswana
culture rather than being prone for the fact that they have probably
been exposed to Western civilization to a greater extent than
any other portion of the Tswana tribe. As it is, the Tshedi Borders
are at the time of this enquiry to foreign influence than a tribal obsession and adherence
which makes possible the macroscopic study of both past and present Barbary cultures.