

UNIVERSITY OF CAPE TOWN
SCHOOL OF AFRICAN STUDIES

P.O. BOX 594, CAPE TOWN
TELEPHONE 6-2720

3 October, 1944

Dear Professor Matthews,

I am returning herewith your history of the BaRolong, which I have read with great interest and appreciation. Considering the abundance of material at your disposal, I think you have done a good job of condensation while at the same time managing to put in all the main points. I am not sure, however, that you have given the full version of the objections to Lotlamoreng's becoming chief: was there not also a claim on the part of the Molemas that they were really entitled to the succession, owing to the fact that their mother was the "widow" of Seetsela, who was Tawana's first-born son? That, at least, is what I was told at Mafeking early last year. Incidentally, is there any published record of the case to which you refer, in which the matter of Lotlamoreng's status was settled?

A few other points that I have noted for comment are:

1. Your orthography is not consistent; you sometimes, e.g., write "Mankuroane", and sometimes "Mankurwane". Would it not be better to follow the new official orthography throughout? And the people at Kanye usually write their tribal name "Ngwaketse" and not "Ngwaketsi".
2. In your note on the distribution of the BaRolong (page 1), you might perhaps note that there is a section of the booSeleka, under Tshabadira Moroka (nephew of Samuel), living in the Francis-town District (at Matsiloje and in the Tati Native Reserve).
3. If you are dealing mainly with the Tshidi-Rolong, I think you give rather too much detail (on pp. 11 ff.) about the early contacts of the missionaries with the Rapulana and Seleka; if you have to cut, this would be a useful place.
4. The Kgafêla-Kgatla have a tradition that they sent two regiments to help instal Montshiwa after the death of Tawana. This suggests that there was some dispute about his succession; but I have never been able to find confirmation among the BaRolong, nor do you mention it. Have you any authentic data on the point?
5. On p. 25, where you refer to the Land Commission of 1886, it might be worth mentioning that the Commission decided against creating tribal Reserves and favoured the idea of personal jurisdiction by chiefs, thereby paving the way for the subsequent disputes between the Tshidi and the Rapulana. I understand, too, that

*2. full name
hand.*

MS ✓

MS ✓

*I have
no authentic
data on this
point ✓*

Yes

/the

the Native Affairs Dept. at one time had the idea of going back on the policy of 1886 and giving the Tshidi chief jurisdiction over all the people in the Molopo Reserve, although apparently the matter has been dropped for the time being. And it is also worth noting that when Reserves were created in the B.P., the principle of tribal Reserves was definitely adopted.

6. I don't think you are altogether correct in your version of the way in which the BaRolong Farms came into being. I made an inquiry into the position there for the B.P. Administration early last year, and submitted a report which has been treated as confidential, but I enclose a few extracts dealing with the history of the Farms, which you are welcome to use if you think fit.

7. While at Mafeking, I collected fairly detailed genealogies of the house of Tawana, and of the wards in the tribe. The two lists were subsequently checked and passed by Chief Lotlamoreng and his people. If you have nothing similar yourself, and would like to include them as supplements to your history, I shall be glad to place them at your disposal.

With kind regards,
Yours sincerely,

L. Schape

(1) House of Tawana
(2) wards in the tribe

A few other points that I have noted for comment are:
... of orthography is not consistent; you sometimes, e.g., write "Mankurwane", and sometimes "Mankurwane". Would it not be better to follow the new official orthography throughout? And the people at Kanye usually write their tribal name "Nkwaketa" and not "Nkwaketa".
2. In your note on the distribution of the BaRolong (page 1), you might perhaps note that there is a section of the Booselaka, under Tshabadi's Moroka (nephew of Samuel), living in the Francis-town District (at Matsioloje and in the Tati Native Reserve).
3. If you are dealing mainly with the Tshidi-Rolong, I think you give rather too much detail (on pp. 11 ff.) about the early contacts of the missionaries with the Rapulana and Seleka; if you have to cut, this would be a useful place.
4. The Kgalêla-Kgatla have a tradition that they sent two regiments to help instal Moutshwê after the death of Tawana. This suggests that there was some dispute about his succession; but I have never been able to find confirmation among the BaRolong, nor do you mention it. Have you any authentic data on the point?
5. On p. 25, where you refer to the Land Commission of 1886, it might be worth mentioning that the Commission decided against creating tribal Reserves and favoured the idea of personal jurisdiction by chiefs, thereby paving the way for the subsequent disputes between the Tshidi and the Rapulana. I understand, too, that