

Financial and Economic Position of the Bechuanaland Protectorate

Report of the Commission appointed by the Secretary of State for Dominion Affairs, March, 1933.

p.143

Concentration in Large Stadts.

209. "Allusion has been made in several sections of the report to the concentration of a large proportion of the Bechuana tribes in stadts or towns centering on the Chief's kraal and the kgotla or general meeting place of the tribe. This is unlike the usual Bantu custom of living in scattered hamlets, and the explanation generally given is that it arose out of the necessities of defence. In the opinion of some good authorities the explanation is not altogether convincing, as there was no attempt at fortification, and concentration facilitating the ordinary tactics practised by raiding tribes such as the Matebele, which consisted in surrounding their victims at night.

For purpose of defence also the main requisite was country close at hand to which the women and children and the cattle could be sent with safety for example, the presence of this condition was the main cause of the main selection of the site of the Bamangwato Capital.

It seems possible therefore that the necessities of defence were, at any rate, not the sole cause of these concentrations, and that the questions of water supply played a large part, as in every other aspect of the life of the Bechuana tribes.

If protection was the sole or the main reason for concentration the stadts might have been expected to show a tendency to break up with the removal of the cause, but if economical considerations, and more especially the scarcity of water supply a part, change would be slower in coming.

There are, in fact, some indications of the tendency to drift away from the large stadts more especially on the part of families interested in dairying, but a strong concentrating influence is the preference of the Chiefs for concentration as facilitating their control of the tribes.

No reliable statistics are available, and a quinquennial census of the population of the principal stadts would be valuable for the ascertainment of the facts. At the present time the population of Serowe is roughly estimated at 10,000. The position at Molepolole is complicated by the existence of the two factions living some three miles from one another.

When however these aggregations are spoken of as towns it should be understood that they are not towns in the European sense, but rather clusters of villages. In Serowe, for example, each section of the tribe lives in its own village under a separate headman, raiding out for a considerable distance from the central position occupied by the chief. Each of these sections has its own lands, situated at a distance of anything up to ten or fifteen miles from the central stadt. Cultivation is carried out by villages and not by individuals, and this is necessary for the purpose of fencing. Their cattle posts are not at the lands, though a few milk cattle may be kept there, but are at much greater distance, possibly not even in the same direction from the central stadt. During the cultivating season from November to May the people move out to the lands, but not uncommonly there are no supplies at the lands and provision has to be made for obtaining supplies from a considerable distance. For the remainder of the year of the people in the central stadts.

The argument in favour of breaking up the stadts were summarised by

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the Principal Medical Officer in an address to the Naite Advisory Council. They are, briefly, that the physique and health of the Bechuana tribes are bad and are definitely inferior to those of other Bantu tribes in South Africa.

The causes of the inferiority are-

- (a) insufficient milk for children and adults,
- (b) insufficient green vegetables and fruit,
- (c) bad sanitation in the towns,
- (d) immorality,
- (e) close intermarriage.

The first three of these factors he ascribes to the present ~~of living~~ customs of living in large stads at such a distance from the lands and cattle posts that vegetables and milk, fresh or sour, are unobtainable except by the few wealthier members of the tribe, and the ordinary diet consists practically entirely of kaffircorn and mealie porridge. Immorality also is promoted by life in a town for half the year ~~xxxx~~ without any provision for the amenities of a properly organised town life, and from these results the spread of venereal disease, the prevalence of which has been dealt with in considering the Medical Department.

The Principal Medical Officer considers that these causes of deterioration would be removed and the general development of the country be promoted if the people could be settled in scattered villages each section near its own lands and cattle posts. An ocular demonstration of some of the disadvantages of the present arrangement is afforded by comparing the physique and general appearance of boys fresh from the cattle posts with ~~of~~ those of residents of the towns, and by noticing the long queues of women waiting their turn at the usually inadequate water supply. The Inspector of Education reinforces these arguments by calling attention to the overcrowding of the schools in large stads, while suggestions for building new schools are met by the statement that it would not be ~~xxx~~ safe to spend money on new buildings, as scarcity of water may ultimately in the removal of the whole stad to some new site.

These views are, however, not shared by other good authorities, and the able officer in charge of the agricultural section of the Native Affairs Department of the Union takes a directly opposite view

In his opinion, concentration in large central villages with a population up to, say, 20,000 is the only possible system for the future, and is that practised by every civilised or semi-civilised nation. Under the existing arrangement it is not the system of living that is at fault, but the administration of that system under the present conditions. The necessities of defence and the sociable inclination of mankind may have originally led to concentration, but as civilisation advanced the requirement of trade, of education, and of industries have confirmed these tendencies. Community life facilitated both administration including medical work and sanitation--and education. Separation into scattered villages would increase the difficulties of all these problems. The worst features of the present system are bad sanitation, the bad layout of the towns, inadequate water supplies, and inadequate road facilities from the producing areas. These are not so much the faults of the system as of the present state of the development of the people, which prevents the introduction of what, from the European point of view, are urgently-needed forms. The ~~town-te~~ the country ~~He~~ would therefore deal with the present defects

not by moving the town to the country, but by bringing the advantages of the country to the town. Milk could be provided by increasing the number of good milk goats, preferably Swiss goats, which could easily be kept in the neighbourhood of the town, followed possibly by stall feeding of milch cattle. Vegetables could be made available by encouraging the growth of ~~xxx~~ such plants as melons of the "tsama" and "mosketaan" varieties, and the "sweet leaf" (cochinealifera) spineless cactus, which provides suitable food for both men and cattle. Industries should be developed, commencing with woow-work, weaving of carpets, and leather and fibre work. The conditions of living should be made more healthy by improved water supplies and the development of the sanitary system. To these requirements the Inspector of Education would add facilities in the stadts for adult education, libraries, and more especially opportunity for recreation. On the ~~where~~

whole, educated natives appear to be in favour of the town system, as favourable to progress, and they are somewhat of the ~~xx~~ suspicious of the cult of village life, as being intended to retard it.

The conditions which have to be dealt with in Native Reserves of the Union of South Africa differ in many respects from those of the Protectorates, and many require different methods of dealing with them, while I am obviously not qualified to a confident ~~xxx~~ opinion on an exceedingly difficult problem. On one point, however, both schools of thought have agreed and that is as regards the unsatisfactory character of the present conditions in the stadts and the necessity of improving them. The general aim of the advocates of dispersion is that the people should live near their lands and their ~~xx~~ cattle posts, but with the present distribution of lands and cattle posts ~~ix~~ this ~~impossibility~~ is impossible owing to the long distance which separates the one from the other. For the reasons set out in dealing with agriculture any transfer, except on a very small scale by the more prosperous members of the tribes, must be by groups and not by individuals. This is essential for the types of cultivation likely to predominate for a long time to come. In many cases they could settle near their lands because there is no water, and the areas where their cattle posts are situated may not be suited for cultivation, apart from the fact that cattle posts often vary from one reason to another with the variations in the water supplies. The first step towards framing any consistent policy will be the general water survey, which has been suggested in an earlier section of this Report. When the facts are known, both as regards water possibilities and as regards areas adapted for agriculture, and when water supplies have been developed in suitable localities, the problem is likely to settle itself merely through economic pressure without any drastic measures. These tendencies are in fact already operative ~~ix~~ to some extent. The towns will still remain in any event, though probably reduced in population, and it is not necessary to wait for this change to commence the introduction of measures for improving the conditions of life and of health in them. These should be probably on the same lines which are being followed in the Reserves of the Union of South Africa. They would include the provision of milk by introducing ~~xxx~~ better goats, the provision of vegetables by growing varieties suited to the special conditions, together with improved water supplies and sanitary arrangements, though with the dry air of Bechuanaland and the African sun to have no sanitary arrangements at ~~ix~~ all in better than to have arrangements badly carried out.

The development of home industries would be a very valuable adjunct

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but, except as regards articles made from leather and skins, it is difficult to suggest industries adapted to the special local conditions.

Facilities for adult education should be organised and an ~~endeavour~~ endeavour made to relieve the present dull monotony of life in the ~~stads~~ stads by providing opportunities for recreation.

These charges will require the co-operation of all available agencies

#### Number and distribution of the population.

page 6

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The population of the Protectorate, according to the census of 1921, was 1,743 Europeans, 1,055 coloured persons, and 150,185 natives, a total of 152,983 persons. No enumeration was made in 1931. The census was unfortunately carried out on lines giving the minimum of information; it did not, for example, give any information as to the number of the different tribes. The degree of its accuracy may be estimated by the character of the methods which had to be adopted. In certain districts the census papers consisted of pieces of string in which the headman tied knots to indicate the number under his charge.

The population at the present time is probably in the neighbourhood of 200,000, and the density is therefore well under one person per square mile. This small population is, however, very un-equally distributed over the Territory. The immense waterless stretches of the Kalahari restrict its population to a few thousand scattered Bushmen, Hottentots, and Bakalahari, and the great bulk of the native population is found in the eastern area its less inadequate water supply, in the better watered areas along the Botletle River, and in the neighbourhood of Lake Ngami and of the Okavango delta.

the European population, apart from a few scattered officials, traders, and missionaries, is also confined to a narrow strip along the eastern border, except for a small number of Boers farmers at Ghanzi, near the border of South West Africa.

The native population is chiefly concentrated in eight Tribal Reserves aggregating 102,000 square miles, finally demarcated in 1899, and about 7,500 square miles have been granted to European farmers. The remaining area of approximately 165,000 square miles remain as Crown Land, for the most part practically unoccupied and almost wholly undeveloped. Apart from the five farms granted to traders by Native Chiefs, and the Boers farmers settled at Ghanzi before 1899 the European farmers are mostly concentrated in a narrow strip along the eastern border, including the Tati district with an area of 2,200 square miles controlled by the company of that name, and the Tuli Block with the Gaborones and Lobatsi Blocks controlled by the British South Africa company. An area of 344 square miles in the Tati district is leased by Government at an annual rent of £1,000 for the purpose of forming a Native Reserve.

In the Native Reserves no European can obtain a title to land and traders only retain their sites so long as they hold their trading licences, though the buildings are own. The sites are rented from the and the rents are paid to the Chief as part of his private income, except in the Bakwena and Batawana Reserves in which they are paid to a tribal fund. Following the precedent established in the time of Chief Khama no rents are taken from traders in the Bamangwato Reserves the purpose of this practice being to lay emphasis on the absence of any title to the land.

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Appendix II gives a list of Native Reserves with their areas and their estimated populations and numbers of cattle. The map shows their approximate situation as established in 1899, though their boundaries were slightly modified by later proclamations. Unlike the position in Swaziland, where the Native Reserves are interspersed with European areas all over the Territory, and Europeans hold two thirds of the area, in Bechuanaland the areas in European occupation are a very small part of the Territory, and, with the exception of the Ghanzi area, lie along the eastern border, only meeting the Native Reserves on one side. The only exceptions to this method of distributions are the Bakgatla and Bamalete Reserves, belonging to tribes who entered the Territory after the main Bantu immigration, the small Batlokwa Reserves in the Gaberone District, which is surrounded by European farms, and the area leased in the Tati District for occupation by the Bakalaka tribe. The Batlokwa Reserve has only lately been made permanent by an agreement between the Government and the British South Africa company. Up to that time they remained on under a temporary concession for the life-time of the Chief, and the neighbouring European farmers, contend that the new agreement for permanent occupation by the tribe is a breach of promises made to them when they first took up their land. The original intention may have been to keep the Tati District as purely European area, but the tribe had been in occupation for many years, and their displacement would have involved serious hardship, as they occupied a substantial village site and had recently expended much labour on the construction of an excellent dam for watering their cattle.

The main part of the three large Reserves belonging to the Bamangwato, the Bakwena, and the Bangwaketse tribes, lies in the eastern tract of the protectorate, but the Reserves extend to varying distances into the desert. Their present chief seats are as far west as it is possible

to go with-out being actually in the Kalakari area, but the Bamangwato only moved to Serowe in the year 1902, having been compelled to leave their previous capitals at Shoshong and Palapye Road by the failure of the water supply. By a recent agreement with the British South Africa company and with the Government in connexion with mineral rights, they have been given a right of access to the Limpopo River along two corridors and have also obtained additional grazing areas in the neighbourhood of the Makarikari Lake.

The Batawana Reserves comprise the whole of the area round the Lake Ngami and the delta of the Okavango. This includes much fine grazing country and the best water supply in the Territory, but, as already stated much the large proportion of the water supply is useless owing to the prevalence of the tsetse fly, while the malaria is also endemic in a large part of the Reserve.

The Barolong Reserve is of an unusual type. It consists of 41 farms given out on individual titles by the Chief, this expedient having been adopted for the purpose of preventing the alienation of tribal land in the days when European settlement was contemplated in the whole of the eastern boundary strip.

#### Tribal Organisation.

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The organisation of the Bechuana tribes who occupy these Reserves is very different from that of the Natives in the other High Commission Territories.

In Basutoland and Swaziland there is a national unity among the Natives, symbolised by a single Paramount Chief, who with his general and privy ~~xxx~~ councils speaks and acts for the whole tribe.

In Bechuanaland the position is very different. The ruling tribes, now known as Bechuana, derive, it is true, from a common stock of which the Bahurutsi tribe in the Transvaal is recognised as the senior branch.

The Bakwena, Bamangwato, and Bangwaketsi are said by some to take ~~xxxx~~ their names from the father and his two younger sons, while the Batawana are a later-offshoot of the Bamangwato. The Barolong are also closely connected with the Bahurutsi, and, indeed the view of some authorities, are the senior branch.

All the tribes are, however, entirely independent of one another, and there is no Paramount Chief or symbol of national unity.

Further, when a Reserve is described as belonging to one of the ruling tribes the description is to a large extent misleading because that Reserve is occupied, not by the single tribe, which gives its name to the Reserve, but by a mosaic of different tribes.

Many of these other tribes were in the country before the main Bechuana invasion, though some represent earlier Bantu inroads. Such are the tribes included under the general name of Bakalahari, the Bakaa, the Batalaota, the Makuba, and the Masarwa, the last being pure or mixed Bushmen, the earliest inhabitants of Territory. There are also a few Hottentots in the western Kalahari. Others again took refuge in the country from outside dangers; such are the Makalaka, connected with the Mashonas, driven in by fear of the Matebele, and the Damaras who took refuge in Ngamiland as a ~~xxx~~ result of the Herero war in German West Africa. The Bakhatla and Bamalete themselves came in by permission of the Bangwaketsi and Bakwena Chiefs, respectively, as a result of the Boer pressure in the Transvaal, but, once established, they declared and maintained their independence of those Chiefs. The proportion of the inhabitants of the Reserve belonging to the ruling tribe may be a comparatively small one. In the Batawana Reserve a careful estimate puts the number of the Batawana at 2000 as against 11,000 Bakuba and 2,500 Damara, the ~~xx~~ total population being estimated at 19,500. In the Bamangwato Reserve figures kindly supplied by the Chief show that out of a total number of 18,741 taxpayers 3,614 belong to the Bamangwato proper, giving a proportion of one fifth. In the Bakwena and Bakhatla Reserves the proportion of the population belonging to the subordinate tribes is probably smaller.

The extent to which many of these tribes have been incorporated in the ruling tribe during a comparatively short period is an evidence of the strength of the African tribal idea, and of the unifying effect of the kgotla or tribal assembly, to which all the members of the tribe are entitled to go. The tribal life centres round the stadt, a town in which every section has its place round the Chief's kgotla or the courtyard where the tribal assembly meets. Differing from the custom of other Bantu tribes, a large proportion of all sections of the tribe actually lives in this central stadt during the months from June to October, when they are not engaged in ploughing or harvesting. They are thus brought into close contact with the Chief, whose control over the tribe is thereby made much more effective. The equality between the different sections is, however, by no means complete, and besides the difference in rank and position between royal and ordinary members of the ruling tribes are those of the subordinate tribes.

These differences cause considerable friction at times, more especially as some of the subordinated tribes such as the Damara and Makalaka, have gradually become more prosperous than many members of the ruling tribes.

The progress which they have made is remarkable considering that they arrived in the country with practically no possessions. They have steadily advanced in prosperity, but not always, in the case of the Damara (the best cattle men in the country) by legitimate means.

The Bakhatia tribe appear to have been specially successful in absorbing sections of other tribes as equal sharers in the tribal life. They have, however, been fortunate both in having able and broadminded Chiefs and in ~~having~~ having had much less indigestible material to absorb.

There is said to be a tendency to loss of energy and of driving power in some of the ruling tribes and more especially in the Batawana. If this is the case it may well be partly due to the insidious effects of their morale of the presence of ~~xxx~~ tribes who are not incorporated in the tribal life but are hereditary serfs of the ruling tribes. The best known instance is that of the Masarwa among the Bamangwato, of mixed Bushmen and of other blood, but other tribes including some section of the Bakalahari, appear to occupy a not very different position among the Bakwena and the Bangwaketse, though they are now steadily advancing in status. The Makuba had formerly an approximately similar position among the Batawana, but have also substantially improved their position and may now be regarded as incorporated in the tribe.

The Masarwa were originally wandering hunters of the most primitive type of humanity, but were gradually reclaimed from that life and persuaded or compelled to adopt the more settled life of herding cattle and doing other domestic services first for the Bakalahari and then for their Bamangwato conquerors. Their status could be ~~hardly~~ hardly distinguished from that of slavery, but Chief Khama adopted a definite policy of checking cruelty and of gradually improving their condition. He expressed himself on several occasions as anxious to assist these original inhabitants of the country and in his later years attempted to introduce a system of paying them in kind. Even his influence, however, failed to carry this through against tribal opposition and on his death there appears to have been a reaction.

The Masarwa have not been allowed to go further in the social scale, they have no recognised legal rights, and are considered to the poverty of the individual members of the Bamangwato, except that they are not bought and sold. They have no poverty except for occasional gifts of cattle by their masters; none of them pays tax except a few who have now left their masters and are in the employment of Europeans; there, in the words used by one of them, they are anxious to pay taxes, because the act establishes their ~~as~~ position as men and not animals! A declaration by the High Commissioner in the kgotla in 1926 that compulsory service must cease has been simply ignored. The whole question has been recently under official inquiry, an action has been taken to implement the recommendations put forward. The treatment of the Masarwa has apparently not excessively been harsh on the whole, though occasional cases of gross ill-treatment have ~~xxx~~ come to light. The life at the cattle posts, with ample opportunities for hunting, is suited to their traditions and desires, indeed, the effects of the system have, very probably, been more deleterious to the masters than to serf tribes. The position, however, unsatisfactory from every point of view and policy which has been adopted of gradual enfranchisement and of providing land and training in agriculture for those who wish to set

up independently is the interest of all concerned, though the process must be a gradual one and considerable opposition is to be expected.

Among the Nomads.

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Page, 18

It is of the Bechuana, one of the most numerous and wellknown, as well as the most widely scattered tribes south of the Zambezi, that I propose to give some account, and to place on record facts relating to their life and custom, the history of the different tribes that go by that name, their religious ideas, with their mythology and folhlore and a few of their many hundreds proverbs with one or more of which their daily conversation is larded.

The Bechuana, with southern cousins, the Basuto~~x~~ and their ~~western~~ northern relatives, the Makololo probably form one of the largest offshoots of the Bantu peoples. They occupy the interior plains or the plateau, of the ~~sub~~-continent of Africa, not only that part~~x~~ called British Bechuanaland and Bechuanaland Protectorate, but also the western Transvaaland parts of the Kalahari desert. Their neighbours on the west are the Oveaherero, commonly called Damaras, and the Ovambo, while on the east and south-east they border on the different branches of the Amazulu and kindred tribes. When the separation from the original parent stock of all the South African tribes began is unknown to any living member of these tribes. Whether the break took place before the general movement from the centre of the country cannot, at this late date, be decided with exactness. Nor is it possible to discover any data that would give reliable information as to whether, when the Zambezi was first crossed, the ancestors of the present Bechuana were still part of a more or less united people, or whether advanced parties of these tribes, such as the Bakalahari and the Bataung, had not preceeded the main offshoot. One thing seems certain, that for some time- how long there are no data to determine- the ancestors of the present Bechuana and Basuto were more or less united as one people, and while the Amazulu and Amaxosa branches of the Bantu family with their vassal tribes, made their way southward along the eastern and south-eastern coasts, and the Ovaherero and Ovambo took the western route, penetrating as far south as the Orange river, the still united Bechuana and Basuto pressed their way southward through the central partsof the land till the main body reached the banks of the Vaal river. Forerunners had already gone farther south to the Orange and Modder rivers, and isolated even travelled into the old Cape Colony, but tribe as such never penetrated into that part of the land, nor did any of them wander as far as the coaston either side. They wandered for some time between the Zambezi and the Vaal rivers. What are now the Transvaal and Orange Free State were for many years, the pastoral and hunting grounds of this nomadic people. Eventually, early in the last century, Moshweshwe better known as Moshesh, gathered under his rule remnants of various tribes, which had been broken up by the raids of Moselekatse and ~~prvious~~ previous Zulu chiefs, and, marching into what is now known as Basutoland, formed the Basuto nation. As the Bechuana people grew up in number and power segments began to split off from the parent stock. Sons of a chief, would break away from the main body and set up clans of their own, which in time became tribes. Men of position, greedy for power or dissatisfied with the rule of a reigning chief, would separate, taking away with them

[with the <sup>rule</sup> ~~rite~~ of of the reigning chief, would separate, taking away with them their followers, thus forming new tribes. In this way the Bakwena, the Bamangwato and the Bangwaketse tribes of the Bechuanaland Protectorate were formed from the Bahurutshe of the Western Transvaal, as also the Batlharo. The Bakaa and the Batlhaping were originally part of the Barolong tribe and the Bacweng were also an offshoot from the Barolong or Batlhaping. The Bechuana are not a nation having one paramount chief, nor are they a confederation of tribes bound together by one common purpose, although they have a common heritage, but a number of distinct tribes, ~~its having~~ each having its own name and chief, who has jurisdiction only over his particular people and those who have come the subordinates to ~~xxxx~~ him. It is only in very few cases that the tribes have a common totem--day though there is little, if any, that originally all the Bechuana tribes had a common totem. With the exception of the Bamangwato, the tribes are not large, but chief Khama who died in 1923 and the best known of all the Bechuana chiefs, ancient or modern, ruled over a large number of people, the majority of whom are the Bamangwato, but under his rule and absorbed into his government were some tribes or clans not of Bechuana race, but Mashona and Makalaka, who had become part of the tribe under the leadership of the chiefs who had preceded him. In his Territory and ~~swing~~ owning his overlordship were to be found Batalaota, Baphaleng, Bakaa, Batlhokwa, Bahurutshe, Bacwapong and Makalaka, as well as Bakalahari and Masarwa, or northern Bushmen who were serfs of the others. From the Orange river to the Zambezi and from the Kalahari desert to the Transvaal and penetrating into both lands the Bechuana are found to-day. In the Orange Free State live part of the Barolong tribe, one of the most widely scattered of them all. In British Bechuanaland, now part of the Cape Province of the Union of South Africa, bordering on the Transvaal and extending northward for about fifty miles and westward to the Kuruman river, are the Batlhaping the offshoot of the Bionlong, while farther to the north along the Molopo river, with extensions southward to Ganyesa and Motito, are the main body of the Barolong whose acknowledged head (i.e. acknowledged by the European Government) lives at Mafeking, but whose real tribal head resides at Ganyesa. The western part of this territory is occupied by the Batlharo--an offshoot from the Bahurutshe tribe -- who inhabit the country of Kuruman river extending to the Langberg and Korannaberg ranges of hills, and into the Kalahari Desert.

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Barolong.  
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The Barolong were probably the first of the larger tribes to split off from the parent stem, represented at a later date by the Bahurutshe, as ~~th~~ the elder branch, but the date of this separation was before any reliable history began. to quote one of themselves " It was in the unknown past " But this tribe has handed down from generation to generation traditions of the ancestral home from which all the Bechuana and Basuto tribes ~~migrated~~ migrated. The tradition says that the country from which they came was a beautiful land with high mountains and big lakes, For one half of the year the sun was at the opposite side from what it was at the other half. It would appear that they came from the north of the equator, and probably the land of high mountains and big lakes was the country of Tanganyika and Nyasa. The date of the beginning of their migration was probably the beginning of the fifteenth century. According to tradition their earliest chief was Morolong, whose eldest son was named Noto or "the hammer." From this old chief the tribe took its name. Probably he was given the name as the representative of the "tholo" or koodoo, which was undoubtedly the original totem of the tribe. But there is another totem, viz, the hammer or iron, and this totem must have some connection with Noto, their second traditional chief. One thing is certain, that no member of the Barolong tribe eats the flesh of the koodoo. It is said that Noto taught them the art of forging iron, but the Barolong are not by any means a tribe of smiths. The genealogical trees as given by them is very unreliable down to the time of Tau, who was a chief at the time when the Batlhaping hived off from them under Phuduhucwane, It may be that in their list of chiefs, one or two shared the rule with others, so it follows that any native genealogical table can only be accepted as comparatively correct. But from the time of Tauto the day when the tribe ~~xxx~~ became the ward of the British Crown the data are much more trustworthy. When the Barolong separated from the rest of the Bechuana they were living on the Molopo ~~xxx~~ river, At first they were not a big section, but they grew in numbers partly by natural increase and partly by accession to their numbers of wanderers from other tribes. The land they occupied extended from the Molopo on the north to the Modder river on the south, and from the borders of the Kalahari desert on the west, well into the Transvaal on the east. They also roamed in what was known as the Orange ~~xxxx~~ Free State. Of course other peoples, such as the Bushmen and the Koranna shared the land with them. The memory of Tau is not held in kindly reverence by the tribe. He seems to have been of a cruel disposition. He treated the Batlhaping, a younger branch of the tribe as slaves, and killed in a treacherous manner not only Koranna and Bushmen who fell into his hands, but members of his own tribe. The Koranna rose against him and at one time drove him and his people back to the north. Not far from Taungs is a hill with steep cliffs, and from this hill he used to have men, women and even children, who displeased him, hurled to death on the rocks beneath. He died at Taungs about the year 1760. After his death the tribe, which was already weakened by the separation of the Batlhaping, broke up into at least four sections, each of which was led by one of Tau's four sons. These sons were named Ratlou, Tshidi, Seleka and Rapulane. It was not ~~xxxxxxxxxx~~ a ~~peaceable~~ peaceable cleavage that took place, but that almost led to much bloodshed. Tau had a fifth son named Makgetla, but his followers did not form a branch of their own, but joined themselves under the section of Tshidi.

Although Ratlou was not the first-born son of ~~Tau~~ Tau, he was, according to sechuana custom, his father's successor. His mother, Kabasane, had been betrothed to Tau, as chief wife, when she was a child, and his father had children by his other wives before the marriage was consummated. The first-born son was Seleka, but no one disputed Ratlou's right to the chieftainship. The order of their status is as given above. To-day the descendants of the followers of these sons are to be found at various places in the Union of South Africa and Bechuanaland Protectorate. Ratlou's are to be found living at Ganyesa, ~~Motito~~ Motito, Morokweng, Phitshane and Khunwana. Some years ago a number migrated from Phitshane to Ngamiland and are now living in the Ghanzi district. Tshidi's followers' descendants are to be found at Mafeking and in the southern part of the Bechuanaland protectorate. Seleka's people made their home at Thabanchu, in the Free State, where their descendants are to be found to this day. Rapulane's descendants after many wanderings eventually settled down at and near Rooigrond on the borders of the Transvaal and Bechuanaland. When the combined forces of the Batlhaping, Koranna and Bushmen drove Tau and his people from Taungs, they moved first to Dithakong, between Kuruman and Vryburg, after which they simply roamed about the land, having no settled abode. In 1812 they were located at Khunwana, and they still there when the missionary, Robert Moffat, visited that place in 1824. But it was only a portion of the tribe which made its home at Khunwana. Small communities of Barolong were found scattered over the whole of the district between Dithakong and that town, with the villages on the Maretshane river and at Setlagole. The years between 1820 and 1827 were years of constant peril. It was in 1823 that the Bakgare horde, better known as Mantatees ~~gax as far west as Dithakong~~ swooped down upon them like a swarm of locusts, and these in turn were followed by the Impis of Moselekatse who ate up the country like a devouring fire. The Mantatees got as far west as Dithakong, where they were met by the Griquas under Waterboer, and, being defeated, turned their faces once more towards the Barolong settlements, destroyed many of their villages, captured many stocks and killed many of the tribe. Eventually, under Sebitwane, they made their way to the Zambezi where they became known as the all-conquering tribe of Makololo.

It was in this same year of 1823 that part of the tribe, under the leadership of Sehunelo, fleeing from Mantatees, came first to Motlase, and later lived for a while at Platberg, and eventually, in 1823, settled at Thabanchu, in the Orange Free State, but at that time it was any man's land. In 1824 the Ratlou section of the tribe had their home at Phitshane, where they shared the country with the refugees from the Bahurutshe and Bangwaketse tribes, driven in to exile by the raiding forces already referred to. Two years later Moselekatse fell upon the Barolong on the Molopo river, and, after a great slaughter, scattered them in every direction. Some of them fled into the Kalahari, where they became impoverished. Matlabe surrendered to the Matebele, but the larger portion, rather than pay tribute of their children and cattle, fled to the south, and joining their forces to their fellow tribesmen, under Moroko, the great-grandson of Tau, went with him to Thabanchu about the year 1833. Another section under Maikewe, went west to ~~Morokweng~~ Morokweng, while branches of the tribe made temporary homes at Motito and between that place and the Molopo river. After staying at Thabanchu for about nine years the Ratshidi branch then under the chieftainship of Montshiwa, returned to Bechuanaland and settled at Mafeking, after the Matabele had been driven north by the Boers of the Transvaal and Dingaan's people.

The coming of the Boers, although it meant the deliverance of the Barolong from the scourge of the Matabele, did not bring peace to the land. To the Barolong it was only changing one inimical force for another, and for many years strife raged between them and the new-comers into the interior of South Africa. Dissensions within the tribe also helped to keep "sleep" away. At Thabanchu events moved more peacefully. The Boers and the Barolong found one common enemy in the Basuto, and although the land occupied by the descendants of the Barolong to-day is a mere fraction of what their ancestors regarded as their pasture and hunting grounds, still they have progressed towards Christian Civilization to a greater extent than any other branch of the Bechuana people. Although, as we have seen, the right to the paramountcy of the Barolong tribes belongs to the family of Ratlou, the British Government, when it took over the country in 1884, gave the position to Monshiwa of the Ratshidi branch, as he was reigning chief at Mafeking at the time, where the largest section of the tribe resided, and since then his successors have been recognised by the Government as chiefs of the whole tribe, though the members of the ~~xxx~~ tribe acknowledge the priority of the living descendants of Ratlou as their paramount chief.

About the year 1833 the Barolong began to accept Christianity, and both at Thabanchu and Mafeking they live under the influence of Christian Civilization; the western section of the tribe living at Morokweng and its neighbourhood have been much slower in accepting Christianity as the rule of their ~~xxx~~ life, and heathen practices are still in force and native ~~xxx~~ rites and customs still operate side by side with an advancing civilization.

Historical portion from A.D. Judgment in Montshiwa vs Matlaba 1917

When the white people first came into the country which is now known as British Bechuanaland they found that portion of continent inhabited, apart from Korannas and Bushmen, by two nations, the Batlhaping and the Barolongs, both belonging to what is now called, the Bechuana, itself a member of the great Bantu race. To go no further back, it is common cause that all the chiefs of the Barolong claim descent from one Tau who is supposed to have flourished some where about the middle of the eighteenth century and died at Taung on the Harts river about the year 1760. Tau is said to have had five sons who were born in the following order Tlou, Tshidi, Makgetla, Seleka and Rapulana ( see Machenjies "Austral Sprea" Vol. I. Page 56). Owing to civil wars and Feuds the Barolong split up into several clans (?) each being headed by one of his sons. Khunwana thereupon appears to have been their headquarters. Of the five sons, Makgetla is said by some to have had no issue ( others that his descendants were incorporated in the Ratlou, N.B. Both these views are wrong. Makgetla did have issue and his descendants are to be found to this day, incorporated, however, into the Tshidi, not the Tlou section of the Barolong.)

and the Seleka section live at Thaba Nchu in the Orange Free State. So that we are only concerned with the Ratlou, the Ratshidi and the Rapulana sections, all of which are well represented in the Molopo Native Reserve. Owing to the wars with Moshilikaji, the Matabele chief, the various tribes of the Barolong during the late twenties in early part of the thirties vacated the land they had lived on for centuries and eventually retired to Thaba Nchu, where they remained. Moshilikaji had been

driven north by the ~~Veertrekkers~~ and all danger from that quarter had passed. The migrations of the various tribes after this have not been clearly made out and the parties are not agreed thereupon. But it seems fairly certain that the Ratshidi under their chief Tawana, the father of Id Montshiwa, in the year 1847 left Matlabastad Potchefstroom where they together with Moshwete (Ratlou) and Matlaba (Rapulana) had settled in 1839, and took up his residence at Reitfontein where he died and was buried, somewhere about the year 1852. He was succeeded by his son Montshiwa. Owing to some disagreement with the Transvaal Republic Montshiwa in that year fled north with his ~~people~~ people settling at Moshaneng in the country of the Bangwaketse. He left his younger brother Molema however in charge of Mafeking Stadt, and another brother Selere settled at Reitfontein at a spot marked by that name on the maps about three miles from the land at present in dispute. It was only in 1877 that Montshiwa moved south again and settled at Sehuba. As has been stated the Ratlou and the Rapulana also settled at Matlabastad in 1839 where they obtained land to settle from the Transvaal Government. A short time after Tawana had left Matlabastad Moshwete with the Ratlou also left for Khunwana where they are still residing. But it was only in 1873 that president Durgers moved the Rapulana from Mooiriver to Pölfontein. In the following year a small portion of them went to settle at Reitfontein under what circumstances will have to be investigated later. In the year 1880 Montshiwa who was dissatisfied with the attitude of the Rapulana at Reitfontein who refused to recognise him as chief attempted to drive them out of Reitfontein by force. While successful in the ~~beginning~~ beginning, he was eventually besieged in Mafeking and ultimately compelled to surrender. As a result of these native wars, in which freebooters from the Cape Colony and the Transvaal joined, a proclamation of B.B. of 1885 was issued on thirtieth of September 1885 by Sir Mercur Robinson as High ~~Commissioner~~ Commissioner whereby he proclaimed a certain portion of the British Protectorate over Bechuanaland the Kalahari as British territory under the name of British Bechuanaland. thereafter on the First of October 1885 a Lord Commission was appointed under section 36 of No. 2 B.B. 1885 by the High Commissioner inter alia and to mark off inalienable location for native chiefs and tribes in British Bechuanaland and adjudicate in all European land claims within the boundaries of British Bechuanaland. Their report which was compiled with care was signed on May 29, 1886 and was to be found in Blue Book c.4889. In addition to the places occupied by the Barolong the Commission set and four Reserves for the use of the natives (Annexes E to the Report) of the Molopo Reserve in which both Mafeking and Reitfontein are situated is the most important.

It may be added that in 1871 Governor Keate of Natal gave what is known as the Keate Award in which the western boundary of the Transvaal was defined. According to this Award both Pölfontein and Reitfontein (Rapulana settlement) fell ~~outside the Transvaal~~ outside the Transvaal (map No. 3. c. 3114, page 92) After the retrocession of the Transvaal in 1884 the Transvaal western boundary was made to run between Reitfontein and Pölfontein leaving the little place within the Transvaal where it has remained (this placing the two nations of the Rapulanas under different administrations) At the present day Aaran Moshwete is the chief of the Ratlou, which is considered to be the elder branch of the Barolong. By virtue of being the chief of the branch he lays claim to the paramountcy of all the Barolongs which according to him, his father Moshwete held before him. The dependant John Montshiwa who

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resides at Mafeking within the Molopo ~~Reserve~~ Reserve is acting as the chief of the Ratshidi branch. In his plea ~~he~~ he claims to be the principal paramount of all the Barolong in British Bechuanaland and recognised by the Government of the Union of South Africa as such and entitled to receive jurisdiction over all Barolongs within the Reserve, Rapulana as well as Ratshidi. According to him the Rapulana and the Ratshidi Barolon are merely branches of one tribe, and he has jurisdiction over the tribe by virtue of proclamation No. 2, B.B. 1885 which confers upon "Native Chiefs in B.B. original and exclusive jurisdiction in civil cases" between natives and their town tribe" (section 31), and gives them jurisdiction according to "Native Laws in criminal cases arising exclusively" between natives of the respective tribes" except in more serious offences such as murder, etc (section 327).....

Insert above

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The Bora Tlou Barolongs of whom one section recognise as the chief of Moshwete of Khunwana, and as one of their headmen Phoi of Mosetlana. Another section acknowledge as chief Motseakgomo of Phitsane; while a third division are subject to the chief Leitsen of Ganyesa; and a fourth branch acknowledge as their chief Marumulwa of .....

The natives living under Tau Masibi on the Molopo Reserve between Mafeking and Phitsane are Batlharos, but they have been settled for a considerable number of years where they now are, acknowledge the supremacy of Montshiwa N.B. Later refused to recognise Montshiwa of Masibi.