

disunity. His death was soon to be followed by serious dispute between the Tshidi and the Rapulana BaRolong.

As already indicated, when the Tshidi Barolong under Tawana and the Ratlou under Gonntse left Matlaba's Stad (Machaviestad) about 1847, the Rapulana BaRolong under Matlaba stayed on at that settlement. In 1873 President Burgers of the Transvaal Republic decided to move the Rapulana from Machaviestad, near Potchefstroom, to Polfontein situated on the western boundary of the Transvaal, only a few miles away from the Tshidi BaRolong. About 1874 some of the Rapulana crossed the Transvaal boundary and moved over into Tshidi territory, to Lotlhakane (Rietfontein) in the Cape, where they settled, it is said, with the permission of Chief Montshiwa who was then at Sehuba, not far from Lotlhakane. For a few years the Rapulana and the Tshidi lived together in peace in this land of their forefathers, but about 1880 Montshiwa became dissatisfied with the attitude of the Rapulana who apparently refused to acknowledge that they were subject to his jurisdiction, although they lived within what he regarded as his territory. Montshiwa accordingly made an attack on the Rapulana and drove them out of Lotlhakane across the Transvaal boundary to Polfontein where the main body of the Rapulana had remained. At Polfontein a counter-attack was organised. With the help of the Ratlou under Moshwêê and some European freebooters the Rapulana returned to attack Montshiwa and eventually they succeeded in dislodging him from Dithakong (Sehuba). Hard pressed, he withdrew to Mafikeng (Place of Rocks) where owing to the natural fortifications of the place he was able to ward off all the attacks of his enemies. Eventually in 1882 the parties agreed to a settlement of the dispute. Under this settlement Montshiwa lost to the Transvaal much territory which he had formerly claimed as his own. The land obtained by the Whites under this treaty was named Goshen.

#### *Republics of Stellaland and Goshen :*

Meanwhile further south trouble had broken out between Mankurwane, the Tlhaping chief and Moshweu, the Korana chief and in the war which broke out between them in 1881 it appears that British freebooters assisted Mankurwane and Boer freebooters fought on the side of Moshweu ; when peace was made in 1882 the White allies of both sides in accordance with a promise made to them at the outbreak of hostilities benefitted to the extent of receiving over 400 farms of 3000 morgen each which they put together to form the

republic of Stellaland with Vryburg as the seat of government. In 1883 provisional arrangements were made for the federation of Stellaland and Goshen.

Soon after however, war broke out again between Montshiwa and the Goshenites. Montshiwa appealed to the British for protection. Cecil Rhodes who had by this time replaced Rev. J. Mackenzie as British Resident in Bechuanaland advised the British Government to send out a sufficiently strong force to restore order in Bechuanaland and to defend the Native tribes who had placed themselves under British protection against White intruders into their territory. In 1885 Sir Charles Warren led the British Expeditionary Force to the north and "without having occasion to fire a single shot the expedition succeeded in clearing the country of objectionable intruders", the Goshenites having dispersed and crossed over into the Transvaal Republic taking all their property with them at the news of the approach of this overwhelming force.<sup>46</sup>

The western boundary of the Transvaal Republic had been fixed by the London Convention of 1884 which had varied the Keate Award to the extent of placing the Rapulana at Polfontein within the Transvaal while those at Lotlhakane, only eight miles away, came within British Bechuanaland. The Ratlou at Khunwana under Moshwêê also fell within the Transvaal boundary, while the rest of the Ratlou remained within British Bechuanaland.

The British Government after the restoration of order by the Warren Expedition, formally annexed under the name of British Bechuanaland "the territory lying north of Cape Colony south of the Ramatlabama Spruit and Molopo River, west of the South African Republic." This territory included both Stellaland and Goshen. The Governor of the Cape Colony was appointed Governor of the new Colony, while Mr. (afterwards Sir) Sidney Shippard was appointed Administrator, Chief Magistrate and Supreme Chief of the Natives of British Bechuanaland, to be stationed at Vryburg. In terms of Proclamation 2 of 1885 a Land Commission was appointed whose terms of reference included, *inter alia*, "to mark off inalienable locations for Native chiefs and tribes in British Bechuanaland and adjudicate upon all European land claims".<sup>47</sup> The Commission made a thorough investigation of all claims and the location of the various sections of the BaRolong remains substantially the same as it was laid down at that time. By that settlement the Tshidi were guaranteed the land then occupied by them. They were not all located at Mafikeng

Stad, for when Montshiwa returned from Moshaneng he decided to establish Tshidi centres in different parts of the Molopo region in order to dispel, if he could, the erroneous assumption so often made by Europeans, as he had learned to his cost, that unoccupied land is unowned land free for all comers to claim as their own. Each of these settlements was under the chieftainship of one of his brothers, sons of Tawana. Thus Selere established a settlement at Dithakong, Saane at Modimola, Lekoko at Sebowana, Motshegare at Mareetsane, Montshiwa himself at Sehuba (near Dithakong) and Molmêa at Mafeking. These settlements were confirmed as Tshidi settlements by the 1886 Land Commission. The principle adopted by the Commission in demarcating lands for Native occupation was stated by them as follows:—"As the jurisdiction of Native chiefs among themselves is almost invariably tribal and not territorial, we have purposely refrained from defining any boundaries between tribes or sections of a tribe, and are of opinion that it will be found most convenient for the Reserves to be considered available for all Natives no matter what their nationality may be."<sup>41</sup> The rejection of the principle of regarding each Reserve as the Reserve of a particular tribe under the jurisdiction of a particular Chief may have been "convenient" from the point of view of the Commission, but it was calculated to lead, as it did in fact lead, to friction between the principal Chief of a particular Reserve on the one hand and persons or groups living within his area of jurisdiction but owing allegiance to a another Chief elsewhere. Hence the constant friction between the Rapulana at Lothakana (within the Molopo Reserve) who owed allegiance to Matlaba, the senior Rapulana Chief, resident at Polfontein in the Transvaal, and so refused to recognise the authority of Montshiwa over them. The same applies to a section of the Batlware under Masibi living at Disaneng, also in the Molopo Reserve, who to this day persist in regarding themselves as politically independent of the Tshidi, although they live in territory which the Tshidi regard as peculiarly their own.

At the same time a European town was laid out about two miles from the BaRolong Stad—Mafeking—as a halfway house between Rhodesia and Kimberley.<sup>42</sup> This was done much against the wishes of Montshiwa who apparently did not favour the idea of a European town so close to his own stad. This town—Mafeking—has grown into an important railway centre and acquired world fame through its investment during the Boer War of 1899-1902, about which more later.

The annexation of British Bechuanaland as a Crown Colony under Imperial rule fulfilled Rhodes' ambitions of keeping the road from the Cape to the north open for British enterprise. That done, he began to interest himself in the country north of Bechuanaland, especially because he learned that the South African Republic had similar ambitions. In 1889 he formed the British South Africa Company under a Royal Charter which gave the Company power to exploit the natural resources of Lobengula's country provided the latter consented. In 1890 Rhodes became Prime Minister of the Cape Colony and having obtained the necessary concessions from Lobengula, by 1893 he had established the rule of the British South Africa Company in what is now known as Southern Rhodesia. His plans included the annexation of British Bechuanaland to the Cape and the placing of the whole of the territory north of the Molopo (including i.e. Bechuanaland Protectorate) under the rule of the British South Africa Company.

#### *Transfer to Cape Colony.*

In 1895 developments were set in motion in earnest for the annexation of British Bechuanaland to the Cape Colony. Petitions in favour of the annexation were presented to the Governor of the Cape by Europeans resident in the territory.<sup>51</sup> On the other hand the Native Chiefs in the territory immediately set about protesting against this move which they feared would be detrimental to their interests. Among the chief opponents of annexation was Montshiwa. In May, 1895, he addressed a petition to the Governor of the Cape on behalf of "all the chiefs and headmen of the Barolong nation" in which he said, among other things,

"We remember this country being taken over by the Imperial Government, and we also remember that we were told that we should always remain under the Imperial Government, as we from the very first objected to be under the Cape Government. We have been loyal, contented and happy under Her Majesty's Imperial Government, we have prospered because our interests have been guarded. We have felt the benefits of a just law against the sale of liquor to our people and to ourselves. We know we should have been ruined today if that law had not been in force. We have always had our grievances justly and fairly settled, and we know that if this country is annexed to the Cape Colony instead of becoming prosperous we shall become ruined; instead of being contented, we shall be discontented; instead of being justly and fairly treated, we shall

be unfairly treated through the indirect, if not direct, influence of the majority of the Cape Parliament, who will frame laws against the welfare of the Natives in this country. Instead of remaining on the present Native reserve we may be forced into locations. Instead of administering our Native laws as is now done according to our Native customs we shall find ourselves under restrictions which will be made law and which we shall not be able to understand. We shall be without leaders by having no voice in the framing of any laws".<sup>41</sup>

In his opposition to annexation Montshiwa was at first supported by Molale Mankurwane, Paramount Chief of the Batlhaping, who addressed a petition couched in similar terms to the High Commissioner for His Majesty's Government in South Africa.<sup>42</sup> The Wesleyan Missionary Society also addressed an appeal to the Colonial Office on the subject, pointing out that "the missionaries of the society have for many years laboured among the Barolong and have intimate knowledge of that people, and they entirely concur in the opinion expressed by Montsioa (Montshiwa) that the annexation of British Bechuanaland to the Cape Colony would be disastrous to the interests of the Natives residing in that country". These petitions by prominent Native Chiefs in the area were not helpful, to say the least, to the cause of annexation, and something had to be done about the matter. Before the Annexation Act was passed by the Cape Parliament, the then Administrator of British Bechuanaland (Sidney Shippard) had an interview with Montshiwa in which the latter appeared to agree to withdraw his petition against annexation on the following conditions:—(a) That all the Native Reserves are to remain inalienable save with the express consent of Her Majesty's Government, and that titles to land in servility (*sic* severalty) by himself and members of his family shall remain valid, (b) That the jurisdiction secured to Native Chiefs under Proclamation 2 B.B. 1885 shall be preserved, (c) That the restriction against the supply of liquor to Natives provided by existing laws of British Bechuanaland shall be maintained, (d) That the pension of £300 at present enjoyed by Montsioa shall be continued to him for life, and further that a pension of £150 per annum shall be paid to his successor for life, (e) That a seat of European magistracy shall be maintained at Mafeking, (f) That the Glen Grey Act shall not be introduced without express legislation with Her Majesty's assent".<sup>54</sup> Subsequently, however, Montshiwa having apparently learnt that the Chiefs Khama, Sebele and Bathoefi had

decided to proceed to England to protest in person against the possible change in the government of their territories, repudiated the conditional withdrawal of his petition against annexation and decided to send emissaries of his own to England, armed also with a petition against the transfer of his lands in the Bechuanaland Protectorate to the British South Africa Company.<sup>55</sup> Without further consultation with the Administrator he sent to Cape Town en route for England his son, Besele (Wessels) and Stephen Lefenya, his Secretary. This change of front on the part of Montshiwa was naturally very embarrassing to His Honour the Administrator who had already communicated the terms of Montshiwa's withdrawal of his petition to the Governor of the Cape for transmission to the Colonial Office. Strenuous efforts were made to get Montshiwa to abandon the idea of sending a deputation to England and to recall Wessels and Lefenya. The Administrator had further interviews with Montshiwa on the subject and eventually at a meeting attended by the old Chief and all his Headmen, the Rev. R. F. Applebe, the Magistrate of Mafeking and the Administrator of British Bechuanaland, Montshiwa renewed the withdrawal of his petition against annexation provided the six points previously agreed upon were formally guaranteed to the tribe.<sup>56</sup> In the meantime the Tlhaping Chief Molale had also been persuaded to sign a letter withdrawing his petition against annexation which he said he had opposed because his mind had been "prejudiced by representations made to me by divers persons against the rule of the Cape Government".<sup>57</sup>

While the African chiefs were busy with petitions and counterpetitions the Cape Parliament proceeded with the enactment of the Annexation Bill which was reserved for the signification of Her Majesty's pleasure on August 2, 1895 and received royal assent on October 3, 1895. The Act as passed did, however, conform substantially to the conditions laid down by Montshiwa.

Section 16 of the Annexation Act provided, among other things, that

"(b) No alteration in the existing law of the said territory in regard to the sale or supply of intoxicating liquor to Natives shall be deemed to be effected by the passing of this Act"; and

"(c) the Native jurisdiction provided by sections thirty-one and thirty-two of the schedule to Proclamation 2 B.B. of 1885, shall not be deemed to be abolished by the passing of this Act."

Section 17 provided that "No lands at present reserved by any law for the use of Natives in the said territory shall be alienated or in any way diverted from the purposes for which they are at

the date of the taking effect of this Act set apart, otherwise than in accordance with such law or with the authority of an Act of Parliament of this Colony, nor shall any lands or Natives in the said territory be brought under the operation of the 'Glen Grey Act, 1894', without like authority".<sup>58</sup>

Rhodesia, as indicated above, had already been placed under the rule of the British South Africa Company. In regard to Bechuanaland Protectorate, however, the plans of Rhodes were frustrated by the representations of Khama, Sebele and Bathoëñ, the Ngwato, Kwena and Ngwaketse Chiefs respectively, who went on a deputation to England and succeeded in persuading the British Government to continue to rule them from Downing Street and not to hand them over to the (to them) by no means tender mercies of either the British South Africa Company or the Cape Government.<sup>59</sup> They were allowed to retain their Reserves and their jurisdiction over members of their tribes. The British South Africa Company acquired, however, a portion of land on the eastern boundary of the Protectorate for the purpose of constructing a railway linking Rhodesia with the Cape, and European settlement was contemplated along this eastern boundary strip of the Protectorate. Prior to this the Tshidi had put in a claim for their fields and cattle-posts which were situated across the boundary of the Protectorate. Towards the end of the nineteenth century the ownership of the region in the Bechuanaland Protectorate now known as the "Barolong Farms" was the subject of a dispute between the BaNgwaketse and the Tshidi BaRolong: the former bordered upon it from the north and west, and the latter from the south. The Bloemhof Arbitration Court of 1871 to which reference is made elsewhere in this paper had in dealing with the land claims of the BaNgwaketse decided that the eastern boundary of the Ngwaketse should be conterminous with the present boundary of the Transvaal from Ramatlabama northwards to the junction of the Taung and Ngotwane Rivers. Relying upon this award, the Ngwaketse maintained that the BaRolong had no right to occupy the land north of Ramatlabama. The BaRolong, basing their case upon the fact that they had cattleposts in the disputed area, contended on the other hand that they were entitled to the country extending as far north as Pitsana Photlokwe and westwards beyond Macheng. The dispute was already in progress when Bechuanaland was proclaimed a British Protectorate in 1885, and it dragged on for several years afterwards. Finally in 1892, a Government inquiry was held,<sup>60</sup> the outcome of which was that the

Barolong were awarded the eastern part of the disputed area, between Ramatlabama and Kgoro. After this award Montshiwa had the area about 450 square miles in extent surveyed and divided into farms of approximately 3000 morgen each. These farms he then allotted to individual members of the tribe, principally those of royal blood. Apparently Montshiwa was under the impression that if his territory was divided into separate farms held in individual tenure, it would be safer from European encroachment than if it were held on the traditional communal basis. This system of dividing tribal territory into farms held in individual tenure had been adopted in Thaba Nchu when Seleka territory was annexed by the Free State Republic after the dispute between Tshipinare and Samuel, the sons of Moroka.<sup>61</sup> Montshiwa had attempted in 1886 to have this idea of individual tenure of tribal land accepted by the Land Settlement Commission as far as his territory south of the Molopo was concerned, but the Commission had turned it down in favour of the communal system of land tenure.<sup>62</sup> When he later raised the same question in regard to the "Barolong Farms", his request was granted in principle, but the High Commissioner ruled that the grants should take the form of leases, with the title vested in the chief and tribe. The individual holders of the land, about 41 in number, permit other members of the tribe to settle on these farms which remain under the administration of the Bechuanaland Protectorate Government.

In 1896 Montshiwa died. For the best part of half-a-century he had ruled the Tshidi with conspicuous success at a critical period in their history when their freedom and independence were being challenged by the incoming of European administration. He used every possible device to secure for his people their land and for their chiefs the right to rule their people according to their own laws and customs. How successful he was may be gathered from the fact that to this day Tshidi chiefs along with other Tswana chiefs in British Bechuanaland possess exclusive and original civil jurisdiction and criminal jurisdiction except in serious crimes over members of their tribes. An appeal lies from the decision of the chief to the Native Commissioner's Court, but in actual practice there are very few such appeals, so that the powers of the chiefs over their people and the right of the latter to be dealt with in accordance with their own laws and customs remain substantially the same as in the days of Montshiwa.

To the end of his life Montshiwa did not become converted to Christianity, but although he

at first opposed its acceptance by members of his tribe, he later became reconciled to their joining the Church and some of the leading men of the tribe in his day were also leaders in the Church life of the tribe. Montshiwa was a typical Mo-Rolong—proud of his tribal affiliation and haughty in his attitude towards foreigners, especially Europeans, whom for the most part he disliked intensely. He was a courageous leader in war who often inspired his men to deeds of great daring by his own readiness to expose himself to peril. He owed much of the tremendous prestige he enjoyed among his people to the fact that he was a famous rain-maker who played an important part in the agricultural activities of his people in their rather arid and infertile territory. Many are the anecdotes related among the Tshidi concerning this great patriot and his are among the best known of the praise-songs of Tshidi chiefs and other worthies.

#### *After Montshiwa.*

Montshiwa's eldest son by his chief wife was Kebalepile. Unfortunately he was killed in battle prior to the death of his father, so when Montshiwa died he was succeeded by another son Besele who ruled the tribe from 1896 to 1903. He was chief during the important period of the Boer War.

During the Boer War the Tshidi remained loyal to the British and rendered such valuable service during the siege of Mafeking that they were presented with a congratulatory address by Lord Roberts,<sup>63</sup> and after the cessation of hostilities many important personages including Mr. (afterwards Sir) Joseph Chamberlain, the then Colonial Secretary, Sir Walter Hely-Hutchinson, Governor of the Cape Colony, Sir Gordon Sprigg, Premier of Cape Colony, Mr. Thomas Graham, Attorney General of the Cape and His Royal Highness the Duke of Connaught visited Mafeking and commended the Tshidi for their courage and loyalty during the War and assured them of continued interest in their welfare by the British Crown.

The Ratlou and the Rapulana sections of the BaRolong, especially the latter, as they were within the boundary of the Transvaal Republic remained neutral during the Boer War. This was interpreted by the Tshidi, at any rate, as indicative of sympathy with the Boer cause. The result was that relations between those who openly sympathised with the British cause—the Tshidi—and those who attempted to keep out of the White man's war—the Ratlou and the Rapulana—became strained, and this was made the occasion

for settling old scores between themselves. During this unsettled period the Tshidi raided Lotlhakane, the Rapulana settlement over which there had been a squabble in 1880 and having overpowered them sent Paul Montshiwa, one of their leading men, to take charge of the seized Rapulana territory. After the conclusion of hostilities, however, the Rapulana were declared by the Government to be entitled to the restoration of their lands, much, it would appear, to the disappointment of the Tshidi, who thought they were doing the British a good turn in thus despoiling what they believed to be enemies of the Crown.

Besele does not appear to have been a popular or a strong chief. He died without issue in 1903 and was succeeded in the chieftainship by another son of Montshiwa, Badirile by name. Badirile had the necessary qualifications for successful chieftainship according to Tshidi standards. He was well born both on his father's and on his mother's side. His mother was Gaeshele, a daughter of Motshegare, who was a brother of Montshiwa. She was one of the most remarkable Tshidi women who was particularly well versed in Tshidi law and custom. She died in 1935. Apart from his good stock, Badirile was a brave warrior in battle who always acquitted himself well in the leadership of his regiment. Besides he had received a fairly good education at Lovedale. In the opening years of his reign he showed great promise, but this early promise was not fulfilled so that when he died in 1911 Molema<sup>64</sup> tells us that he was unlamented and unsung!

His younger brother, Bakolopang, was next in order of succession, but as he was still a minor, his paternal uncle, another brother of Montshiwa, Lekoko, acted as regent. Lekoko was a strong man with progressive ideas and during his regency it seemed as if the tribe had entered upon another long period of prosperity and progress. It was not long however before Lekoko was gathered to his forefathers, leaving a daughter and a son, Mmaditshukudu, who later distinguished himself in tribal affairs by his courage and his intelligence. Lekoko died in 1915 and was duly succeeded by Bakolopang.

His reign was brief and full of trouble. There was another feud between the Tshidi and the Rapulana at Lotlhakane. In 1917 during the Great War presumably at the instigation of Bakolopang a number of the Tshidi made an attack on Lotlhakane, ejected the Rapulana who fled to Polfontein, another Rapulana settlement situated in the Transvaal, took possession of their land and deprived them of certain movable property, i.e. cattle, etc. belonging to them. Matlaba of

Polfontein, the Paramount Chief of the Rapulana section of the BaRolong, intervened on behalf of his people at Lotlhakane and the matter ended in a protracted law-suit finally decided in 1919 by the Appellate Division of the Supreme Court of South Africa which ruled that the Rapulana at Lotlhakane were entitled to the land which they occupied and that, although they were within the Molopo Reserve they were in no way subject to the jurisdiction of the Tshidi chiefs.<sup>65</sup> This was the third time in forty years that there had been a clash of arms between the Tshidi and the Rapulana.

Bakolopang was followed in the chieftainship by Lotlamoreng, son of Kabelepile, eldest son of Montshiwa. The succession of Lotlamoreng to the chieftainship gave rise to a bitter dispute in the tribe which was sharply divided on the issue.

At the request of the Native Affairs Department and out of deference for the feelings of Chief Lotlamoreng and his tribe who to this day are still very sensitive about the matter I have decided not to give a full account of the circumstances surrounding it and the delicate issues of tribal custom which were involved. Suffice it to say that in his fight for his rights to the chieftainship Lotlamoreng had staunch supporters in Mmaditshukudu (Richard), son of Lekoko, and in the leading men of the Makgetla section of the Tshidi tribe to which his mother belonged. On the other hand some of his chief opponents were his own relatives on his father's side. Chief Lotlamoreng has been ruling the tribe since 1919 and under him steady progress has been made in the arts of civilisation. Chief Lotlamoreng is not a highly educated man in the western sense of the term but is not illiterate as so many Native Chiefs generally are. In addition to having received an elementary education he gained a fairly wide experience of men and affairs during the days before he became chief by his sojourn in various industrial centres such as Johannesburg. The effect of this has been to make him more approachable than chiefs tend to be and to make him keen to see his people take their place alongside other Native tribes in their material and social advancement. To this end he encourages education among his people. Practically every Tshidi settlement in his territory has a flourishing school and the school at the central stad has for years been unable to cope with the number of children who desire to attend. In order to meet this demand the tribe has with the approval of the Minister of Native Affairs imposed a tribal levy of 5/- per head per annum on all taxpayers and with the fund so established a large school has now

been built in the Stad. Plans are now under consideration for the establishment of a secondary school at Mafikeng.

In 1927 he persuaded his people to accept the establishment of a Local Council in their area in terms of the Native Affairs Act of 1920. The funds for this Council are derived from a local tax of 10/- per annum payable by all taxpayers in the area over which the Council has jurisdiction. The Council consists of nine Native members appointed or elected by the different tribes settled in the different Reserves in the Mafeking district. (i) Thus the Mafeking Stad (Tshidi) has three representatives including the Paramount Chief Lotlamoreng Montshiwa and two senior headmen—R. D. Lekoko (since deceased) and S. J. Molêma. (ii) The Setlagole Reserve (Ratlou) has two representatives including Chief Phoi, their chief, and a senior headman. (iii) Pitsane Stad (Ratlou) has two representatives including Chief Tshipitota Motsewakhumo, a Ratlou chief who acknowledges Chief Phoi as his senior chief, and a headman. (iv) Tshilamolomo (Ratlou) is represented by Lekoko Marumulwa, a Ratlou chief who also acknowledges the seniority of Chief Phoi, of Setlagole. (v) Lotlhakane (Rapulana) is represented by Chief Mothibi, a Rapulana chief who acknowledges the seniority over him of Chief Matlaba of Polfontein, the Paramount Chief of the Rapulana. It will be seen from the above that the Tshidi have the largest representation as they have the largest number of taxpayers.

The Union Government is represented by the Native Commissioner who acts as Chairman of the Council and by the Assistant Native Commissioner who acts as Secretary and Treasurer. The Council meets once every two months. The Native members receive a transport allowance at the rate of 3d. a mile when they attend meetings of the Council. This costs the Council about £200 per annum. As pointed out before the Revenue of the Council is derived mainly from the Local Tax of 10/- per annum imposed on heads of families in the Reserves. This money is spent by the Council on local matters such as Schools, Roads, Dipping Tanks, Water Supply, Stock Improvement, etc. Minutes are kept of the proceedings of all meetings of the Council, a copy being forwarded for approval to the Native Affairs Department. A perusal of the Minutes of this Council shows that the heaviest item of expenditure in its annual budget is Agriculture. British Bechuanaland is a rather arid region. It is not surprising therefore that so much money—about £1000 out of a total budget of £2,275 in 1937—should be spent on Agriculture. Two

important matters on which the Council seems to be concentrating in its agricultural programme are the improvement of the water-supply by the construction of dams and the sinking of boreholes and the improvement of the breed of cattle by the establishment of Bull Camps for the benefit of cattle-owners and the inoculation and dipping of cattle and other stock to keep them free from disease.

Another fairly big item of expenditure is Roads. The Council has no Roads Department and this work is undertaken for it by the Divisional Council, a European body which is responsible for all the roads in the District. A third of the main roads of the District are within the Native Reserves and the Divisional Council maintains that the Natives who obviously benefit a great deal from these roads must make their contribution towards their maintenance. The Divisional Council is empowered to raise funds by means of the imposition of taxes such as a Wheel Tax and a Dog Tax on residents within its area of jurisdiction. The BaRolong are, however, bitterly opposed to these taxes and they prefer to make their contribution to the funds of the Divisional Council by means of an annual grant from the funds at the disposal of their Local Council.

The smallest items of expenditure are Education and Health. This is of course due to the fact that expenditure on Native Education in South Africa is met largely out of the proceeds of the Native Development Fund established under the Native Taxation and Development Act 41 of 1925. The latter Act makes all male Natives between the ages of 18 and 60, unless exempted for reasons laid down in the Act, liable to a Poll Tax of £1 per annum. The bulk of the money thus obtained is spent on Native Education and on other aspects of Native welfare including health. All of these activities depend a great deal for their success upon the enthusiasm of the chiefs and in this connection Chief Lotlhamoreng of the Tshidi is exemplary. Himself a very keen farmer he takes a keen interest in all activities for the improvement of agriculture among his people and wherever he can use his influence to make his people accept Government schemes for their benefit he does not hesitate to do so.

One of the largest prospects he has undertaken in recent times is the erection of tribal administrative offices at the BaRolong Farms, the section of his territory which lies within the Bechuanaland Protectorate. These magnificent buildings which were erected as a memorial to King George V cost over £2000 all of which money was provided by the tribe.

One respect in which he appears to have departed from the policy of his forefathers is that of permitting more than one Christian Church to work in his tribe. It would appear to have been the policy of Montshiwa to have only one church in the Stad, i.e. the Methodist Church, which we have seen was the first to start work among the BaRolong. Since the succession of Lotlhamoreng to the chieftainship other churches including the Roman Catholic Church and the Seventh Day Adventists have been allowed to establish work in the central village. But although the Methodist Church is no longer the "State Church" as it were, it has the largest following in the tribe.

In all this work the chief is ably supported by the leading councillors of the tribe some of whom are much more highly educated than he is himself. In fact in the view of some of his councillors Chief Lotlhamoreng is regarded as not sufficiently progressive, because he tends to go at the pace of the slower and more conservative sections of the tribe, but when one bears in mind the wrangling over his succession to the chieftainship one is not surprised to find him slightly on the cautious side. He gives one the impression of not being entirely sure as to whether he enjoys the confidence of the educated section of the tribe. But everything considered I am inclined to the view that he is one of the steadiest chiefs at present at the head of Native tribes in the Union to-day.

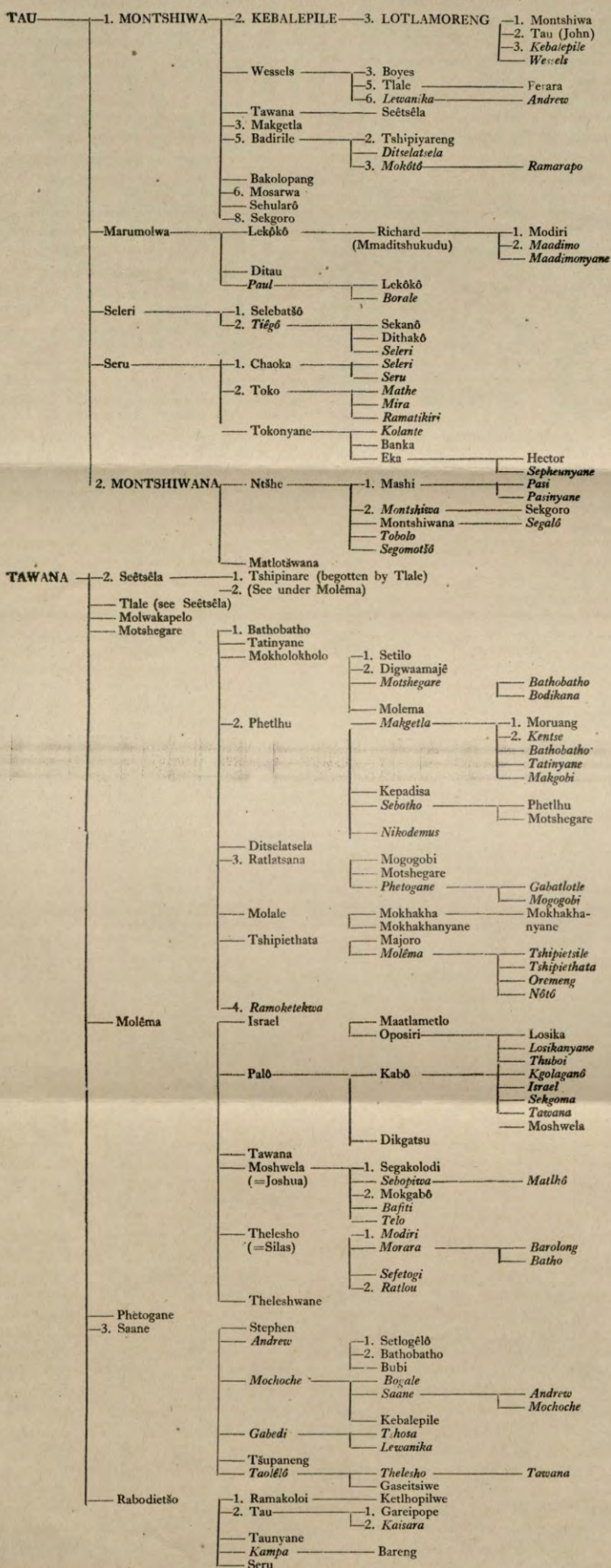
Another recent development in the tribe has been the establishment of trading concerns of various kinds by members of the tribe. These include general dealers stores, an eating house and vendors. The nearness of the European town of Mafeking—only a mile and a half away—which has a number of Indian stores which cater particularly for the Native trade makes the running of stores in the Stad a difficult business, but some of these concerns are doing sufficiently well to encourage the hope that they will become permanent institutions in the tribe.

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APPENDIX I  
BAROLONG BOORATSHIDI :  
GENEALOGICAL TABLE OF THE ROYAL FAMILY\*

(Names in italics are those of men or boys alive in February, 1943. The number preceding a man's name denotes the rank of his mother's house. Houses in which there were no sons are not listed.)



\*Based upon information collected independently by Prof. Schapera and myself.



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  21. *Correspondence re Visit of Bechuana Chiefs to Great Britain*, 1896, C.—7962.
  22. *History of Native Tribes of the Transvaal*, Transvaal Bluebook, 1905.
  23. Supreme Court Reports: *Montsioa vs. Matlaba and others*, A.D. 1919.
- REFERENCES**
1. I am indebted to Prof. Schapera for reminding that "there is a section of the Booseleka under Tshabadira Moroka (nephew of Samuel) living in the Francistown District at Matsiloje and in the Tati Native Reserve" in the Bechuanaland Protectorate.
  2. Matthews, Z. K.: "Marriage Customs among the Barolong", *Africa*, 1940, Vol. 13, No. 1. p. 1.
  3. Campbell, J.: *Travels in South Africa*, p. 245 ff.
  4. Broadbent, S.: *The Barolongs of South Africa*, p. 150 ff; Schapera, I.: "A Short History of the Bangwaketse", *African Studies*, Vol. 1 No. 1. 1942. p. 6; Moffat, J. S.: *Lives of Robert & Mary Moffat*, p. 105.
  5. Broadbent, S.: op. cit. p. 113 ff.
  6. Briadbent, S.: op. cit. p. 174.
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  8. Wookey, A. J.: *Dicó tsa Secwana*, p. 24.
  9. Stow, G. W.: *The Native Races of South Africa*, p. 420 ff.
  10. Stow, G. W.: op. cit. p. 489.
  11. Language, F. J.: "Herkoms en Geskiedenis van die Tlhaping", *African Studies*, Vol. 1. No. 2, p. 117 ff.
  12. Prof. Schapera suggests that the reign of Morolong ought to be placed in the latter part of the fifteenth or the early part of the sixteenth century. Letter dd. 23-11-38; see also Stow, op. cit. p. 488; Molema, S. M. *Bantu Past and Present*, p. 40.
  13. Stow, G. W.: op. cit. p. 488.
  14. Stow, G. W.: op. cit. p. 490.
  15. Dr. Language reports that Taung was so named after the BaTaung who once lived there before the occupation of that place by Tau, the Barolong Chief after whom it is often erroneously supposed the town was named.  
Cf. Stow: op. cit. p. 490; and Language: op. cit. p. 119.
  16. Stow, G. W.: op. cit. p. 279.
  17. Stow gives the name of this woman as *Sarene* (Stow: op. cit. p. 492). I am indebted to Dr. Molema for information about the correct spelling).
  18. Stow, G. W.: op. cit. p. 492.
  19. Wookey, A. J.: op. cit. p. 30.
  20. Whiteside, J.: *History of the Wesleyan Methodist Church of South Africa*, p. 326.
  21. Broadbent, S.: op. cit. p. 61 ff.
  22. Broadbent, S.: op. cit. p. 67.
  23. Broadbent, S.: op. cit. p. 108.
  24. Broadbent, S.: op. cit. p. 113.
  25. Broadbent, S.: op. cit. p. 128.
  26. Broadbent, S.: op. cit. p. 168 quoting from Hodgson's Journal.
  27. Broadbent, S.: op. cit. p. 130; Agar-Hamilton, A. J. I. *Road to the North* p. 61.
  28. Broadbent, S.: op. cit. pp. 158, 173.
  29. Broadbent, S.: op. cit. pp. 159 ff.
  30. Broadbent, S.: op. cit. p. 160.
  31. Moffat, J. S.: *Lives of Robert & Mary Moffat* p. 116.
  32. Moffat, J. S.: op. cit. p. 134.
  33. Broadbent, S.: op. cit. p. 167.
  34. Broadbent, S.: op. cit. p. 175.
  35. Broadbent, S.: op. cit. p. 174.

- 36. Broadbent, S : op. cit. p. 180 ff ; Whiteside, J. : op. cit. p. 334.
- 37. Broadbent, S ; op. cit. p. 183.
- 38. Walker, E. : *The Great Trek*, p. 123 ff ; Agar-Hamilton, A. : op. cit. p. 15.
- 39. Prof. Schapera writes:—"The Kgafela-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." I have no data on this point, and am inclined to think that the Kgatla regiments attended the installation ceremony for other reasons.
- 40. Mackenzie, J ; *Austral Africa*, Vol. 1. p. 59 ; Agar-Hamilton, A. : op. cit. pp. 20-1, 68, 82.
- 41. Mackenzie, J. : op. cit. p. 60.
- 42. Agar-Hamilton, A. : op. cit. p. 54.
- 43. Agar-Hamilton, A. : op. cit. p. 54 ; Theal, G. : *History of South Africa since 1795*, Vol. iv. p. 375.
- 44. Mackenzie, J. : op. cit. p. 60 ; Agar-Hamilton, A. : op. cit. p. 56 ; Theal : op. cit. p. 378.
- 45. Theal : op. cit. p. 386 ff ; Agar-Hamilton, A. : op. cit. pp. 84 for a different view on the question of how the S.A. Republic conducted its case.
- 46. Mackenzie, J. : op. cit. Vol. II, pp. 186 ff ; Agar-Hamilton, A : op, cit. p. 159, 179.
- 47. *British Bechuanaland Land Settlement Commission*, C.—4889, p. 5.
- 48. C.—4889, p. 30.
- 49. C.—4889, para. 34. p. 10.
- 50. *Correspondence relative to Transfer of British Bechuanaland to the Cape Colony*, C.—79e2, pp. 2, 3.
- 51. C.—7932, p. 4.
- 52. C.—7932, p. 6.
- 53. C.—7932. p. 8.
- 54. C.—7932, p. 16.
- 55. C.—7932, p. 24.
- 56. C.—7932, p. 32.
- 57. C.—7932, p. 29.
- 58. C.—7932, p. 20.
- 59. *Correspondence relative to visit of Bechuana Chiefs to Great Britain*, C.—7962, pp. 21 ff.
- 60. C.—7932, p. 24 ; Cmd. 4368. p. 19.
- 61. Whiteside, J. : op. cit. p. 342.
- 62. C.—4889, p. 12 ; Pim, A. : *Financial and Economic Position of the Bechuanaland Protectorate*, p. 8.
- 63. Molema, S. M. : *Bantu Past and Present*, p. 284.
- 64. Molema, S. M. : op. cit. p. 45.
- 65. *Montsioa vs Matlaba and others*, A.D. 1919.

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I am indebted to Prof. Schapera for pointing out that there is a section of the Boesetsela under Tshabana Molema (opposite of Samu) living in the Francistown District at Mafeshe and in the Tati Native Reserve in the Bechuanaland Protectorate.

Matthews, K. K. : "Marriage Customs among the Barolong", *Africa* 1940 Vol. 13 No. 1. p. 1.

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16. Stow, G. W. : op. cit. p. 270.

17. Stow gives the name of this woman as Swaw (Stow : op. cit. p. 492). I am indebted to Dr. Molema for information about the correct spelling.

18. Stow, G. W. : op. cit. p. 492.

19. Wootley, A. J. : op. cit. p. 30.

20. Whiteside, J. : *History of the Wesleyan Methodist Church of South Africa*, p. 328.

21. Broadbent, S. : op. cit. p. 61 ff.

22. Broadbent, S. : op. cit. p. 67.

23. Broadbent, S. : op. cit. p. 108.

24. Broadbent, S. : op. cit. p. 113.

25. Broadbent, S. : op. cit. p. 128.

26. Broadbent, S. : op. cit. p. 168 quoting from Hodgson's Journal.

27. Broadbent, S. : op. cit. p. 130 ; Agar-Hamilton, A. J. I. Road to the North p. 61.

28. Broadbent, S. : op. cit. pp. 158, 173.

29. Broadbent, S. : op. cit. pp. 150 ff.

30. Broadbent, S. : op. cit. p. 160.

31. Moffat, J. S. : *Letters of Robert & Mary Moffat*, p. 116.

32. Moffat, J. S. : op. cit. p. 134.

33. Broadbent, S. : op. cit. p. 167.

34. Broadbent, S. : op. cit. p. 175.

35. Broadbent, S. : op. cit. p. 174.