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THE TRIBES
OF
MAFEKING DISTRICT

by

P.-L. BREUTZ

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INTRODUCTION

1 Boundaries

1 The Mafeking district was established as a part of the Crown Colony of British Bechuanaland in about 1885. British Bechuanaland was bounded on the north by the Bechuanaland Protectorate, on the east by the Transvaal, on the south by the Cape Colony and on the west by South West Africa; it comprised the districts of Mafeking, Vryburg, Kuruman, Taungs and Gordonia.

2 The boundaries of the Mafeking district were determined by the delimitation of its wards, originally called Field-Cornetries.; namely ward No. 1-3, by proclamation No.173, date 21st May 1906 and ward No.4-6, by proclamation No.432 of the 12th December 1896. The boundaries of the reserves, i.e. Molopo Reserve, Mosita Reserve and Setlagole Reserve, were defined in the schedule and proclamation No. 220 of British Bechuanaland, dated 29th August 1895 (p.126). The boundaries of the district have not been changed since.

2 Extent

3 The Mafeking district as defined above covers an area of 6,520 square miles including the Reserves, which are 1,074.5 square miles or 322,147 morgen in extent,

Molopo Reserve	235,763 morgen
Mosita Reserve	4,720 morgen
Setlagole Reserve	81,093 morgen.

There is also 15,000 morgen of Native privately owned land and 47,278 morgen are Trust property. The Native area thus comprises 384,456 morgen.

3 Control

4 The districts of British Bechuanaland were administered as a Crown Colony by Sir Sydney Shippard as Administrator from 1885 till the end of 1895 when the territory was annexed to the Cape Colony.

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5 From 8th February 1918 to 1928 the Native Affairs Administration was under the control of a Superintendent of Natives. From 1st October 1928 to 1946 the Magistrate acted as Native Commissioner. Since August 1946 a Native Commissioner has functioned independently of the magistrate's office.

4 Geography

6 The Molopo River and its tributary the Ramatlabama form the only natural boundary of the district. The town Mafeking is situated in the north-eastern corner of the district. It has a population of 800 Europeans, 000 Asiatics and Coloureds and 43,700 Natives. It is mainly a commercial centre for the farms of the district. The Bechuanaland Protectorate Administration also has its seat at Mafeking.

7 From Mafeking railways run to the north via Lobatse, to Johannesburg via Zeerust and to the south via Vryburg. Main roads run parallel to the railways and to the west along the Molopo River.

8 Most of the Mafeking district consists of slightly undulating terrain and the rest is flat. There are no real hills. The altitude is over 4,000 ft. in the south and east, below 3,500 ft. in the north-western corner, and between 3,500 and 4,000 ft. for the rest.

9 There are no perennial rivers. All the rivers and their tributaries run towards the Molopo River, mainly in a north-easterly direction. The Molopo River is dammed in several places.

10 The average annual rainfall figures are shown in section 5 of the chapters dealing with the individual tribes. Precipitation decreases towards the west. The monthly rain-fall figures (in inches) for some of the important stations are shown in the table below.

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TABLE I.

Distribution of rainfall over the district:

No. of Rain station	1230	1217B	1210	1204	1191
Altitude	4,169	4,350	4,000	3,870	3,540
Period of years up to 1935	20-22	2-3	28-33	24-25	4-5
Oct.	1.39	1.10	1.03	1.22	1.09
Nov.	2.79	3.60	2.14	1.92	2.91
Dec.	3.49	4.50	2.39	1.93	1.91
Jan.	3.62	6.25	2.91	2.71	2.14
Febr.	3.16	3.49	3.69	2.96	2.31
March	3.16	4.50	3.02	2.96	2.01
Apr.	1.05	1.40	1.46	1.48	2.05
May	0.46	1.45	0.33	0.62	0.50
June	0.18	0.25	0.05	0.09	0.06
July	0.24	-	0.22	0.23	-
Aug.	0.39	0.45	0.27	0.30	-
Sept.	0.60	0.20	0.34	0.22	0.23
Annual total	20.53	27.19	17.85	16.64	15.21
Days	69	70	44	39	40

Key to rain station numbers:

1230 Mafeking, convent
 1217B Jakkalsdams
 1210 Setlagole
 1204 Mosita
 1191 Ruabon, 8 miles west of the Molôpô
 Reserve.

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12 The monthly rainfall varies from year to year as can be seen from the following table in respect of the Setlagole Police Stations:

TABLE II.

Months	1902- 1935 average in inches	1949 in inches	1950 in inches	1951 in inches
January	2.91	3.90	2.85	0.98
February	3.69	0.96	1.40	0.96
March	3.02	2.37	4.79	4.04
April	1.46	-	5.23	3.74
May	0.33	-	3.04	1.92
June	0.05	1.20	0.81	0.36
July	0.22	-	-	-
August	0.27	-	1.04	0.20
September	0.34	-	-	0.32
October	1.03	1.65	0.42	3.53
November	2.14	2.05	0.98	0.80
December	2.39	6.00	7.70	0.32
Annual total	17.85	18.13	28.46	17.17

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5 Early European explorers and historical events

13 The Mafeking area was not the primary objective of the early travellers and missionaries whose first goal always was the Tlhaping country, from which they made excursions into the baRolong country, in the present districts of Vryburg and Mafeking. Their next stage was the Hurutshe and Ngwaketse countries further to the north and their route lay through the baRolong country. At that time a portion of the baRolong had temporarily left these parts and the remainder was dispersed there. Those who had left for Motsiwapetlwane (Klerksdorp district) and for Thaba Nchu had been visited by the Methodist missionaries since 1823.

14 The first Europeans to report about the Bechuanas were Hendrik Hop and Brink in 1761/2 ("Tagebuch über die Reise des Kapitäns Hendrik Hop nach dem Gross-Namalande" Mitteilungen aus den deutschen Schutzgebieten [Diary about Captain Hendrik Hop's journey to the "Gross-Namalande" and messages from the German protected areas] 1915 and Van Riebeeck Soc. No. 28, 1941). In 1801, Pieter Jan Truter, Dr. William Somerville, the missionary Anderson and others were sent into the interior by the Governor of the Cape and reached the Kuruman River (John Barrow, "Travels into the Interior of Southern Africa", Vol. p. 56-7). Barrow mentions (Vol. I p.406-7) that the Kaffer tribes, more to the westward, are very considerable horticulturists. The Commissioners, sent out by the British Government in the year 1801 to endeavour to procure a supply of draught oxen, found extensive fields of a species of *Holcus* near the city Leetakoo, the capital of a tribe of kaffers called the Booshooanas, situated at the distance of sixteen day's journey beyond the Orange River, in the direction of north-east from the Cape".

15 In March 1805 the landdrost of Tulbagh undertook an expedition to the country north of the Orange River, accompanied by Hindrich Lichtenstein and the missionary John Matthias Kok. Lichtenstein (Reisen im südlichen Afrika in den Jahren 1803, 1804, 1805 und 1806, Vol. p.493) learnt from Kok who had lived in the country before, that 5 years before the arrival of this expedition, the baTlhaping and baRolong

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(under their chief "Makrakki" i.e. Mokalak a son of Ratlou) had separated. W.J . Burchell (Travels in the interior of Southern Africa, p.512) who visited the baRolong at HeuningVlei or Chue (Tshowe) reports that the reason why Molehabangwe and Mokalak separated because Molehabangwe took one of Moakalaka's wives.

16 Dr. Cowan, who was murdered in 1808 in the Ngwaketse country, left no record of his travels through the baRolong country.

17 W. J . Burchell ("Travels in the interior of Southern Africa" Vol. Vol. P. 375) says that, in 1812, the baRolong consisted of two divisions, "the nearer (to Kuruman) called Maruwonnas under a chief named Massao, stationed on the Molappo or Maloppo river and the farther division called Maibu under Makakki."

18 Between 1820 and 1829, J.Campbell (1822), Bain and Biddulph (1824 and 1836), Robert Moffat (1824, 1826 and 1829) and others visited or travelled through the baRolong country.

19 Campbell gives a description of the baRolong in the Vryburg district and of those at Khunwana in the present Lichtenburg district and in the Setlagole Reserve, Mafeking ("Travels in South Africa" Vol. I p.179 -181): "The following list of their kings, in the order of their succession in the same family, was furnished by them. The most ancient known of them was:

Masseepe (Masepa-a-Setlhare), Assiclary, or filth of a tree.

Matibuily (Thibela), Amakop, Amassip

Towai (Tau), Matibuily, or keep the lion near the door, or prevent his escape.

Rakloo (Ratlou).

Kossie (Kgosi) or elephant's father. (see table VI).

Keheelway (Kehilwe), the father of Kassie the present king, died a minor. His uncle Matchlakoo (Matlhaku) had been appointed regent during his minority. He

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commanded an expedition against a nation called Motsemanyani (Hurutshe boo Manyane?), near the Marootzee (baHurutshe) country, in which he and many of the people lost their lives. Kossie; not being circumcised, could not assume the government, but his uncle Maquotoo (Mokoto) ... ruled on his behalf till he should be circumcised. His younger uncle Mungallee (Mongale) who is handsome looking man, despised Kossie on account of his small stature and mild temper, and concluded that his mental powers were defective. He therefore aspired to the sovereignty himself, and, on the death of a rhinoceros, he privately took the breast of that animal, which was tantamount to his declaring himself king. Kossie pretended not to observe it, but soon after, with the advice of some of the captains, he seized a number of calves, the property of Mungallee, which he carried off and lodged in his own cattle kraal, and placed himself at the door, daring Mungallee to take them away. Mungallee, finding upon inquiry that the friends of Kossie were more numerous and powerful than he had supposed, thought it prudent to overlook the capture of his calves. Ever since this occurrence the power of Kossie has not been disputed. He lately married a female named Sekantshai.

20 "In the morning, while I was walking on the north-west side of the town (Khunwana), I counted eleven villages or districts, and in the evening to the south-east, eighteen districts; several of these were not inferior in point of extent to the king's district, so that the population may probably amount to ten or twelve thousand, and their corn fields are at least twenty miles in circumference. They have likewise many out-posts for cattle, at all of which there are inhabitants."

21 Andrew Geddes Bain visited the Wesleyan missionaries who worked among the baRolong under "Sibonello" (Sefunelo) who at that time (1826) were at Platberg (?) near Warrenton after their flight from Maquassi in 1824. He reached the Molopo River in 1826 and visited chief Tawana of the boo Ratshidi

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("Journals of Andrew Geddes Bain" p.40-45 - see his description paragraph 542). In 1834 Bain went on a hunting expedition to the Molopo River. He says of the population (p. 139/140) "I have hitherto said nothing about the inhabitants of the country through which we passed since leaving the Hart; for until we first reached the Seechagilie we had scarcely ever seen any, except a straggling Bushman or Bechuana, but after we had shot such abundance of game we got plenty of company. The natives scattered about this part of the country are the remains of various Bechuana tribes, such as the Baharutsie, Wanketze and Baralongs, all of whose countries Masilikatsie had conquered. These poor people live in very small communities scattered over the face of the country, but have not a single head of cattle to live by, their whole dependence and only food being locusts or such game as chance may direct into their pitfalls. I met among them some Wanketze people who recognised me as having visited their country about eight years ago. They told me that the once-powerful king, Sibigho, was now nearly reduced to beggary by Masilikatsie and had taken refuge beyond the Kalaharry desert. After remaining at the Maloppo three days, in which time we had bagged a good number of rhinoceroses, etc., and caught six beautifully striped quaggas, we made preparations for returning, on which I missed my Griqua leader, Hans Barends."

22 On the "Seechaghole" (Setlagole) River a regiment of Mzilikazi's men fell upon Bain's expedition which was encamped there, and burnt the waggons and a valuable collection of curios. Bain had to abandon this expedition and went south to the mission station Motito (Vryburg district) where he was given a friendly reception by the French missionaries, Lemue and Rolland, who had been forced to abandon their first station at Mosega, the Hurutshe town, in about 1832 and had come to Motito.

23 Robert Moffat visited the Molopo region for the first time in July 1824, and found the country drought-stricken. He saw lion, buffalo, elephant and other game. He reached the town Phitsane, then

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the principal town of the baRolong, whom Campbell had previously found at Khunwana or "Mosheu".

24 Moffat writes as follows ("Missionary Labours and Scenes in Southern Africa" p.388-389):

"Tauane, the highest chief, made his appearance, amidst a noisy multitude; he saluted us in the English manner, by giving the right hand, saying, as well as he could pronounce it, "Good morning." Tauane, a weak, imbecile looking man, tried, as is usual among the African tribes, to dissuade me from attempting to visit so notorious a character (chief of the baNgwaketse), at the same time prophesying my destruction. This town, which covered a large space, and included a numerous division of Bahurutsi, and another of the Bauangketsi, contained upwards of twenty thousand inhabitants, all of whom had congregated here after the attack of of the Mantatees. During my absence at Cape Town, Mr. Hamilton had visited them, to whom many listened with great attention, and as it had rained very heavily during his visit, he was viewed in the very imposing light of a rain-maker, they having requested him to pray for rain, which he did."

25 "The town was under the government of three chiefs, Tauane, Gontse, and Inche. The first was considered the most powerful, though Gontse had the greatest number of Barolongs under his authority. The last was brother to Khosi, whom Mr. Campbell describes, but who, from his want of energy, was deposed. As in all other towns, there were sections composed of the inhabitants of other tribes, who congregated under chiefs of their own, and retain the name and peculiarities which distinguish their nations. Thus there was a considerable suburb of Bauangketsi, under the chief Moromolo, who was a man of sound judgment and commanding mien."

26 Robert Moffat ("Missionary Labours and Scenes in Southern Africa" pp.414-421) describes an attack by the Mantatees on the baRolong in 1824. He writes as follows: "we were met on the following day by three messengers from Tauane, begging the Griquas

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to come with all speed to the assistance of the Barolongs, who were expecting an attack from a tribe of Mantatees, who were in the confines of the town. As it was impossible from the want of water, to take any other route than through the Barolong territories, which we would gladly have done, to avoid coming in contact with so savage and warlike a body, we travelled with all haste.

27 "On reaching the town early next morning, such was the scene of confusion which met our eyes, that we were persuaded it was in the hands of the enemy. Here we found Sebonello (Sefunelo), the Barolong chief, with whom our Wesleyan brethren, Messrs. Hodgson and Broadbent had been labouring near the Yellow River, and who had been attacked and driven from his home by the same enemy. The confusion having in a measure subsided, and it being discovered that the enemy were not so near as it was rumoured, the Barolong chiefs, with about one thousand armed men, came and seated themselves before our wagons, and used every argument in their power to induce the Griquas to unite with them in repelling the marauders. Tauane spoke to the following effect, You see how many human bones lie scattered on the plain, and how many of us are dying from hunger, the result of last year's scourge, when the Mantatees drove us from Kunuaria (Khunwana). If you do not help us, we must all perish. Towards the setting sun is a desert without water. Towards the sunrise there is no rest from the Mantatees. On one side is Makaba (chief of the baNgwaketse) my enemy; on the other the Mantatees are approaching, who will destroy us all; and I still dread Mothibi. (chief of the baThaping). Sebonello, who appeared a fine intelligent man, remarked, I have lost my all, and I see no alternative but to fight or die.

28 ".... After I had resumed my pen it occurred to me that all was not right, and went again with Berend to the man. We learned, after many inquiries, that he had been taken prisoner by the tribe we were dreading, and who were at a distance preparing to attack the town; that two hundred warriors had left

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the main body, and brought him as a guide, to attack the Barolong outposts; in order to secure him during the night, they had covered him with a large skin cloak, on the extremities of which men lay; that they were to attack the flying Barolongs on the west, while the main body was to fall on the town from the east. On seeing the wagons, and learning from their guide that they were white people's travelling houses, they suddenly fled, and he escaped; but he added, he thought they would attack us. From his manner of speaking, scarcely one felt inclined to believe his relation. It was near sunset before the party could be induced to send out a few horsemen, in order to ascertain if there were any foot-marks in the direction from whence the man came. They had been absent more than thirty minutes, when one came galloping back with the intelligence, that the Bakhari or Mantatees were actually there

29 "..... It was now becoming too dark to make any further attempts, and we let him go, and turned in the direction of the wagons, which were about seven miles distant. We had not proceeded many paces, when we were alarmed to find that we were surrounded by those who we supposed had fled, but who had secreted themselves among the bushes and aided by the darkness, were closing in upon our small party. Head after head rose above the bushes, when the yell commenced. This was a critical moment; and the men who were with me behaved admirably; for, instead of levelling some, in order to obtain egress, a few shots were fired into the sand before the horses' heads, when we galloped through what appeared the weakest part.; but many were the javelins which they threw. This was a narrow escape; The enemy were again pursued with some blank shots, when, hastening back to the wagons, we were alarmed by the reports of muskets, which convinced us that they had been attacked by the enemy. ... In the morning of six Barolong spies who had been sent out, two only returned, the others having been killed. In the evening some thousand warriors left the town, accompanied by seven or eight horsemen, with the confident hope that the enemy would flee when they made

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their appearance. They had not proceeded three miles from the town, before they saw the whole body moving onward, with lighted torches. Both parties halted at no great distance from each other. When morning dawned they looked one another in the face, and the enemy, instead of being intimidated, rushed, like a mighty black wave, upon the Barolongs, who fled. Sebdnello's party, who were of a bolder character, resisted for some minutes, during which time seventeen of his men fell, among whom were his three brothers. The horsemen, seeing that they were not to be frightened by appearances, and that the loss of life would be terrible, fired a few shots among the enemy, which arrested their progress. They fled from the horsemen; but seeing a large party of Barolongs attempting to take their cattle, they surrounded them, and would have cut down the last man, had they not been again dispersed by the horsemen, when they appeared panic-stricken, and fled: The Barolongs rallied, not to fight, but to seize the cattle, with which they decamped. Of these some hundreds were recovered by the Griquas, who took them, and some women who had also fallen into the hand of the Barolongs, and conducted them to within a few gun-shots of the enemy, who stood petrified with amazement to see their conquerors bringing back, not only a large number of their cattle but their wives and children.

30 " ... We assembled our company in the evening, recorded the mercies of the day, and felt devoutly thankful for the deliverance that had been granted. Touane, Gontse Sebonello, and other chiefs came to Berend, and, in the most feeling manner, thanked him for his assistance."

31 The trader Hume, who has left no written reports, travelled several times through the Rolong country via Phitsane and, in 1829, conducted the Reverend T. Archbell to Mzilikazi. He also accompanied Moffat and Dr. A. Smith on the missionary's second journey to the Matebele chief in 1835.

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32 In 1834, Dr. Andrew A. Smith led an expedition through the Rolong country on his way to visit Mzilikazi. He described some Rolong customs in regard to milking, marriage, burial and beliefs in connection with women and Rolong cattle ("Diary of Dr. A. A. Smith" pp. 25-29). Of diseases in the country and the fate of chief Ratlou he says: "They never had the venereal disease amongst the Barolongs till they became acquainted with the Corannas. They have it now and it kills some. Quatsie (black quarter) was always in the country and generally as fatal as it is now. Before Malala (Tlhaping chief) was born small pox appeared in the time of Ratclu (Ratlou) and killed many people. Three times in his lifetime they have appeared, once when he was young, another time when they appeared at Kuruman, and two years ago." (i.e. 1833.)

33 In October 1836 W.C. Harris on his way to Mzilikazi saw the Setlagole and Mareetsane rivers and found the country depopulated. He mentions ("The wild sports of Southern Africa" p.65) "extensive ruins of a stone town" near the Lotlhakane river (Rietfontein), "the walls of which extended more than a mile on each side of the road". If these are the ruins at Dithakong not a tenth of them have survived. This presumes that there are no other ruins on the Trust farms in the Lichtenburg district, and none are in fact known to me.

34 When the Voortrekkers under Potgieter and Maritz defeated the Matebele and Mzilikazi in 1837 they passed Khunwana and were assisted by baRolong and baHurutshe.

35 John Mackenzie ("Austral Africa", London 1897, pp. 58-62) says that "Soon afterwards Potgieter came to Montsioa's father and announced to him that he was about to move farther northward to look out for a country, and that the Barolong could go with him or turn aside their own country. So when Potgieter went to what is now known as Zoutpansberg, the Barolong returned to their own country, where they found the branches of the tribe which had never left it. These Barolong welcomed back Tauana, and those in

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the eastern part of the country placed themselves under him. Tauana (Montshiwa's father) and his people, on their return, went first to live at Lotlakani, the birth place of Tauana and here the old man died and was buried. Matlaba remained for a time at Potchefstroom and Gontse was then living near what is now called Schoonspruit".

36 In December 1850 a Boer commission discussed the boundary line with the baRolong. A formal document was intended for the ratification of the boundary line, but this was not executed. It would appear, however, that a later peace treaty ended the border disturbances between the Boers and the baRolong, under Molema (Montshiwa's brother), and in this treaty the boundary line, agreed to by Commandant Potgieter was again recognized. This was ratified by Commandant Pretorius in January 1852. The boundary here agreed to was afterwards confirmed by Governor Keate in his award (1871).

37 In 1852 when the Boer Commandant P. Scholtz attacked the baRolong they fled to Taungs under Gontse.

38 After a year had passed the Boer leaders offered to make peace. Viljoen, the representative of the Transvaal, declared that peace would last from generation to generation. Montshiwa, however, distrusted their professions, and retired for a time with a portion of the tribe to Mosaneng, in the baNgwaketse country, until 1870, leaving his brothers and several headmen with their people and their cattle in the Barolong country. (Mackenzie "Austral Africa" p. 60.)

39 When the trader and naturalist James Chapman visited the Rolong country in 1852/3, most of the population had just fled to Taung. J.H. Wilson (1848), Edwards, the brothers Green, Oswell and Joseph McCabe (1852), and after them the trader H. Reader and the hunters Gordon Cumming, W. Robinson and W.C. Baldwin, were notable contemporary travellers of Chapman who all visited the Rolong country.

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or travelled through it. In those days the country between Kuruman and the Molopo River was a great hunting ground for European hunters, who in the end exterminated the game. In 1860, for example (Sillery "Bechuanaland Protectorate" p.23), on one trip alone, the hunter Baldwin shot 61 elephant, 23 rhinoceros and 11 giraffe, besides numerous antelopes.

40 Andrew A. Anderson (Twenty-five years in a waggon, 1863-88) gives a description mainly of the southern baRolong (pp.78-81) and their customs (pp. 81-84). When he visited the country for the first time it was known only to some missionaries and traders. He met chief Moswete at Kuruman in 1864. In Anderson's time the Bechuana possessed waggons and had begun to use ploughs, and in the south produced the new crops such as wheat, barley and oats. He says that "the advance in civilization within the last twenty years (1860-1880) has been remarkable". They still had "balala"-servants, semi-Bushmen of the Makgalagadi type, of whom Anderson says: "They have their cattle-posts away in the bush, where the stock is looked after, cows milked, and once or twice a week a pack-ox is loaded up with skins of milk and taken to the kraal for use. These "viehposts" are in charge of their slaves, called Vaalpens. They are the Bushmen of the country kept in subjection by the Bechuana tribe, and are a very harmless and quiet people, the only drawback to their liberty being they cannot leave their masters' service; otherwise they have full liberty of action. They are of a darker colour and. different in form to the Cape Bushmen".

41 He gives the following description of the country and a ruined town. (pp.84/85 and 87)
"The main transport road from Kuruman and Diamond Fields goes to Maceby Station of the Molapo, in the chief Montsoia territory, and very pretty roads to travel over. On leaving the station there are several small kraals on the road to Kopong, which is a large native town situated on the Matlarin, a tributary of the Kuruman river, which latter flows past Bakclaris, and then south, past Comopere, from thence through a wild uninhabited country for 180

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miles, where it joins the Hygap river, which is the lower portion of the Molapo. The main road continues on from Kopong, through a fine forest of kameeldoorn trees for many miles, then enters upon open veldt, passing little and great brack-pans to the Setlakoole (Setlagole) and Moretsane (Mareetsane) rivers, then bush again to Maceby's station Pitsan; the distance between Kuruman and that town is 154 miles".

42 "...Close to that pretty isolated hill, Swaartberg, are the ruins of a very ancient town, Kunam (Khunwana?); whether build by Kaffirs or the race that built the other stone huts... The ruins indicate it to have been at some remote period a large town. Near it are extensive pans, that at one time must have held water to a great depth, as the banks and cliffs clearly prove; now only in the summer months water is found in them. Not far from them there are some dried up springs, the water of which was conveyed away by a sluit passing into the Maretsane."

43 In December 1874 Emil Holub ("Sieben Jahre in Sudafrica", Vol.I pp.316, 363/4 and Vol. pp.14-26) visited chief Montshiwa at Mosaneng in the Ngwaketse country after he had travelled via Khunwana and "Molema town" (Mahikeng). In the present district of Mafeking he saw several small Kgalagadi villages and he states that "Corana" Hottentots lived near Mareetsane (cf. para. 664). He estimates the population of Khunwana in 1874/5 to be about 1,000 souls. In his time there were still many lions in the Setlagole and Mareetsane area. Holub met Reverend Webb at Mahikeng. Many baRolong at Mahikeng owned waggons and had begun to grow European crops. Montshiwa had forbidden the sale of liquor and the cutting of trees around Mahikeng. Molema was a Christian and a preacher. Holub's description of Molema is given in para.570. Holub describes Montshiwa as a man of over 50 years of age, stout and with an always smiling and good natured face; he dressed in the European way. The baRolong boo Ratshidi of Molema inhabited the southern part of the town Mosaneng and there was also a village section of baHurutshe, both numbering

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about 7,000 people. Montshiwa made the following rules for the Christian community: (1) the Rietpipe dances were not to be given up; (2) Christians were to take part in the tribal hunts (letsholo) in connection with the rain ceremonies, (3) and in the ritual turning the soil of the plot dedicated to the Rain (tshimo ya pula). The Christians refused to obey these orders and for a long time Montshiwa was hostile to Christianity.

44 The founding of the Republic Goshen (east of Mafeking) in 1883 has its origin in a controversy between the chiefs Moswete and Montshiwa. Moswete, chief of the baRolong boo Ratlou at Khunwana, was always on friendly terms with the Boers and, in 1868, entered into an agreement with President Burgers of the South African Republic that his baRolong should come under the protection of the republic. Consequently, in 1874, the country around Khunwana was proclaimed a part of the Republic. Montshiwa, who favoured the British, protested against this step, as he regarded himself as the senior chief. In 1881, he attacked Matlaba, chief of the baRolong boo Rapulana, who had supported Moswete in the agreement with the Boers. Moswete with the help of his agent, Gey van Pittius, and of Matlaba succeeded in clearing the country up to Mahikeng and forced Montshiwa to cede part of his tribal territory to Moswete's European volunteers with territory Gey van Pittius then proclaimed as the Republic of Goshen. Its capital was at Rocigrond and its president was De la Rey.

45 In 1884 Gey van Pittius and Montshiwa were once more at war. When the British Protectorate was proclaimed over the area of British Bechuanaland, the Deputy Commissioner, the missionary McKenzie, acting in excess of his authority, issued a proclamation declaring Goshen and Stellaland (Vryburg district) to be British territory. In August 1884, Rhodes found these Republics fully established and learnt that General Joubert of the Transvaal had persuaded Montshiwa to place his territory under the authority of the Goshen Republic. In December 1884,

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the High Commissioner demanded from President Kruger the withdrawal of the Boers from Bechuanaland and this demand was complied with. Shortly afterwards, Sir Charles Warren (Rra-di-gelasi) moved northwards with a strong force. The Boers retired into the Transvaal and his force met with no opposition when it occupied the country in January 1885.

46 In October 1899, a few days after the outbreak of the Anglo-Boer war, the Boers commenced the siege of Mafeking with a force of 2,500-3,000 men. The town was relieved on the 17th May, 1900.

47 At the commencement of 1924 alluvial diamonds were discovered three miles south of Mafeking; and the monthly output was valued at £6,000.

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6 Early and present inhabitants

48 Nothing is known of any palaeolithic sites in the Mafeking district. It is more likely that neolithic sites may be found as there are rock engravings at Madibogo (Setlagole Reserve) and Bellevue (about 6 miles east of Mafeking).

49 According to their tradition, the baRolong found the Bushmen in occupation when they arrived in the Molopo region. The Bushmen were driven into the Kalahari prior to 1500.

50 The ancient baRolong were not the immediate successors to the people who made the rock engravings, and after the Bushmen. We can still see the remains of ancient stone enclosures at some places as Dithakong (which means "at the ruins") in the Molopo Reserve south of Mafeking. Others are on a koppie one mile west of the Phitsane Police station in the Molopo Reserve and on the hill on which the Setlagole Police station is situated on the north-western corner of the Setlagole Reserve. These latter ruins from which most of the stones have been removed, are mentioned by A. A. Anderson ("Twenty-five Years in a Wagon (1863-88)" London 1888 p.87). I was not able to find any other sites along the Setlagole

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River. I made no enquiries in the part west of the present Native Reserves.

51 Setlagole is an ancient centre of the baRolong, but if they had themselves built these stone kraals one would expect to find many more such remains. The same applies to the Dithakong ruins. I believe these ruins to be of the same type as the numerous and extensive ruins which I saw in the Marico and Rustenburg districts. This type of ruins extends up to the area of Hartebeestfontein and Platberg (10 miles north of Klerksdorp), up to Morokweng in Vryburg district and 5 miles east of Dithakong (Kuruman district). The descriptions of the numerous stone structures in the Orange Free State, e.g. around Blauw Krans, as mentioned by J. Sanderson (Journal of the Royal Geographical Society Vol. XXX 1860 p.234) and on the Orange River are not clear enough to establish a relationship. The stone enclosures and huts in the Orange Free State are of a different kind. For the description of the stone structures of the Marico district see "The tribes of Marico district", Ethnological publications No. 30, Native Affairs Department, paragraphs 28-40.

52 None of these stone kraals are "Matebele Kraals" nor were they built by the baRolong, as some of my informants believe. The ruined settlements can be attributed neither to the Digoja (often spelt Lighoya) nor to the baTaung, related tribes which had preceded the baRolong, as not enough is known of their early settlements (they last lived around Winburg, O.F.S.) and the location of stone kraal villages in the Orange Free State. Further we may assume that if they had built in stone, the baRolong and ancient baKwena would also have done so. I am of the opinion that if this had been their original style of building the Bantu would not have abruptly abandoned it, leaving no trace of that style in places they occupied in comparatively recent times.

53 As stone kraals are not characteristic of either Bantu or Niloto-Hamitic peoples, these stone structures may perhaps be attributed to some Hamitic

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or Semitic race. I only know of one ancient tribe in the history of the South and East African Natives which lived in stone kraals, the Eborata, also called Sirikwa, in Kenya who were driven away by the Masai between 1500 and 1600. When the Ndorobo, Datoga and Nandi came into the country before 1500 they found these people in occupation and their traditions relate that they had long hair, owned longhorned cattle and lived in stone kraals. Westermann considers them to have been a light-skinned pastoral people who formed part of an ancient southward migration (Geschichte Afrikas, Koln 1952).

54 The people of the stone kraals in South Africa made a kind of pottery different from that of the Tswana; owned cattle and knew the art of smelting iron. Their stone kraal villages were built on slight elevations or hills near water courses with a wide view over the plains; this was useful for the observation of passing game. Judging by the quantity of game bone in their ash heaps they must also have been hunters. The ancient history of the Kwená-Hurutshe tribes leads me to believe that the ruins in Marico, Rustenburg and Mafeking districts were abandoned before 1400.

55 we have no exact knowledge as to when the baRolong reached South Africa. It is believed that there were three successive groups of Betswana who migrated into South Africa. It may be assumed that they migrated through Bechuanaland if and when prevented by Tsetse fly from moving through the present Transvaal after crossing the Limpopo. The first group were the Digoja, related to the baRolong, who are now the baTaung, baKubung, baPhiring and baKolobe(?), while the Digoja themselves no longer exist as a tribe. They are said to have mixed with the Khoi-San race they found in the present Free State and they are sometimes called Bushmen by other Tswana tribes. The abovementioned tribes, however, show no Bush racial features.

56 The second group of migrants were the baRolong themselves, whose first two chiefs can be placed as far back as 1300. The-baKaa and the

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baTlhaping (paragraphs 72-75) are later branches of the baRolong. They claim to have arrived in South Africa before the third group of Betswana although some Rolong sources believe that the Rolong and Kwena groups parted in the Molopo region.

57 This third group, the baKwena and baHurutshe, is the largest. It broke up in Marico or Rustenburg district about 1450, having arrived in South Africa between 1300 and 1400. To this group belong the following present day tribes (according to their seniority): the baHurutshe, including the baKhurutshe, baGananwa, and baTlharo (baTlhware), the baKwena baKhudu, baKwena baMare (baPhogole), baFokeng (also in Basutoland), baKwena baMogopa, the baKwena in Basutoland (baModibedi, baMonaheng, baMokotedi, baHlakwana and Makhoakhoa); the baKwena of Setshele (now at Molepolole) and baMolotswane, the baKwena baModimosana, the bamaNgwato, the baNgwaketse, the baKwena baMoletsi and the baPhalane (or baTlhase). No chief common to the two Tswana groups, the Kwena-Hurutshe and the baRolong, can be traced.

58 The baRolong as well as the baKwena-baHurutshe believe that their remote forefathers came from the region of the rising sun, but they themselves came from the north of the equator. This accounts for the custom of the Tswana of burying their dead facing eastwards. Their traditions regarding the position of the sun before and after their crossing of the equator is proof of their north-to-south migration.

59 The old men relate that their forefathers had a vague recollection of a land of large lakes, much rain, great rivers and high mountains.

60 The baRolong as well as the other Tswana tribes are not pure Bantu in race and culture. On their way to the south or even earlier they were subject to influences which can only be ascribed to the Hamites of east or north-east Africa. Although it is unusual for Hamites and Bantu to mix (see the Kingdoms of Kitwara, Nkole, Ruanda and Urundi), the exception occurred in Buganda in the middle of the 17th century.

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61 The Tswana totems do not throw any light on their early history. The baRolong totems were tholo (koodoo) and tshipi (iron}, and in connection with iron also noto (harnmer). A totem is taboo, which-means that they were not allowed to hunt the koodoo and it is said that they were not allowed to work in iron; for that reason the smiths had a different totem. The. baTlhaping who descended from the baRolong have the same totem, tholo, and not, as is sometimes believed the fish (tlhapi). In times of famine they ate fish on the banks of the Vaal River, which was so surprising to the Tswana that they gave them the name baTlhaping. Most of the Bantu tribes in Central Africa believe that the spirits of the dead live in snakes and fish, and therefore do not eat fish. The baTaung in Basutoland originally did not have the totem tau (lion); they were named after the lion because their country teemed with lion. The Kwena-Hurutshe group originally had the kwena (crocodile) and phofu (eland) as their totems.

62 The baRolong are named after their semimythical ancestor chief I MOROLONG who lived in the 13th century. A Morolong means "koodoo-man". His son was NOTO (NOTWE) whose name, meaning Hammer, is related to the second totem of the tribe. The next chiefs were I MORARE and IV MABE. All sources agree as to the names of the first four chiefs. The chiefs of the Kwena-Hurutshe group of the Betswana, I Mogale (also Mosito, Mobedi, Tlaake) and Mhete (also Phogole, the first) were contemporary with MORARE and MABE.

63 The following table (Table I) shows the measure of agreement of various authors in regard to the early baRolong'chiefs.

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64 TABLE III.

Ellenberger	Hist. Nat. tribes Tvl.	Wookey	Theal	Molema
Morolong	Morolong	Morolon	Morolong	Morolong
Noto	Noto	Notwe	Noto	Noto
Morara	Morara	Morare	Morare	Morare
Mabi	Mabi	-	Mabe	Mabe
Mabua	-	-	Mabuli	Mabua (Mabudi)
Manoto	-	Molotwe Mule	Malotu	Monoto
Mabeo	Mabiyo ?	Mabewe	Mabewe	Mabeo
Moliboea	Moliboa Morakile ?	Modiboee	Moliba	Modiboa
Tsesebe	Tsesebe	Tshesebe	Tsesebe	Tshesebe
Monyane	-	-	-	Monnyane
Sehlare	-	Setlhare	Setlare	Setlhare
Masipa	Masipa	Masepe	Masepe	Masepa (Phetogane)
Mokhopha	Mokgopa	Mokgophe	Mokopa	Mokgopha (Molotoe)
Thibela	Tibela	Thibele	Tibele	Mathibela (Ratlou I)
Tau	Tau	Taue	Tao	Tau

This table has been compiled from the following sources:

Ellenberger, D. F. "History of the Basuto", 1912, p.393.

"Short history of the Native tribes of the Transvaal",
Transvaal Native Affairs Department, 1905, p.10.

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Wookey, "Dico tsa Secwana", 1929, p.26.

Theal, G.M. "History of South Africa before 1795" Vol. III p. 341.

Molema, Dr. S.M. "Chief" Moroka", 1950, p.204

Names in brackets are from Molema, Dr. S.M. "The Bantu past and present" p.48.

65 I regard the following sequence of the ancient
baRolong chiefs to be the most correct:

TABLE IV.

born between,	probably		
1160 and 1250	1220	I	MOROLONG
1190 and 1280	1250	II	NOTO
1220 and 1310	1280	III	MORAE
1250 and 1340	1310	IV	MABE
1280 and 1370	1340	V	MABUDI (MABUA)
1310 and 1400	1370	VI	MOLOTO (MANOTO)
1340 and 1430	1400	VII	MABEO
1370 and 1460	1430	VIII	MODIBOA
1400 and 1490	1450 or 1470	IX	TSHESEBE
(1430 and 1490		X	MONYANE) uncertain
1460 and 1520	1510	XI	SETLHARE (NTSA)
1500 and 1550	1540	XII	MASEPA
1540 and 1580	1570	XIII	MOKG6PHA
1580 and 1610	1600	XIV	THIBELA XVI MORAKILE?
1620 and 1650	1630	XV	TAU XVII NTHUFA (NTHUWE-A-THIBELA)
born about 1680	RATLOU		
born about 1690	TSHIDI		
	Makgetla		
born about 1690	SELEKA		
born about 1690	RAPULANA		

(The data of the chiefs succeeding TAU were compiled from information collected by myself concerning the chiefs and headmen of the various Rolong sections.)

66 Nothing is known about the lives or places of residence of the first fourteen Rolong chiefs nor of events of their time. VIII MODIBOA's descendants still form an important clan in several

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Rolong tribes. It is said that IX TSHESEB had an elder brother Mooki who was the rightful heir. It is possible that X MONYANE was a regent belonging to TSHESEBE's generation. Several informants believed that TSHESEBE arrived in the Molopo region probably before 1500. That would-be about the time (c.1450) when, the Kwena-Hurutshe group broke up near the present Rustenburg-Marico district boundary as a result of the refusal of the baKwena and their followers to recognize a female succession to the chieftainship. The Kwena-Hurutshe chief Malope had no son in his first hut, only a daughter named Mohurutshe. Mohurutshe left with her adherents, first for Ootse (near Lobatsi B.P.) and then passing through the Rolong country, trekked to Modimong (near Taungs) where she remained for the rest of her life. Some sources state that the Hurutshe branched off from the Rolong in the Molopo region in about 1500. It is possible that this information is based on memories of Mohurutshe's sojourn in the Rolong country.

67 The chiefs after IX TSHESEBE are said to have lived at Tsebetwane (present Disaneng, 22 miles west of Mafeking) and in the south-western corner of the present Marico district, at Molemane (Ottoshoop) and Matsekane (somewhere south of Zeerust). They lived there up to the time of XV TAU's sons. In several Rolong tribes there are clans (dikgotla) named after the chiefs XIII MOKGOPHA, XVI MORAKILE and XVII NTHUFA.

68 About the time of XIII MOKGOPHA, the baKaa branched off from the baRolong; they now live under the chiefs of the bamaNgwato, baKgatla and baKwena in the Bechuanaland Protectorate. Their first chief Maleke is said to have been a son of a junior wife of XI SETLHARE. The name baKaa is explained as meaning ba-ka-ya - "they can go" and the original totem was also thole and tshipi which was later changed into tlou (elephant).

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69 The baKaa chiefs I genealogy runs as follows:

Maleke	
Masege	
Tseme	The first three chiefs lived near Mafeking, but Tseme moved to Mathebe (near Dinokana, Moilwa Reserve, Marico District), probably at the time when the baRolong went to Taungs under XIV THIBELA. Some baKaa remained with the baRolong and now from the Motlhaka clan of the boo Ratshidi.
Magogwe	Magogwe moved from Mathebe to Manyelanong (near Ootse and Lobatsi, Bechuanaland Protectorate).
Mmopane	Mmopane is a place name on the Kwena Reserve border. In his time (c.1730) the baKwena under chief Kgabo came to Dithebywane (near Molepolole, Bechuanaland Protectorate). Mmopane moved to Tswaing (Lokgalo) where his grandson Motswaing was born.
Motlhabane	Motlhabane followed the course of the Odi (Crocodile River) and reached a place named Theelane in the Khurutshe country near Shoshong, whose village was Phata-ya-Modimo. After the death of Mmopane the heir moved to :MmaMmoloki.
Motswaing	About 1770 the bamaNgwato, after separating from the baKwena migrated into the region of Shoshong under their chief Mathiba and subjected the baKaa to their rule.

The baKaa history is described by I. Schapera in African Studies, Vol. IV, 3, 1945, p.109-121. Most of the abovementioned facts are drawn from this publication.

70 In the time of XIV THIBELA and XV TAU the Rolong country stretched from Phitsane (Molopo Reserve) to Molemane (Ottoshoop, Marico district) in

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the north, thence to Klerksdorp in the south-west and to Taungs in the south including Morokweng (Vryburg district) in the west. The old chief Matlaba (boo Rapulana tribe) described TAU's country in 1885 to a Reserve Commission as follows: "From the junction of Schoonspruit and the Vaal River up the Schoonspruit to Taaiboschspruit, up this spruit to the source of the Molopo and down along the Molopo into the desert; down the Vaal River to the junction of the Reed and Vaal Rivers, thence to the other side of Campbell in a straight line to the Lekkatlong (Dikgatlhong)."

71 THIBELA and TAU had their residence at Taung. TAU was notorious as a cruel ruler: Matthews calls him the Chaka of the baRolong. Not far from Taung is a hill with steep cliffs, from which he had men, women and even children, who had displeased him, hurled to death on the rocks beneath. TAU raided the neighbouring tribes, and. drove the last Bushmen into the desert.

72 In TAU's days the baTlhaping were a separate group of the baRolong who shared the country. TAU regarded them as inferior and treated them as such. During his rule the Tlhaping, among them TAU's brother Taunyane, left the baRolong and went to live on the banks of the Vaal River. Later the baTlhaping started a guerilla war against TAU, during which he died.

73 If we can rely on Theal's "History and Ethnography of South Africa" (he mentions the year 1800 instead of 1700) there was not only the baTlhaping guerilla war, but small parties of the Korana (bakgothu) also started raiding. Molehabangwe, a Koraha chief settled at Kuruman. Another of the Korana chiefs, Kunasooopo, was very powerful. TAU ventured to visit him. On the occasion of a second visit, TAU's men suddenly fell upon their host and killed Kunasooopo and many of his people, who were unarmed. The Koraria then elected Kunasooopo's brother Matsatedi Taaibosch to be their chief, and planned revenge. The Korana weapons were superior to those of the baRolng: bows and poisoned arrow heads

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against assegais, battle-axes and iron-tipped arrows. There were several indecisive encounters; TAU was wounded and subsequently died. According to some sources TAU is assumed to have died in 1760, but a reference to baRolong boo Ratlou history places the date at least 20 to 40 years earlier, namely between 1720 and 1740.

74 After TAU's death the baRolong left the country of Taungs and went north to Mosita, where XV NTHUFA (NTHUWE) was regent for his eldest son, RATLOU. The son of TAU: RATLOU, TSHIDI, Maleme, Ganakgomo, Masetlha, Makgetla, SELEKA, RAPULANA and Ramhitsana, eventually parted and formed four tribes whose history is described hereafter (section 8 for each respective tribe). Of the two boo Ratlou groups only the boo Seitshiro are described here: the boo Mariba belonging to the Vryburg district; the boo Ratshidi and boo Rapulana, also dealt with herein, while boo Seleka history is described by S.M.Molema in "Chief Moroka" (1950).

75 From the history of the baNgwaketse (I.Schapera, African Studies Vol. I, 1, 1942 p.4-12) we learn that "about 1808, Makaba was joined by various groups of baRolong who had been driven from home by a Civil War." In 1798 or 99 some baRolong boo Ratlou and Griquas led by Jan Bloem attacked the Ngwaketse at their fortified hill at Kanye but without success. When Makaba's son and heir, Thosa tried to organize a rebellion against his father with the object of usurping the chieftainship he was defeated and fled to the baRolong of Khunwana, accompanied by his younger brother Segotshane and their supporters. In 1822 he went to Kuruman where he remained for some time and met Robert Moffat, but later returned to the baRolong. He persuaded the baRolong to join him in raids against the Ngwaketse. Eventually Tshosa was pursued by a Ngwaketse commando and killed at Setlagole. In 1817 a Rolong and Tlhaping force on the way to attack the baKwena. was ambushed in the Ngwaketse country and defeated by the Ngwaketse chief Makaba. When Makaba died in 1824, his heir Segotshane was

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still living with the baRolong. About 1818 Makaba was assisted by baRolong in a series of cattle raids against the Tlhaping, Kwena, Hurutshe and other Tribes.

76 Soon after the division of the baRolong section, or perhaps even before then, the boo Seleka moved to Thabeng (Buisfontein, 10 miles north of Klerksdorp) and the Maquassi River, where they remained until 1823. At the end of 1824 they moved to Thaba Nchu, where they remain to this day. While the "Mantatees" (various tribes from Basutoland, cf. "the Tribes of Marico district" Ethn. Publ. No. 30 para. 16) and baTaung of Moletsane carried on their raids, the other baRolong sections frequently changed their habitations. In July 1824 the boo Seleka evacuated their village on the Maquassi River and sought refuge with the boo Ratlou at Khunwana and Phitsane. In August 1824, the baRolong defeated the baTaung near Phitsane (Molopo Reserve). For over 20 years Rolong refugees sought refuge at Motshewapetlwane (Thabeng, Platberg, near Klerksdorp) and Matlhwang (between Klerksdorp and Potchefstroom), and in the Ngwaketse country. Their chiefs, with small parties, spent short periods at various places between Thaba Nchu and Taungs.

77 Some years later, in 1837, the Matebele were driven from Mosega (Marico district) by the Voortrekkers under the leadership of Hendrik Potgieter and Gerrit Maritz, assisted by baRolong regiments, baHurutshe and Hottentot horsemen. At a later stage the baRolong returned to Khunwana, Setlagole and the Molopo region as described in the sections on the history of the tribes below. In 1852, the booRatlou (under Gontse) and the boo Ratshidi were attacked by a Boer commando and again fled to the south. Four years later the boo Ratshidi took refuge in the Ngwaketse country where they lived at Moshaneng until 1872. Before the return of the boo Ratshidi the baTlhware (baTlharo) were invited as allies to move from Kuruman into the Molopo region. The baTlhware arrived at Setlagole in 1856 and at Disaneng in 1862. The boo Ratlou returned to Khunwana in 1877 and the boo Rapulana to Rietfontein and Polfontein in 1872.

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78 baRolong regiments accompanied Hendrik Potgieter on his expedition against the baPedi then in their stronghold Phiring.

79 While the baRolong lived in the Ngwaketse country they treated baKgalagadi as serfs. These Kgalagadi now live at Lehututu and Hukuntse in the central Kalahari desert under their own chief. I found some Kgalagadi in a ward at Tshidilamolomo. These people do not differ much in appearance from the baRolong, but they retain their own customs. Their customs are primitive and then mostly copied from the Tswana. Unlike the Tswana who use cattle and sheep they use goats for bogadi (bride price) and for sacrificial purposes.

80 According to the "Preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo (1935) the following are the present Rolong tribes:

TABLE. V.

Number in Survey	Name of chief	District	Tax- payers 1934
31-890	Richard Sejosengwe	Mt.Fletcher	147 (mixed with 49 Hlubi)
32-21	Aaron Moswete	Lichtenburg	700 boo Ratlou
32-22	R. Phoi	Mafeking	580 boo Ratlou
32-23	E Gontse	Mafeking	354 boo Ratlou
32-24	T. Letsapa	Mafeking	230 boo Ratlou
32-25	J. Letsapa	Mafeking	456 boo Ratlou
32-26	J. Mokoto	Mafeking	296 boo Ratlou
32-27	M. Phoi	Mafeking	324 boo Ratlou
32-28	K. Mongala	Mafeking	121 boo Ratlou
32-29	R. Motlhabane	Mafeking	193 boo Ratlou
32-30	Thibogang Letlogile	Vryburg	688 boo Ratlou
32-31	Kgosithebe Letlogile	Vryburg	67 boo Ratlou
32-32	L. Marumolwa	Mafeking	366 boo Ratlou
32-33	T. Motsewakhumo	Mafeking	884 boo Ratlou
32-34	Piet Setlhabetsi	Vryburg	217 boo Ratlou
32-35	Lotlamoreng	Mafeking	6,200 boo Ratshidi
	Montshiwa		Ratshidi
"	"	Lobatsi	1,421 "

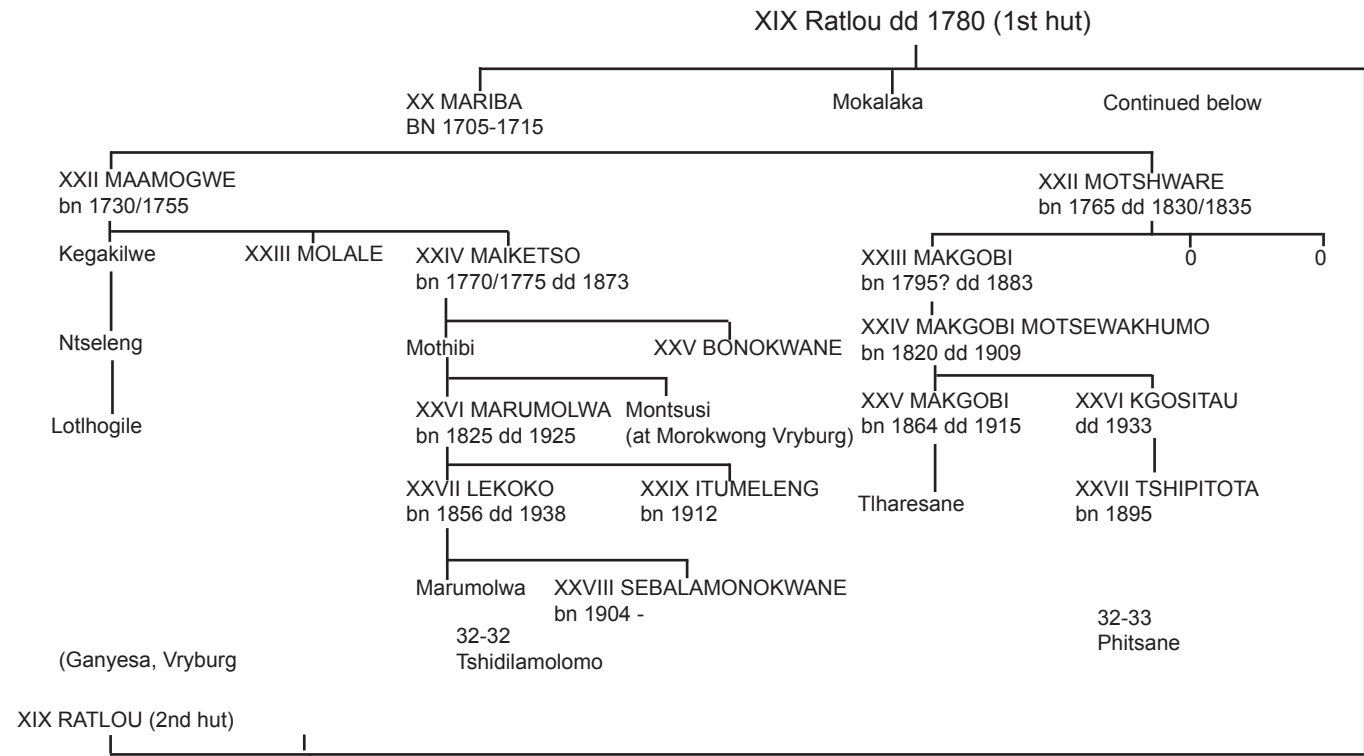
INTRODUCTION

Number in Survey	Name of chief	District	Tax payers 1934
32-36	R.D. Lekoko	Mafeking	300 boo Ratshidi
32-37	P. Mokgoetsi	Mafeking	900 boo Ratshidi
32-38	J. Tawana	Mafeking	200 boo Ratshidi
32-39	T. Tawana	Mafeking	400 boo Ratshidi
32-40	A. Tawana	Mafeking	397 boo Ratshidi
32-41	S. Motshegare	Mafeking	645 boo Ratshidi
32-42	T. Molefe	Mafeking	214 various
32-44	John S. Moroka	Thaba Nchu	4,000 boo Seleka
32-45	Israel Matlaba	Lichtenburg	320 boo Rapulana
32-46	S.M. Mothibi	Mafeking	678 boo Rapulana
32-47	Maikao Thebe	Vryburg	272 various
32-48	Gaeonale Kanone	Vryburg	55 various
32-49	Gabahole Lobone	Vryburg	598 various
32-50	Kgosieyang Phokomosi	Vryburg	260 various
32-51	unknown	Kuruman	97 various (with 85 baTlharo)
32-52	Motsinyane	Ghanzi	?
32-53	Sekopetso	Ghanzi	? and Kgalagadi
32-95	unknown	Francistown	512.

81 TABLE VI and VII are genealogical tables of baRolong chiefs and headmen.

82 TABLE VIII is a genealogical table of the baRolong chiefs compiled by Rev. J.D.M. Ludorf.

83 TABLE IX is a chronology of the chiefs' periods of duty of the tribes of Mafeking district.



TRANSCRIPTION OF TABLE NO. VI. MAFEKING DISTRICT. GENEALOGIES OF BAROLONG BOO RATLOU CHIEFS AND HEADMEN.

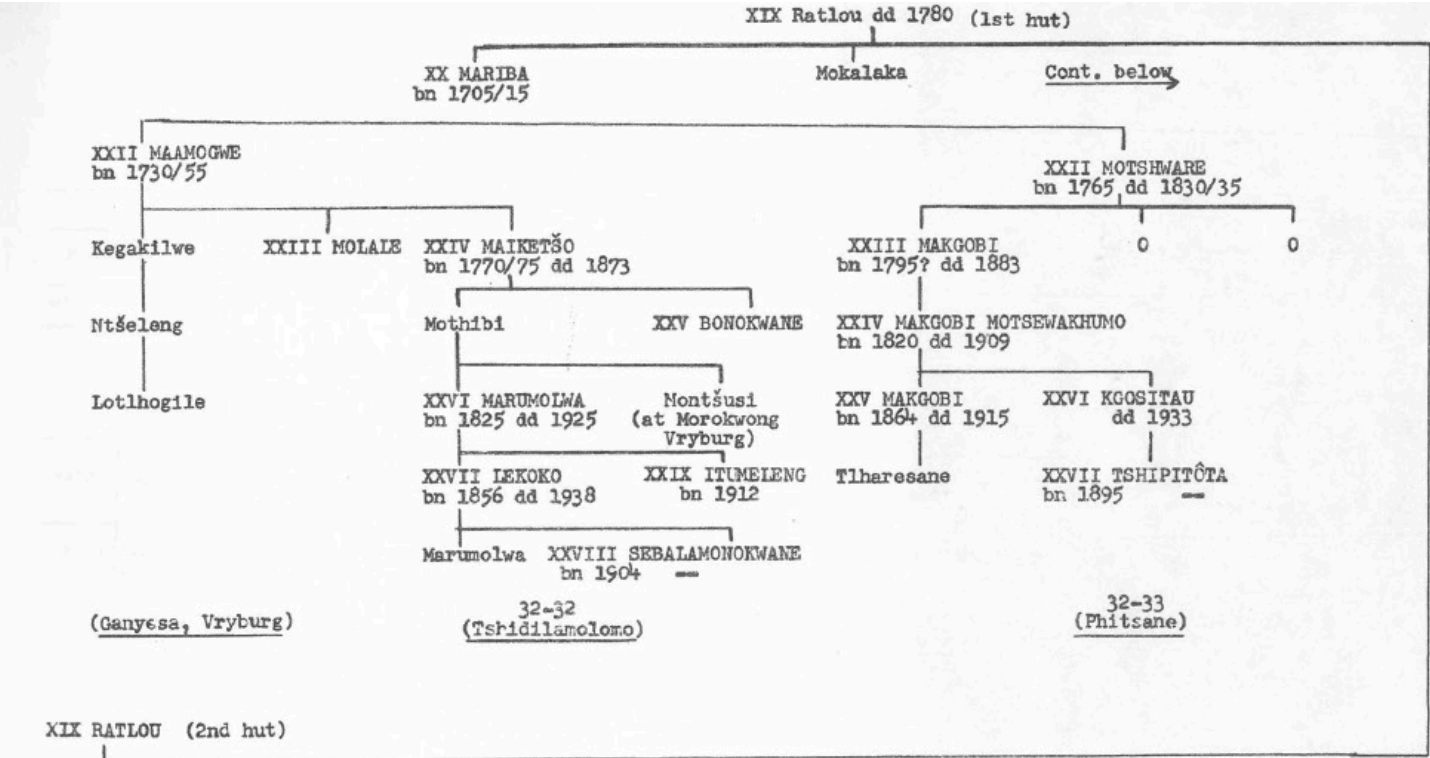
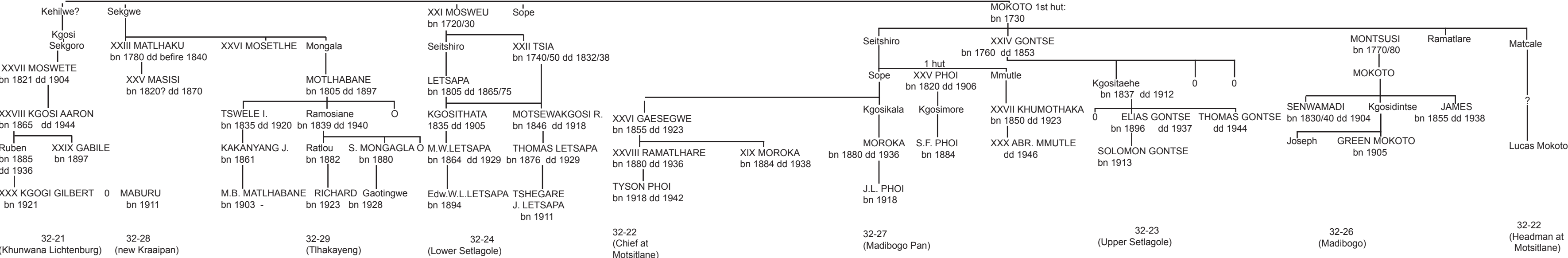
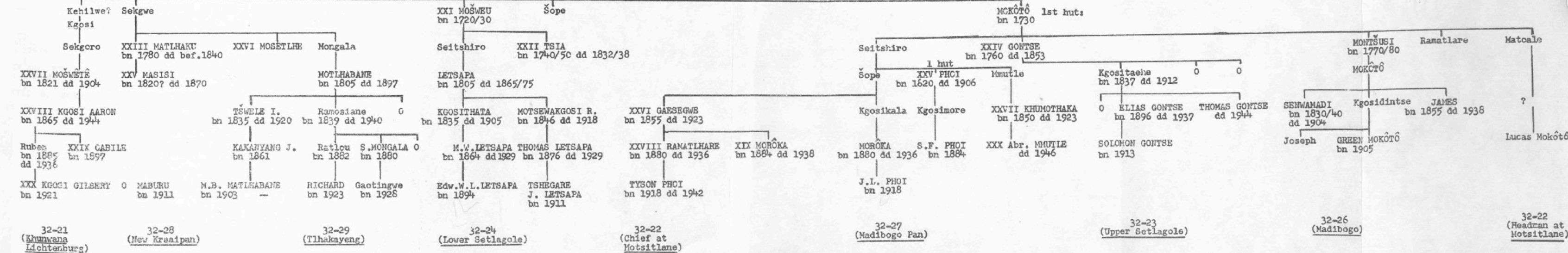


TABLE NO. VI. MAFEKING DISTRICT. GENEALOGIES OF BAROLONG BOO RATLOU CHIEFS AND HEADMEN.



Transcription of upper half of TABLE NO. VII. MAFEKING DISTRICT. GENEALOGIES OF CHIEFS AND HEADMEN OF THE BAROLONG BOO RATSHIDI, BOO SELEKA AND BOO RAPULANA.

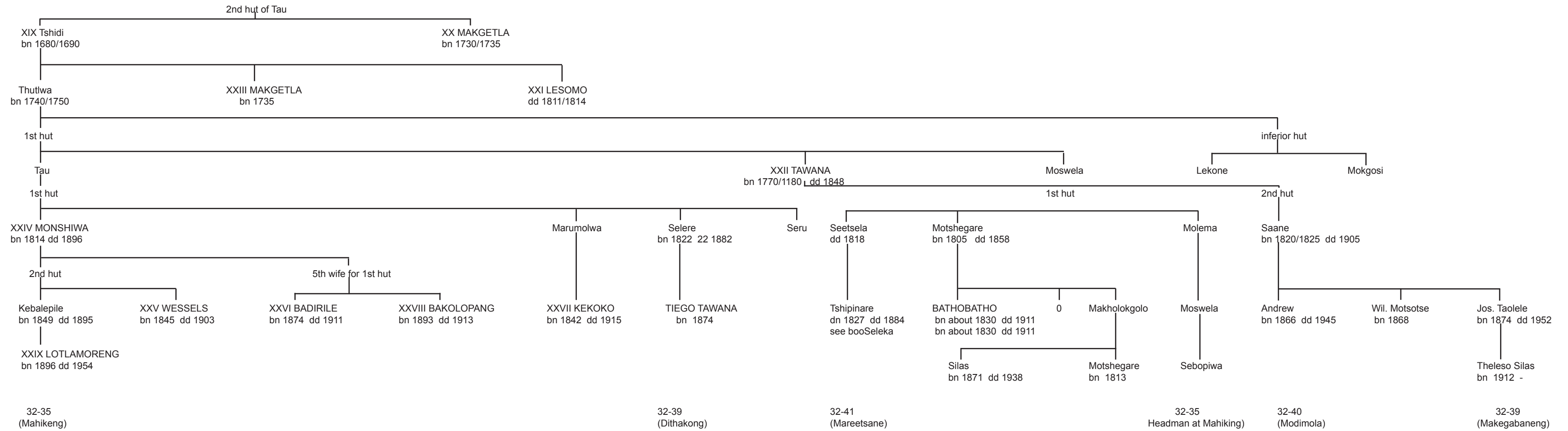
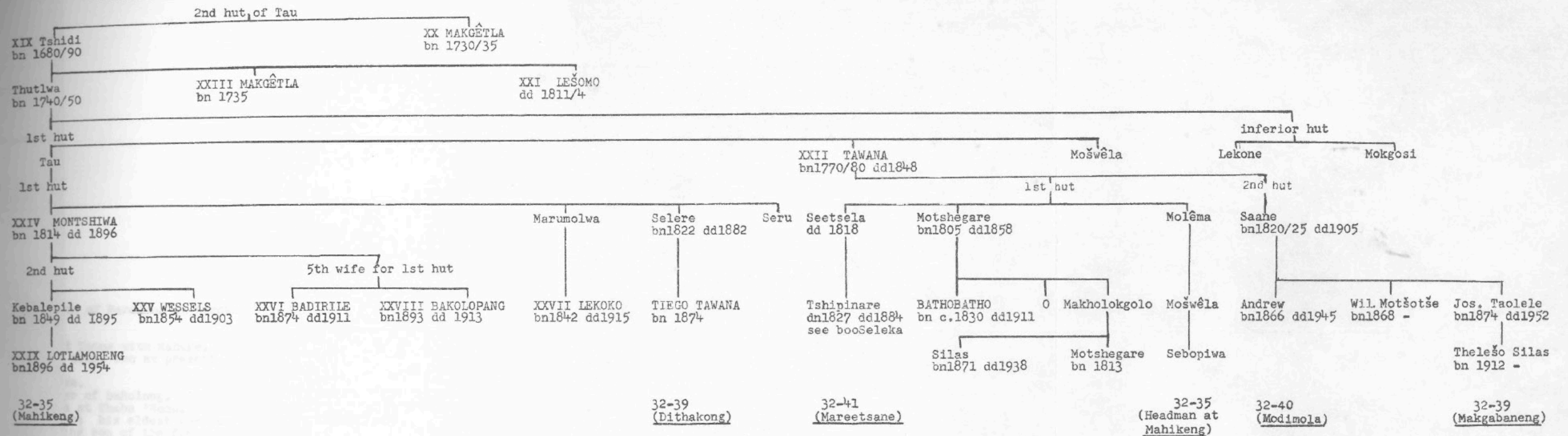
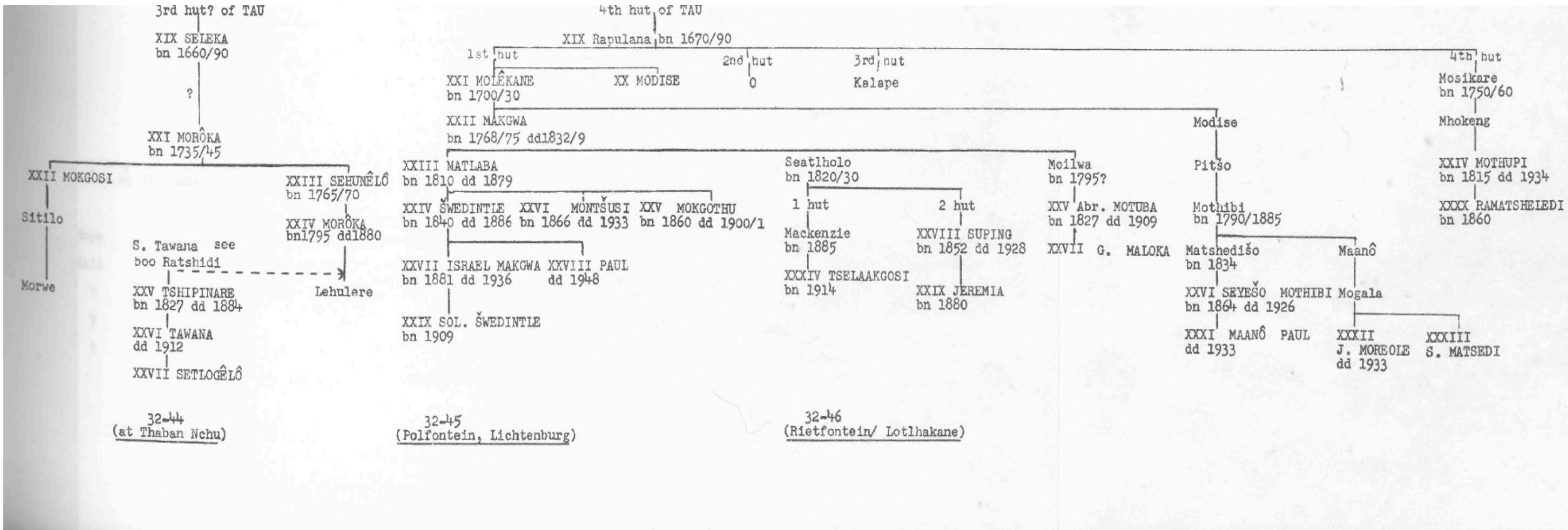
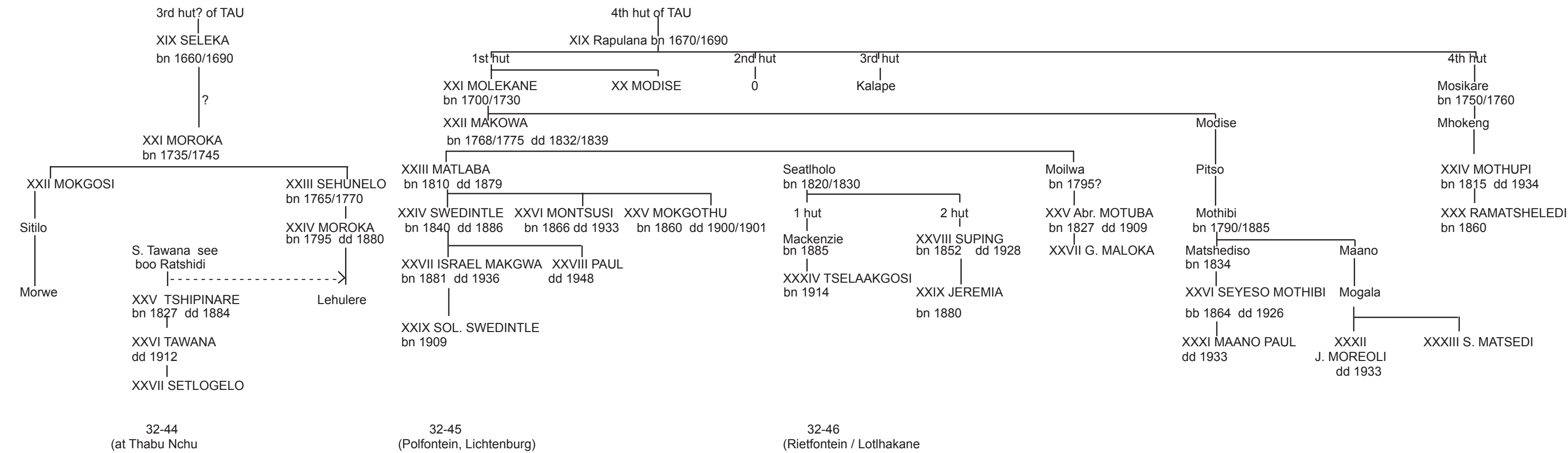


TABLE NO. VII. MAFEKING DISTRICT. GENEALOGIES OF CHIEFS AND HEADMEN OF THE BAROLONG BOO RATSHIDI, BOO SELEKA AND BOO RAPULANA.



Transcription of lower half of TABLE NO. VII. MAFEKING DISTRICT. GENEALOGIES OF CHIEFS AND HEADMEN OF THE BAROLONG BOO RATSHIDI, BOO SELEKA AND BOO RAPULANA.



Transcription of TABLE NO. VIII. MAFEKING DISTRICT. GENEALOGY OF BAROLONG CHIEFS.

Rev. J.D.M. Ludorf collected the following genealogy of ba Rolong chiefs on 9th September 1858 at Thaba Nchu.

Ms. 228a in Grey Collection, S.A. Public Library Cape Town.
Modern form and spelling in brackets. (see table No. III and IV)

Morolong	Note I.	All our old men agree that the Barolong came from the North of the Khalagari Desert, and that the last statrting point of their great migration towards their present localities was Mount Moupane.	
Noto-Morolong (Noto)			
Moraranoto	Note II.	About the time of Tsesebe the Barolong split from the Bakaa,	
Morare			
Mabe	Note III.	"Polygamy (Lehuha) and jealousy about the chieftainship	
Mabule (Mabudi, Mabua)		(Barena) are the chief causes that broke up and divided the Barolong into so many sections". This is Moroke's own statement.	
Molotoe (Moloto, Manoto)			
Mabeo			
Molibeloe (Modiboa)		(a) Moikechoe (Maiketso) is chief of a section of Barolong at Morokoeng	
Tsesebe (Tshesebe)		(b) Sebeshoe is under Moroke at Thaba "Nachu.	
Setlare (Setlhare, Ntsa)		(c) Bakhobi is principal chief at Tlakhama.	
Masepe		(d) Mosise is under Gontsi (e) both live at Taung with Mahure.	
Nakali		(f) Montsloe is principal chief of Tauwane's tribe who at present live at Selokoleloe and are very numerous.	
Mokhope (Mokgopha)		(g) Gorinyane lives at Thaba 'Nchu under Moroke.	
Sehube		(h) Matlabe dwells at Taung with a good number of ba Rolong.	
Mathibele (Thibela)		(i) Sitilo and his son Moress are under Moroka at Thaba "Nchu.	
Mathope		(k) Moroke is the present chief at Thaba 'Nchu; his eldest son Sehuneloe died a few years ago and his next following son of the first wife, Lehulere, proceeds now to the Cape with His Excellent Sir.	
Taupe (Tau)			
Seoke			
Mokhoe (Mokgwe)			
Chuene I (Tshwene)			
Muhurutshe			
Chuene II			
House by I Matlou	House by II Matsili	House by III Mamaleme	House by IV Maseleka
Ratlou	Tsili (Tshidi)	Mope	Seleka
4. Ntsambi	Thutloa (Thutlwa)	Kali	Rapulane
3. Matebele	Tae (Tau)	?	Molekane
Meribe (Maribe)	Tauaane (Tawana)	?	Mokhoe (Mokgwe)
Moamoge (Moamogew)		?	Mpulukeng (Mpolokang)
2.Moamoge (Moamogwe)			Moroke I (Moroka)
1. Maribe			Mokhosi
2. Moamoge (Moamogew)			Sitilo
1. Maribe			Sehuneloe (Sefunelo)
2. Moamoge (Moamogew)			Moroke
3. Matebele			
4. Ntsambi			
1. Maribe			
2. Moamoge (Moamogew)			
3. Matebele			
4. Ntsambi			
1. Maribe			
2. Moamoge (Moamogew)			
3. Matebele			
4. Ntsambi			
1. Maribe			
2. Moamoge (Moamogew)			
3. Matebele			
4. Ntsambi			
1. Maribe			
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2. Moamoge (Moamogew)			
3. Matebele			
4. Ntsambi			
1. Maribe			
2. Moamoge (Moamogew)			
3. Matebele			
4. Ntsambi			
1. Maribe			
2. Moamoge (Mo			

TABLE NO. VIII. MAFEKING DISTRICT. GENEALOGY OF BAROLONG CHIEFS.

Rev. J.D.M. Ludorf collected the following genealogy of barolong chiefs on 9th September 1858 at Thaba Nchu.

Ms. 228a in Grey Collection, S.A. Public Library Cape Town.

Modern form and spelling in brackets. (cf. table No. III and IV)

Morolong

Noto-Morolong (Nôôtô)

Moraranoto

Morare

Mabe

Mabule (Mabudi, Mabua)

Molotoe (Molôtô, Manôtô)

Mabeo

Molibeloe (Modiboa)

Tsesebe (Tshêsêbê)

Setlare (Setlhare, Ntša)

Masepe Nakali

Mokhope (Mokgôpha) Sehube

Mathibele (Thibêla) Mathope

Taue (Tau) Seoke

Mokhoe (Mokgwe)

Chuene I (Tšhwene)

Muhurutshe

Chuene II

House by I Matlou

Ratlou

4. Ntsambi 3. Matebele 2. Meribe (Maribe) 1. Seitsiroe (Seitshirô)

Moamoge (Moamogwe)

Khosi I (Kgosì)

Shupe (Šope)

2. Moamoge (Moamogwe)

1. Maribe

Sekhoroe (Sekgoro)

Moshueu (Mošweu)

Tauaane (Tawana)

Kgakilloe

Mochuare (Motsware)

Khosi III

Mokotoe (Mokôtô)

(a) Moikechoe (Maiketšô)

(b) Sebechoe (Sebêtsô)

(c) Bakhobi

(d) Masise (Masisi)

(e) Gontsi (Gontse)

(f) Montsioe (Montshiwa)

Note I. All our old men agree that the Barolong came from the North of the Khalagari Desert, and that the last starting point of their great migration towards their present localities was Mount Moupene.

Note II. About the time of Tsesebe the Barolong split from the Bakaa, who originally were one and the same tribe.

Note III. "Polygamy (Lehuha) and jealousy about the chieftainship (Barena) are the chief causes that broke up and divided the Barolong into so many sections". This is Moroke's own statement.

(a) Moikechoe (Maiketšô) is chief of a section of Barolong at Morokoeng

(b) Sebeshoe is under Moroke at Thaba 'Nchu.

(c) Bakhobi is principal chief at Tlakhama.

(d) Mosise is under Gontsi (e) both live at Taung with Mahure.

(f) Montsioe is principal chief of Tauwane's tribe who at present live at Selokoleloe and are very numerous.

(g) Gorinyane lives at Thaba 'Nchu under Moroke.

(h) Matlabe dwells at Taung with a good number of baRolong.

(i) Sitilo and his son Moroe are under Moroka at Thaba 'Nchu.

(k) Moroke is the present chief at Thaba 'Nchu; his eldest son Sehuneloe died a few years ago and his next following son of the first wife, Lehulere, proceeds now to the Cape with His Excellency Sir. G. Gray.

House by II Matsili

Tsili (Tshidi)

Thutloa (Thutlwa)

Taue (Tau)

Tauaane (Tawana)

House by III Mamaleme

Mope

Kali

?

?

?

House by IV Maseleka

I Seleka

Tsabalire (Tshabadire)

Seishoe (Seiso)

(g) Gorinyane

II

Rapulane

Molekane

Mokhoe (Mokgwe)

(h) Matlabe

III

Mpulukeng (Mpolokang)

Moroke I (Morôka)

Mokhosi

Sitilo

(i) Moroe (Morwe)

Sehuneloe (Sefunelo) Moroke

(k) Lehulere

Transcription of the TABLE NO. IX. MAFEKING DISTRICT. CHRONOLOGY OF CHIEFS.

	(Tshidilamolomo)	boo Mariba (Phitsane)	ba Rolong boo Ratlou (Khunwana Lichtenburg)	boo Seitshiro (Setlagole)	ba Rolong boo Ratshidi	baRolong (Polfontein Lichtenburg)	boo Rapulana (Rietfontein)	ba Tlharo (Disaneng)
1740-1750		for earlier dates see tables Nos. IV - VIII			Thutlwa bn	1730/1740 Molekane bn		
1750-1760								1750? VII Moeti bn
1760-1780	1770 Maiketso bn	1765? Motshware bn				1768/177 XXII Makgwa bn		
1780-1790								1785 VIII Maibil BN
1790-1800			XX Seitshiro dd			1790/1795 XXI Molekane dd XXII MAKOWA		
1800-1810					1811/1814 XXI Lesomo dd XXII TAWANA			
1810-1820			before 1820 XXI MOSWEU					
1820-1830								
1830-1840		1830/1835 XXII Motshare dd	1832 XXII Tsia dd bef. 1840 XXIII Mathaku dd XXIV GONTSE r			1832 XXII Makgwa dd XXIII MATLABA		1831 IX Jan Masibi bn 1836/1838 X Peter Masibi bn
1840-1850					1848 XXII Tawana dd 1849-1850 XXIIIMAKGETLA R 1850 XXIV MONTSHIWA			
1850-1860		1859/1868 XXIII MAKGOBI	1853 XXIV Gontse dd XXV MASISI	XXV PHOI				before 1852 VIII MASIBI
1860-1870	1873 XXIV Maiketso dd XXV BONOKWANE r		1870 XXV Masisi dd 1871 XXVII MOSWETE			1879 XXIII Matlaba dd XXIV SWEDINTLE	1872 XXIV M. MOSIKARE headman	1865 VIII MASIDI DD IX JAN MASIBI 1872 XI Methusala bn
1880-1890	1880 XXVI MARUMOLWA	1883 XXIV I Makgobi dd XXIV MOTSEWAKHUMO				1866 XXIV Swedintle dd XXV MOKGOTHU r	1884 XXV A.G. MOILWA headman	
1890-1900					1896 XXIX Montshiwa dd 1896 XIX BESELE r 1903 XXV Besele dd XXVI BADIRILE r			1895 XII Sebogodi bn 1896 XI Jan dd 1897-1904 PETER MASIBI r 1901-XIII Jan Masibi bn 1904-1908 XI METHUSALA 1908-1920 X PETER MASIBI r
1900-1910		1909 XXIV Motsewakhumo dd XXV MAKGOBI	1904 XXVII Moswete dd 1905 XXVIII KGOSI AARON	1906 Phoi dd XVI GAESEGWE		1900 XXV Mokgothu dd XXVI MONTSUSI r 1909 XXVII ISRAEL MAKGWA	1900 XXV A. MOILWA dd 1909-1914 XXVI SEYESO MOTHIBI	
1910-1920		1915 XXV Makgobi dd XXVI KGOSITAU			1911 XXVI Badirile dd XXVII LEKORO r 1915 XVII Lekoko dd 1915-1919 XXVIII BAKOLOPANG r 1919 XXIX MONTSHIWA 1923 XXVIII Bakolopang dd		1914 XXIV Mosikare dd 1914 XXVII MALOKA, G MATLABA	
1920-1930	1925 XXVI Marumolwa dd 1926 XXVII LEKOKO			1923 XXVI Gaesegwe dd XXVII KHUMOTHAKA r XXVII Khumothaka dd 1923 XXVIII RAMATLHARE			1926 XXVI Seyeso dd 1927 XXVII Maloka dd 1927/1928 XVIII W.S.SEATLHOLO 1928/1931 XXIX JER. SEATLHOLO	1920-1932 XI METHUSALAH
1930-1940	1938 XXVII LEKOKO dd 1939-1942 XXVIII SEBALAMONOKWANE r	1933 XXVI Kgositau XXVII TSHIPITOTA		1936 XXVIII Ramatlhare dd XXIX MOROKA r 1938 XXIX Moroka dd XXX ABR. MMUTLE r		1933 XXVI Monsusi dd 1936 XXVII I. Makgwa dd XXVIII PAUL M. MATLABA r 1937 XXIX S.GL SWEDINTLE	1931 XXX R. MOSIKARE r 1932 XXXI MAANO P. MOTHIBI 1933 XXXI Maano P. Mothibi dd 1933 XXXXI MOREOLE, J. MOTHIBI 1933 XXXII Moreole, J.Mothibi dd	1933 X Peter dd 1935-1941 XII SEBOGODI r
1940 1950	1942 XXIXX ITUMELENG r		1944 KgosI Aaron dd 1945-1949 XXIXX OABILE r 1949 XX KGOSI GILBERT	1942 TYSON PHOI 1946 A. Mmutle dd		1948 XXVIII P.M. Matlaba dd	1934 XXXIII SOL. MATSHEDISO r 1937 XXXIV J.T. SEATLHOLO	1940 XI Methusala dd 1941 XIII JAN MASIBI
after 1940					1954 XXIX Montshiwa dd			1950 XII Sebogodi dd

Abbreviations: bn - born
dd - died
r - regent
Capitals indicate that the chiefs concerned assumed duty.

TABLE NO. IX. MAFeking DISTRICT. CHRONOLOGY OF CHIEFS.

34d

(Tshidilamolomo)	boo Mariba	ba Rolong (Phitsane)	boo Ratlou (Khunwana Lichtenburg)	boo Seitshiro (Setlagole)	baRolong boo Ratshidi	(Polfontein Lichtenburg)	baRolong (Rietfontein)	boo Rapulana (Rietfontein)	ba Tlharo (Disaneng)
1740-1750		for earlier dates see tables Nos. IV - VIII			Thutlwa bn	1730/40 Molêkane bn			
1750-1760									1750? VII Moeti bn
1760-1780	1770 Maiketšo bn	1765? Motshware bn				1768/75 XXII Makgwa bn			
1780-1790									1785 VIII Masibi bn
1790-1800			XX Seitshiro dd			1790/95 XXI Molêkane dd XXII MAKGWA			
1800-1810									
1810-1820			before 1820 XXI MOŠWEU		1811/14 XXI Lešomo dd XXII TAWANA				
1820-1830									
1830-1840		1830/35 XXII Motshare dd	1832 XXII Tsia dd bef. 1840 XXIII Matlhaku dd XXIV GONTSE r			1832 XXII Makgwa dd XXIII MATLABA			1831 IX Jan Masibi bn 1836/38 X Peter Masibi bn
1840-1850					1848 XXII Tawana dd 1849-50 XXIII MAKGETLA r 1850 XXIV MONTSHIWA				
1850-1860		1859/68 XXIII MAKGOBI	1853 XXIV Gontse dd XXV MASISI	XXV PHOI					before 1852 VIII MASIBI
1860-1870									1865 VIII Masibi dd IX JAN MASIBI
1870-1880	1873 XXIV Maiketšo dd XXV BONOKWANE r		1870 XXV Masisi dd 1871 XXVII MOŠWETE			1879 XXIII Matlaba dd XXIV SWEDINTLE	1872 XXIV M. MOSIKARE headman		1872 XI Methusala bn
1880-1890	1880 XXVI MARUMOLWA	1883 XXIV Makgobi dd XXIV MOTSEWAKHUMO				1886 XXIV Šwedintle dd XXV MOKGOTHU r	1884 XXV A.G. MOILWA headman		
1890-1900					1896 XXIV Montshiwa dd 1896 XXV BESELE r				1895 XII Sebogodi bn 1896 XI Jan dd 1897-1904 PETER MASIBI r
1900-1910		1909 XXIV Motsewakhumu dd XXV MAKGOBI	1904 XXVII Mošwete dd 1905 XXVIII KGOSI AARON	1906 Phoi dd XXVI GAESSEGWE	1903 XXV Besele dd XXVI BADIRILE r	1900 XXV Mokgothu dd XXVI MONTSUSI r 1909 XXVII ISRAEL MAKGWA	1900 XXV A. Molwa dd 1909-14 XXVI SEYEŠO MOTHIBI		1901 XIII Jan Masibi bn 1904-08 XI METHUSALA 1908-20 X PETER MASIBI r
1910-1920		1915 XXV Makgobi dd XXVI KGOSITAU			1911 XXVI Badirile dd XXVII LEKOKO r 1915 XXVII Lekoko dd 1915-19XXVIII BAKOLOPANG r 1919 XXIX MONTSHIWA 1923 XXVIII Bakolopang dd		1914 XXIV Mosikare dd 1914 XXVII MALOKA, G. MATLABA		
1920-1930	1925 XXVI Marumolwa dd 1926 XXVII LEKOKO			1923 XXVI Gaessegwe dd XXVII KHUMOTHAKAR XXVII Khumothaka dd 1923XXVIII RAMATLHARE			1926 XXVI Seyešo dd 1927 XXVII Maloka dd 1927/28 XXVIII W.S. SEATLHOLO 1928/31 XXIX JER. SEATLHOLO		1920-32 XI METHUSALAH
1930-1940	1938 XXVII Lekoko dd 1939-42 XXVIII SEBALAMONOKWANE r	1933 XXVI Kgositau XXVII TSHIPITOTA		1936 XXVIII Ramatlhare dd XXIX MOROKA r 1938 XXIX Moroka dd XXX ABR. MMUTLE r		1933 XXVI Monšusi dd 1936 XXVII I. Makgwa dd XXVIII PAUL M. MATLABA r 1937 XXIX S.G. SWEDINTLE	1931 XXX R. MOSIKARE r 1932 XXXI MAANO P. MOTHIBI 1933 XXXI Maano P. Mothibi dd 1933 XXXI MOREOLE, J. MOTHIBI 1933 XXXII Moreole, J. Mothibi dd 1934 XXXIII SOL. MATSHEDIŠO r 1937 XXXIV J.T. SEATLHOLO	1933 X Peter dd 1935-41 XII SEBOGODI r	
1940-1950	1942 XXIX ITUMELENG r		1944 KgosI Aaron dd 1945-49 XXIX OABILE r 1949 XX KGOSI GILBERT	1942 TYSON PHOI 1946 A. Mmutle dd		1948 XXVIII P.M. Matlaba dd			1940 XI Methusala dd 1941 XIII JAN MASIBI
after 1950					1954 XXIX Montshiwa dd				1950 XII Sebogodi dd

Abbreviations: bn - born
dd - died
r - regent

Capitals indicate that the chiefs concerned assumed duty.

INTRODUCTION

7 Mafeking Municipal Location

84 There are two Native town suburbs in Mafeking: Mafeking Stat which lies west of Mafeking and forms part of the Molopo Reserve, and the Municipal, Location south of the town. The railway to Vryburg forms the boundary between the town areas. The inhabitants of the stat are baRolong and subject to chief Montshiwa, while in the Municipal Location there are people of various tribes with a large proportion of alien Natives. These people are mostly such as chief Montshiwa refused to have in the stat. One part of the Location is reserved for Natives and the other for Coloureds.

85 The inhabitants of the Location, according to the Census of 1951, numbered 2,268 Natives (1,066 males, 1,202 females) and 695 Coloureds. The Asiatics, numbering 266, live in town. The Location was established in 1883. The residential area for the Natives is 40 morgen in extent and 6,000 morgen are reserved for grazing purposes.

86 The Location is under control of a superintendent subordinate to and appointed by municipal board. The administrative staff consists of the Superintendent or Manager, a "Native Clerk in charge of registration, an interpreter, a senior Native constable who formerly was styled a "headman", and two Native constables. In 1951, revenue amounted to £772 and expenditure to £692. The municipality makes up the deficit if there is any.

87 Male residents, who must be over 21 years of age, hire stands of 60 by 80 ft., formerly 50 by 50 ft. and build their own houses. A monthly rent of 2/- is paid for a plot, 1/- for water, 2/6 for sanitation, and 9d per cattle unit grazing on the town land and 3d per goat or sheep. Many people keep fowls, but pigs are not allowed.

88 There are in the Location 286 houses occupied by Natives and 107 by Coloureds. 140 men are registered as "lodgers" and 70 are registered non-permanent local residents and casual labourers. A

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"lodger" must produce an application by his employer to occupy a plot for any length of time. The quality of the houses varies, but most of them are clean. Some families whose menfolk died before they could build houses are badly off and live in shacks of corrugated iron, clay or timber. On the whole the houses of the Coloureds are both better built and larger. The average income of a worker is £4.10.0 per month. Shop boys earn £8.0.0 per month. Some married women also earn money .

89 There are two government controlled Native schools in the Location. The one is the United School with 4 male and 5 female teachers and c.400 pupils, going up to standard six. The other is the Good Shepherd School with 3 male and 2 female teachers and about 200 pupils, also going up to standard six. Most of the pupils are from the Reserve. The Coloured school is in town.

90 The inhabitants of the Location are members of congregations of the following denominations, which all have church buildings: The Methodist Church of South Africa (formerly Wesleyan Meth. Church), Anglican Church, Baptist Church, Congregationalists, African Methodist Episcopal Church (Native sect), Pentecostal Holiness Church, Seventh Day Adventists, and the Church of God (Native sect); and branches of two of the above using another language. A non - European Hall is available in town for meetings, recreation purposes and Saturday dances. There is no Bantu club or social centre.

91 There are in the Location two Native general dealer's shops and one run by a Coloured, but no butchery. There are several handymen who undertake repairs of various kinds.

92 In the absence of a tribal authority, little is left of tribal social custom . Parents who wish their children to be initiated send them to a chief. Marriage is still contracted by bogadi or lobola, money is often substituted for cattle, c.£20 to £30. The Rolong "mokwele" gift, i.e. an animal to seal

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the marriage agreement is seldom given. A European well acquainted with the Location said the inhabitants were relatively more detribalized than those of the locations of the large urban centres and suggested the main reason might be that many alien Natives use Mafeking as an assembly point before proceeding to the cities.

93 Most of the crime which is committed is due to the consumption of European liquor, brought in by Coloureds, who are allowed to buy two bottles a week in a bottle store. There is little burglary and not much dagga smoking. There are few casual visitors from other urban areas. Intermarriage between the Natives and Coloureds and Asiatics is rare, although the latter two groups do intermarry.

94 There is a government clinic in the Coloured section of the Location. Hospitalization and treatment of Natives by the district surgeon is free.

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8 Synoptical table of population in relation to land and stock.

95 The following table (No. IX) dealing with the Mafeking district shows the ratios of population to land and stock owned by Natives. The figures refer to the population census of 1951 and the agricultural census of 1950 and 1952.

96 The average holding of stock in the Reserves is 230 cattle units per 100 of population. The figures for stock on Trust farms are accurate, but those relating to the Native Reserves, particularly for 1950, may be assumed to be lower than in reality because many Natives avoid telling the truth about their stock. The stock figures obtained in the interim 1952 census were actually more reliable as the veterinary personnel co-operated.

97 Note: One cattle unit is a bovine, horse, donkey or 5 sheep, goats or calves. Figures in brackets are not included in the totals.

98 TABLE No. X.

TABLE NO. X. DISTRICT OF MAFEKING. SYNOPTICAL TABLE OF POPULATION IN RELATION TO LAND AND STOCK

	Estimate of population based on Census of 1951	present in district in 1954 with increase.	Tax- payers in Jan. 1953	Estimated total strength of tribes for 1954 (incl. absentees)	Area in morgen	Area in sq. miles	Cattle units in 1950	
Motsitlane chief Phoi	1,558	1,513	-	944	see subtotal	-	-	
New Kraaipan	348	315	-	156	450 - 550	-	-	
Hdm. Benj. Motlabe	562	751	-	361	1,000 - 1,600	-	-	
Tlhaka jeng	594	603	-	460	900 - 1,500	-	-	
Hdm. Simon Motlhabane	1,717	1,575	-	725	2,100 - 2,300	-	-	
Lower Setlagole	1,440	1,288	-	619	c. 2,000	-	-	
Hdm. John Letsapa	1,302	953	-	640	1,800 - 2,000	-	-	
Old Kraaipan	1,393	1,022	-	506	1,400 - 1,800	-	-	
Hdm. Edwin Letsapa								
Madibogo								
Hdm. Green Mokoto								
Madibogo Pan								
Hdm. F.S. Phoi								
Upper Setlagole								
Hdm. Sol. Gontse								
Sub-total : boo Ratlou	8,914	8,020	c. 11,000	4,411	12,000 - 15,000	c. 65,744	c. 217	19,569
Tshidilamolomo	1,807	1,248	c. 2,300	700	2,000 - 2,400	c. 32,720	c. 108	5,120
Hdm. I. Morumolwa								
Phitsane								
Chief M. Tshipitota	2,036	1,992	c. 2,600	884	2,500 - 3,500	c. 61,335	c. 192	6,416
Mahikeng area								
Chief Montshiwa	9,813	9,589	-	8,588	see subtotal	-	-	-
Makgabaneng								
Hdm. J. Tawana	1,537	1,604	-	?	2,000 - 2,200	-	-	-
Dithakong								
Hdm. Tiego Tawana	1,450	1,444	-	?	2,000 - 3,000	-	-	-
Modimola								
Hdm. W.M. Tawana	2,316	2,382	-	754	3,000 - 3,500	-	-	-
Mareetsane								
Hdm. Motshegare Motshegare	1,079	1,018	-	921	1,500 - 3,000	15,350	51.1	-
(baRolong boo Ratshidi in Bechuanaland Protect.)	-	(7,400)	-	-	5,000 - 8,000	(130,637)	(432)	(c. 13,000)
Subtotal: boo Ratshidi (excl. Mosita Reserve)	16,195	16,037	c. 20,000	10,241	22,000 - 30,000	c. 148,850	c. 496.2	27,155
Mosita Reserve	487	513	c. 600	392	700 - 900	4,720	15.6	1,494
Hdm J.T. Molefe								
Disaneng, BaTlharo								
Hdm. Jan Masibi	1,864	1,943	c. 2,500	1,034	2,600 - 3,800	15,020	c. 49.6	4,751
Rieftontein, boo Rapulana								
Chief J.T. Seatlholo	1,404	1,387	c. 1,900	978	2,000 - 3,000	25,000	c. 82.7	5,958
Totals for tribes (reserves)	32,707	31,140	c. 41,000	18,540	43,000 - 57,000	322,147	1,066.7	70,463
On Native privately-owned ground	-	307	-	-	c. 400	15,031	49.8	?
On Native Trust farms	-	145	c. 130	-	c. 130	47,279	156.3	1,148
Natives on European farms	8,473	7,097	(squatters)	1,300 ?	c. 9,000	-	-	?
Urban and semi-urban Natives	2,268	2,055	-	911	3,000 - 4,000	-	-	-
Extra Union Natives (exc. Protectorates)	-	(229)	-	-	(250 - 400)	-	-	-
Protectorate Natives	-	(1,665)	-	-	(c. 2,000)	-	-	-
T O T A L	43,603	41,046	53,000-57,000	20,800	-	84,456	1,272.8	c. 73,000

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9 Numbers and distribution of the Native population of Mafeking district

99 In May 1946 and 1951 the census gave certain figures for the Native population of the Mafeking district. The figures for the tribes have been extracted from this material. Although the census was not taken on a strictly tribal basis, the figures for the individual tribes could be ascertained from the returns of the sub-district enumerators. Roughly 15% to 20% should be added to the totals to account for persons missed by the census. It may also be assumed that the population has increased by 10% from 1946 to 1951 and by a further 2% per year (average of the Union) since then.

100 According to the census of 1951 the district then had a Native population of 43,603. Previous figures for the district were:

Year	Urban	Rural	Males	Females	Total Natives	Total all races
1921	1,172	28,222	13,875	15,519	29,394	34,749
1936	1,744	37,168	18,187	20,725	38,912	45,837
1946	2,184	38,862	19,172	21,874	41,046	48,539
1951	2,423	41,180	20,313	23,290	43,603	51,414

101 Estimated on the basis of the 1946 census figures, the 1951 census should have shown about 46,100 Natives. The discrepancy of about 2,500 Natives can be ascribed to increased migration to towns outside the district. This is the more probable since Natives tend to prefer the attractions of town life to the harder life on their tribal land with its late rains, cold winters and small agricultural potentialities.

102 The following tables show the distribution of population according to the census of 1946 and 1951:

103 Table No. XI Distribution by classification of land.

TABLE NO. XI MAFEKING DISTRICT. CENSUS OF 1946. DISTRIBUTION OF POPULATION BY CLASSIFICATION OF LAND.

40a

Census area number	Description to area number	Total	Reserves and Trust farms		Native privately-owned land		Municipal Location, other urban		Farms owned by Europeans, Asiatics Coloureds		Other Gov. areas, construction gangs, diggings	
			m	f	m	f	m	f	m	f	m	f
800	Farms around Rooigrond.	246	-	-	-	-	-	-	50	49	71	76
801	North-eastern corner of district.	635	-	-	-	-	-	-	303	298	13	21
802	Between Mareetsane River and Molopo Reserve.	1,380	-	-	89	109	-	-	580	501	71	30
803	Between Mareetsane River and Setlagole Reserve.	612	-	-	-	-	-	-	321	291	-	-
804	On Setlagole River.	500	-	-	-	-	-	-	263	227	6	4
805	In the south.	1,197	-	-	-	-	-	-	592	565	27	13
806	South-western corner of district.	624	-	-	-	-	-	-	303	320	-	1
807	South-western corner of district along western boundary.	750	-	-	-	-	-	-	374	376	-	-
808	Around Mosita Reserve	378	-	-	60	49	-	-	141	128	-	-
809	Between Railway Block and Western boundary.	726	-	-	-	-	-	-	363	363	-	-
810	North-western corner of district.	609	-	-	-	-	-	-	305	304	-	-
811	baRolong mixed, Mosita Reserve.	513	223	290	-	-	-	-	-	-	-	-
812	boo Ratshidi, Setlagole Reserve.	1,018	444	574	-	-	-	-	-	-	-	-
813	Tlhakayeng, Setlagole Reserve.	751	329	386	-	-	-	-	21	15	-	-
814	New & Old Kraaipan.	1,890	833	1,057	-	-	-	-	-	-	-	-
815	Lower Setlagole, Setlagole Reserve.	603	298	305	-	-	-	-	-	-	-	-
816	Upper Setlagole, Setlagole Reserve.	1,012	472	550	-	-	-	-	-	-	-	-
817	Madibogo, Setlagole Reserve.	1,288	593	687	-	-	-	-	-	-	2	6
818	Madibogo Pan, Setlagole Reserve.	953	435	513	-	-	-	-	3	2	-	-
819	Motsitlane, Setlagole Reserve.	1,513	690	800	-	-	-	-	10	13	-	-
820	Rietfontein, Molopo Reserve.	1,387	617	737	-	-	-	-	11	5	17	-
821	Mahikeng, Molopo Reserve.	2,480	1,062	1,418	-	-	-	-	-	-	-	-
822	(unknown where) Molopo Reserve.	878	394	484	-	-	-	-	-	-	-	-
823	Matlhonyane, Molopo Reserve.	949	445	504	-	-	-	-	-	-	-	-
824	Mahikeng, Molopo Reserve	1,078	856	1,212	-	-	-	-	-	-	-	-
825	Mahikeng, Signal Hill.	2,364	1,148	1,216	-	-	-	-	-	-	-	-
826	Modimola, Molopo Reserve	2,382	1,055	1,327	-	-	-	-	-	-	-	-
827	Madibi siding, Molopo Reserve.	850	401	449	-	-	-	-	-	-	-	-
828	Makgabaneng, Molopo Reserve.	1,604	743	861	-	-	-	-	-	-	-	-
829	Dithakong, Molopo Res.	1,444	686	758	-	-	-	-	-	-	-	-
830	Disaneng (baTlharo) Molopo Reserve.	1,863	800	1,063	-	-	-	-	-	-	-	-
831	Phitsane, Molopo Reserve.	1,992	878	1,114	-	-	-	-	-	-	-	-
832	Tshidilamolomo, Molopo Reserve.	1,248	581	667	-	-	-	-	-	-	-	-
833	Railway Block, Trust farms	145	128	17	-	-	-	-	-	-	-	-
001-009	Urban & semi urban total:	2,184	-	-	-	-	1,065	1,119	-	-	81	7
	Rural total:	38,862	13,993	16,969	149	158	-	-	3,640	3,457	335	168
	Total:	41,046	13,993	16,969	149	158	1,065	1,119	3,640	3,457	416	175
	Male plus female:		30,962		307		2,184		7,097		591	

TABLE NO. XII MAFEKING DISTRICT. CENSUS 1946. POPULATION FIGURES BY TRIBES AND LANGUAGES.

40b

Census area number	Description of area and tribes	Total	Setswana	Sepedi	South Sotho	Ndebele	Xhosa	Zulu	Swazi	Shangaan	Venda	Extra Union	Unspecified
800-810	On European farms	7,653	4,668	35	96	1	290	91	24	11	-	7	2,430
811	Mosita Reserve baRolong mixed	513	482	-	-	-	-	-	-	-	-	-	31
812	Setlagole Reserve, Mareetsane baRolong boo Ratshidi	1,018	990	-	8	-	19	-	1	-	-	-	-
813	Setlagole Reserve, Tlhakayeng baRolong boo Ratshidi	751	745	-	-	-	3	1	1	-	-	-	1
814	Setlagole Reserve, Old and New Kraaipan baRolong boo Ratshidi	1,890	1,844	-	-	-	43	-	1	-	-	-	2
815	Lower Setlagole baRolong boo Ratlou	603	596	-	-	-	1	-	-	-	-	-	6
816	Upper Setlagole baRolong boo Ratlou	1,022	950	-	54	-	1	-	-	-	-	-	17
817	Setlagole Reserve, Madibogo baRolong boo Ratlou	1,288	1,097	-	177	-	11	-	-	-	-	2	1
818	Setlagole Reserve Madibogo Par baRolong boo Ratlou	953	865	-	51	-	37	-	-	-	-	-	-
819	Setlagole Reserve, Motsitlane baRolong boo Ratlou	1,513	1,426	-	43	-	43	-	-	-	1	-	-
820	Molopo Reserve, Rietfontein baRolong boo Rapulana	1,387	1,237	-	-	-	93	27	-	2	-	8	20
821	Molopo Reserve, Mahikeng baRolong boo Ratshidi	2,480	2,309	1	24	-	79	6	-	7	1	43	10
822	Molopo Reserve, (unknown where) baRolong boo Ratshidi	878	788	-	-	-	84	3	1	-	-	1	1
823	Molopo Reserve, Matlhonyane baRolong boo Ratshidi	949	681	1	9	-	236	2	-	-	-	7	13
824	Molopo Reserve, Mahikeng baRolong boo Ratshidi	2,072	1,935	1	25	1	83	7	-	-	-	10	10
825	do.	2,364	2,234	1	-	-	126	2	-	-	-	-	1
826	Molopo Reserve, Modimola baRolong boo Ratshidi	2,382	2,238	1	-	-	137	1	-	-	1	-	4
827	Molopo Reserve, Madibi Siding baRolong boo Ratshidi	850	761	2	2	-	77	2	-	1	-	5	-
828	Molopo Reserve, Makgabaneng baRolong boo Ratshidi	1,604	1,547	-	9	1	44	1	-	-	-	2	-
829	Molopo Reserve, Dithakong baRolong boo Ratshidi	1,444	1,215	-	28	11	184	4	-	-	1	-	1
830	Molopo Reserve, Disaneng baTlharo	1,863	1,745	-	5	-	75	-	-	-	-	-	38
831	Molopo Reserve, Phitsane baRolong boo Ratlou	1,992	1,940	-	46	-	5	1	-	-	-	-	-
832	Molopo Reserve, Tshidilamolomo baRolong boo Ratlou	1,248	1,247	-	-	-	1	-	-	-	-	-	-
833	Trust farms	145	31	1	5	3	4	8	-	2	-	84	7
001-009	Urban & semi-urban	2,184	1,363	32	90	40	405	41	1	10	9	60	133
Total All areas		41,046	34,934	75	672	57	2,081	197	29	33	13	229	2,680

TABLE NO. XIII. MAFEKING DISTRICT. CENSUS 1946.
NATIVE KNOWLEDGE OF THE OFFICIAL LANGUAGES AND
MARRIED STATE OF NATIVES.

	URBAN		RURAL		TOTAL
	m	f	m	f	
Native Language Literacy					
Read only	66	67	157	237	527
Read & write	329	369	4,052	6,104	10,854
Neither	659	679	13,846	14,372	29,556
Unspecified	11	4	52	42	109
Afrikaans Literacy					
Read only	17	23	90	119	249
Read & write	33	20	328	455	836
Neither	993	1,056	17,439	19,799	39,287
Unspecified	22	19	250	382	673
English Literacy					
Read only	27	26	72	87	212
Read & write	174	185	1,360	2,154	3,873
Neither	841	898	16,509	18,264	36,512
Unspecified	23	10	166	250	449
Language spoken					
Native language only	666	783	14,839	17,260	33,548
Native language and English	161	177	1,159	18,742	20,239
Native language and Afrikaans	117	86	1,563	1,003	2,769
Native language & English & Afrikaans	121	73	546	618	1,358
Type of Marriage					
Married by civ. or rel. rites	125	138	1,602	2,155	4,020
Lobola	91	80	1,505	1,664	3,340
Married by civ. or rel. rites and lobola	3	2	103	132	240
Just living together	124	103	1,468	1,914	3,609
Unspecified and unmarried	722	796	13,429	14,890	29,837

TABLE NO. XV CENSUS 1946. TRENDS IN NATIVE POPULATION ACCORDING TO AGE AND SEX FOR MAFEKING DISTRICT.

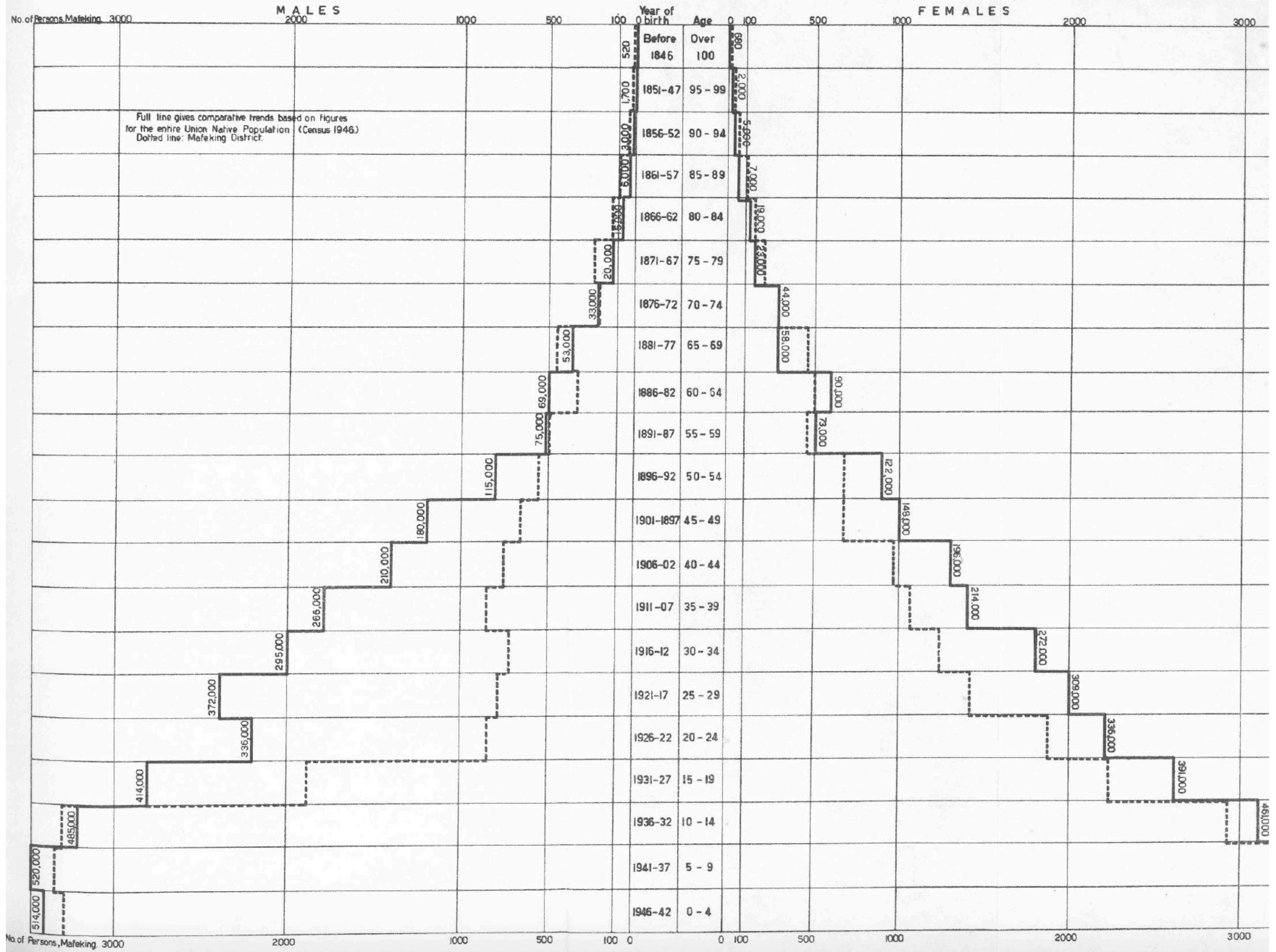


TABLE NO. XVI CENSUS 1946.
BIRTHPLACES OF THE NATIVES IN MAFEKING DISTRICT.

	male	female	total
Cape Province	16,239	19,028	35,267
Natal	26	12	38
Transvaal	571	663	1,234
Orange Free State	190	188	378
Union of S.A. (unspecified)	13	22	35
South West Africa	16	10	26
Basutoland	30	20	50
Swaziland	7	3	10
Bechuanaland Protectorate	816	789	1,605
Southern Rhodesia	54	10	64
Northern Rhodesia	35	1	36
Rhodesia (unspecified)	49	3	52
Nyassaland	34	-	34
Kenya	3	-	3
Tanganyika	2	-	2
Portuguese East Africa	15	-	15
Unspecified	7	6	13
Totals:	18,107	20,755	38,862

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10 Farms and Native Agriculture.

111 The Mafeking district consists mainly of European-owned land. About a fifth of the land and six-sevenths of the population fall under the administration of the Native Affairs Department.

112 The following reserves and farms fall under Native Affairs:

	Morgen Sq. rds.	
Molopo Native Reserve (scheduled area), total area 238,945 morgen less grants to Rhodesian Railways, mission church societies and aerodrome;	balance	235,762 389
Portion Setlhopo of Mafeking Municipal land was given in exchange for the aerodrome.		570 3
Setlagole Native Reserve (scheduled area), total area 82,533 morgen less grant to Rhodesian Railways and mission station, Thutlane (not registered)	balance	81,093 531
Mosita Native Reserve (scheduled area), total 4,720 morgen 353 sq. rds. less church site;	balance	4,720 53
Native Reserves Total: or 1,066.71 square miles.		322,146 376.

113 South African Native Trust farms:

Name of Farm	Released area	Morgen	Sq. rds.
Antwerp	No. 1	2,567	63
Athlonie	No. 1	2,615	338
Boyne	No. 1	2,492	19
Calais	No. 1	3,700	243
Contarf	No. 1	2,513	224
Cuxhaven	No. 1	3,673	175

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Name of Farm	Released area	Morgen	sq. rds.
Defence	No. 1	2,743	419
Dunboy	No. 1	2,260	477
Erinn	No. 1	2,515	245
Frenchdale	No. 1	2,585	585
Kging Slopes	No. 1	2,098	488
Liege	No. 1	2,896	342
Louvain	No. 1	2,848	104
Mons	No. 1	2,291	208
Rhodes Rest	No. 1	2,222	50
Steil Hoogte	MAF 1.28	733	3
			Portion
			Klipdrift
" "		1,057	542
Sweet Valleys	No. 1		Portion
Tyrone	No. 1	2,788	36
		<u>2,674</u>	<u>538</u>
	Total:	47,278	299
or 156.34 square miles.			

114 Communally and privately-owned Native farms:

Name of farm	Portion and Owner	Morgen	sq.rds
(Buccleuch	- H. Moyanaga	3,900)	sold to Europeans
Chobham ptn. 3 of "Vaalbank" T. S. Lefenya, E.I. Kgosimang, Ph. Modutoana (1952).		288	420
Eastwood ptn.	G, J. Mhlakaza	30	286
" "	H, "	106	400
" "	J, Laz. Monye	106	398
" annex ptn	C, Anna Monye		
" "	D,	30	
" "	C, P. Sehularo	106	399
" "	E, G. Tsengiwe	30	286
" "	F, "	30	284
Holland Remain.	Trocas Mokgosi		
Leighland of ptn.		276	462
	ptn. Moroka, J Gaobotse		
	M. Ditsiemoenoni		
	M. Masibi		
	J. Mokgosi	1,019	599

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Name of farm	Portion and owner		
Leighland	"Groot Geluk" S. Mbutuma	1,782	186
Magonna	Rem. Ext. of "Matloping"		
	P. Tlhabanyane	1,197	562
Nonen	S. J. Pula	640	61
Rooidammetjie	ptn. E A. Molamu	400	1
"	Kgomongwe & Mompoti	400	
Tagesi	"Kameelwood"		
"	Mongwamodimo	317	352
"	Zagia Geluk		
"	Mongwamodimo	571	394
Vryhof	ptn. Modiri Molema	1,003	100
Vergenoeg	Cindi & others	3,015	432
Doornbult	"	3,458	381
Weltevreden	Rem.ext.of J.M. Siiha portion A	217	100
	Total:	15,031	103

115 Total of Native areas:

	Morgen	sq.rds.	sq.miles
Native Reserves	322,146	376	1,066.71
Native-owned	15,031	103	49.77
Trust farms	47,278	299	156.34
Total Native area:	384,456	178	1,272.82

116 All privately-owned Native farms lie outside the scheduled and released areas, The Native Reserves are government land given to the Natives for their use, but S.A. Native Trust schemes may also be put into operation in the reserves.

117 The Trust Farms in Mafeking district adjoin the Molopo Reserve in the south between the longitudes of Phitsane and Tshidilamolomo. These Trust farms were purchased in 1936. Natives from the neighbouring tribes are not allowed to settle on Trust farms. Residential areas

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are provided for squatters on the Trust farms Steil Hoogte and Frenchdale while the other Trust farms are used by the tribes of the district for grazing. Each squatter family is allowed 5 morgen of arable land. The population and stock on the Trust farms was (as in 1951) as follows:

Name of Farm	Families	Persons	Cattle	Horses	Sheep
Donkeys Goats					
Squatters:					
Steil Hoogte	18	c.120	84	160	239
Frenchdale	6	35	192	35	252
Grazing hired only:					
Sweet Valley	3		153	6	171
Defence	2		72	10	-
Frenchdale	1		20	-	-
Calais	5		305	41	102
Rhodes Rest	1		54	4	-

118 The main purpose of the Trust farms is to provide grazing, and to assist the improvement of Native cattle and soil conservation. The Trust farms of Mafeking district are mainly covered with Kalahari and sweet grass, which grow here on sandy soil. The northern part of the Trust farm block is wooded, and geelhout, swarthaak, witgatboom and occasional camelthorn trees are found.

119 In 1953, there were c.300 morgen of forest at Signal Hill, Setlopo and Bosrand and planted with 300,000 trees.

120 As the Trust farms lie in an arid part of the Union with an average annual rainfall of about 16 in., they are provided with 82 boreholes and 107 pumps. There are also 34 reservoirs and 28 large dams in the Native area of the district. The land is not suitable for irrigation schemes. The pasture on the Trust farms permits them to be stocked at the rate of one cattle unit per ten morgen. Three bull camps are maintained by the Trust to improve the stock, the most important one being at Signal Hill. Stock sales take place at Mmasutlhe and Rietfontein.

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From January to December 1951, 1,027 head of cattle were sold for £14,779. Over the same period in 1952, 1,215 head of cattle, 1,345 head of small stock and 90 pigs were sold for a total of £.22,560.

121 At present there are two Native Agricultural demonstrators, one of whom is engaged solely as forestry demonstrator.

122 The crops, stock and agricultural implements of the tribes are shown in the following tables, (TABLE XIV, XV and XVI), but the figures are only approximate as few Natives are prepared to disclose all the facts concerning their property, stock and production. Every five years a detailed agricultural census is held in the Union and the last one was taken in 1950. The annual agricultural census, usually taken in September, only records the main items as shown in the tables XV and XVI. The figures of stock vaccinated by the government veterinary officer (see Table XV) are closer to the actual numbers of stock owned. To obtain more correct figures on the basis of the agricultural census one may generally add 10% or more for cattle and 20% or more for small stock. As the rains in Mafeking district start late and are very irregular, the quantity of the crop harvested varies greatly from year to year as shown in Table XVI. It is also not possible to say whether the Native returns reflect the truth.

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|-----|-----------|------------------------------------|
| 123 | TABLE XV | Agricultural statistics, 1950. |
| 124 | TABLE XVI | Livestock, 1950 and 1952. |
| 125 | TABLE XIX | Annual crop production, 1950-1952. |

TABLE XVII DISTRICT OF MAPEKING - AGRICULTURAL STATISTICS 1950.

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Tribe Chief Area	baRolong boo Ratlou PHOI Setlagole Res.	ba Rolong booRatlou MORUMOLWA Tshidila molomo Molopo Res.	beRolong boo Ratlou MOTSEWAKHUMO Phitsane Molopo Res.	be Rolong boo Ratshidi MONTSHIWA Molopo and Setlagole Res.	beRolong mixed MOLEFE Mosita Res.	baTlharo MASIBI Disaneng Molopo R.	baRolong boo Rapulana SEATLHOLO Rietfontein Molopo R.	Trust farms (Squatters/sq./ & tenants)
Population	13,000	2,000	3,000	25,000	800	3,200	2,400	(c. 130 sq.)
Area in sq. miles	236.86	108.34	192	523.7	15.63	49.6	c. 85	(156.34 14.49 sq.)
Cultivated land in morgen	4,021	1,114	748	2,449	109	524	404	(420 sq.)
Maize (bags)	3,750	901	623	2,059	132	240	332	(285 sq.)
Kaffircorn (bags)	5,773	359	1,262	5,773	7	693	1,669	(518 sq.)
Peas (bags)	497	-	46	205	2	-	17	(21 sq.)
Beans (bags)	160	58	3	98	-	79	73	-
Cows and heifers (over one year)	4,436	2,042	2,661	6,552	457	1,496	1,112	483
Calves (under one year)	1,181	777	746	1,214	115	503	260	78
Bulls (over one year)	431	55	98	478	8	68	101	7
Oxen	5,270	971	1,550	6,123	310	1,473	1,503	264
Horses	672	151	131	506	107	42	150	25
Donkeys	3,750	858	381	3,397	268	310	915	(203 sq.)
Pigs	1,037	36	4	858	59	41	283	(29 sq.)
Poultry	7,139	694	1,374	8,867	460	864	2,363	(196 sq.)
Sheep and lambs (wool)	6,474	7	-	1,748	46	1	1,226	(96 sq.)
Sheep and lambs (non-wool)	8,349	1,096	2,680	24,662	272	2,691	4,878	(354 sq.)
Goats and kids	9,045	3,335	4,548	22,872	1,285	3,613	4,523	(289 sq.)
Cattle Units	19,569	5,120	6,416	27,155	1,494	4,751	5,958	1148 incl. sq.
Wool sold (lbs)	9,145	30	-	3,711	165	-	3,023	(180 sq.)
Hides sold (large stock)	1,563	241	255	5,818	27	718	801	(49 sq.)
Skins sold (mall stock)	1,987	443	327	4,633	71	743	933	(79 sq.)
Cattle lost	1,932	250	351	9,317	51	937	951	137
Sheep lost	2,384	199	386	5,507	67	667	868	(78
Goats lost	1,973	351	547	5,111	107	462	623	120
Ploughs, one furrow	433	57	136	719	13	122	114	(10 sq.)
Ploughs, two furrows	528	79	64	576	37	73	158	(11 sq.)
Harrows	109	3	10	158	6	13	104	(4 sq.)
Waggons & Trolleys	251	36	37	266	13	30	50	(10 sq.)
Carts	208	17	13	233	21	68	72	(6 sq.)
Sledges	515	101	109	429	4	207	52	(7 sq.)
Creamseparators	10	32	9	25	-	7	8	(5 sq.)
Planters	19	-	2	29	-	17	11	(2 sq.)
Cultivators	6	-	-	3	-	2	7	(1 sq.)

TABLE XVIII DISTRICT OF MAFEKING - LIVESTOCK,
1950 AND 1952.

Area & head	Census of	Cattle	Sheep	Goats	Donkeys
baRolong	1950	11,318	14,823	9,045	3,750
boo Ratlou	1952	12,057	15,328	11,464	2,618
PHOI					
baRolong	1950	3,845	1,103	3,335	858
boo Ratlou	1952	4,155	1,118	3,270	703
MORUMOLWA					
baRolong	1950	5,055	2,680	4,546	381
boo Ratlou	1952	5,292	2,357	3,584	405
MOTSEWAKHUMO					
baRolong	1950	14,367	26,410	22,872	3,397
boo Ratshidi	1952	15,941	37,110	32,556	3,949
MONTSHIWA					
baRolong	1950	890	318	1,285	268
Mosita Res.	1952	788	265	1,488	215
MOLEFE					
baTlharo	1950	3,540	2,692	3,613	310
MASIBI	1952	4,122	3,201	5,018	358
baRolong	1950	2,976	6,104	4,523	915
boo Rapulana	1952	2,617	6,460	5,416	663
SEATLHOLO					
Trust farms	1950	832	450	289	203
Apr. 1953	990				61
Totals of	1950	42,823	54,580	49,510	10,082
the district	1952	47,882	66,048	63,517	9,161
Vaccinations	1951	50,305	73,820	80,485	-
by Veterinarian					

TABLE XIX ANNUAL CROP PRODUCTION, 1950-1952

	Morgen cultivated	Maize	Kaffir Corn	Beans
1950	9,790	8,322	16,054	1,258
1951	8,000	3,696	3,916	263
1952	5,000	599	1,609	93

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126 Stock farming. The majority of the Natives have Afrikaner cattle or a cross-breed between Afrikaner and Native cattle, but there is little of the original Native cattle left. When the local Native tribes lost their cattle in the Rinderpest epidemic of 1896 they built up their new stock from Afrikaner cattle as did most tribes in the western Transvaal. The number of stock for the individual tribes is shown in table XVI and XVII and the ratios of stock in relation to land and population in table IX.

127 The cattle of the Molopo Reserve and northern part of the Setlagole Reserve are being improved by purebred bulls in the Trust bull camps at Signal Hill, Mmasutlhe and Rietfontein. In 1950, the tribes in the district owned 1,239 bulls, most of them of pedigree stock; some families own Sussex, Shorthorn, Devon and Friesland bulls.

128 A considerable number of cattle is still lost during droughts. In 1951, nearly a third (13,526 head) of the cattle population was lost by drought and only a small number by disease, wild animals or from other causes. Loss of stock of individual tribes are shown in table XVI. In 1934 the tribes lost about 70% of their livestock as a result of drought.

129 Most of their cattle are in the Reserves and only about 2% are on Trust farms. Every cattle owner (individual or clan) has an ear-mark as is customary with all Tswana tribes. A tribal ownership mark may be registered at the Magistrate's office. It is branded on the hindquarter of large stock; the district mark is "B".

130 Nearly one fifth of the sheep of the Native tribes are wool-sheep (9,600) except in the western part of the Molopo Reserve (Disaneng 1, Phitsane none, Tshidilamolomo 7). In this area, inhabited by over 8,000 people, pigs are also rarely found (Disaneng 41, Phitsane 4, Tshidilamolomo 36). The tribes of the district have more horses (1,800) than

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those of the Western Transvaal, besides owning about 10,000 donkeys.

131 It is a common custom to leave stock (go hisa) in the safekeeping of others, as it is also among the tribes of the Western Transvaal. Rich men or women, who have no herdboys or do not want others to see how much stock they own, place 1-3 head of cattle (mahisa), or a full span of oxen, with relatives or friends, usually poor people, who are given the use of the oxen and allowed to milk the cows. The increase of such cattle remains the property of the owner, who, however, when he takes back his cattle may present a calf (go tshwala) to the caretaker. This present is usually made when the cattle are taken back, except among the baRolong boo Ratshidi.

132 Milk is mostly consumed by people who live near their cattle posts, although some milk cows are also kept near the villages. Before milking commences, a calf is first given suck (go besa). It is not customary among the baRolong - as well as the Tswana in the Western Transvaal - for women to milk the cows, although exceptions are made when there is no one else in the family to milk. Young girls are allowed to milk. The baTlharo and baRolong boo Ratlou at Tshidilamolomo have abandoned this prohibition.

133 Women are not usually allowed to enter a cattle kraal. If they need dung for plastering purposes they must ask their husbands for permission to enter the kraal. Some families sell cream and the agricultural census (1950) recorded 96 cream separators in the Native area of the district.

134 As there are no perennial water courses in the Reserves, many dams have been built and boreholes sunk. The number of dams and boreholes on Trust farms are given in paragraph 120. In the area of chief Montshiwa are the following boreholes and dams: 5 boreholes in the stat, and many families of the stat have dug wells for household water; 4 boreholes around Dithakong; 1 near the Madibe mine; 1 at

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Tshwenyane and 1 at Loruthlare (Setlagole Reserve). Dams have been built at Tlhaping, Mogosane, Dithakgong, Modimola, Dibono (Molopo River), Montshiwa and Makubung. In the Setlagole Reserve there is one dam at Mareetsane and two more are planned. At Phitsane there is a large dam in the Molopo River. Another large dam in the Molopo River is at Tshidilamolomo. The baRolong boo Rapulana in the Molopo Reserve have 2 boreholes and various wells have been dug in the river near the village. They also have dams at Mabati, Mosikare, Molotsi and Mohukeng. In the Mosita Reserve there is one fairly large dam. In the part of the Setlagole Reserve under the administration of chief Phoi there are fewer boreholes and dams, but more subterranean water courses. Two or more boreholes with windmills are near Kraaipan; there is none for the tribe at Mahukubung. Chiefs Montshiwa and Motsewakhumo are very active in opening up water supplies and improving agricultural conditions.

135 There are cattle dips at Dithakgong and Koikoi, and small stock dips in the areas of Modimola and Mareetsane. In the northern part of Setlagole Reserve (Mareetsane area under chief Montshiwa) two kraals have been established for the inoculation of cattle, as well as at the places of other headmen.

136 The same kind of stock diseases are prevalent throughout the districts, of which the following are distinguished by the Natives:

- Lebete (anthrax, spleen)
- Tsorotshwane (quarter evil, black quarter)
- Santlhokwe, legala (bile, when the grass is dry)
- Lotsega (white scour in calves, a kind of diarrhoea caused by worms)
- Sebete, lesebete (paraphoid, liver disease in calves)
- Sephatlho (sudden death caused by a plant, sekaname)
- Leporowane (lumpy disease)
- Nteremane (pneumonia?, does not occur any more)

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Ntshothwane (internal disease in dry season caused by stagnant water)

Botete (foot and mouth disease, only on the Bech. Prot. border)

Tlhakwana (same for small stock, occurs very seldom)

Lopalo (scurvy in sheep)

Mokokomalo (a disease which occurs when the grass is dry)

Magetla (affects the shoulders of an animal so that it is unable to walk)

Semee (disease in goat kids)

Papies (horse disease, caused by the worm of a certain fly).

A certain hairy caterpillar (mogotomoduwane) is poisonous to cattle, which die in a few minutes after eating it.

All over the country and mainly in the Setlagole Reserve there are poisonous irids (teledimo); cattle avoid this plant.

137 Many kinds of charms are applied to kraals and animals for protection. When a kraal is built sticks or pieces of wood are rubbed with a medicine (dipheku) and buried under the enclosure of the kraal. To protect the animals from diseases, or from being taken by thieves, a horn is filled with a certain medicine (lonaka, "horn") and hung in the cattle kraal. Another medicine (motlhotlhelo) is used as an aphrodisiac for bulls.

138 In Mafeking district is less agriculture than in the other districts of the western Transvaal (with the exception of the Marico district, because the country is dry and the rains are °late. Not much time between the commencement of the rainy season and the first cold winter nights to allow for the ripening of the crops. The soil is sandy (motlhaba) throughout most of the Reserves, partly sandy red loam (makata) in the eastern half of the Molopo Reserve, and patches of black turf and clay (seloko) mainly in the Setlagole Reserve.

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139 In the Molopo and Mosita Reserves each headman has at his disposal arable land in his own area for allocation to his people. In the Setlagole Reserve under chief PHOI the headmen have no arable land of their own to dispose of, the sub-tribes using it communally.

140 A head of a small family usually has 1 to 3 fields, often in different parts of the area set aside for ploughing. He may even have up to 5 or 6 fields. Only few people have all their ploughing land on one large field. The Tswana custom of having several fields in different localities is to safeguard a portion of their lands in case hail, fire, enemies in former times or other causes damage or destroy another part. The area of a land varies (from $\frac{1}{2}$ to 2 acres), as it is seldom measured and only indicated by natural landmarks. My boo Ratshidi informants say that a man has about two acres of ploughing land at his disposal. But we must bear in mind that Natives usually consider a much smaller piece of land to be an acre, and that a native acre is usually measured in width (25 small steps to 13 large steps) and not in length. These measurements are, for instance, used by the baRolong boo Rapulana (Molopo Reserve).

141 In the Molopo and Setlagole Reserves a custom is retained which does not allow people to fence their arable land. The councillors of several tribes complained about the damage to the fields caused by cattle and donkeys. In the Setlagole Reserve such damage occurs so frequently that they do not even ask for compensation for the damage done. The idea of the custom is that a fence would establish private property which is in conflict with the tribal custom of communal tenure under the authority of the chief. Co-operation is lacking for the fencing of the whole of the tribal arable land.

142 The field belongs to a man, but the harvested crops are his wife's. If the man wants to sell grain he has to get the permission of his wife. If a man dies his wife takes over his field which is in due

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course inherited by the youngest son and if there is no son, by the youngest daughter. If this daughter marries the councillors decide what to do with the land. When the fields are at some distance, some families keep a kitchen garden near the house.

143 Arable land is allocated by the headmen, except under chief PHOI who makes the individual allocations himself. If a headman has no more land available in his area, he may apply for more land to the chief.

144 The average quantity of crops harvested in the Reserves seems to be poor. There are no possibilities to irrigate fields. People do not plough deep (most of them, 4-6 in.; 9-12 in. are exceptions), they do not use kraal manure on their fields (except some 20 to 30 people), and do not use cultivator to keep the soil loose (in the Reserves there are no more than 18 cultivators). Only a few of the tribesmen weed their fields. The result is that many people get nothing from their fields if the frost starts early in May and the plants are still small. Some progressive people plough twice: the first time immediately after harvesting and the second time after the first rains have fallen. Black turf particularly is ploughed twice. They sow between the end of October and December. The harvests of the tribes for 1950 and the totals for the district, for the years 1950, 1951 and 1952 are shown in tables XVI, and XVIII respectively.

145 One bag of kaffir corn is sown to a field of "one acre", and in a year of average rainfall a harvest of about 3 to 3 ½ bags is gained from it. Three-quarters of a bag of maize is sown to an "acre" and 20-30 bags is the average harvest; well tended fields yield up to 50 bags in good rain years. Bean fields are much smaller than Maize and Kaffircorn lands. To half an acre 2-3 (four gallon) paraffin tins of beans are sown and 10 to 15 bags harvested, in a good year up to 20 bags. Because beans pay well, the boo Ratlou in the Setlagole Reserve and the boo Ratshidi started to grow beans on a larger scale as

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a cash crop in 1950. The majority of the people scarcely grow enough maize and kaffircorn for their own consumption. Beans and curcubita, mainly "makatane", are sown with the kaffircorn and even maize in the same field. The proportion of agricultural implements to population of the tribes can be seen from table XVI. (paragraph 123)

146 The tribes grow the following crops, vegetables and fruit:

Maize (mmidi), varieties:

- mmipi o mosweu se setu sehibidu - white maize with a red shelled cob,
- mmipi wa boroto - white maize with a white shelled cob
- mmipi o mosibidu - yellow maize, also called Bushman (in Western Transvaal called Botman),
- Sahara yellow maize (which has larger seeds),
- kirikiri or kibikibi - a white dented kind of maize cobs,

Kaffircorn (mabele). They do not grow fingermillets or bulrushmillet (eleusine) because of the drought. All the following varieties are sorghum:

- mabele a masweu (white grain, grows slowly, needs much rain, is preferred),
- tshabatsie (preferred but not much grown, orange red grain, the plant grows only 2 ft. high, grows fast - about 3 months),
- mapeeppee (is popular, sown when the rains are late, even as late as January, does not grow high; corn in an open ear, does well in black turf soil).
- manjakane, also named witchweed (large dark red brown grain, does not grow fast - about 4 months, good yield),
- mamahosa (is not grown very much, white and brownish grain, grows high and needs much rain),
- lekula (red-brown and white grain),
- mosetlha (white grain, grows about 2 ft., similar to segaolane in Rustenburg,
- tshipi kgolo (red-brown grain, grows high),
- kokomala (white grain, needs much rain),

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malekgowane (red-brown grain, grows high),
 mohibitswane (does not do well in this district, has large ears with red grain,
 period of growth is 3 to 4 months, drought-resistant, good yield),
 manala (light-brown and white grain, grows fast,
 medium height),
 "birdproof" (introduced by Europeans, but not popular because of a bitter taste),
 mpaphetla, only found at Tshidilamolomo (white grain in a very long ear, grows
 slowly and very high),
 inothama-wa-tshukudu, only found at Tshidilamolomo (flat white grain, high).

147 The seed (seu) of the various kinds of sorghum is not mixed. The success of a particular species of sorghum depends on the kind of soil and on the time of the year when the rainfall starts. For sorghum the tribes prefer black turf to the sandy loam and wherever possible avoid the latter. It cannot be said whether this is their own idea or due to the agricultural demonstrators' influence. In Pilansberg district, where an agricultural officer chose only black turf for the arable land of the Trust farm, the tribes were of opinion that it did not matter whether they used black or red soil.

148 Sugar reed (ntshe), which is similar to sorghum, is grown in the following varieties (baRolong boo Ratlou at Phitsane and some baRolong boo Ratshidi sections):

sephotwane & tsamphothwane (shortest of this group; greenish and white grain),
 matsoolodi (red grain, grows higher than the rest of this group),
 seatlane or seatla sa tshwene (white grain, in open ears),
 mokataswele (white oblong grain in thick ears),
 maletsatsi (reddish grain),

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mphatlalatsane (grain, hanging downwards). The tribes in Rustenburg, Pilansberg and Marico districts have different names for their varieties of sugar reeds, although many kinds of kaffir corn, maize and beans have identical names.

Beans or cowpeas (dinawa). It is difficult to distinguish beans, because the seed of several varieties is kept mixed (except in the case of mung and jugo beans). This is also the practice in the Marica district, but not in Rustenburg and Pilansberg districts. The varieties are the following:

nawa - sugarbean (cream-white),
 gopolanare (a yellowish bean),
 sekgaithowane (cream white to ochre coloured bean with some dark spots),
 motlakolane (light and dark brown spotted bean),
 mokakayane (spotted bean),
 name unascertained (reddish brown bean),
 ditlodi - mungbeans (two kinds: green and black),
 ditloo - jugo beans.

Curoubita (marotse); the following varieties are known:

lephutse - pumpkin, which is not dried and is not kept for the winter,
 kwakwape, a kind of pumpkin,
 selwane, a kind of pumpkin also called "selons",
 lowane and lekatane, a cross between melon and pumpkin with light and dark green striped pattern; when cut in strips it can be dried and kept for the winter; in this form it is called longangale,
 lesolodi, maboe, phutsane, lotlhwe and senowane are further varieties of this kind of fruit.
 I doubt the correct use of the last name as it is used for a kind of bean among Tswana tribes of other districts,
 legapu le lesweu - Native melon, white flesh,
 legapu le sibidu - European watermelon, pink flesh,

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sego and lekgomani are gourds (phafana) from which ladles, beer cups, dippers and decanters are made.

Sunflowers are grown by a few families.

Sweet potatoes and potatoes are also planted, but the latter are not popular as they need more rain.

149 Vegetables, such as cabbages, peas, tomatoes, carrots, radishes and onions are grown near Mafeking, and occasionally found in kitchen gardens in the other areas. The leaves of beans and pumpkins are cooked as vegetables. They are not salted, dried and kept for the winter as by the tribes in the Western Transvaal. Wild vegetables are not collected by all of the tribes in the district. Near the rivers (as at Tshidilamolomo, Phitsane and Rietfontein) there is a greater number of varieties, of which the following have been ascertained: thepe, leropulane, lose or lusi (called leswe by the tribes in the Western Transvaal), monyaku, motlopi, magaba, motetenyane, mothomotsane, mahutswe, makawa and mokgotse. These vegetables are not always cooked but eaten raw.

150 Fruit trees are less numerous than in the Western Transvaal because of the poor rainfall. Near the houses one finds peach trees, grapes and fig trees. Here and there wild fruits are collected in the veld, such as ditlopi, dithobe, meretlwa, metswitswinyane, dikgabo and two kinds of prickly pears (yellow and violet).

151 In all the tribes of the district the chief gives the permission to plough. Usually this permission is not given before the second rains have fallen, which can be very late, but my boo Ratshidi informants say that permission is given early enough for timely ploughing. After ploughing nobody is allowed to cut mokgalo and mogonono trees (probably other kinds as well) until the chief grants permission. They believe that cutting these trees will cause hail storms. The chief authorises the beginning of the harvest (thobo) and indicates where grazing is to take place thereafter.

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152 A field (phatse) is ploughed for the chief in all the tribes but none for the headmen. If a chief has headmen under him, each of the headmen must furnish one phatse field for him. According to reports the chief's field is the last to be reaped. Harvest gifts of corn (dikgafela) to the chiefs are no longer made.

153 Since the time of the chiefs XXIV MONTSHIWA, XXV PHOI and XXII MORUMOLWA the custom of performing the first fruit ceremony has fallen in destitute. In former times, the ceremony of the first-fruits (go loma thotse, or to bite the year - go loma ngwaga) had to be performed at the chief's place, - in the first instance by the chief himself followed by the tribe in order of rank - before any of the first fruits and crops of the new season or the Native year could be eaten by the people. At the firstfruit ceremony a pumpkin like fruit, lekatane or lowane, cooked with leaves was used. The chief took a piece of the fruit - some say he took only the leaves - and rubbed his forehead, his navel and a toe with it. These proceedings were repeated by his followers in the order of their rank. This completed the ceremony. On the occasion of this ceremony it was customary for husband and great wife to cohabit during the following night. Should either of them have been absent from the village at the time of the ceremony, he or she had to undergo ritual purification, especially if one of them had been unfaithful.

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11 Social Customs

154 The Tshidi-baRolong of Mahikeng (Mafeking), have been more influenced by European civilization than any other baRolong tribe in the district. The baRolong and baTlhaping were also the first baTswana to come in contact with European Missionaries, as far back as the Mantatee and Matebele wars (i.e. before 1823). The missionaries found them to have a number of Hottentot neighbours at that time.

155 MONTSHIWA, the first, very soon made tribal laws to change social customs. So, for instance, in 1878 he abolished the rights of parents to compel the marriages of their children. Another important change was effected by a tribal law, passed in 1887, prohibiting the compulsory initiation of anyone who objected to the traditional ceremonies or whose parents objected thereto.

156 In examining the social structure and life of Sotho-Tswana tribes, it will always be found that three principal social forces determine it and its social functions:

- 1) A deep community sense rooted in family relationship.
- 2) The distinctions of rank in the clans and families, ranging from the relatives of the chief to strangers from other tribes.
- 3) The age groups (regiments) or age of the individual.

The two last of these principles have lost much force due to the influence of European civilization. The tendency to communal life is still deeply rooted in the baTswana's mind. For that reason the present marriage customs are described in more detail than might seem necessary in a general survey.

157 As a rule the baRolong no longer practice polygamy. There are exceptions of old men who have two wives. Even formerly only chiefs and headmen could afford more than two wives. Chiefs usually

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had between four and eight wives, while the present headman's grandfathers seldom had more than three. The majority of the tribesmen never had more than one wife.

158 In olden times, i.e. before 1887, people could only marry when they had passed the initiation or puberty ceremonies by which they obtained their social status in a regiment. Thus girls married at an age of between 17 and 24, but men usually did not marry before the age of 30. The present marriage age of the baRolong may be seen from Table XIII, paragraph 106.

159 The betrothal of a couple, particularly where the future great wife is concerned, may take place at a very early age, even before their birth.

160 In his "baRolong History" (Manuscript No.58, Ethnological Section, Native Affairs Department) A. Leeuw describes this custom of the baRolong boo Ratlou boo Mariba (Morokweng) as follows:

"Betrothal was arranged by the old people without the knowledge of the children. From the day that the agreement is made, the father of the male child is bound to provide food for the girl until she is grown up. The father of the male child sent a cow to the girl's father to provide milk. If no cow was sent, the boy's father would from time to time send a skin of milk for the girl."

161 Nowadays the young people usually choose their own marriage partners, but the parents still exercise considerable influence on their choice. In Tswana marriage custom the word "parents" includes brothers and sisters of the parents. The parents look for qualities in a partner which make for stability and permanence in marriage, viz. good behaviour, industry and reliable character. Very important is also the social rank of the partner to be married. As among other Tswana tribes, the nobility should not marry commoners and commoners should not marry serfs, such as baKgalagadi, or strangers from distant parts.

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162 Marriage and sexual intercourse are prohibited between children of the same mother and between parent and child. My informants at Motsitlane and Khunwana, at Mahikeng, in the Mosita Reserve, at Lotlhakane and amongst the baTlharo at Disaneng are in agreement that the children of two sisters are still looked upon as brothers and sisters and not permitted to marry. The informants of Prof. Matthews (Africa VIII, 1 p.9), however, admitted that such unions do occur and Prof. Matthews says "although their marriage may be unpopular there is nothing in tribal custom against it." My informants of the baRolong boo Ratlou boo Mariba at Tshidilamolomo and at Phitsane said that according to their custom children of two sisters may marry.

163 Marriages preferred are between cross-cousins, namely with the daughter (ntsala) of the mother's brother (malome) or of the father's sister (rrakgadi) and with the daughter of the father's brother (rangwane). The ntsala is always the great wife; and quite apart from prospective marriage she is always treated as a future great wife by her cross cousins. A girl who is promised as a great wife will assume that rank even if another wife has been married before her. The relative rank of tribes depends on this custom, as e.g. in the case of the baRolong boo Ratlou of Mariba and of Seitshiro, cf. paragraph 258. A. Leeuw (abovementioned MS No. 58) confirms this custom. The great wife of a chief should always be a relative of his. The great wives for members of the Montshiwas were usually taken from the Makgetla lineage. MONTSHIWA, the first, married his brother's daughter as a great wife (paragraph 459). A man may also marry a widow of his father's as long as she is not his own mother.

164 After preliminary visits the bridegroom's father accompanied by one or three male relatives (their number must be even) pays an official visit, called go batla at sunrise. The young man's father asks for a "calabash of water (tsego tsa metse)" which signifies that he is asking for a daughter. Before the father goes on this official visit he

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must have his wife's brother's (malome of the bridegroom) consent to do so, even though the malome may have no daughter. According to baTlharo and baRolong boo Rapulana custom the father may send the malome, as it is a Hurutshe custom. Some days after, the mother and some female relatives of the bridegroom's pay a similar visit, to which great importance is attached. They go in a single file led by one who is known to have a peaceful nature and never to have run away from her husband. When they arrive at the girl's home they sit down quietly until they are addressed. It is customary not to discuss the bogadi (marriage cattle) gift on this occasion; the baRolong of Tshidilamolomo, however, said that they do discuss the amount of the bogadi cattle to be given. The agreement (patlo) at the go batla visit is a kind of engagement.

165 Some days later the bridegrooms father sends the mokwele animal, a cow or sheep, to the bride's father. This animal, which should be very tame, must be slaughtered and eaten by the relatives. If the girl's malome is present, he will get the head of this animal. The mokwele animal is the same as the serufo of the baHurutshe or the mabotsa of the baFokeng and baKubung. The ceremony of eating the mokwele is neither regarded as an engagement ceremony nor is it the marriage proper. If the proposed marriage is annulled by reason of the bad conduct of the bride, the parents of the bridegroom can claim the reimbursement of the mokwele as well as of any other gifts made by them in anticipation of the intended marriage. Matthews (Africa VIII, 1 p. 21) also mentions the custom of making a return gift known as serwalo to the man's parents who hold a similar feast at their kgotla.

166 Shortly after the go batla-visit and the eating of the mokwele, blankets (dikobo) and, if the bridegroom can afford it, clothes are sent to the bride. According to the boo Rapulana Rolong an animal (lekako) was formerly given with the blankets and slaughtered, but the man's parents did not take part in eating this animal. The bride will now live

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in a hut (segotla) in the backyard of her parents' house and nobody except the parents and the bridegroom may enter it. After the blankets have been presented the bridegroom may sleep in the bride's hut, but he may only come in the evening and must leave very early in the morning.

167 If he stays longer he may be fined by his father-in-law. This period of these nocturnal visits is called go ralala and it lasts until the couple's families agree to end it.

168 The first child must be born in the segotla hut where the mother is taught to rear the child. After the birth of the child the mother may not receive visitors for the first three months and even the husband may not see the child before it is one month old. There is no presenting of the child to the new moon as it happens in the north-eastern Transvaal; but before its birth the mother may ask the moon to give her a boy or a girl. Women often prefer girls as a first child to have somebody to nurse their younger brothers. Bogadi (by the various-authors described by "bridewealth", "child price" or marriage cattle") need not be given before the first child is born. According to his circumstances a man might give bogadi as soon as he can in order, for instance, to be able to take over any premarital children by another man or children of a previous marriage of his wife's for which no bogadi was given. These traditional customs or ceremonies cannot be described as a marriage in the European sense of the word. The Tswana marriage consists of several stages. The ceremony nearest to a European marriage is the eating of the mokwele animal or the sending of the blankets.

169 The customs of the Christians differ from those described above as follows. Go batla meetings are held. Bogadi cattle is usually given some days before the marriage takes place. The marriage is celebrated by a feast at the bride's home and sometimes another feast is celebrated at the bridegroom's home. Any kind of stock, other than the bogadi cattle, is slaughtered for the wedding. Among

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the baRolong boo Ratshidi the malome (maternal uncle) of the bride may chose an animal for slaughter at his home, but among other tribes he only gets the heads and the skins of the slaughtered animals. Blankets are sent immediately after the wedding.

170 The traditional baRolong idea about bogadi cattle is similar to that of the baHurutshe, viz. it is given after the birth of the first child, if no other arrangements are made. The number and the quality of the cattle should not be discussed on the occasion of the go batla visit with the bride's family as is done by other Tswana tribes and there is no bargaining as among the baPedi or Nguni tribes.

171 Bogadi is nowadays regarded as part of the marriage. It is a matter between the families of the married couple and has its practical effect mainly in regard to the status of the children. As long as the bogadi cattle has not been given the children are not legitimate children of the father, i.e. they have not his status and belong to the mother's father. Some baRolong boo Ratshidi said they belong to the mother's brother, which does not mean that they belong to a certain person but are part of the mother's kin. It is also said that without having given bogadi, the husband has not full marital power over his wife.

172 The traditional Rolong custom is to give bogadi after the first child is born. It should be given before the eldest child passes the puberty rites, if no special arrangements are made to the contrary. The puberty rites give a person his status and if no bogadi has been handed over until then the ceremony of "go apara lomipi " (described below in paragraph 179) must be performed. One arrangement for the later payment of bogadi owed is for it to be given after a daughter of the couple has been married and her father has received some of the bogadi-cattle for this marriage. Some people are neglectful in giving any bogadi at all. If the families of the spouses live in the same village they usually wait longer for the payment of the bogadi. If a daughter

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of a union, which is not contracted by bogadi, gets married the bogadi for this daughter goes automatically to the mother's father, though some of my boo Ratshidi and boo Rapulana informants said it goes to the mother's malome, a custom which may be due to Ngwaketse-Hurutshe influence. After bogadi is received the baRolong boo Ratshidi slaughter an animal (go tlhabisa) as a thanksgiving; this supplied by the bride's father. At Motsitlane the bride has only to make beer for the man's relatives.

173 Bogadi Consists of an even number of cattle or sheep, but no goats or equines are accepted. If only an uneven number of cattle is available sheep must be added, as e.g. three head of cattle plus four sheep in a case of Motsitlane. The minimum amount of bogadi sheep is about 4-8. Now-a-days 4 to 8 head of cattle are generally given while formerly the amount was more- up to 10 and 12. It should be as much as a man can afford to give and it may not be given in instalments. Money is not accepted in the tribal areas. Under the influence of town conditions, money may be substituted for bogadi cattle (£40 to £60) in exceptional cases. Where money is accepted half must be paid before the wedding and the balance at some time after.

174 Bogadi cattle is provided by the father of the bridegroom. The bridegroom's maternal uncle (malome) and his paternal uncle (rangwane) usually contribute one beast. The father's sister (rakgadi) may also contribute towards the bogadi. While among the Hurutshe-Kwena group of the Tswana it is important for the mother's brother (malome) to play an important part in all matters concerning his nephew or niece (mainly initiation and marriage), it seems that among tribes of the Rolong group the father's brother is of more importance. The bride's father receives the bogadi and he may give to her maternal and paternal uncle an animal each. If a chief or sub-chief marries his great wife the clans (dikgotla) have to contribute towards the bogadi. By thus contributing, the people recognize the legitimate succession of the heir to be born. When the bogadi

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is delivered, an animal which is not part of the bogadi, may be slaughtered by the bride's father.

175 If a married couple is divorced and bogadi has not been given, it can still be claimed and if it is paid the children belong to the divorced husband; otherwise he loses them to the mother's kin. The baTlharo admit that in fact many men do not give bogadi. If no bogadi is given and the wife is divorced and remarried with bogadi, her children by her former husband will belong to the second husband who gave the bogadi. Matthews (in Africa VIII, 1 p. 16) gives further particulars About the bogadi: "But where the marriage has been duly dissolved after the payment of bogadi, the husband obtains possession of his children and has no further rights to children to whom she may give birth subsequently whether legitimate or illegitimate. If, however, the parting of husband and wife is a separation (known as go tloga) and not a divorce (go tlhala) the children Born to the wife during the period of separation Will belong to her husband, if he has paid his bogadi."

176 When a woman divorces her husband, she leaves the children and all of her possessions with her husband. If a man divorces his wife owing to disagreement, it is his duty to take his wife to the home of her parents and there to inform her parents of the reason for their divorce.

177 Levirate unions still exist among the baRolong, . viz. if a man dies his younger brother may take care of his wife and raise up seed for the deceased if the wife agrees to it. Actually this relationship is not a marriage, because the wife is described as the wife of the late elder brother (seantlo tsa ga mogolole) and the children of the younger brother by this union are regarded as the children of the deceased brother. Such a union is Important if a deceased chief has no male heir.

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178 Many Tswana tribes have the custom that if a wife, married with bogadi, remains childless or even when she does not bear a son, the husband can claim a substitute wife (seantlo) - her sister or a near relative - to bear children for this wife. This custom is seldom followed by the baRolong, perhaps because they usually do not give bogadi before the first child is born. My informants from various tribes in the district said that there is no such custom of substitute wives. The baTlharo who are of Hurutshe origin, however, follow the custom, but bogadi must, of course, be given before a substitute wife can be claimed. My baRolong boo Ratshidi informants mentioned that a widower may ask his deceased wife's family for a relative of hers as seantlo, even if his wife had borne children. The latter custom seems to be a sororate union and not a case of substitute wife. I found this custom only among the baFokeng ba ga Motlatla ("Die stamme van die distrik Ventersdorp", Ethnologiese reeks Nr. 31 par. 58, 59). No further cattle are given for a substitute or for a sororate wife.

179 The baRolong as well as other Tswana tribes have a certain custom, called "go apara lomipi" or "go apesa lomipi" which is performed in connection with a marriage. It appears that this custom has nearly died out in the Mafeking district while it still persists in the Marico district. It is difficult to trace the original idea behind this custom because present-day Natives have various explanations for the ceremony, such as the rendering of a thanksgiving for the bogadi received or the conclusion of negotiations for an engagement with the mother's brother's daughter. I have come to the conclusion that the social status of a person is determined by this ceremony. This ceremony is performed amongst the baRolong:

1) If the eldest child -boy or girl- is old enough for the puberty rites and no bogadi was paid for the mother (among the boo Rapulana Rolong even if it is paid). The child must undergo the performance of this ceremony by which it obtains the status of its father even if he still owes bogadi-cattle. For the

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puberty rites the social status of an initiate is very important. The father of the initiate and the maternal uncle furnish the animals to be slaughtered for the lomipi ceremony.

2) If the betrothal of a child who is to become a great wife in later years is agreed upon. The girl's parents kill a sheep or ox and the ceremony is held at the girl's home. The peritoneum of the slaughtered animal is hung round the neck (go apara lomipi) of the betrothed girl. If an unborn child is betrothed the peritoneum is hung round the mother's neck (go jela dithari). When a girl so betrothed marries later on, she becomes senior to any other wife married before her.

3) By a married great wife after the first child is born and after bogadi has been given.

180 My baRolong informants say that it is not customary to throw the contents of the animal's stomach at the wife as is done among some Hurutshe tribes, they describe this as a custom of the Matebele who, however, use the gall and not the contents of the stomach.

181 Matthews and some of my boo Ratshidi informants say that the animal for a betrothal with a lomipi ceremony is presented by the man's parents. My informants of the boo Ratlou at Motsitlane say that the father of the bride provides the animal for this ceremony; her maternal uncle gives a sheep when a married woman is concerned in the ceremony. Among the boo Ratlou of Tshidilamolomo one animal is provided by the husband's father and another by the wife's father. The first animal is slaughtered by the maternal uncle (viz. the wife's brother) of the baby born and the go apara lomipi ceremony is performed at his place. The child is then taken to its father's place where the animal from the mother's family is slaughtered. Among the baRolong boo Rapulana a young wife is taken to the house of her maternal uncle for the ceremony.

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182 There are illegitimate children in all the tribes of the district although this seems to give less offence here than in the Western Transvaal. The boo Ratlou at Phitsane maintained that there were only few such children in the tribe. If a father of an illegitimate child does not intend to marry the mother, both being subject to the same chief's authority, her parents can claim a compensation of three (Phitsane) to five head of cattle. An additional animal must be paid to the chief's councillors for trying the case. Such cases are not numerous.

183 The traditional ceremonies in connection with death and burial have survived in all baRolong tribes of the district. These ceremonies have not much effect on general social functions. After the death of a person an ox (mogoga) is slaughtered and must be eaten by the family members during the following night. The remains and bones must be burnt. The boo Ratshidi no longer practise the custom of consuming the whole animal in the one night. In the case of a death the family may not do any work, and formerly even the cattle were kept in the kraal for that day. Children, who are not allowed to look upon a corpse, are told that the dead person has been devoured by a hyena.

184 The deceased is now-a-days buried in a tribal cemetery and the graves are covered with stones and only few ornaments. Formerly men were buried in their cattle kraals and women in the backyards (segotlo) of their huts. Soon after the death, the body of the deceased was set in a sitting position, the head bent down between the knees and the arms folded underneath them. Before the body became cold it was tied with ropes made of bark and wrapped up in an oxhide. In the grave the body was placed facing north-west (baRolong) but now-a-days the body is laid in the grave with the feet pointing north-west. After a death the members of the family shave their heads. They all forgather in one room and are washed all over with a magical medicine provided by a medicine-man who also carefully disposes of the shaven hair.

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185 In the winter one year after the death of a man, a bull (kgomo ya tatolo) carrying the deceased's clothes, stick, chair and formerly his gun or weapons, is sent to the maternal uncle of the deceased. The uncle kills this animal. In the case of a woman the tatolo animal goes to her parents, but no clothes are returned because the daughter has inherited them. When the tatolo animal is sent, the widower may ask for another wife of the same family to look after his children, but rarely succeeds in getting a sororate wife (lehuha) for whom no bogadi cattle is given. Among the boo Ratshidi a second wife is asked for early after the death before the tatolo animal has been sent. Informants from Motsitlane (boo Ratlou) said that if a deceased wife for whom bogadi was given, leaves no children the widower can not claim a sororate wife. Formerly a relative of the deceased wife might even leave her husband to take charge of the widower's household. All relationships, such as levirate sororate and substitute wives are voluntary and based on mutual sympathy.

186 Inheritance among the baRolong follows the same customs as amongst other tribes. The eldest son, by the great wife, if there are several, is the heir of his father's property even where there is an elder daughter. It is his duty to distribute a share of what he has inherited among his brothers. This duty is supervised by his paternal uncle and his maternal uncle must also be present at the division. A man can make a last will he can disinherit his eldest son or give away property while he is still alive. The hereditary possessions usually comprise livestock, agricultural implements, money, the father's chair and too family rights to certain parts of the tribal fields. The clothes and personal effects go to the maternal uncle of the deceased. The household remains in possession of the widow. Although the eldest son usually takes over the lands the mother may retain possession of them or he may plough a portion of them for her benefit. Women may possess land as well as kitchen gardens. The heir has to support

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his mother and unmarried sisters. Now-a-days women sometimes have cattle of their own (e.g. among the boo Ratshidi) which were given to them by their fathers. The youngest of the sons usually lives with the parents and has to care for them; therefore he inherits the hut. Girls can inherit huts in the back yard. Among the boo Ratshidi the eldest son sometimes stays with the parents and he is the principal heir and then also inherits the house.

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12 Beliefs

187 Old beliefs have survived in magical acts for the purpose of protection and cures, in fear of witchcraft, in the influence ascribed to the spirits of the ancestors on the life and progress of the living individual and occasionally in rain ceremonies. The baRolong tribes have retained fewer of their old beliefs and ceremonies than the tribes in the western Transvaal. Through the influence of the Christian Missions, ancestor worship, and with it the traditional rain ceremonies, has become an unimportant factor in Native life . This is perhaps due to the circumstance that the belief in the beneficial influence of tribal ancestors (ancient chiefs) was replaced by belief in the Christian God. Belief in magic and witchcraft, however, has survived much longer, as it is rooted in the daily hardships of life for which the primitive mind of most Natives cannot discover the cause while Christianity does apparently not provide the remedy. A Native finds it all the more difficult to discover the nature of his troubles, because his mind does not look for their root in his own peculiar make up and actions - he ascribes all events as coming from source outside his own personality.

188 When a person is ill or is discontented or has suffered successive misfortunes he usually goes to the medicine-man (ngaka) who discovers the source of the evil by throwing his divination bones (ditaola) and administers medicines (serokolo) to render him or his stock immune from bad influence; and he dispenses charms for the protection of man and animal

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against particular evils. All ills are usually the result of witchcraft or acts of discontented ancestor spirits or due to disregard of magical prohibitions such as taboos, of which, however, the Tswana have not as many as other African tribes.

189 The divining bones used by the baRolong medicine-men are somewhat differently composed from those known to the tribes in the western Transvaal. They consist of four pieces from hooves of cattle, (kgomo), two (Setlagole Reserve) or four pieces of ivory (tlou - elephant), four pieces of tortoise (khudu) bone, two (Setlagole Reserve) or four shells, two baboon bones (tshwene), one or (Setlagole Reserve) two bones of the antbear (thakadu) which represent the god, one or (Setlagole Reserve) two ones of the pig (kolobe) which represent the medicine man, one or (Setlagole Reserve) two bones of a duiker (phuti), two goat (pudi) bones, two sheep (nku) bones, two steenbuck (phuduhudu) bones, one or (Setlagole Reserve) two bones of a lion (tau) and one or (Setlagole Reserve) two leopard (nkwe) bones. Where there are two bones one is regarded as male and the other as female. Usually a fee of 2/6 or more is paid for throwing the bones. Now-a-days medicine-men demand payment in advance; in former days the patients paid on seeing results. A medicine-man does not examine the patient but merely consults his divining bones. He blows on to the bones, throws them on the ground and recites a poem in accordance with the lie of the bones. There are 50 to 80 different poems of this kind. From the arrangement of the bones the medicine-man learns where the disease comes from. He throws the bones several times to elicit further particulars and even consults the bones as to what kind of medicine should be applied.

190 Medicines are usually made up from various parts of trees, bushes or herbs. Roots, bark or leaves are dried, pounded and boiled with water or are burnt to ashes. Ashes from a burnt horn and animal fat are also used to mix medicine. Medicines

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for protection against witchcraft are made up from parts of beasts of prey, among which lion fat is very important. Medicines for the purpose of witchcraft and poisons are concocted from parts of animals, human beings, worms and insects. Various protective charms (dipheku), usually in wooden pegs, are buried under the walls and doors of newly built huts or under the enclosures of newly constructed cattle kraals. They are also buried in the fields to ward off birds, locusts and hail. A charm (moupo) consisting of a mixture of herbs and cream or butter is effective against birds. A medicine (moupatau) made from various ingredients mixed with lion fat protects the crops in the fields from being damaged by cattle. A medicine (mologetso) is mixed in the seed corn to protect it from drying up.

191 Emil Holub mentions ("Sieben Jahre in Süd-Afrika" Vol. p. 21/22) a medicine used against thieves. He writes: "In Molema's Town (Mahikeng) erfuhr ich, dass die Barolongen die getrockneten Blätter einer bestimmten Pflanzenart zu einem braunen Pulver rosten und dasselbe so wohl als Gift, wie auch als Beschwörungsmittel gebrauchen; so bedienen sie sich z.B. desselben, um mit dem zu Brei angerührten Pulver die höchsten Ähren eines Kornfeldes zu bekleben. Eine Berührung des Zaubermittels von Seite des Diebes wurde dessen sofortigen Tod nach sich ziehen. In ähnlicher Weise sehen wir mit Hilfe desselben Materials, Striche, Wellenlinien etc. auf der Innenseite der Umzäunungen der Barolongen-Gehöfte angebracht, 'um die Feinde des Haushaltes' fern zu halten."

192 Horns filled with medicine (lonaka) are hung in the cattle kraal to ensure the increase of the stock (baRolong boo Rapulana) or as a protection against disease. Others placed in houses and kraals ward off witchcraft (baTlharo). One rarely meets people wearing strips of skin as anklets (in the case of adults) or wristlets (children) as a protection against disease; the baTlharo call this kind of charm setsukola. A charm keeps snakes away (Setlagole Reserve). All these protective measures

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now-a-days depend on the faith of the individual.
I am of opinion that less than half of the people
make use of the magical medicines and charms mentioned.

193 Every village has one or more medicine-men.
There is a general complaint about the poor qualifications
of contemporary medicine-men. It is also
believed that their charms against witchcraft are
not as powerful as those used by the old medicinemen.
Although they are credited with a knowledge of
effective cures for burns, bleeding wounds, toothache,
headache, snake poisoning etc. Blood-letting is done
by drawing blood from cuts at the temples by means
of a horn and. medicine is then rubbed in the cuts.

194 NO tribe in the district has a rainmaker(moroka)
any longer and it seems that his profession
died out when the first Europeans arrived in the
country. The old chief MONTSHIWA is said to have
been a rainmaker who was assisted in this work by a
certain Monnafela.

195 The fear of witchcraft is still universal.
It is believed that a wizard or a witch (moloi) can
cause death and serious diseases by using certain
medicines, by drawing lightning and by personal
visitations on the victim. A wizard can render himself
invisible unless a medicine is used against
this power and only a medicine-man can tell whether
a place or person or animal is bewitched. As wizards
can pass through closed doors and windows and cannot
be heard or seen, people can only ward them off by
means of charms or, these days, by placing a cross
on the door or wall. In olden times certain medicines
could ban a wizard in one spot and the ban
could only be broken by someone speaking to him. If
anyone discusses a wizard with a neighbour or reports
him to the chief, the wizard will know of it
and attempt to kill that person. His animal is a
hyena (phiri mesoko) which he trains with the help
of his medicines. He can ride it at great speed.
He can even change himself, or his victim, into a
hyena. For magic he uses medicines usually containing
blood or hair. If his victim steps into

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these medicines or swallows such hair, that person will become seriously ill or even mad. He can also send a lightning bird to strike a hut. If a wizard was unmasked in former times the chief sentenced him to death and took his property. Some old men complain that the chief is no longer allowed by the Government to take drastic measures against wizards.

196 There are occasions when the magical purification of a person becomes necessary. Such are the death of a near relative, the release of a person from witchery, a serious sickness caused by black magic, and after intercourse with a widow or a widower (kobotsedinso) after lightning has struck a house. In olden times purification had to take place when a person had been killed in warfare and in the case of infidelity of a husband or wife the purification had to take place before the ceremony of the first fruits. A person who is not magically purified after these events is not allowed to go about in the village as he is considered to be a danger to his neighbours and his "impurity" prevents rain from falling and hinders the growth of the crops. For purification, the hair of the patient is usually shaved and his whole body is washed with medicine or treated in the smoke of burning medicine. Formerly when the troubles were either a punishment imposed by an ancestral spirit or due to its restlessness, an animal had to be slaughtered and eaten in communion with the spirits. The hands and sometimes also the face had to be rubbed with the contents of the stomach (moswang) of the animal or the moswang had to be spread over the grave of the ancestors. It seems that the ancestors formerly also took part in the reconciliation of chiefs, which these symbolized by putting their hands and arms in the contents of the stomach of a cow slaughtered for this purpose.

197 Formerly the chief's ancestors had an important function in the prayers and the sacrifices for rain and good crops. Now-a-days when the Christian churches pray for rain their prayers are joined by the whole tribe. The Churches have also dissuaded them from the distribution of rain medicines and the sacrifice of an ox to the tribal ancestors. There

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is one place, Setlhatlhwe, on the boundary of the Setlagole Reserve where in times of severe drought occasional rainprayers are still held in the traditional way. Setlhatlhwe, also called Lesala, consists of two rocks, one "male" and one "female", on the Setlagole River on the farm The Grange MAF2.21.

The baRolong boo Ratlou regret very much that this sacred place of their ancient tradition is on a European farm and would like to buy the place if they could. In prayers, the nearest ancestors are addressed and asked, to carry the wishes of the people to the more remote ancestors. In ancient times the people gathered at Setlhatlhwe, led by the chief. ., .They brought food for the ancestor spirits and a beast, called kupe. The beast was not slaughtered but left at this place as noman's property. The chief beseeched the spirits for their help in the troubles which had befallen the tribe, such as drought, locusts, epidemics etc. The men shouted and the women clapped their hands, and when the rock echoed the noise it was taken as a sign that the spirits of the chief had heard the prayers.

198 The ancestors of the individual families never received much attention except at marriages or in cases of hardship and misfortune or disobedience of the children, which were taken to show that the spirits were disturbed. Ancestors might even be blamed and chided if the people thought that they were being treated unjustly by them. It still occurs that before the wedding feast, a saucer of meat and even potatoes is placed on the table as an offering for the ancestors of the family. Many families leave an ear of mabele (kaffircorn) on the field after the harvest in honour of the ancestors; but some just follow the custom without knowing the reason for it.

199 Nothing is known about legendary heroes. The baRolong remember that the first men and their customs, and the first animals, were created at a place Lowe. (near Mochudi, Bechuanaland Protectorate) and they scarcely remember the name of the creator, Matsieng. There is a place called Matsieng, on the

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baRolong Farms (Bechuanaland Protectorate) of the boo Ratshidi. It is also known as Mogwalale, where foot marks of a dog are impressed in stone as at other places, like Lowe, Dinokana (Marico district) and Taungs. Such impressions can also be seen at a place called Motlala said to be at Motsitlane. Even the dancing demigods at the girls' initiation ceremonies are no longer generally known .

200 In Mafeking district there are no ritual stone cairns as in the mountainous parts of the western Transvaal, but stones were put in the fork of a tree as a man came home to make sure that he would find food at home. This custom was abandoned some fifty years ago.

201 Nearly all baTswana believe in monster snakes (gogela) which live in certain pools. This belief is rooted in the mythology of the ancient Rhodesian civilisation (South-Erythrean culture according to Frobenius). Formerly only chiefs had the magical power to submerge themselves in such pools and to remain there for many days on end(cf. boo Rapulana Lichtenburg district). For ordinary people it is still considered dangerous to approach such a pool. The snake fascinates people with its eyes and pulls them into the water or makes them mad. Women, caught by the sight of such snakes may bear abnormal creatures, which are sometimes partly human and partly animal.. Although the tribes of Mafeking district believe in such water monsters there are none reputed to be in the district. The nearest is said to be at Bodibe, Lichtenburg district, the village of the baRolong boo Rapulana.

202 The old Bantu conception of the cosmos has been lost by the present generation. The moon has lost its influence, though the position of the new moon still indicates rain or disease. The names of the stars have been forgotten, since initiation ceremonies were abandoned. Some old people recollect Mmanake (Venus), Molaogodimo (Venus as the morning star), Selemela (Pleiades), Kopadilalelo (Mars), and the constellation of Dikolobe (Orion).

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1 p.7) and travelled through the baRolong country via Setlagole in 1830 , 1835, 1850 and 1857. While the majority of the baRolong in the present Mafeking district were refugees near Taungs and Kanye between 1852 and 1870, some of them maintained contact with the London Missionary Society. I cannot trace the date when the London Missionary Society commenced activities in the district of Mafeking, but it probably was after 1870. I estimate the present number of church members of the L.M.S. in the district at between 600 and 1000.

206 The Roman Catholic Church established a large mission station, St. Mary's, and a school in 1928/29. The station is situated in the Reserve about 2 miles from the town of Mafeking and is staffed by two priests and five nuns. Catholic mission work is carried out only by fully qualified priests and there are no Native priests as yet. Since 1929, 2,150 Natives have been baptized of whom many are not baTswana. St. Mary's also has a cilinic, conducted by two nuns; before the war a European pbysician was employed. Another dispensary, with two nuns as nurses is at Kraaipan. The mission works mainly among the baRolong boo Ratshidi and has outstations at: Signal Hill, Tlhakayeng, Modimola and Phitsane. The mission established schools at Mafeking, Tlhakayeng (in 1936), and Signal ill (in 1944). There is a hostel attached to the school at Mafeking for aabout 30 pupils, and special courses are given in domestic science and gardening. The school has a youth organisation of 80 girl guides and 34 pathfinders (in 1953) and a religious association (Catholic Men's sodality, 20 members and Catholic Women's league, 35 members).

207 The missionary work of the Anglican Church (Church of the Prvince of South Africa) in Mafeking district was begun about 1885 by Canon Bevan. The present membership of the church is about 2,000 and the number of converts has reached about 20,000 . The Church has outstations in the district at Makgari, Disaneng, Kraaipan, Mareetsane, Waterford, Madibogo, Madibogo Pan, Motsitlane, Koi-koi, Lotlhakane (Rietfontein),

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and Setlagole. The mission established the Good Shepherd School in the urban location Mafeking, and schools at Koi-koi, Rietfontein, Makgori and at Disaneng (see table No.XXI).

208 The Hermannsburg Lutheran Evangelical Mission has its mission field in the western Transvaal. A Hermannsburg missionary accompanied the baRolong boo Rapulana when they returned from Taba Nchu and from Platberg (Klerksdorp district) to Bodibe (Polfontein Lichtenburg district) and to Lotlhakane (Rietfontein) In 1872. Lotlhakane is an outstation of the mission station at Polfontein, 14 miles west of Lotlhakane.

209 The African Methodist Episcopal Church (A.M.E.) is strong in the district; details concerning the church were not obtainable. The mission has a school at Motsitlane. (see tables XX and XXI).

210 The Bantu Methodist Church of South Africa is a separatist Native church which seceded From the Methodist Church of South Africa in 1933 in Johannesburg and commenced activities at Mafeking in 1934. The founder was Makoa Mokgwawamodimo who had previously been a member of the A.M.E. The church also has members in the Bechuanaland Protectorate. The number of converts could not be ascertained. Members pay an annual fee of 2/6.

211 The following table No. XXI shows the distribution of the churches in the district for the various tribes.

212 Table No. XX

213 Schools. The following table No. XXI shows the Native schools in the tribal and urban areas of the Mafeking district.

214 Table No. XXI.

TABLE No. XX MAFeking DISTRICT. CHURCHES IN TRIBAL AREAS.

81a

CHURCHES	baRolong boo Ratlou boo Seitshiro (Motsitlane)	do. (Upper Setlagole)	do. (Lower Setlagole)	do. (Old Kraaipan)	do. (Madibogo)	do. (Madibogo Pan)	do. (New Kraaipan)	do. (Tlhakayeng)	baRolong boo Ratlou boo Mariba (Tshidila- molomo)	do. (Phitsane)	baRolong boo Ratshidi (Mahikeng)	do. (Dithakong)	do. (Modimola)	do. (Makgabaneng)	do. (Mareetsane)	baRolong mixed (Mosita Reserve)	baTlharo (Disaneng)	baRolong boo Rapulana (Rietfontein)	Urban Location
Methodist Church of South Africa	0	0	0	0		0		†		0 c.50	† 60%	0 50%	0	0	†	† 75	†	†	†
London Missionary Society (L.M.S.)		0	†	†	† c.56	† 30	0		†	† c.300						† 91	†		
Roman Catholic Church				0 c.100			0 c.30	0 c.20			†								
Anglican Church	† 79		0	0		0		0	†						0			†	†
Hermannsburg Lutheran Evang. Church							0			0	†							0	
Seventh-Day Adventist											0 500				0				†
Apostolic Faith Mission of S.A.							0												
African Methodist Episcopal Church (A.M.E.)	† 150	0	†	0		0	† 60-70	0	† 76		† 365		0		0	0 35		0	†
Bantu Methodist Church											†		0		†			0	
Bechuana Methodist Church in Zion			0	0													0		
African Presbyterian Bafolosi Church															0				
Independent or Congregational Church	†																		†
Pentecostal Holiness Church										0									†
African Orthodox Church								0											
Ethiopian Catholic Church in Chirst										0									
Baptist Church																			†
Church of God																			†

† Key to signs and figures:

† Mission station or church building with evangelist

0 Outstation of a church

Figures indicate the approximate numbers of converts

TABLE NO. XXI. MAFEKING DISTRICT. NATIVE SCHOOLS.

81b

Place (No. of tribe in "Preliminary Survey")	Name of school and supervising church if any	Standard	No. of teachers m f		No. of pupils	School attendance
Setlagole Reserve (mainly baRolong boo Ratlou):						
Motsitlane (32-22)	A.M.E.	III	3	-	190	less than 40%
do	Tribal school	VI	2	-	c.100	
Upper Setlagole (32-23)	School being built in 1953					
Lower Setlagole (32-24)	L.M.S.	V	4	-	140	over 50%
Old Kraaipan (32-25)		VI	3	4	294	
do. (Evening classes for herdboys and boys over 15 years old)					50	
New Kraaipan (32-28)	No school, children attend schools at Tlhakayeng and Old Kraaipan)					
Tlhakayeng (32-29)	Roman Catholic	IV	4	-	192	30%
do (Evening clases for herdboys and boys over 15 years old)					50	
Madibogo (32-26)	Tribal school	VI	2	-		c. 40%
do	L.M.S.	III	3	-	135	
Madibogo Pan (32-27)		VI	1	3	171	
Mareestane (32-41)	Methodist	VI	2	2	250	c. 50%
Molopo Reserve, western part (baRolong boo Ratlou):						
Tshidilamolomo (32-32)	Tribal school	III	1	-	70	20-40%
do.	Tribal unaided school		1	-		
Nakgore (32-32)	Anglican	V	2	-	?	40%
Mabule (32-32)		IV	1	-		
Phitsane (32-33)	Tribal school	VI	3	3	280	
Molopo Reserve, Eastern and Southern parts (baRolong boo Ratshidi) and Mafeking town						
Urban Location	United School, Method.	VI	4	5	c.450	c. 90%
do.	Methodist	Sub-I	5	5	540	
do.	Good Shepherd school,					
Mahikeng stat (32-35)	Anglican	VI	5	-	c.250	
do.	St. Mary's	VI	6	5 & 3	Europ. 630	
do.	Roman Catholic	VI				
do.	Montshiwa Memorial School, Methodist	II-VI	5	3	460	c. 30%
do.	Tribal Secondary School	VI-VIII	5	-	103	
Koikoi (32-35)	Anglican	IV	1	1	90	
Lekoko (32-35)	Methodist		2	-	105	
(W of Mafeking)						
Theleso (32-35)	Methodist		3	-	c.150	
(Vryhof, S of Mafeking)						
Makaritla (32-35)	Methodist		4	-	c.200	
Mmatlhonyane (32-35)	Methodist		3	-	c.150	
Signal Hill (32-35)	Roman Catholic	IV	2	-	80	
Lokaleng (32-35)	Methodist		2	-	90	c. 30%
Dithakong (32-39)	Methodist	V	2	1	160	
Makgabaneng (32-38)		V	2	1	140	
Modimola (32-40)	Methodist		5	-	210	
Mmasutlthe (32-40)	Methodist	VI	3	2	230	
do.	"Private school"					
do.	Methodist	V	2	1	133	60%
Disaneng (32-13)	Tribal school	VI	4	3	335	
do.	Anglican		1	-	35	
Lotlhakane (32-46)						
(Rietfontein)	Anglican & Methodist	VI	5	-	220	c. 45%
Mosita Reserve:						
Mosita Res. (32-42)		V formerly VI	2	-	117	70%

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215 All schools, except those indicated as being "private", are government-aided schools. In Mafeking is a higher proportion of mission schools, but tribal schools predominate in the Tswana area of the western Transvaal.

216 With some exceptions the average school attendance of children between 6 and 16 years old is 40% or less in the Setlagole Reserve, the eastern half, the centre and the boo Rapulana area (Rietfontein) of the Molopo Reserve; it is 60-70% at Disaneng (baTlharo, Molopo Reserve) and in the Mosita Reserve; and about 90% around Mafeking. The extremely low school attendance around Motsitlane and Modibogo may be due to the survival of the initiation ceremonies and of old traditions amongst the population. School attendance depends on the parents' appreciation of education as against their need of herd boys and the domestic help of the girls. If the school attendance of boys and girls is studied separately, it will be found that attendance for girls is very high and for boys correspondingly low. A sampling of some places shows the following results: Old Kraaipan c. 570 children (between 6 and 16 years old), of whom 294 attend the school, 224 being girls, i.e. 80% of all the girls, and 70 boys, i.e. 25% of all the boys at this place; Madibogo Pan (extreme case) approx. 430 children, 171 school children of whom 162 are girls, i.e. 85% of all girls and 9 boys, less than 5%; Disaneng c. 600 children, 370 at school of whom 267 girls, i.e. 89% and 106 boys, i.e. 35%; New Kraaipan, 143 girls and 49 boys (no percentage can be given as there are also children from other places); St. Mary's in Mafeking, 407 girls and 226 boys; Signal Hill 47 girls 31 boys. The secondary school in Mafeking "stat" has an enrolment of 63 boys and 40 girls, but the reason for this low proportion of girls is that many of them are at another institution training as nurses.

217 Some schools have not sufficient facilities to absorb all the children the parents might wish to send to school. For instance, at Madibogo, Mosita, and Disaneng 20 to 50 children are on the waiting list.

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218 Only a small minority of children attains standard VI; it could not be ascertained whether their number is greater or lower than the Union average of 3% for standard VI. The attendance of the secondary school in Mafeking must be compared With the attendance in the environs of Mafeking town and not with the attendance in the whole district where many would attend school but for the long distances. The resultant attendance figure for all secondary schools and training institutions therefore works out at 5-6% of the school going population of Mafeking and its immediate neighbourhood.

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14 Description of settlement, material culture and dress

219 The names of the villages are given in section 5 of each tribe respectively. While the western Tswana tribes are concentrated in one or two large villages, the baRolong live in villages and hamlets scattered throughout the agricultural and grazing areas. In a baRolong village the dwellings are further from one another than in other Tswana villages in the western Transvaal. Mahikeng "stat" is an exception to the baRolong type of settlement; its houses and courtyards are more compactly laid out. The individual dwellings of a baRolong village are at least 50 to 100 yards or even more apart. As a result numerous small paths lead from one house to another which are eroded by rain especially in view of the poor grass cover. All chiefs and headmen try to reduce the extent of the residential areas but with little success. Chief Phoi complains that he has no power to forbid scattered building. In outposts, one to three families are loosely grouped in the same way as the temporary field and cattle posts of other Tswana tribes.

220 In the western part of the district, namely Phitsane, Tshidilamolomo, the Mosita Reserve and in most parts of the Setlagole Reserve, most huts are more primitive than in other parts of the district, especially in the north east, or the western Transvaal districts.

221 Near Mafeking in the reserve, rectangular houses, with 1-3 round or square huts in the back yard, predominate. Many houses are built in the European way without backyard huts. Most roofs are covered with corrugated iron and only a few are thatched. As the name Mahikeng (place of the rocks) implies there are many stones and rocks. Stones are used for the enclosures of the rectangular courtyards and for cattle kraals. Houses are built of burnt brick or air dried brick.

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222 In the Molopo Reserve, some distance from Mafeking at Disaneng, Phitsane or Tshidilamolomo and in parts of the Setlagole Reserve (except the northern part), there are more round huts than square huts. The rectangular hut and houses have corrugated iron or thatched roofs while all round huts are thatched. Most round huts still use the centrepole (pingeagare) to support the roof in the centre. Only in the western half of the Molopo Reserve are round huts with roofs resting on a circle of poles arranged around the outside of the wall; this is the style of round hut built by many tribes in the westernmost Transvaal and Bechuanaland Protectorate at the present day. Round huts are usually built of air dried brick. Behind the living hut are a kitchen hut and one or two sleeping huts. One of these huts is reserved for a grown-up daughter or a newly married couple. The huts are grouped around a courtyard. In the reserves this courtyard is fenced with poles and bushes or surrounded by 3-4 foot high clay walls. In the northern part of the Setlagole Reserve also at Motsitlane and Madibogo square huts predominate.

223 The roof of the traditional type of roundhut with centrepole is thinly thatched and loosely tied to the wooden framework; more modern roundhuts have the European type of thatching. The old type of huts have shelves built in to hold household implements. These huts have very small windows or none at all. Very few of the rectangular huts in the village of the small tribes have more than one or two rooms.

224 Cattle kraals in the villages are made of poles and thorn bush and occasionally of stone. At Dithakong the stones from the ancient ruins are used to build cattle kraals. There is a well built rectangular stone kraal at Motsitlane, dating from the time of the chief's grandfather. Besides the ordinary entrance of the kraal there is an aperture in the wall two feet square with a stone sill, which I have only seen in ancient ruins (e.g. Moedwil, Rustenburg).

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225 The meeting place of the chiefs, headmen and heads of family-groups is a semicircular palisade has a fireplace.

226 Material Culture. The furniture and household utensils are to a large extent European. In houses of the European type and in the larger square huts all the principal items of European furniture including easy chairs, sofas and linoleum carpets are usually found, but in the smaller villages only a few chairs, a table and perhaps a bed. Sometimes the only contents of a hut is a homemade bed covered with skins. Many people possess gramophones, sewing machines and bicycles.

227 The principal contents of the traditional Native household are: wooden mortars (kika) with pestles (motshe); wooden spoons (wooden plates are no longer made); stones used as grinders; milkskins (kuana); various kinds of calabashes which serve as ladles decanters and drinking vessels; beer strainers (motlhotlho); grain baskets (tlatlana) winnowing baskets (leselo), mats, hats for herdboys, made from grass; and moretla baskets. Few tribes make the various sizes of clay pots; they are mostly bought from the baHurutshe and from the baNgwaketse; goat skins are used as mats (phate) in the huts, and leather thongs are cut from ox-hides. The traditional grain containers no longer survive. Riempiechairs, benches and ox yokes are made in the villages. Domestic goods bought in the stores, are buckets, cans, three legged iron pots, gardening and other implements, chains, nails, enamel dishes, and tools, cups, tea-pots, etc. All tins but mainly paraffin tins are put to domestic use.

228 Dress. Everybody wears European clothes; the men trousers and shirts, some even jackets and great coats, the women, blouses and skirts or dresses. Men wear old hats and caps and the women headcloths. Clothing is usually threadbare and tattered; coats mainly old military coats. Herdboys and some men wear homemade straw hats. A few old men, mainly medicine-men, still wear the traditional fur caps.

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The majority of men wear sandals made from old motor tyres or the traditional leather sandals, but a few have shoes. Women and young people go barefoot, they have no shoes. "Best" clothes, hats and shoes are reserved for Sundays and special occasions. Some women wear a uniform dress to a church dress. They also still use the baby sling (thari) made from goat skin. Young people no longer wear the traditional skin dress as most tribes have abandoned the initiation ceremonies. Small children still do so: girls wear a girdle with an apron of strings and boys a triangular loin cloth of goat or duiker skin on a girdle passing from front to back between the legs.

229 There are no tribal marks and no memory of such in the past. The marks frequently seen on their temples are the scars from blood-letting and other medical treatment.

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Lower Setlagole (Headman J.T. Letsapa): same store as above,

Old Kraaipan (Headman E.W. Letsapa): 1. Native shop near the village, 2. European store at the station,

New Kraaipan (Headman M.B. Motlhabane): African store at Kraaipan station,

Tlhakayeng (Headman S.M. Motlhabane): Native store, to the north of the village

Madibogo (Headman G.G. Mokoto): European store at Madibogo station,

Madibogo Pan (Headman J.L. Phoi): European shop at the Wirsing station,

Mareetsane (Headman M. Motshegare): 1. Native-owned shop near the village, 2. Native-owned shop at Loruthare,

Tshidilamolomo (Headman I. Morumolwa): 1. European store near the main village, 2. Native store at Makgori on the main road, 3. Native store on the boundary between the reserve and the farm Kging Slopes,

Phitsane (Chief T. Motsewakhumo): 1. European store near the village, 2. General dealer at Logagane, 3. at Loporung, 4. at Ditshukudung,

In Mahikeng stat (Chief Montshiwa): 1. ten Native-owned stores, 2. near Signal Hill in the Reserve where the north road crosses the Mogosane spruit,

Dithakong (Headman T. Tawana): 1. General dealer on the road near Sehuba, 2. Mahujaneng at Madi bi station, 3. another, three miles south-east of (2) at Mantsa,

Makgabaneng (Headman T.S. Saane): 1. General dealer at Heath on the reserve boundary, 2. on the main road Mafeking-Setlagole, 3. Native-owned shop at Mmasutlhe,

Modimola (Headman W.M. Tawana): 1. General dealer at Mmasutlhe, two miles from the Debono spruit, 2. three miles east of the latter (both on the Molopo River), 3 .. 4½ miles north of (1),

Disaneng (Chief Masibi) 1. A European store in the village, 2. Native store on the main road at boundary between the booRatlou and ba'l'Iharo areas,

Lotlhakane (Chief J.T. Seatlholo) 1. European store north of the village Lotlhakane,

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Mosita Reserve (Headman J. T. Molefe): 1. General dealer in the village, 2. European store some miles away on the road to the Molopo Reserve.

233 Few tribes have butcheries. There are three Native-owned butcheries in Mahikeng, one Native butcher at Makgabaneng, one at Rietfontein (Lotlhakane), one at Phitsane, one in the Mosita Reserve; in the Setlagole Reserve there are butcheries at Motsitlane, at Lower Setlagole and at old Kraaipan. At Mahikeng there are two eating houses and one at Lotlhakane, run by Natives.

234 In all tribes there are some men skilled in European trades such as bricklaying, carpentry, plumbing for simple repairs, shoemaking and tailoring. In the larger tribes, there are 10-20 men in each of the trades mentioned, while even small tribes have two or three. Old men still make karosses, if they are able to get the skins.

235 Communal building and ploughing (letsema) still occur.

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16 Health

236 Health services are maintained by regular visits by a European and two Native medical doctors in the native villages. The places near Mafeking in the Molopo Reserve are visited twice a week, Madi-bogo station, Makgabaneng, Modimola and other places are visited once a week, and some places, e.g. Kraaipan, are visited every fortnight. None of the smaller tribes has a clinic. Only the tribe at Madibogo Pan complained about this as they live in the extreme south and have to travel to Vryburg for urgent treatment. The boo Ratshidi at Mahikeng have a clinic.

237 Health conditions are very much the same as described for the districts in the Transvaal. The diseases prevalent among Europeans also occur in the native areas. T.B. and venereal diseases are more frequent among natives but nothing is done by them to prevent infection, especially in the case of children. During the weaning period children are not so subject to infection by disease, but are more exposed to deficiency diseases. Eye-troubles, caused by smoke in the huts and dust storms, are general.

238 From what I have been able to ascertain popular opinion exaggerates both the birth rate and infant mortality (sometimes believed to be 50%), though the figures are certainly higher than for Europeans. So far even, rough estimates are not available.

239 Native medicine men still play an important part in medical treatment. Many tribesmen have some knowledge of medical herbs. Although native medicine-men dispose of some herbal medicines, they sometimes administer harmful medicines. Natives generally complain about the ignorance of the modern medicine-man, but nevertheless the majority of them consult one before going to a European doctor. Much money is spent on European remedies at the local stores.

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17 Sources

240 This book is based on material personally collected during the years 1952 and 1953 from all the tribes and sub-tribes of the Mafeking district. The informants were usually the chiefs, the headmen, councillors and old men. The Native Commissioner and his staff gave valuable assistance. Missionaries of various denominations in the district were helpful as were also the schoolmasters who were consulted.

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BAROLONG BOO RATLOU BOO SEITSHIRO

1 District :

242 Mafeking, Cape Province.

2 Name of tribe:

243 baRolong boo Ratlou boo Seitshiro, totem:
Tshipi (iron). The tribe is No. 32-22 in "A Preliminary
Survey of the Bantu Tribes of S.A." by N.J. van Warmelo.

3 Chief:

244 TYSON OBUSITSE RAMATLHARE PHOI, born 24th
June 1918, regiment: Maantwa. He was appointed
chief by the Government on 4th March 1942 with civil
and criminal jurisdiction. The chief is independent.
He is a member of the African Methodist Episcopal
Church, attended the secondary school at Kimberley
from 1927 to 1939 and understands English. Residence
Motsitlane, Setlagole Reserve.

4 Language

245 seRolong dialect of Setswana.

5 Land and strength of population:

246 The tribe of chief T.O.R. PHOI occupies the
whole Setlagole Reserve except the northern part around
Mareetsane where the baRolong boo Ratshidi of
Motshegare live. Chief PHOI lays claim to this part
of the Reserve because his forefather gave Motshegare's
tribe permission to settle there.

247 The main village of the tribe is Motsitlane.
The other villages in the Reserve are those of PHOI's
headmen. For geographical names consult the map and
the respective section 5 dealing with each of the
chief's headmen.

248 Motsitlane, the chief's residence, and the
surrounding grazing land are administered by the
chief's headman Lukas Mokoto. This area extends to

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the south-east of the railway line where the tribe has arable land at a place called Rasekwale and grazing land at Seitshobotlelo. Towards the Upper Setlagole there are the grazing area of Ramabesa and the fields of Diolwane; the latter adjoin the farm Jakhals Put.

249 According to the census of 1946 Chief PHOI's people numbered 8,065 (3,732 males, 4,333 females), and to that of 1951, 8,914 (4,062 males and 4,852 females). I assume that a further 2,500 to 3,500 persons are temporarily absent from the tribe. The total strength of the tribe may be estimated at 15,000 to 18,000. The number of taxpayers registered under Chief PHOI was 3,834 in 1952, 4,980 in 1953 and 6,112 in 1954.

250 The headmen under Chief PHOI administer the following sections of the population:

Headmen	Villages	Taxpayers on Census		
		1946	1951	1952
Lucas Mokoto	Motsitlane	1,513	1,558	770
Green Mokoto	Kgwedimopitlo (Madibogo)	1,288	1,440	506
Freenman S. Phoi	Letsheng (Madibogo Pan)	953	1,302	470
Solomon Gontse	Setlhwatlhwe (Upper Setlagole)	1,022	1,393	406
Simon Motlhabane	Tlhakayeng	751	567	311
John Letsapa	Lower Setlagole	603	594	367
Edwin Letsapa	Mahukubung (Old Kraaipan)	1,575	2,065	499
Benj. Motlhabane	New Kraaipan	315		108
Total under Chief PHOI		8,065	8,914	3,834

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6 Migrations and affinities of tribe:

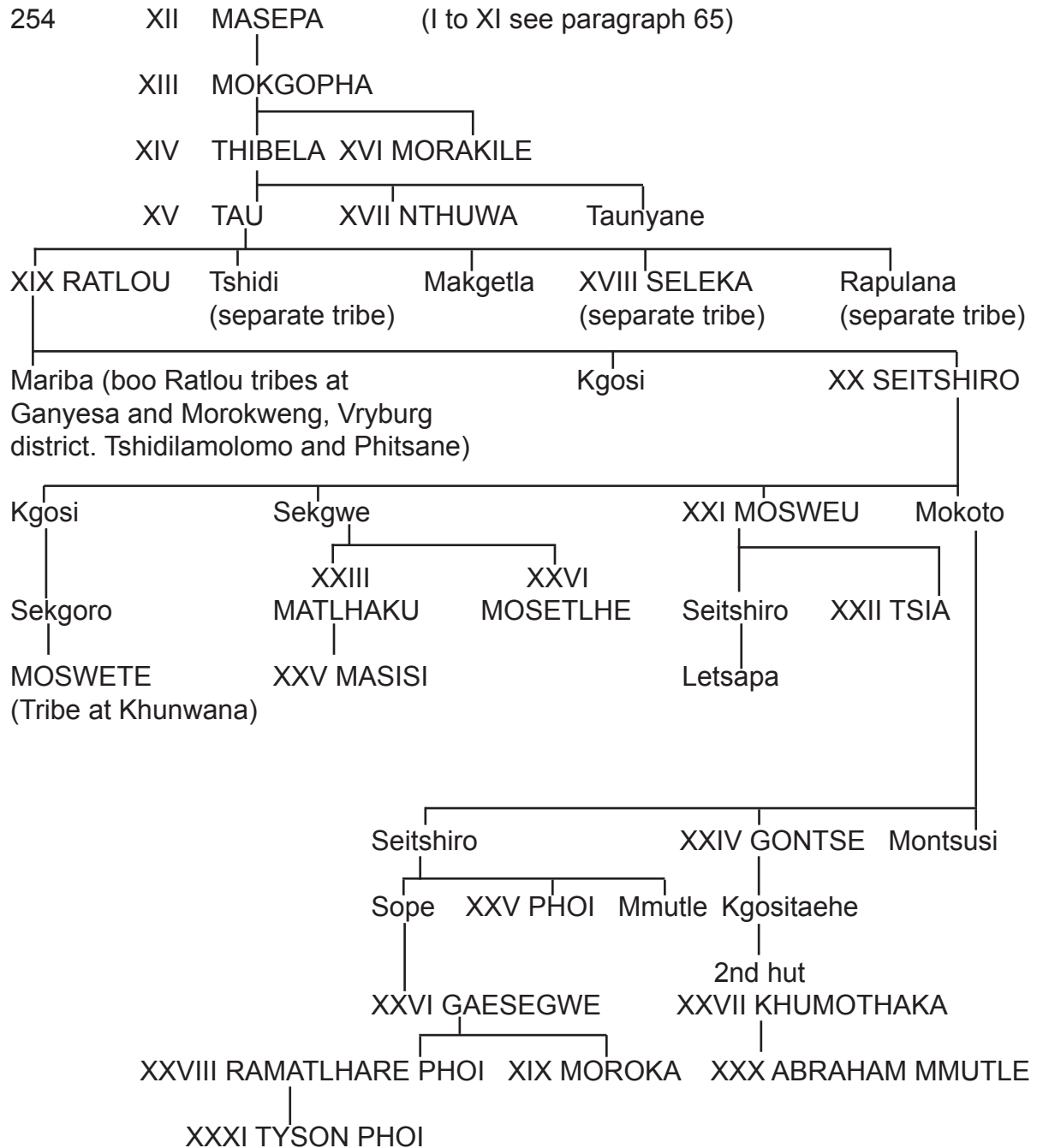
251 The oldest area of the baRolong in South Africa was Tsebetwane. My informants from various baRolong tribes do not agree on the locality of Tsebetwane which is variously indicated as having been: 1) one mile from Disaneng in the present Molopo Reserve; this is the opinion of the majority of the boo Ratlou informants. There are no remains of any ancient settlements around Disaneng; 2) some miles to the south of Zeerust along the Klein Marico River, which possibly was an old baTaung part of the baRolong area before 1450/1500.

252 At some time before 1500 the baRolong occupied an area which then consisted of the present Molopo, Mosita and Setlagole Reserves and the European farms surrounded by them, as well as a large part of the present Vryburg district. Chief Ratlou moved from Taungs to Mosita about 1720-40 and from there to Setlagole about 1740-60. During the second half of the 18th century the centre of the boo Ratlou country was in the Molopo region. In 1824 the boo Ratlou section of the baRolong went for a short time to Thaba Nchu. Prior to 1840 they built their village at Motsewapetlwane (Kafferskraal 36, c.10 miles north of Klerksdorp). The place is also known as Thabeng. About 1850 or even earlier the boo Ratlou moved back to their old country on the Setlagole, but fled to Taungs in 1852. When they returned in 1877, the main part of the tribe settled at Khunwana (Lichtenburg district); the boo Ratlou, who are nowadays in the Mafeking district, settled at Setlagole and Motsitlane (the present residence of chief PHOI).

253 The tribe under review here is closely related to the baRolong boo Ratlou boo Seitshiro at Khunwana (described in "Die Stamme van Lichtenburg distrik" Ethnological Publications), who are senior in rank to it. Next in relationship to the Khlinwana people are the baRolong boo Ratlou boo Mariba, who reside at Ganyesa and Morokweng in Vryburg district and at Tshidilamolomo and Phitsane. After the boo Ratlou baRolong come the boo Ratshidi, the boo Selekane and the boo Rapulana.

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7 Skeleton genealogy of chiefs:



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8 History and genealogies of chiefs:

255 For the ancient chiefs and history of the baRolong see introduction paragraph 55-83.

256 The history of the baRolong boo Ratlou begins with chief XIX RATLOU, born about 1680. The father of Ratlou was XV TAU whose brothers were XVII NTHUWA and Taunyane. TAU died in a battle with the baThaping at Taungs in c.1720-40. The tribe then fled from Taungs to the north and settled for short periods at the following places (according to Matthews, Fort Hare Papers No. I, 1945 p.12): Dithakwaneng (near Vryburg), Dithakong (west of Vryburg), Ganyesa Vryburg district), Mamusa (Schweizer Reinecke) and Mosita (present Mosita Reserve). RATLOU, who was the heir, was still under age when TAU died and his paternal uncle NTHUWA acted as regent for him. NTHUWA died at Dithakong.

257 RATLOU's brothers were Tshidi, Maleme, Ganakgomo, Masetlha, Makgetla, SELEKA, Rapulana and Ramhitsana. Seleka, Rapulana and Makgetla although junior in rank were older than RATLOU. Consequently XVIII SELEKA acted as regent for RATLOU after the death of NTHUWA. RATLOU assumed the chieftainship shortly before the tribe settled at Mosita (in about 1740). S.M. Molema and Z.K. Matthews state that there was an outbreak of small-pox at Mosita and RATLOU was among those who succumbed to it (1775/1780). Some of my informants in the Mosita Reserve told me that he died in a battle with the baHurutshe. The baHurutshe of Moilwa had fortified the hill MajaagaMotlhare (on Blaauw Krans), where the stone defences may still be seen and where RATLOU was buried. They also said that RATLOU resided at Setlagole and arrived at Mosita a very short time before his death. Of RATLOU's sons, SEITSHIRO, Mokalaka, Maribaneng and Mariba, SEITSHIRO is usually regarded as his heir. He was under age when his father died, and his paternal uncles ruled on his behalf.

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258 To-day there are two groups of tribes of the baRolong boo Ratlou, the boo Seitshiro and the boo Mariba, each claiming seniority. At Setlagole the informants used the following argument to prove their claim to seniority. They said that MmaMariba (mother of Mariba), was the first woman to be engaged to RATLOU, who, however, married MmaSeitshiro (mother of Seitshiro) first, as the bogadi (brideprice) for the latter was given at sunrise and the bogadi for MmaMariba was given at sunset on the same day. The headmen did not contribute cattle to legalise either as the heir to the chieftainship. The argument of my informants, however, proves the contrary of what they wanted to prove, because according to Tswana custom the wife is senior who was first engaged and not the one for whom the bogadi was first given.

259 Very little is known about XX SEITSHIRO who was born between 1700 and 1710. Z.K. Matthews (p. 12-13) says that he moved his headquarters from Masita to Setlagole and that he also died of small-pox. Campbell (paragraph 18) mentions Keheelway (Kehilwe) as the father of Kassie (Kgosi), which is another name for Seitshiro or a son of him. SEITSHIRO's sons, Kgosi, MOSWEU and MOKOTO, resided at Disaneng (Molopo Reserve) but quarrelled about one of the widows of their father. According to A.J. Wookey her name was Tshadinnye. This quarrel was one of the reasons why the brothers separated. They lived in different parts of the country in the second half of the 18th century; the boo Ratlou had most of the baRolong country defined above. The boo Ratshidi lived around Mafeking, the boo Seleka at Thabeng (north of Klerksdorp, and the boo Rapulana on Lotlhakane (Rietspruit, present Molopo Reserve).

260 XX SEITSHIRO's sons were Kgosi, Sekgwe, MOSWEU, Sope and Mokoto. Kgosi, the heir, predeceased his father and XXI MOSWEU succeeded him. MOSWEU raised seed for Kgosi and this son, Sekgoro, was then the heir. MOSWEU and his followers left the Molopo region because of several Native wars, with the baTaung and the "Mantatees" and settled at Motsewapetlwane (10 miles north of Klerksdorp) after a

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short stay (between 1830 and 1832) at Thaba Nchu. Another part of the tribe led by Mokoto settled at Matlwang (on the way Klerksdorp to Potchefstroom), the boo Rapulana village of that time. Between 1840 and 1850 the tribe returned to Setlagole.

261 MOSWEU's own sons were Seitshiro, who had a son Letsapa, TSIA (born about 1740/50), Tswadibe, Helenyane and Moioraga. XXII TSIA (or TSHITA) succeeded his father as regent for MOSWEU's elder brother's son. This elder brother was Segwe, the father of MATLHAKU, MOSETLHE and Mongala. TSIA ruled until his death at Motsewapetlwane between 1832 and 1838, and was succeeded by Segwe's son XXIII MATLHAKU (born 1770-80). MATLHAKU's sons were XXV MASISI, Mogale, Minatsipi, Mogawane and Mosweu; he did not rule for long, dying before 1840.

262 As there was no heir in a direct line of descent from Kgosi or Segwe, a successor was found in the house of their youngest brother, Mokoto, namely his son XXIV GONTSE.

263 Mokoto, who is also the forefather of chief PHOI, was born about 1730, and died at Khunwana before 1850. The following sons of Mokoto are still remembered:

1st hut

- a Seitshiro born about 1750
- b GONTSE born between 1750 and 1760
- c Montsusi
- d Ramatlhare
- e Mathwale

2nd hut

Leepo

3rd hut

Kwena

4th hut

Mokwakwa

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5th hut

Tselana.

264 The eldest son Seitshiro who had one son Tlou, was disinherited by his father who appointed XXIV GONTSE as his successor. My informants from the parent tribe say that GONTSE acted for MATLHAKU' s son MASISI; these informants, however, regard him as the chief. GONTSE had the sons Sope, PHOI and Mmutle by his first wife, Modimoole and the son Kgositaehe Rakitselwe Musutlane by his second wife, Sehoró. Owing to conflict between the baRolong and the Boers in 1852, the tribe fled to Modimong near Taungs where GONTSE died one year later.

265 According to these informants GONTSE was succeeded by XXV MASISI, who was born before 1820. MASISI died in 1870 in Taungs and until MOSWETE took over the chieftainship of the parent tribe, there was a regent MOSETLHE, who was a brother of XXIII MATLHAKU. It appears that MASISI was not recognized by the whole tribe. MOSWETE was also old enough (about 49 years) to succeed, and the tribal section which is now in Mafeking district asserted its independence by acknowledging the succession of the sons of XXIV GONTSE.

266 GONTSE's eldest son Sope predeceased his father at Taungs, but the second son XXV PHOI is said to have been their chief. PHOI, who was born about 1820, raised up seed for Sope whose wife and posthumous issue was:

1 Moding, great wife, a moRolong boo Ratlou from Ganyesa

a GAESSEGWE	m
b Kgosikala	m
c Johannes	m
d Kgositapa	m
e Gontse	m
f Montsusi	m
g Manenenyane	f
h Mapitiri	f

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PHOI's own wives and issue were:

1 Makeganetswe

a Baki m

b Kgosimore m

2 Nyane

a daughter whose name is not known.

267 PHOI's younger brother Mmutle had a son Mosalasuping by his great wife and the sons KHUMOTHAKA and Kebakile by his second wife.

268 In a report of the Location Commission of 1906-7 (Department of Native Affairs files) it is stated that President Burgers made an offer to chief MOSWETE in 1868 of land in the South African Republic provided that the tribe was loyal to the Republic. On 11 March 1874, the baRolong boo Ratlou country, namely the Khunwana Location, was officially declared as part of the Republic. When the baRolong boo Ratlou boo Seitshiro returned to the old baRolong country, the parent tribe went to Khunwana, and the tribe under discussion, to Motsitlane and Setlagole in the present Setlagole Reserve. The separation of the tribe was effected by the boundary drawn between the Transvaal and British Bechuanaland in 1881. This boundary cut the tribe into the senior section at Khunwana (now Delareyville district, formerly Lichtenburg district) and the section of chief PHOI in the Setlagole Reserve, Mafeking district.

269 It is not known what part PHOI took in the Tshidi Rapulana war (October 1881 till October 1882), see paragraph 554. It is not recorded in the files of the administration whether chief PHOI was recognized by the Government. He died on 25 December 1906.

270 PHOI was succeeded by his brother's (Sope) eldest son XXVI GAESEGWE ASCILCO PHOI, who was born about 1855 while the tribe was at Taungs. GAESEGWE was suspended, for the period, October 1908 to March 1910. He had the following wives and issue:

1 Mmabatweng, a descendant of Montsusi

a Batweng f

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2 Mmamokoto, a moRolong boo Ratshidi from Mafeking
no issue

3 Mmilo, a moTlhaping from Taung, royal family

a Mosetsanakgopa	f
b RAMATLHARE	m
c Tshipientle	f

4 Bautsitse, a member of the tribe

a Mosadiwaoka	f
b Matlhwaale	m
c Stoffel David	m living
d Gaoretelelwe	m
e Seremang	m
f Kesekang	f
g Tlotlakgosi	m living

GAESEGWE, who was a chief recognized by Government,
died on 15 September 1923.

271 Until the heir could succeed, XXVII KHUMOTHAKA, a son of Mmutle (paragraph 254), born about 1850, acted on his behalf for a short time. The heir, XXVIII RAMATLHARE PHOI (born about 1880) was appointed chief in October 1923. Two years later tribesmen started to complain about his behaviour. In July 1931 many of them sent a petition to the Government for his removal and for the appointment of his younger brother MOROKA PHOI, but it appears that nothing was done until 1936. Chief RAMATLHARE had the following wives and issue:

1 Tamara, a member of the tribe from Madibogo Pan

a Tshipimotse	f
b TYSON OBUSITSE	m
c. Jacob	m)
d Motshwana)	twins who died
e Monn a wapu la	m
f Mmammilo	f
g Masekahelo	f

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2 Noka, a member of the tribe

a Kgosikala	m
b Johanne	m
c Kgosithaba Stone	m
d Gontse	m
e Mmanenenyane	f

3 Baloibotle, a member of the tribe

a Mmilo	f
b Masataung	f
c Kebatho	f
d Bethel	m
e Senelo	m
f Tebogo	m

4 Kelemisang, a member of the tribe

a Gololang	m
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5 Seboko, a member of the tribe

a Mosetsanakgopha	f
b Tshipientle	f
c Segatlang	f
d Motseothata	m
e Mabathweng	f

6 Mantsho, a member of the tribe

a Mosesane	m
b Masego	f

Chief RAMATLHARE PHOI died on 6 July 1936.

272 During the minority of RAIATLHARE's eldest son TYSON, XIX MOROKA PHOI acted for a period of two years until he died on 28 November 1938. MOROKA was a younger brother of RAMATLHARE and born in 1884. On 5 December 1938, XXX PHEMELO ABRAHAM MMUTLE was appointed acting chief. He was a son of KHUMOTHAKA. In 1942 he handed over the chieftainship to the heir. He died in 1946.

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273 The present chief is XXXI TYSON OBUSITSE RAMATLHARE PHOI; for particulars about him see paragraph

244. He married:

1 Mariam, of the royal clan from Kraaipan, who died in 1949; her issue was

- a Buitumelo f
- b Gaesegwe m born 1947
- c daughter died before she was named

2 Wilhemina, a member of the tribe from Madibogo

- a Queen f.

9 Regiments

274 The regiments are the same as of the parent tribe in Lichtenburg district:

Regiment	Leader	Initiated
Matselaphala	?	?
Mangana	Leepo	prior to 1824
Maantwa I	Phoi Montsiwa	prior to 1824 if they fought the baTaung of Moletsane but possibly later.
Mangwonapelo I	Mokoto (second son of Montsusi)	?
Magatakgomo	Moswete	?
Majakgomo	Kgosietsile Letsaa or Kgomo (youngest son of Montsusi)	?
Mathibakgomo	Phohuyagae	?
Lohaha-lwa-Ntse	Kgosithata Letsapa	1868 at Mangaung (near Bloemfontein)
Lohaha-Mogolodi	Seleka Letsapa	at Taungs
Maganelwa	Kgosirnore (youngest son of Sope)	1870? at Taungs
Masitakgosi	GAESEGWE	1873 at Taungs

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Matlhotlakgosi	Kgosikala (son of PHOI)	1876 at Motsitlane
Mathibakgosi	Johanne Phoi	1879
Maakakgang I	Kgosithaba Phoi	at Motsitlane
Maisathebe	Gontse (son of PHOI)	1885-88 at Motsitlane

The last three mentioned regiments are incorporated in one.

Maisakgosi	Ramina	1892-3 at Motsitlane
Maakapula	Obuseng Mmutle	1907 at Motsitlane
Mathibatswana	RAMATLUARE PHOI	1916 at Motsitlane
Maakakgang II	Kgosi tshipi	1918 at Motsitlane
Mangwonapelo II	Mosutlhwane Mmutle	1926 at Motsitlane
Mahenyantwa	Solomon Korapetse Mmutle	1931 at Motsitlane
Maantwa II	TYSON PHOI	1935 at Motsitlane
Mahenyamotse	Jacob Phoi	1944 at Motsitlane
Malwelamotse	Monnapula and Ngakatau James	1949 at Motsitlane

275 The women's regiments have the same names as the men's. The initiation ceremonies for men (bogwera) and for girls(bojale)both last three months.

The regimental names are given on the completion of the ceremonies. Nowadays even married men or married women may take part in initiation ceremonies as well as school-leavers who are older than the usual initiates.

10 Political organization

276 The chief has eight headmen under him who are recognized by Government; their names and areas are mentioned above in paragraph 250.

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277 The tribe is composed
of the following clans (kgotla):

Clan (kgotla) Clan head(kgosana) Place -- Totem baKgosing (royal clans)
or dikgoro tsa kgosi:

1 Mokgeph	Lucas Mokoto	Motsitlane	tshipi (iron)
2 Gontse	Solomon Gontse	Setlhwatlhwe	tshipi (iron)
3.Mmutle	Kgositshipi	Motsitlane	tshipi (iron)
4.Mokoto	Joseph Moketo	Madibogo station	tshipi (iron)
5 Mathwale	Michael Moketo	Motsitlane	tshipi (iron)
6 Montsusi	Green Mokote (acting)	Tutlane	tshipi (iron)
		Madibogo	tshipi (iron)
		Motsitlane	tshipi (iron)
7 Kgomo	Ramatlhare	Old Kraaipan	tshipi (iron)
8 Setauto	Samuel Ntswang	Motsitlane	tshipi (iron)
9 Mokgoro	Mojaje	Motsitlane	tshipi (iron)
		Tutlane	tshipi (iron)

other clans :

10 Mohurutshe	Seate Manyane	Motsitlane	tshwene (baboon)
11 ba ga Mabeo	Frank Diludi	Motsitlane	tshipi (iron)
		Kraaipan	tshipi (iron)
12 Modiboa	Mabeo	Kraaipan	tshipi (iron)
13 Sehuba	Wageng Mokgothu	Motsitlane	tshipi (iron)
14 Morakile	Ebiditse	Motsitlane	tshipi (iron)
		Thutlane	tshipi (iron)
		Madibogo Pan	tshipi (iron)
15 Motaba	Obiditse Dihele	Motsitlane	tshipi (iron)
		and all over the Reserve	
16 Mogamisi and Mosima (Zulu and Tlhaping)	Simon Lengokile	Motsitlane	Langa (sun) for the Zulu
17 Mazula, mixed Zulu, Ngwato and Ngwaketse	George Seth	Motsilane	

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278 The chief's deputy and head councillor (ntona) is Lucas Mokoto who was appointed as headman on 1st October 1936. There is no tribal secretary. Important matters are first discussed in the chief's private council (khuduthamaga) which is composed of some close relatives of the chief. Another council (lekgotla) which discusses tribal matters and law-suits in public, is elected by the people (all male tax- payers) . Nominations for a new council are submitted by the public in public meeting (pitso), but the chief may refuse to accept any nomination. The councillors are not representative of clans. At present the chief's lekgotla consists of the following members:

Councillor	Clan of councillor
1 Harry Dihele	Mothaba
2 Johannes Sereetshe	Zulu
3 Johannes Ntwe	Modiboa
4 Sereko Modise	Ngwato
5 John Moraladi	Mokgopha
6 Moroka Modirwe	Motaba
7 Mojaki Mojaki	Hurutshe
8 Samson Mooki	Motaba
9 Ben.Mmutle	Mokgopha
10 Samuel Ntshwang	Mokgopha
11 Thapelo Mokalleng	Motaba
12 Charlie Motsemme	Motaba

279 There is also a small headman's council of Lucas Mokoto to discuss local matters concerning the inhabitants of Motsitlane. Its members are:

Councillor	Clan of councillor
1 George Sethe	Mazula
2 Simon Lengokile	Mogamisi & Mosima
3 Manyane Seate	Mohurutshe
4 Frank Diludi Mabee	Modiboa & Mabeo
5 J.O.R. Phoi	Setauto & Mokgoro
6 Ebiditse	Morakile
7 Obiditse Dihele	Motaba

It appears that all clans are represented on this council.

BAROLONG BOO RATLOU BOO SEITSHIRO

280 No court fees are required to initiate a case; fines imposed by the court are paid to the chief.

281 The people still plough and reap fields (phatse) for the chief, but he receives no harvest presents nor presents from workers who come home after a long absence.

282 The ploughing season is declared open by the chief. He also gives the sign for the harvest to commence, except in the case of maize which can be gathered at any time, as it is not a traditional Tswana crop. After harvesting, the chief gives permission when the cattle are to be admitted to the harvested field. Arable land is allotted by the headmen.

283 For the other sections (social, material culture, agriculture, health etc.) see the general introduction for all tribes of the district.

BAROLONG BOO RATLOU- BOO SEIT SHIRO

1 District

284 Mafeking, Cape Province.

2 Name of tribe:

285 baRolong boo Ratlou boo Seitshiro, totem:
Tshipi (iron). This tribe is No. 32-23 in "A preliminary Survey of the Bantu tribes of South Africa" N.J. van Warmelo.

3 Chief :

286 SOLOMON GONTSE, born 6th June 1913, regiment:
nahenyamotse . He assumed duty as headman under
chief Tyson Phoi on 25th April 1944. Residence:
Upper Setlagole or Setlhwatlhw e . The headman is a
member of the African Methodist Episcopal Church,
he has not attended any school.

4 Language:

287 seRolong dialect of Setswana.

5 Land and strength of population:

288 The tribe occupies the north-western corner
of the Setlagole Reserve between Setlagole, Ranglwane
and Thutlane Rivers. There is no distinct boundary
in the south- east separating Gontse's and Mokoto's
areas. In respect of arable land and grazing
there is no distinct allocation among the tribes
under chief Phoi. The tribe has no arable land of
its own, many have their arable land in the area of
Motsitlane where chief Phoi resides. Thutlane is
55 miles (by road) in the south-west of Mafeking.

289 The soil of this part of the reserve is red
and sandy with poor grass and little bush. The land
is undulating but not hilly. The village is named
after two small stone koppies Setlhatlhwe , the one
male(setona)on the farm The Granche on the bank of
the Setlagole River and the other , female (magadi),
on the other bank of the river in the Reserve. The
hills play a part in the traditional rain ceremonies of the tribe.

BAROLONG BOO RATLOU BOO SEITSHIRO

29 The altitude of the land of the tribe is slightly above 4000 ft. The average annual rainfall at Setlagole Police Station was 17 in. in 1951.

291 The census of 1946 shows a population of 1,022 (472 males 550 females) and that of 1951. 1,393 (635 males, 758 females) under headman Gontse, excluding persons who are away from the tribe. In January 1952, 406 taxpayers were registered under him. I estimate the present total population under headman Gontse to be 1,400-1,800.

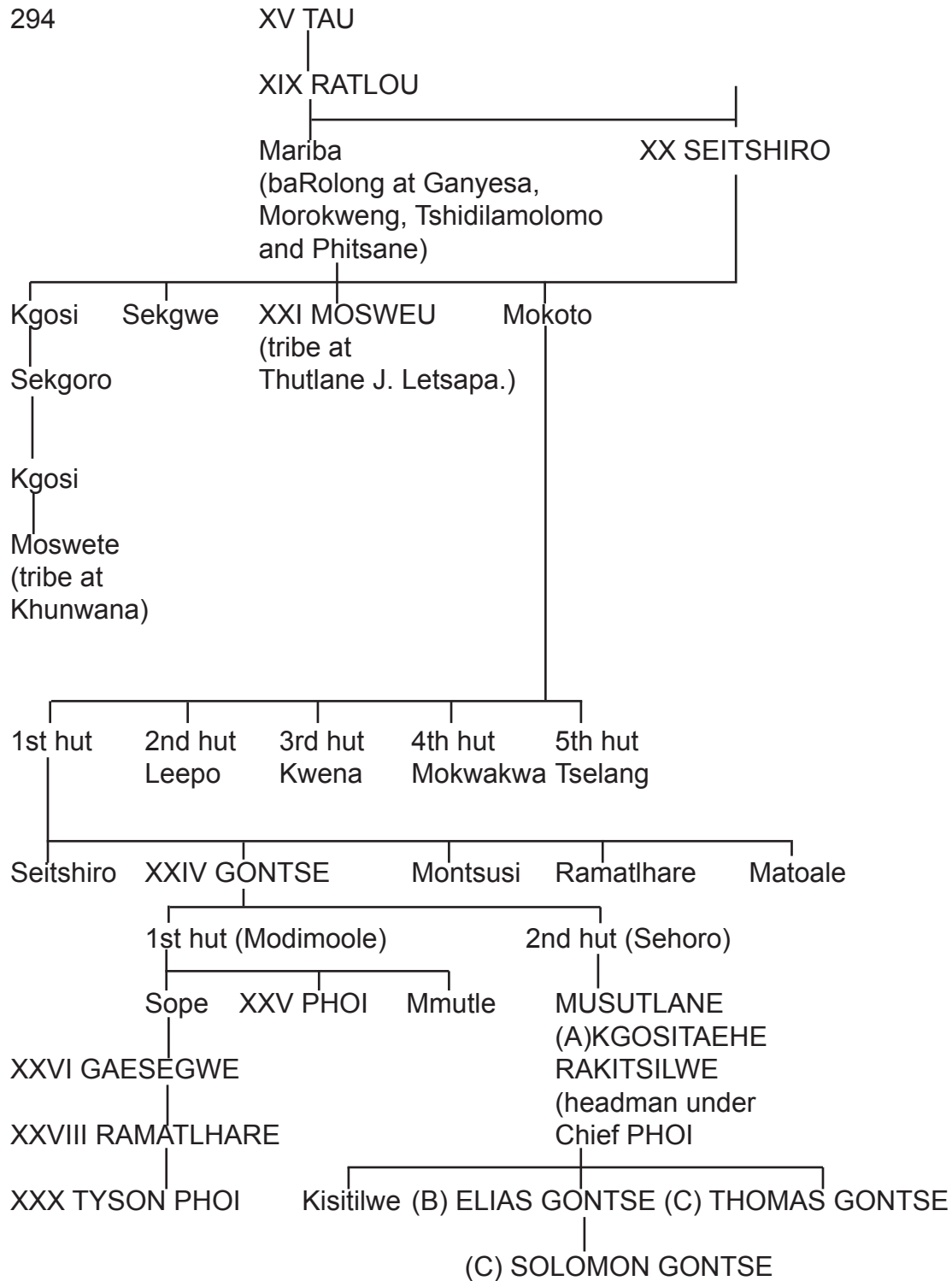
6 Migrations and affinities of tribe:

292 Until 1913 the tribe lived at the same places as the parent tribe, now under chief Phoi, viz. Setlagole - Taungs - Thaba Nchu - Matlwang (in the west of Potchefstroom, not far from Thabeng)-Motsitlane - Setlagole. In 1913 the parent tribe left Setlagole and the tribe under discussion remained there.

293 The tribe is a section of the baRolong boo Ratlou boo Seitshiro. under chief Phoi at Motsitlane.

BAROLONG BOO RATLOU BOO SEITSHIRO

7 Skeleton genealogy of chiefs:



BAROLONG BOO RATLOU BOO SEITSHIRO

8 History and genealogies of chiefs

295 For the oldest history

the general of the baRolong see the general introduction paragraph 55 – 83. The further history of the baRolong boo Ratlou boo Seitshiro is described under chief PHOI paragraphs 256 to 267.

296 Chief XXIV GONTSE, who died at Taungs in 1853, is the forefather of the headman of this tribal section. By the first and great wife, Modimoole, GONTSE had the sons Sope, PHOI and Mmutle, by the second wife he had The son RAKITSILWE who was also called MUSUTLANE and KGOSITAEHE.

297 (A) KGOSITAEHE was the grandfather of the present headman. He was born in 1837. He was a headman under chief XXVI GAESEGWE, the son of Sope. From Motsitlane (west of Madibogo station) the tribe came to settle at Setlagole, now called upper Setlagole. gale. The village was then named after two stone koppies, Setlhwathwe. KGOSITAEHE died in 1912. He had the following wives and issue :

1 Kereteng, a moTlhaping

- | | |
|-------------|-----------------|
| a Kisitilwe | m died in youth |
| b Ramina | m died in youth |

2 Ketwanyane, a member of the royal family of the baNgwaketse

- | | |
|--------------|---|
| a Nana | f |
| b Botsanyang | f |
| c ELIAS | m |
| d THOMAS | m |
| e Keboeletse | f |

3 Mmamaribeng, a member of the baRolong boo Rapu-lana

- | | |
|---------------|---|
| a Batietsi | m |
| b Sehorro | f |
| c Mosadlamoku | f |
| d Bokabe | f |
| e Retsang | f |
| f Phoi | m |

BAROLONG BOO RATLOU BOO SEITSHIRO

g Mmutle	m
h Masegametso	f
i Kelemang	f
k Mapayong	f

298 In 1913 chief GAESEGWE left Setlhwatlhe and went to settle at Motsitlane again, but a part of the tribe remained behind. The chief nominated (B). ELIAS GONTSE, a son of KGOSITAEHE GONTSE, to be a headman under him to administer the affairs of the tribesmen who remained behind. ELIAS was born in 1886. The Government appointed him officially on 14th December 1913. ELIAS had the following wife and issue:

1 Mmamakwai, a member of the tribe

a Kgositaehe	m died in youth
b Tuelo	m died in youth
c SOLOMON	the present headman
d Tshipitsela	m alive
e Tshithuso	m alive
f Mmanama	f
g Wmiaboihang	f
h Manyanawakgabo	f
i Kgositintse	m alive

ELIAS died on 10th April 1937.

299 As SOLOMON was under age, his paternal uncle C) THOMAS GONTSE ruled for him. THOMAS was appointed by the Government as acting headman on 1st July 1937. THOMAS died on 24th April 1944.

300 After THOMAS' death the heir and present headman (D) SOLOMON GONTSE succeeded him. For particulars about the present headman, see under paragraph 286. He married Masadi, a member of the tribe, and has no children as yet.

9 Regiments :

301 The regiments of the tribe are the same as given under chief PHOI, see paragraph 274.

BAROLONG BOO RATLOU BOO SEITSHIRO

10 Political organisation:

302 The clans (kgotla) do not play an important part as such. Of the clans under chief PHOI some families live in this tribe. For the names of the clans refer chief PHOI, paragraph 277.

303 The head councillor and deputy of the headman is his paternal uncle (rangwane) Mmutle. The cases which are brought before the headman are first reported to Mmutle. Important tribal matters are first discussed in a secret council (lekunututu or Khuduthamaga). The members of this council are as follows:

- 1 Mmutle
- 2 Henry Leepo
- 3 Olekeng Kgosimang (my informant)
- 4 Frans Ntswang
- 5 Abraham Keitilwe.

These members belong to different clans (makgotla). After a matter has been discussed by the secret council it is brought before the assembly (pitso) of all taxpayers. Legal cases are discussed in public by the pitso.

304 Fields are granted by chief PHOI because the headman has no arable land over which to dispose. The tribe also ploughs a field for chief PHOI, but not for the headman. This work is called phatse.

305 For the other sections (social, material culture, agriculture, health etc.) see the general introduction for all tribes of the district.

BAROLONG BOO RATLOU BOO SEITSHIRO

1 District:

306 Mafeking, Cape Province.

2 Name of tribe :

307 baRolong boo Ratlou boo Seitshiro, totem: Tshipi (iron).
The tribe is No 32-24 in "A preliminary
Survey of the Bantu tribes of South Africa" by N. J. van Warmelo.

3 Chief:

308 JOHN TSHWEGARE LETSAPA , born 1911, no regiment.
He assumed duty as headman under chief Tyson Phoi on 14th
April 1944, having official judicial powers.
Residence: Lower Setlagole on Thutlwane River. The headman
is a member of the London Mission Church.
He attended the local school and understands English.

4 Language:

309 seRolong dialect of Setswana.

5 Land and strength of population:

310 This section of the baRolong boo Raflou occupies the farm
Thutlwane (extent is not registered). The farm adjoins the centre
of the north-eastern boundary of the Setlagole Reserve and is
situated on the road Mafeking to Vryburg, c. 52 miles south-west
of Mafeking .

311 The farm is named after the stream Thutlwane, a tributary of
the Setlagole River which crosses the farm in the south-eastern
corner. On the eastern part of the farm is a stream called Thope.
The arable land of the tribe lies in the easternmost part of the
farm, also called Thepe. To the west of Thepe is the grazing land,
called Thepenyane. The name of the village is Setlagole, which
extends from Thepenyane to the east of the farm. On the south-
eastern corner of the farm is a hill, called
Maijane, on which the Setlagole Police Station is situated,
outside the Native area. The grazing and arable land is not
exclusively used by the tribe under

BAROLONG BOO RATLOU BOO SEITSHIRO

headman Letsapa. It is also used by people belonging to other headmen while Letsapa's people reciprocally use the land of neighbouring headmen.

312 The altitude of the farm Thutlwane is below 4,000 ft. except a strip along the eastern boundary which is above 4,000 ft. The average annual rainfall as measured at the Setlagole Police Station was 17 inches in 1950.

313 The census of 1946 recorded a population of 603 (298 males 305 females) and that of 1951, 594 (265 males, 329 females) excluding all persons who were away from the tribe when the census was taken. In January 1952, 367 taxpayers were registered under headman John Letsapa. I estimate the present total population under the headman at 900-1,500.

6 Migrations and affinities of tribe:

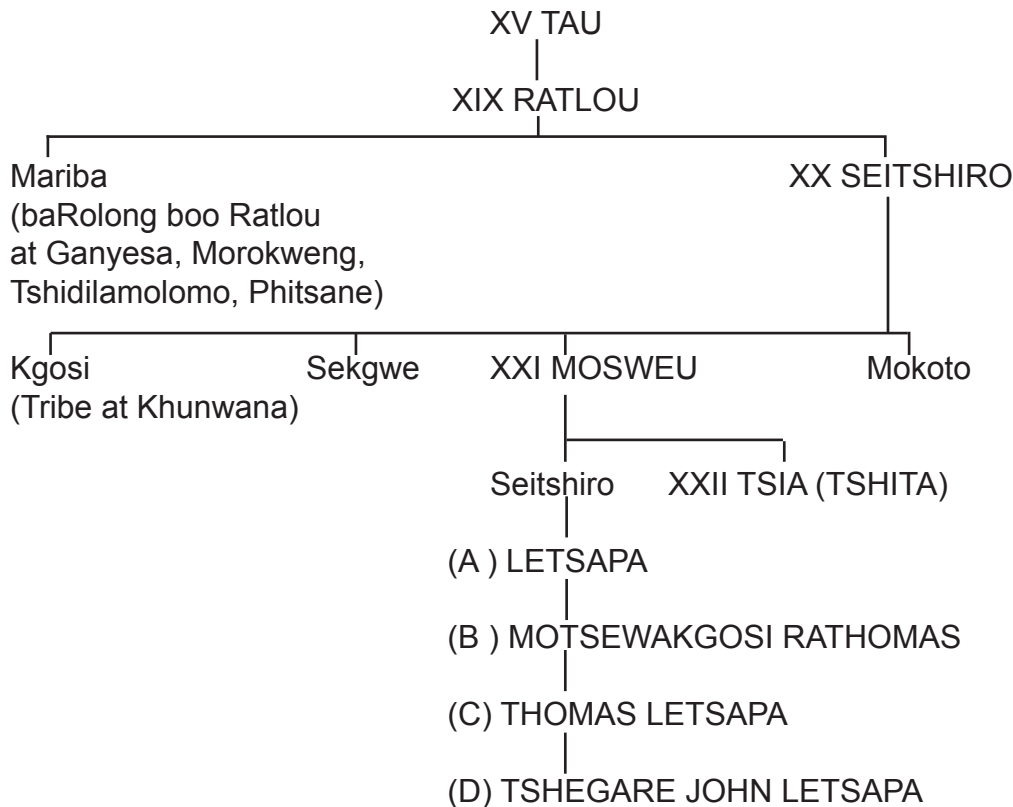
314 Up to 1894 the tribe resided at the same places as the parent tribe of Khunwana. See paragraph 251 and 252. After they left Khunwana they resided for one year at Kraaipan and in 1895, they settled under GAESSEGWE at Setlagole on the farm Thutlwane.

315 The headman and tribe are subject to chief PHOI who resides at Motsitlane.

BAROLONG BOO RATLOU BOO SEITSHIRO

7 Skeleton genealogy of chiefs:

316



8 History and genealogies of chiefs:

317 For the ancient baRolong chiefs see the general introduction paragraphs 55-83. For the history of baRolong boo Ratlou tribes refer to the history of the baRolong at Motsitlane, paragraphs. 256 to 261.

318 The section of the baRolong boo Ratlou boo Seitshiro under review descended from XXI MOSWEU. MOSWEU was a son of XX SEITSHIRO and born about 1720/30 MOSWEU was a regent at Khunwana. His sons were Seithshiro, TSIA (TSHITA), Tswadibe, Helenyane, and Moioraga.

319 (A) LETSAPA was a headman under the chief at Khunwana and was born in c. 1805. During his time, in 1852, the boo Ratlou boo Seitshiro under chief XXIV GONTSE fled from Khunwana and Setlagole to Taungs. LETSAPA died at Taungs between 1865 and 1875. His sons were:

a Kgosietsile (who had a son Kgositbebe),

BAROLONG BOO RATLOU BOO SEITSHIRO

- b Kgosithata (who had a son William Letsapa),
- c Seleka (who had a son Motsewakhumo),
- d MOTSEWAKGOSI
- e Rapheku.

320 In 1877 the boo Ratlou under chief MOSWETE left Taungs and settled again at Khunwana. The headman of this section was probably MOTSEWAKGOSI RATHOMAS.

321 In 1894, LETSAPA's sons Kgosithata and MOTSWEWAKGOSI left Khunwana and settled at Kraaipan, but in the following year the tribe split and the section under discussion went to Yokgaledi (5 miles west of the present village) where they had had a cattle post before. Here, in 1895, (B) MOTSEWAKGOSI RATHOMAS, was the headman who was born in c.1846, his regiment: Maganelwa. In 1902 the tribe moved to the present village, Setlagole, on the Thutlwane. MOTSEWAKGOSI had the following wives and issue:

1 Phokoeile, great wife, of the royal family of the boo Ratlou

- | | |
|---------------|---|
| a THOMAS | m |
| b Gabanakgosi | m |
| c Matlhabanku | m |
| d Motlaagana | f |
| e Onthehetse | m |
| f Maditshepe | f |

2 Majang, a member of the baRolong boo Seleka at Thaba Nchu

no issue

MOTSEWAKGOSI died on 10th March 1918.

322 He was succeeded by his son (G) THOMAS LETSAPA, who was born in 1876. THOMAS had the following wives and issue:

1 Mosadiwamaje, a member of the royal family of the boo Ratlou

- | | |
|-----------------|---|
| a Keditse | f |
| b TSHEGARE JOHN | m |
| c Ketsogile | f |

BAROLONG BOO RATLOU BOO SEITSHIRO

d Gabaswediwe	f	
e Mmamakgopane	f	
f Lesangtshipi	m	
g Ketshiso	m	
h Kealeboga	f	} twins
i Mokape	f	
j Tshipietso	m	
k Tlotlangkgosi	m	

2 Aeleng, a member of the royal family of the boo Ratlou

no issue

THOMAS died on 9th December 1943.

323 THOMAS was succeeded by his son (D) TSHEGARE JOHN LETSAPA who is the present headman of the tribe. For Particulars see paragraph 308. JOHN married Kesehe, a moRolong boo Ratlou , in 1946, and had one daughter, Serialong, who died in youth.

9 Regiments:

324 The regiments are the same as those of the parent tribe at Khunwana: see under chief PHOI para.274. Such of the youth who still intend to take part in initiation ceremonies (bogwera and bojale) now go to various neighbouring chiefs, most of them, however, to the chief at Khunwana.

10 Political Organisations:

325 The tribe is composed of various clans as already given under chief PHOI, see paragraph 277. The clans (makgotla) do not play an important part among the people of this section.

326 The deputy of the headman and head councillor (ntona) is Tshipinoto Letsapa, an uncle of the headman. The headman has the following councillors:

- 1 Tshipinoto Letsapa
- 2 Teko Letsapa
- 3 Matong Setsetse
- 4 Osenotse Letsapa
- 5 Elisa Letsapa

BAROLONG BOO RATLOU BOO SEITSHIRO

Important matters are first discussed by these councillors and the headman in a secret meeting (khuduthamaga or lekunutu), and are then brought before The assembly (pitso) of all taxpayers. Cases are reported to the head councillor and then tried before all male taxpayers. Some of the old men complained that the number of cases in connection with damage to fields (ditshenyegelo) and seduction (kutlwisobotlhoko) Were so numerous that it was of no use to impose fines, especially as most of the people did not pay their fines.

327 The head man has to allocate the arable land, but there is practically none left. The men of the village plough a field (phatse) for the headman. Mine and town workers who return To the village no longer give presents to their chief and headman.

328 Particulars about other subjects concerning the tribe are given in various chapters of the general introduction.

BAROLONG BOO RATLOU BOO SEITSHIRO

1 District:

329 Mafeking, Cape Province.

2 Name of tribe:

330 baRolong boo Ratlou boo Seitshiro, totem: Tshipi (iron). The tribe is No.32-25 in "A Preliminary Survey of the Bantu Tribes of South Africa" by N.J. van Warmelo.

3 Chief :

331 EDWIN WILLIAM LETSAPA LETSAPA, born 24th March 1894, regiment: Lethibatswane. He was appointed by Government as headman on 1st January 1943. Residence: Mahukubung, Old Kraaipan, Setlagole Reserve. The headman is a member of the London Mission Church. He studied at Tigerkloof 1924-26 and became a qualified teacher. Until 1943 he taught in the Bechuanaland Protectorate for many years.

4 Language:

332 seRolong dialect of Setswana.

5 Land and strength of Population:

333 The tribe occupies the country east of the railway siding Kraaipan in the Setlagole Reserve. There are no distinct boundaries between the areas of the headmen under chief PHOI. The parts of the Reserve they use for grazing and as arable land are (as indicated on the map): Thepe (in the west), Letlhoding (in the east, on the opposite side of the railway line), Morokwa (in the north), Motlhokwaditse (north-east of Thepe) and Ralebelwane in the south. The central part of the reserve is well wooded even to the extent of occasional small forests. The soil is sandy red soil, with patches of black turf near the water-courses. On the north of the village there is a hill, Sekakalepo, another west of it called Tsionyane and a third near the farm Woodhouse Kraal, called Motlapelo.

BAROLONG BOO RATLOU BOO SEITSHIRO

334 The altitude of the country is over 4,100ft. The average annual rainfall at Kraaipan over a period of 12 years before 1935 was 19.16 in. on 63 days.

335 The census of 1946 recorded a population of 1,575 (695 males, 880 females) the census of 1951 1,717. In 1952, 499 taxpayers were registered under headman Letsapa. I estimate the total population including absent workers at 2,100 to 2,300.

6 Migrations and affinities of tribe:

336 The tribe resided at the same places as the parent tribe up to 1891. Up to the end of the 18th century they lived at Disaneng (also called Tshebetwane). In 1832-4 they moved to Motsewapetlwane (north of the town Klerksdorp; they did not reside at Thabeng and Matlwang). Between 1840 and 50 they were at Khunwana for a short period, in about 1852 at Taungs and returned in 1877 to Khunwana and, in 1891, came to Mahukubung (Old Kraaipan).

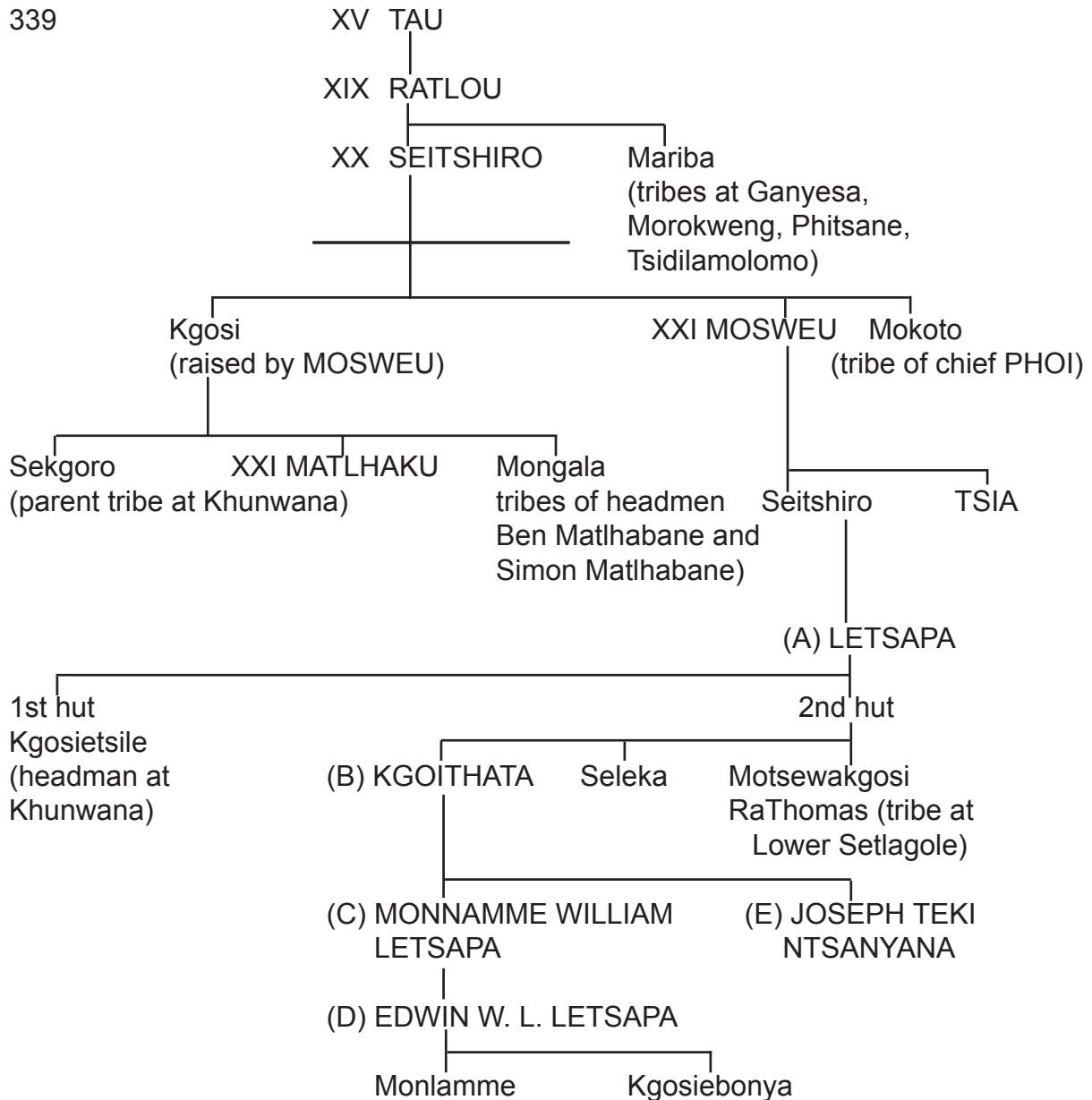
337 The tribe is closely related to the parent tribe at Khunwana and to the tribe of chief PHOI and those under the headmen in the Setlagole Reserve.

338 The headmen Edwin W.L. Letsapa and John Tshegare Letsapa are senior by birth to chief PHOI. Because they reside in the Setlagole Reserve and are only small tribes, they are dependant on chief PHOI at Motsitlane.

BAROLONG BOO RATLOU BOO SEITSHIRO

7 Genealogy of chiefs:

339



8 History and genealogies of chiefs:

340 The ancient chiefs of the baRolong boo Ratlou are described in the general introduction for all the tribes of the district (see paragraphs 55-83). The history

BAROLONG BOO RATLOU BOO SEITSHIRO

of the chiefs at Khunwana and at Motsitlane is given under chief PHOI, see paragraphs 256 to 261.

341 XX SEITSHIRO who was the first chief of the baRolong boo Ratlou residing at Khunwana and in the Setlagole Reserve. His sons were Kgosi, MOSWEU and Mokoto. Kgosi was the forefather of the chiefs at Khunwana although he died before he could assume the chieftainship. MOSWEU acted on his behalf and raised up seed for him. Mokoto is the forefather of chief XXV PHOI. The tribe under discussion descends from MOSWEU, who lived at Disaneng (Molopo Reserve). XXI MOSWEU's sons were Seitshiro, Tshita (Tsia), Tswadibe, Helenyane and Moioraga.

342 Seitshiro had a son (A) LETSAPA, who was born about 1805 and became a headman under the chief of Khunwana, who resided at Taungs from 1852 to 1877. LETSAPA died in 1895. His sons were:

1st hut

a Kgosietsile, whose son was Kgosithebe, headman at Khunwana

2nd hut

a KGOSITHATA

b Seleka

c Motsewakgosi Rathomas, grandfather of headman John

Letsapa

d Moralo

e Masomeng

343 (B) KGOSITHATA was born about 1835. He came to Kraaipan in 1891 and was a headman under the chief at Khunwana, who referred all important matters relating to the Setlagole Reserve to him. Before the Anglo-Boer war, the controversy between the Transvaal Republic and British Bechuanaland divided the tribe into two parts, as Khunwana was in the Transvaal and the Setlagole Reserve was in British Bechuanaland. The Setlagole Reserve got its own chief GAESEGWE, a son of PHOI and all headmen of the Reserve became dependant on him and his descendants. KGOSITHATA died in 1905. His wife and issue were:

BAROLONG BOO RATLOU BOO SEITSHIRO

1 Kesentshww, a member of the royal family of the boo Ratlou

- | | |
|--------------------|---|
| a Maiso | f |
| b MONNAMME WILLIAM | m |
| c Molale | m |
| d NTSANYANA JOSEPH | m |
| e Olebile | m |
| f Seleka | m |

344 KGOSITHATA was succeeded by his son (C) MONNAMME WILLIAM LETSAPA, who was born in 1864. He took a great interest in education and religious life and had a large church built for the community of the London Mission Society. His wives and issue were:

1 Bothoboile, a grandchild of Moroka of the baRolong boo Seleka

- | | |
|-----------------|-----------------------------|
| a LETSAPA EDWIN | m present headman |
| b Mosimanegape | m |
| c Monnawapula | m |
| d Abel | m died in youth |
| e-i 5 children, | died before they were named |

2 Kebaisi, daughter of the Leepo family of the tribe

- | | |
|----------------|------------------|
| a Lotlhamoreng | m |
| b Tshaena | m |
| c Robert | m died in youth. |

MONNAMME WILLIAM LETSAPA died on 4th August 1929.

345 MONNAMME was succeeded by (D) JOB LEEPO who Was appointed by the Government on 5th August 1929. He acted until the heir EDWIN could return from the Bechuanaland Protectorate where he was employed as a teacher.

346 On 1st January 1930 the Government appointed (E) NTSANYANA TEKI JOSEPH LETSAPA as acting headman pending the return of EDWIN. JOSEPH was dismissed On 1st December 1933. For nearly two years the tribe had no headman. Kgositata Piet Sambreel was generally desired as headman but could not be found.

BAROLONG BOO RATLOU BOO

During this period Thomas Letsapa the headman of Setlagole (Thutlwane) visited the tribe when disputes or important tribal affairs had to be settled or discussed. On 1st October 1935 (E) NTSANYANA JOSEPH was re-appointed and again dismissed on 28th April 1942. From 28th April 1942 to 31st December 1942 (F) MOSES LEEPO acted as headman, but was not officially appointed.

347 On 1st January 1943 (G) EDWIN WILLIAM LETSAPA returned and assumed the chieftainship. For particulars about the present headman see paragraph 331. He has the following wives and issue:

1 Mpepi, da. of Montsho of the boo Ratlou at Gansyheo, died 1941

- | | |
|--------------|-------------|
| a Bothoboile | f |
| b Monkoki | f |
| c Monnamme | m born 1935 |
| d Leheleman | f |

2 Bosele, da. of Moiploai of the Seleka baRolong

- | | |
|---------------|---------------------|
| a Kgosiebonya | m born 1947 |
| b Moroka | m) twins, born 1949 |
| c Morokanyane | m) |
| d Moralo | m born 1951. |

9 Regiments :

348 The regiments are the same as those of the parent tribe at Khunwana, see under chief PHOI paragraph 274.

10 Political Organization:

349 The following clans (makgotla) of the parent tribe are represented in this tribe:

Clan (kgotla)	Head (tlhogo)	Totem (seano)
1 Modiboa & Sehuba	Phaka	tshipi (iron)
2 Mokgopa	Letsapa (headman)	tshipi
3 Rapulana	Molekane	tshipi
4 Nthuwa	Lekgeto	tshipi

BAROLONG BOO RATLOU BOO SEITSHIRO

Clan (kgotla)	Head(tlhogo)	Totem(seano)
5 Moraki	Bojang	tshipi
6 Motaba	Lekgoa	tshipi
7 Bakgoro	Pheku	tshipi
8 baTlhaping	Ikaneng	thole (Eland)
9 baHurutshe boo Manyane	Tsholohelo	tshwene (baboon)
10 baKgatla ba ga Mmanaana	Tlhalatsi	kgabo (monkey)
11 Matebele	March	(letsatsi (sun) (tau (lion) (noga (snake)
12 Nompe	Rantsha	nonyane (bird)
13 baKubung	Tlholakae	kubu (hippo)
14 baNgologa (Kgalagadi)	Mosanyane	-

Each clan represents only a very small group of persons.

350 The deputy of the headman is Moses Leepo. The men next in rank to the headman are: Job Leepo, whose son is William Leepo, and Frank Gaunkile Leepo, who is a younger brother of the headman 's deputy. The headman has a secret family council (lekunutu) which discusses important matters. The members are all of the headman's clan, Mokgopa. Law suits and tribal matters are discussed by a council which consists of the following members (banna ba lekgotla):

Councillor:	Kgotla
1 Odibele Phaka	Modiboa
2 Molaolwa Lobeko	Modiboa
3 Lekgetho Sebogodi	Monthuwa
4 Mosimane Thebe Ratsegae	Modiboa
5 Mosimane Thebe Mokaleng	Tlhaping
6 Elliot Tlhalatsi	Kgatla
7 Pusuluso Motshumi	Hurutshe
8 Lekgoa Kgwadi	Motaba
9 Bojang Bojang	Morakile
10 Modisa Tshone	Motoba
11 Ibutswe Makgaila	Mokgoro
12 Kwagile Pheku	Mokgoro

BAROLONG BOO RATLOU BOO SEITSHIRO

The councillors are elected by a meeting (pitso) of all taxpayers; they are not appointed by the headman. The meetings of the council are also secret (sekwena). A complaint was raised that the councillors were not the representatives of the individual clans. After this council has discussed a tribal matter the result is announced to the public in a pitso.

351 Arable lands are allocated by the headman, who indicates the boundaries of a field which has no prescribed area.

352 For the other sections (social, beliefs, material culture, agriculture, missions, schools, health) see the general introduction for all tribes of the district.

BAROLONG BOO RATLOU BOO SEITSHIRO

1 District:

353 Mafeking, Cape Province.

2 Name of tribe:

354 baRolong boo Ratlou boo Seitshiro, totem:
Tshipi (iron). The tribe is No. 32-26 in "A
Preliminary Survey of the Bantu Tribes of S.A."
by N. J. van Warmelo.

3 Chief:

355 GREEN GOITSEONE MOKOTO, born 15th February
1905, regiment: Lengonapelo. He assumed duty as
acting headman on 11th January 1938 without any
jurisdiction from the Government. The official appointment
is as from 23rd July 1938. Residence: Kgwedicpitlo or
Madibogo, P.O. Madibogo, Setlagole
Reserve. The headman is a member of the London
Mission Society Church. He attended the local
School and understands English.

4 Language:

356 seRolong dialect of Setswana.

5 Land and strength of population:

357 The tribe occupies a part of the Setlagole
Reserve. This part is bounded by the Ralebelwane
stream in the north-east, by the Kgwedimopitlo and
Maselemogo streams in the south-west, in the east by
the section of the boundary of the Reserve which
Connects the above mentioned streams (see map). In
the north the boundary can only be roughly indicated
By a line from the confluence of the Kgwedimopitlo
(the last part is called Rangolwana) and Setlagole
To the confluence of the Thutlwane and Ralebelwane
Streams.

358 The village of the tribe which is called
Kgwedimopitlo or Modibogo is about 64 miles (by
road) from Mafeking.

BAROLONG BOO RATLOU BOO SEITSHIRO

359 The arable areas are called Ralebelwane in the north-east of the village and Tshotlhong to the east of the railway line. The arable land and grazing are in the north-west at Thutlwane, between the village of the tribe and head an Gontse's land. To the east of the village there is a hill called Tswiyo.

360 In this part of the Reserve the soil is red sand. The scenery is almost of highveld character, the grass is very poor and there is bush of geelhout trees adjoining the village.

361 The altitude is little over 4,000 ft. No rainfall figures are available for this area.

362 The census of 1946 recorded a population of 1,288 (595 males, 693 females), the census of 1951 1,440 (661 males, 779 females). In 1952, 506 taxpayers were registered under the headman. I estimate the total population including workers who are temporarily absent, at about 2,000.

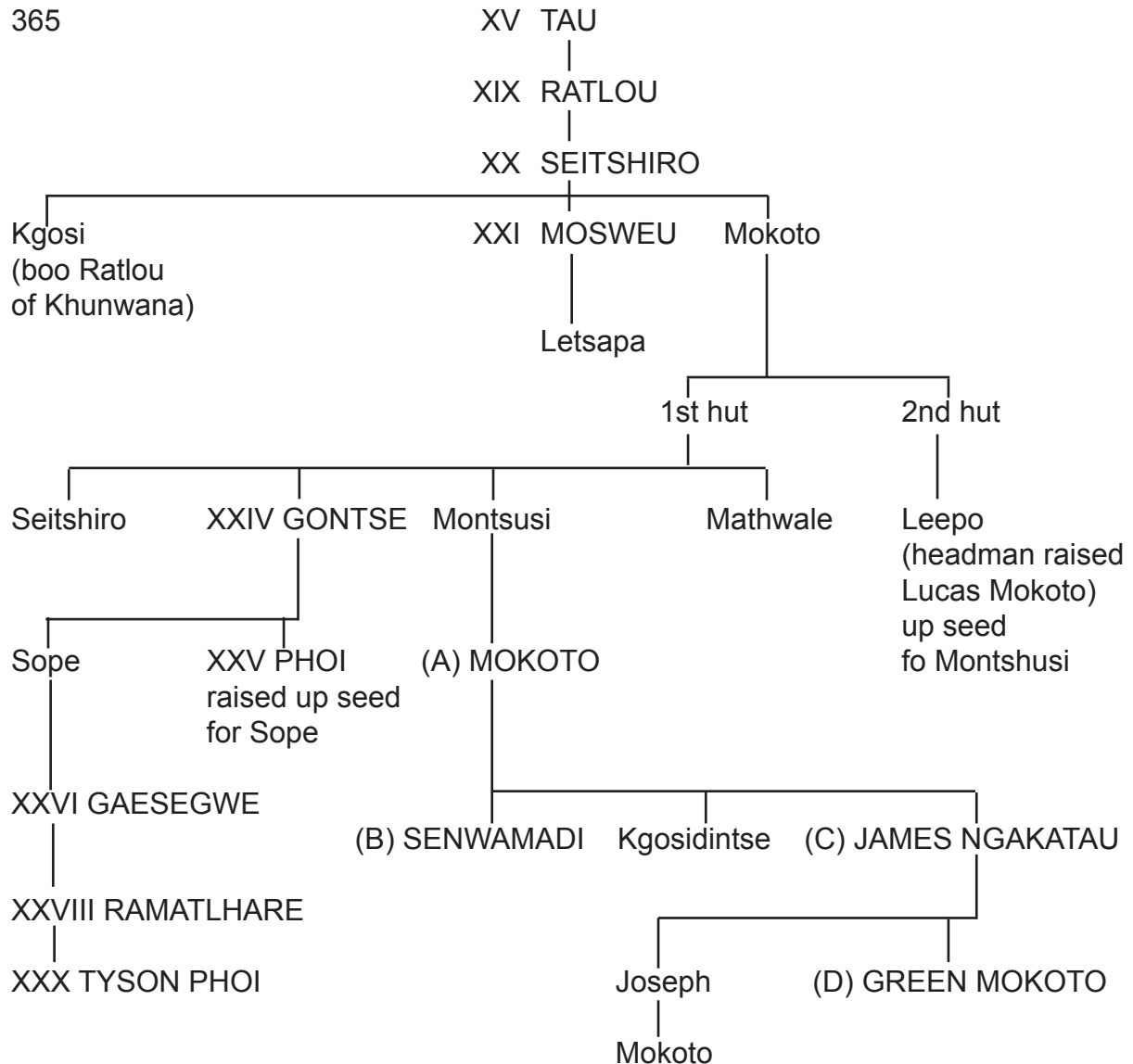
6 Migrations and affinities of tribe:

363 Up to 1875 -80 the -tribe lived at the same places as the parent tribe at Khunwana. From these they went to Setlagole and Kgwedimopitlo.

364 The tribe is subject to chief PHOI at Motsitlane.

BAROLONG BOO RATLOU BOO SEITSHIRO

7 Skeleton genealogy of chiefs:



8 History and genealogies of chiefs:

366 For the older chief's see general introduction paragraphs 55-83 and the history of the parent tribe under chief PHOI paragraphs 256-263.

367 The forefather of the headmen at Madibogo was Mokoto whose sons were Seitshiro, XXIV Gontse, montshusi, Ramatlhare and Mathwale ale by the first wife, Leepo by the second wife, as well as others by the third, forth and fifth wife.

BAROLONG BOO RATLOU BOO SEITSHIRO

368 Montsusi, who was born between 1780 and 1790, died early and his younger brother of the second M, Leepo raised up seed for him. The hair of Montshusi was (A). MOKOTO, born in Taungs. It appears that MOKOTC had joined his chief when the tribe moved from Taungs to Khunwana in 1877. He was appointed headman at Kgwedimopitlo, the present residence of the tribe, but died shortly before he could assume office. MOKOTO had the following wife and issue:

1 Mmatsadi, a moNgwaketse

a SENWAMADI	m
b Senwamatsana Kgosidintse	m
c Mohume	f
d Mmabaatweng	f
e Mosadinkwe	f
f Keeletsang	f
g Ngakatsimane	m
h NGAKATAU JAMES	m

369 (B) SENWAMADI who was born about 1830-40 Became headman of the tribe in c.1878. He died in 1904. His brother Kgosidintse became headman at lower setlagole, but in 1902 had to cede the country under his supervision to the headman Letsapa.

370 The youngest brother (C) NGAKATAU JAMES, who was born about 1855, regiment maisathebe, succeeded the headmanship in 1904. His wives and issue were as follows:

1 Maseho, great wife, a Mofokeng from Thaba Nchu

a Tshepietsile	m died in youth
b Montsusi	m died in youth
c Kokwe	f
d Joseph	m

2 Mmatshono, a member of the tribe

a GREEN GOITSEONE	m
-------------------	---

3 Mahikeng, a Tshidi moRolong

a Olesitse	m
------------	---

BAROLONG BOO RATLOU BOO SEITSHIRO

4 Matsai, a Tshidi moRolong

a Kotokwe	m
b Kegolebogile	f
c Monnamme	m

5 Matsidikinyane, a moNgwaketse

a Setijane	m
b Pitswetsile	m
c Montso	m

6 Ruta (Ruth), a moHurutshe

a Joba	m
b Joseph Kgotlaentle	m
c Badirile	m
d Mmamarumo	f

7Mosadiwatsabo,a member of the tribe

a Maleuba	f
b Boenyane	m
c Rapikane	m

JAMES NGAKATAU died on 22nd July 1938.

371 The eldest son of NGAKATAU, Joseph, is a teacher who would not give up his profession to become a headman. His brother (D) GREEN GOITSEONE took his place. For particulars about the present headman see para.355. Joseph married Ethel, a Xhosa, and has the following issue:

a Mesehu	f
b Mohumi	f
c Mokoto	m
d Keokvre	f

GREEN MOKOTO' s wife and issue are:

1 Rebeka, a member of the tribe,

a Ngakatau James	m born 1936
b Keeletsang	f
c Motseothata	m
d Pule	m
e Mosetsanagape	f

BAROLONG BOO RATLOU BOO SEITSHIRO

9 Regiments :

372 The tribemen fall under the regiments of the parent tribe see paragraph 274.

10 Political organisation:

373 The tribe is composed of clans (makgotla) which have no separate identity in the headman's area. See the clans of the tribe under chief PHOI paragraph 277.

374 The deputy for the headman and head councillor is Pieter Leepo who is an under (rrangwane) of the headman. Mokoto has no private family council for the prior discussion of important matters, but the usual council (lekgotla) of the Tswana tribes which is a public one is here a secret council, called lekunutu and khudutham aga . The members of this council are:

1 Pieter Leepo	5 Daniel Moeng
2 John Matsutswa	6 Timothy Kopele
3 John Dintwa	7 Jankie Mothupe
4 Tamatsi H. Dira	8 Seikgotlho Molefe

After tribal matters have been discussed in this council, a meeting (pitso) of all taxpayers is summoned and the decision is made known to them. Government announcements are communicated to the public meeting (pitso). Law suits are tried by the eight councillors and the headman.

375 Arable land is allocated by the headman who points out the area where a man may plough. The areas of the fields are arbitrary. The tribe does not plough a field for the headman(the work is called phatse) as he has not asked them to do so for some years. The headman does not receive any harvest presents nor presents from workers returning from the towns and mines.

376 The other sections (social, beliefs,missions, schools, material culture, agriculture, health) are given in the general introduction for all the tribes of the district.

BAROLONG BOO RATLOU BOO SEITSHIRO

1 District:

377 Mafeking, Cape Province.

2 Name of tribe.

378 baRolong boo Ratlou boo Seitshiro, totem: tshipi (iron). The tribe is No. 32-27 in "A Preliminary Survey of the Bantu Tribes of S.A." by N. J. van Warmelo.

3 Chief:

379 JOHNSON LETSHOLO PHOI, born 2nd June 1918, regiment: Maantwa. Appointed by the Government as headman on 1st November 1951. Residence: Madibogo Pan, Setlagole Reserve. The headman is a member of the Church of England. He attended the local school.

4 Language:

380 seRolong dialect of Setswana.

5 Land and strength of population:

381 The area under the headman has no distinct boundary. Madibogo Pan is in the north-eastern corner of the Setlagole Reserve. It is situated near the railway siding Wirsing, 52 miles (about 80 miles road) south west of Mafeking.

382 The country has highveld character, poor grass on sandy soil and practically no trees. The environment has no geographical Tswana names. The country west of the railway line, which crosses the reserve, is called Diolwane.

383 The altitude is over 4,000 ft. No rainfall figures are available for the southern part of the Setlagole Reserve.

384 The census of 1946 recorded a population of 953 (438 males, 515 females) and the census of 1951, 1,302 (607 males, 695 females). In January 1952, 470 tax payers were registered under the headman. I estimate the total population (including absent workers) at 1,800 to 2,000.

BAROLONG BOO RATLOU BOO SEITSHIRO

6 Migration and affinities of tribe:

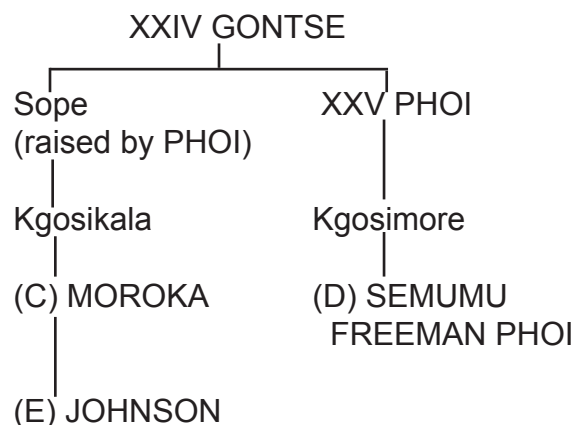
385 The tribe resided at the same places as the parent tribe to which they still belong, now under chief PHOI, see paragraphs 251, 252.

386 The tribe is dependant on chief PHOI at Mo-tsitlane in the Setlagole Reserve.

7 Skeleton genealogy of chiefs:

387 (A) GASENAMORE

(B) SEISO MODISE



8 History and genealogies of chiefs:

388 For the older history of the baRolong and the baRolong boo Ratlou see the general part, paragraph. 55-83 history and the history as described under chief PHOI paragraphs 256-263.

389 The first headman under chief XXVI GAESEGWE at Madibogo Pan was (A) GASENAMORE. He became head-man about 1884 and was deposed in about 1905-1906.

390 The second headman was (B) SEISO MODISE, was born about 1840 but is not closely related to the present headman. The clan (kgotla) name Modise still plays an important part at Madibogo Pan. During a time of illness in 1926 his son Sediba Modise acted for him. SEISO died on 11th January 1929.

391 The chief RAMATLHARE PHOI then proposed another family to be the headman at Madibogo Pan. Kgosikala, the father of the next headman at Madibogo Pan, had

BAROLONG BOO RATLOU BOO SEITSHIRO

already been a headman at Motsitlane. He was a son of XXV PHOI and born in about 1855, regiment: Mathibakgosi. He died in 1884 and had the following wife and issue:

1 Mmamichele, a member of the tribe from Kraaipan

a Michael Phoi	m
b MOROKA PHOI	m

392 (C) MOROKA PHOI, who was born in about 1880 (regiment: Mathibatswana), was appointed as headman by the Government on 13th August 1929. MOROKA had been a minor headman at Mokubisi (west of Motsitlane) before. He has the following wife and issue:

1 Dora Boitumelo, a member of the tribe from Motsitlane

a Moding	f died in youth
b LETSHOLO	m
c Gaesegwe	m
d Kgosikala	m
e Kesolohetse	f
f Boitshepo	f
g Gabatsose	f died in youth
h Johanne	m died in youth

MOROKA died on 28th November 1938.

393 As the heir and present headman was still a minor, (D) SEMUMU FREEMAN PHOI acted on his behalf. SEMUMU was born in 1884, his regiment is Mathibatswana. He was appointed as acting headman by the Government on 5th December 1938. SEMUMU is a son of Kgosimore, who in turn is a son of chief XXV PHOI. SEMUMU FREEMAN handed over the headmanship to JOHNSON in 1951 and is still the deputy of the headman.

394 The present headman is JOHNSON LETSHOLO PHOI. For particulars about him, see paragraph.379. He married Susan Bogadi, a member of the balblong boo Rapulana, in 1949. There is no issue yet.

BAROLONG BOO RATLOU BOO SEITSHIRO

9 Regiments:

395 The regiments are the same as of the parent tribe, which are given under paragraph 274.

10 Political organisation:

396 At Madibogo Pan there are the following clans (makgotla) not in exact order of rank:

clan (kgotla)	totem
1 ga Phoi	tshipi (iron)
2 Ramodisa, including Setauto	tshipi
3 baHurutshe boo Manyane	tshwene (baboon)
4 Modiboa, including ba ga Mabeo	tshipi
5 Sehuba	tshipi
6 Morakile	tshipi
7 Gaonakala	tshipi
8 Motaba	tshipi
9 Rapulana	tshipi, tholo
10 Mokgoro (baRolong)	tshipi
11 Mosima (Tlhaping and Zulu)	---

397 The deputy of the headman and head-councillor is Semumu Freeman Phoi. The headman has a private family council, which is composed of his nearest relatives. It serves to discuss important matters before they come before the lekgotla. For the ad-ministration of the tribe and the trial of law-suits the headman is assisted by a council (lekgotla) which is composed of the following members:

1 Freeman Semumu	7 Frank Sedumedi
2 Sediba Modise	8 Iphrahim Molefe
3 William Modise	9 Franse Dikolomela
4 Simon Modise (occasionally)	10 Joel Vooi
5 Joseph Motshuminyane	11 Geserone Baitsomedi
6 Hesakiel Moroka	

If a person intends to take a case to the headman's lekgotla he must go directly to the headman and not first to a councillor. Any fines imposed by the lekgotla are disposed of by them.

BAROLONG BOO RATLOU BOO SEITSHIRO

398 Arable land is allotted by the headman. The tribe plough a field for the headman, the work being called phatse. The headman receives no presents from workers who return from towns or mines.

399 The other sections (social, beliefs, missions, schools, material culture, agriculture, health) are described in the general introduction for all tribes of the district.

BAROLONG BOO RATLOU BOO SEITSHIRO

1 District

490 Mafeking, Cape Province.

2 Name of tribe:

401 baRolong boo Ratlou boo Seitshiro, totem: Tshipi (iron);. The tribe is No. 32-28 in "A Preliminary, Survey of the Bantu Tribes of S.A." by N. J. van Warmelo.

402 MOTHIBINYANE BEN MOTLHABANE, born 2nd August 1903, regiment: Lengwanapelo. He was appointed by Government on 12th April 1949 as headman acting for Bennet Mongala, who was born in 1922. He is a headman under chief PHOI. Residence: Mahukubung, New Kraaipan, Setlagole Reserve. The headman is a member of the African Methodist Episcopal Church. He attended the local school and understands Setswana only.

4 Language:

403 seRolong dialect of Setswana.

5 Land and strength of population:

404 The village of the tribe is called Mahukubung or New Kraaipan, and is east of the railway siding Kraaipan in the centre of the Setlagole Reserve. It is 52 miles by road south-west of Mafeking.

405 The central part of the Reserve has many thorn trees. The grass is very poor and the soil is a red soil and sand with small patches of black turf. Mahukubung is a stream which is better known by the name Khunwana. A tributary is the Tlhakajeng. The arable and grazing lands are in the east of the village and are called Lotlhoding. In the eastern part of the village there are two hills, Thulo and a smaller one called Mooketsane. There are no defined boundaries between the areas of the various headmen under chief PHOI.

406 The altitude of this part of the reserve is about 4,200 ft. The average annual rainfall over a period of 12 years on Kraaipan was 19.16 in. on 63 days.

BAROLONG BOO RATLOU BOO SEITSHIRO

407 The census of 1946 recorded a population of 315 (139 males, 176 females) and the census of 1951, 348. In 1952, 108 taxpayers were registered under the headman. I estimate the total population at 450 to 550.

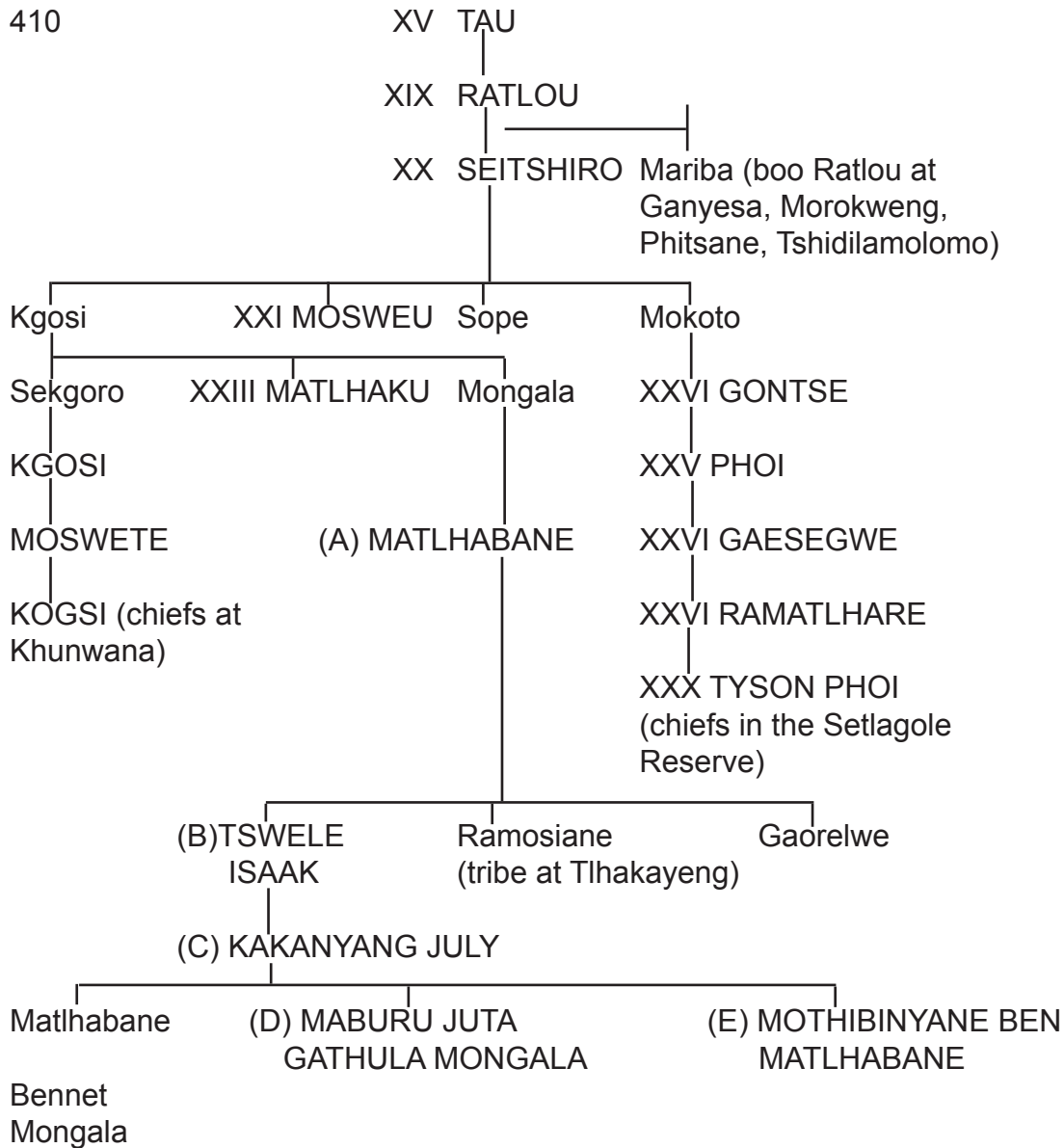
6 Migrations and affinities of tribe :

408 Before 1877-8 the tribe had the same places of residence as the parent tribe at Khunwana; see paragraph. 251. In 1878 they settled at Motlhokwaditse (8 miles W N W of the present village on the farm Koedoes Rand).

409 Although the tribe is dependant to chief PHOI in the Setlagole Reserve, they are more closely related to the boo Ratlou at Khunwana, where all the baRolng boo Ratlou tribes in the reserve came from originally.

BAROLONG BOO RATLOU BOO SEITSHIRO

7 Skeleton genealogy of chiefs:



8 History and genealogies of chiefs:

411 For the older history see general part paragraphs 55-83 and the history as described under chief PHOI paragraphs 256- 263.

412 The tribe is very closely related to the parent tribe at Khunwana. XX SEITSHIRO had as sons: Kgosi, the forefather of the chiefs at Khunwana, XXI MOSWEU who raised up seed and acted for the son of Kgosi,

BAROLONG BOO RATLOU BOO SEITSHIRO

Sope and Mokoto, who was the forefather of chief XXV PHOI. Kgosi's sons were: Sekgoro, XXI MATLHAKU, who raised up seed for Sekgoro and acted for his son, and Mongala , the forefather of the headman under discussion.

413 Mongala, by his first wife, had the sons: MOTLHABANE, Ramokgele and Tau. When the parent tribe returned to Khunwana from Taungs in 1877 (A) MOTLHABANE was made a headman at Motlhakwaditse (Koedoes Rand, 8 miles WNW of Kraaipan) under the acting chief MATLHAKU. In 1888 (regiment mai sa thebe) MOTLHABANE moved to Mahukubung, where he died in 1897. He married Sephatlhe and by her had the following sons: TSWELE, Ramosiane and Gaorelwe.

414 (B) TSWELE (CHOELE) ISAAK, who was born about 1835 succeeded at Mahukubung in 1897. He died on 13th August 1920 and had the following wives and issue:

1 Mohumi, a member of the tribe at Madibogo

a KAKANYANG	m
b Malalanyana	f
c Baile	f
d Moswete	m
e Monnaomaswe	m
f Rathage	m
g Tshipihela	f

2 Makoteng, a moHurutshe of the Mokgatlhe clan

a Seitshiro	m (my informant)
b Gaborone	m
c Mmapa	f
d Tshita	m

415 TSWELE was succeeded by his eldest son (C)KAKANYANG JULY, who was born in 1861 at Taungs. He died on 14th May 1949 . His wives and issue were:

1 Thubisang , da. of Rankotenyane Leepo and member of the tribe

a Motlhabane	m died in youth
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BAROLONG BOO RATLOU BOO SEITSHIRO

2 Gabonthone, a member of the royal family of the tribe of Moswete

a Kenabontle	m
b Tlammane	f
c MABURU JUTA	m
d Magagaripa	m
e Masupolwane	m
f Kgadiatole	m

3 Gaibulwe, daughter of Mpuru of the baRapulana

a Josiba	m
b Mothibi	m
c MOTHIBINYANE	m the present headman

416 Motlhabane predeceased his father. Motlabane had the following wife and issue:

1 Sebopiwa, da. of Bathe Maseng of the boo baRolong Ratlou

a Mongala Bennet	m born about 1922
b Mongalanyane	m born 1924
c Motlhwane	f
d Tswele	m
e Ramosiane	m

417 (D) MABURU JUTA MONGALA was appointed as acting headman on 15th April 1940. He was born in 1911 and is still alive. He was dismissed on 11th February 1949.

418 The present headman (E) EN MOTHIBINYANE MO-TLHABANE succeeded in 1949. For particulars about the headman see paragraph.402. The headman has the following wife and issue:

1 Naome, da. of Kokwe of the baRolong boo Ratlou

a Kedidimetse	f
b Tshipiareng	m
c Kakanyang	m
d Baile	f
e Mohenyakgang	m
f Motsaapene	m
g Tsipitota	m
h Monnawatshipi	m

BAROLONG BOO RATLOU BOO SEITSHIRO

419 The heir Bennet Mongala is working on a farm in the district.

9 Regiments:

420 The regiments are the same as for the parent tribe at Khunwana, see under chief PHOI paragraph 274.

10 Political Organisation:

421 The tribe is composed of families which are from various clans of the parent tribe at Khunwana. They do not have clan or rank distinctions, as each clan only has few members in the tribe. Consequently there are no clan heads. Besides the baRolong boo Ratlou, who form the majority of the tribe, there are a few baRolong boo Ratshidi and boo Rapulana, some baHurutshe boo Manyane, baKwena, baNgwaketse, baTlhaping, South-Sotho, Xhosa and Zulu.

422 The headman's deputy is a younger relative, Masupolwane. All matters are referred directly to the headman, and are discussed in a meeting (pitso) of all taxpayers. There is no council for the affairs of the tribe. The headman's father, KAKANYANG, still had councillors (baga kolodi). There is also no family council of the headman. They admit the need of such a council when very important matters have to be discussed.

423 The tribe is not well-off. Apart from the church, they have none of the usual modern institutions such as schools, shops, dipping tanks, boreholes and so forth.

424 The other sections (social, beliefs, missions schools, material culture, agriculture, health sources) are described in the general introduction for all the tribes of the district.

BAROLONG BOO RATLOU BOO SEITSHIRO

1 District:

425 Mafeking, Cape Province.

2 Name of tribe:

426 baRolong boo Ratlou boo Seitshiro. Totem: Tholo (Eland). The tribe is No. 32-29 in "A Preliminary Survey of the Bantu Tribes of S.A." by N.J. van Warmelo.

3 Chief:

427 SIMON MONGALA MOTLHABANE, born c.1880: regiment: Mathibatswana (1904). He was appointed by the Government as headman in January 1949. The Headman is under the jurisdiction of chief PHO at Motsi-lane. Residence: Tlhakajeng, Setlagole Reserve, P.O. Kraaipan. The headman is a member of the Church of England. He attended the local school.

4 Language:

428 seRolong dialect of Setswana.

5 Land and strength of population :

429 The tribe occupies the central part of the Setlagole Reserve east of the railway towards the boundary of the district Kraaipa, and south-east of New n (Lfahuku bung). The village Tlhakajeng is named after a stream which is a tributary of the Mosime (Kraaipan). The village is 54 miles by road, south-west of Mafeking.

430 The altitude is about 4,000 ft. The average annual rainfall over a period of 12 years before 1935 on Kraaipan was 19.16 in. on 63 rain days.

431 The census of 1946 recorded a population of 751 (350 males, 401 females) and 562 the census of 1951, (273 males, 289 females). In 1952, 311 taxpayers were registered under the headman. I estimate the total population under the headman at 1,000 to 1,600 (including workers who are absent).

BAROLONG BOO RATLOU BOO SEITSHIRO

6 Migrations and affinities of tribe:

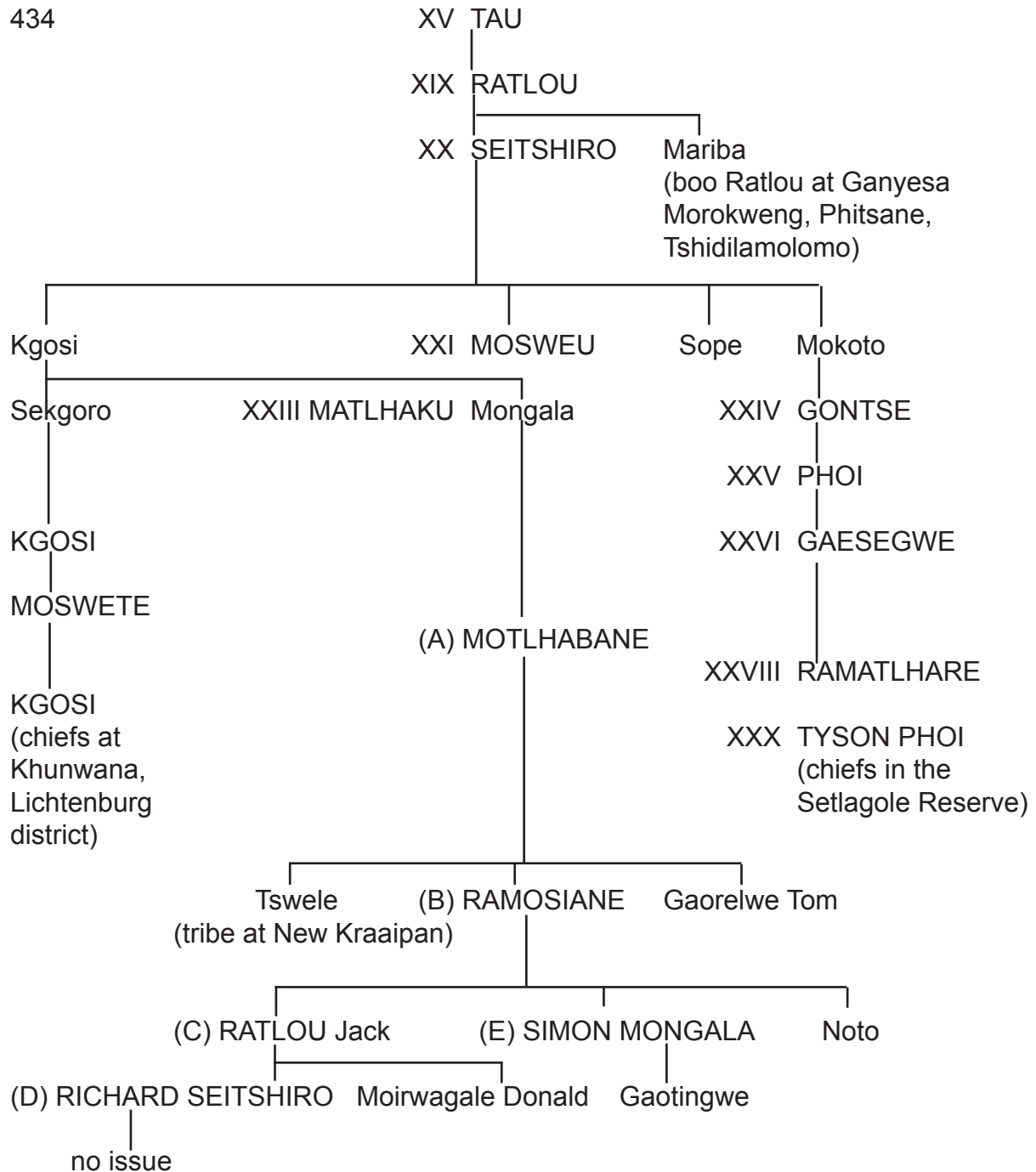
432 Until 1877-8 the migrations were the same as those of the parent tribe at Khunwana, viz. Disaneng (Molopo Reserve), moving to Motsewpetlwane Hill (Platberg, about 10 miles north of Klerksdorp) in about 1832, and to Modimong near Taunng s to Khunwana in 1877-1878, they settled at Geysdorp Motlhokwaditse (a hill on the north of the farm Koedoes Rand Mafeking district) Before 1896 they were already for about 20 years at Tlhakayeng.

433 The headman is dependent to Chief PHOI, but he is more closely related to the parent tribe at Khunwana. By birth his family is higher in rank than the chief's family in the Setlagole Reserve.

BAROLONG BOO RATLOU BOO SEITSHIRO

7 Genealogy of chiefs:

434



BAROLONG BOO RATLOU BOO SEITSHIRO

8 History and genealogies of chiefs:

435 The older history of the baBolong is described in the general introduction paragraphs 55-83. For the history of the boo Ratlou, see also under chief PHOI paragraphs 256-263.

436 The tribe has the same history and migrations as the parent tribe at Khunwana. XXI MOSWEU raised up seed for Kgosi, who had the following sons: Sekgoro, XXIII MATLHAKU and Mongala. MATLHAKU was chief at Hotsewapetlhwane (Platberg, about 10 miles north of Klerksdorp), where the parent tribe resided from about 1832 to 1852. From 1852 to 1877-8 they were at Modimong near Taungs under the chiefs MASISI and MOSWETE. When the parent tribe moved to Khunwana in 1877-8, (A) MOTLHABANE, the eldest son of Mongala, became a headman at Motlhokwaditse (on Koedoes Rand, about 8 miles west-north-west of Tlhakajeng). MOTLHABANE, by his great wife Sephathe, had the sons: Tswele, RAMOSIANE and Gaorelwe Tom. MOTLHABANE died in 1897.

437 Two of MOTLHABANE's sons separated; Tswele became headman at New.Kraaipan (Mahukubung) and (B) RAMOSIANE became headman at Tlhakajeng in 1897. RAMOSIANE was born in about 1839. He was still a headman under chief MOSWETE until about 1912, when the Government decided that the headmen in the Setlagole Reserve should be under GAESEGWE. The headman was pensioned by the Government on 31st December 1930. He died in 1940. RAMOSIANE had the following wife and issue:

1 Hanna, daughter of the royal family of the baRolong boo Rapulana

a Koonyatse	f
b Motlhabane	m died in youth
c Ramokgele	m died in youth
d Tau	m
e RATLOU	m
f Samuel	died unmarried in 1910
g MONGALA SIMON	m present headman
h Maleepo	f
i Ntshupetsang	f
j Noto	m deputy of the headman and my informant.

BAROLONG BOO RATLOU BOO SEITSHIRO

438 The son Tau married Kebaeditse a moRolong from Kopella (Lichtenburg district) and only had two daughters: Matlhakala and Motsheimang. He died in 1918.

439 (C) RATLOU JACK MOTLHABANE, who was born in 1882, succeeded in 1930, although there was no official appointment. He was dismissed on 14th February 1947 and is still living. He has the following wife and issue:

1 Elisa, a member of the baPo (Rustenburg district)

a Mariam	f
b Ketsegeditswe Anna	f
c Monnye	f
d Selapiso	f
e SEITSHIRO RICHARD	m
f Moiriwagale Donald	m born 1927, is away
g Mapheho	f

440 RATLOU was succeeded by his son (D) RICHARD SEITSHIRO, who was born in 1923. The Government appointed him on 10th June 1947. He is unmarried and still alive. He was dismissed on 14th January 1949.

441 The next and present headman, appointed in January 1949, was (E) SIMON MONGALA MOTLHABANE. For particulars about him, see paragraph 427. He married

1 Sophie, a moPhalane and has the following issue:

a Gaotingwe	m born 1928
b Madikarata	f
c Katsi (cat)	f
d Thomas	m born 1934
e Ramosehu	m
f Motlhabane	m
g Keamogetse	f
h Ramokgene	m
i ?	f the baby, whose name is not known, as the mother took it to Rustenburg district with her.

BAROLONG BOO RATLOU BOO SEITSHIRO

442 The deputy and man next in rank to the present headman is his younger brother Noto who married Anyeo Emmi, a member of the tribe, and has the following issue:

a Modisaotsile	m born 1934
b Morara	m died in youth
c Matshipi	f
d Maleepo	f died in youth
e Mongala	m born 1942
f Ntshupetsang	f

9 Regiments:

443 The regiments are the same as those of the chief PHOI at parent tribe at Khunwana, see under Motsitlane, paragraph. 27 4.

10 Political organisation:

444 The tribe is composed of the following clans (makgotla) in order of their ranks:

Clan (kgotla)	Totem (seano)
1 Modiboa	tholo (Eland)
2 Sehuba	thole
3 Ramokgopa (clan of the headman)	tholo

subclans:

Ramotlhabana
Raseitshiro
Rakgosi

4 Rapulana	tholo
5 Nthuwe	thole
6 Morakilwe	thole
7 Motaba	tshipi (iron)
8 Tlhaping	thole

There are still a few families of the following tribes who have not formed clans: baHurutshe boo Mokgatlhe, baTaung, D:ihaja, baKgatla бага Mmanaana, baNgwaketse, baKwena, bamaNgwato, Xhosa, Radikeledi (Zulu) and baKgothu (Korana). The abovementioned clans are very small and parts of the clans of the parent tribe.

BAROLONG BOO RATLOU BOO SEITSHIRO

445 The deputy of the headman is his younger brother Noto, who is also the head councillor. The headman has no secret family council. All disputes are referred directly to the headman SIMON and then discussed in a council, called khuduthamaga which is a secret council (sekwena). The councillors (banna ba lekgotla) are:

Councillor	Clan
1 Gaobusi	Mokgwatlheng
2 Tsise	Motaba
3 Ratlhalane	Motaba
4 Thebeeng	Monthuwa
5 Seraseng	Morakile
6 Modisakoma	Ngwaketse
7 Okwaleng	Mokgopa

446 Tribal matters are first discussed in the last mentioned council and are then brought up before the public in a meeting (pitso) of all taxpayers.

447 The other sections (social, beliefs, missions, schools, material culture, agriculture, health, sources) are described in the general introduction for all tribes of the district.

BAROLONG BOO RATLOU BOO MARIBA

1 District :

448 Mafeking, Cape Province.

2 Name of tribe

449 baRolong boo Ratlou boo Mariba, Totem: Tshipi (iron). The tribe is No. 32-32 in "A Preliminary Survey of the Bantu Tribes of S.A." by N.J. van Warmelo.

3 Chief :

450 DINTSA MARUMOLWA (MORUMOLWA), born 1904, regiment: Malatakgosi. Appointed as headman with jurisdiction on 24th February 1953. He is acting for Mothibinyane Marmolwa, who was born in 1929. The headman is independent. Residence Tshidilamolomo, Molopo Reserve.

4 Language:

451 seRolong dialect of seTswana.

5 Land and strength of population:

452 The land of the tribe is in the western part of the Molopo Reserve. There is no defined boundary to the east. It can be roughly indicated by a line from Makgori (7 miles east of Tshidilamolomo) to the south up to the Trust farm Erinn. I estimate the area of the tribe to be about 32,720 morgen (108.34 sq. miles), while the whole Reserve is 238,945 mgn. in extent. Tshidilamolomo is 70 miles from Mafeking.

453 The altitude is over 3,500 ft. The average annual rainfall over a period of 4-5 years before 1935 at Ruabon (8 miles west) was 15.21 in. on 40 days.

454 Besides Tshidilamolomo, there are a few small villages which were formerly cattle posts: Mabule (on the Molopo River about 9 miles west of Tshidilamolomo), Matlhoding (on the southern boundary of the Reserve near the farm Wijdberoemd), Mmakgori (on the Molopo River about 7 miles east of Tshidilamolomo) and Masemane (on Setlagole River near the road, 5 miles

BAROLONG BOO RATLOU BOO RA MARIBA

west of Tshidilamolomo). Other grazing areas are: Motlhobolokong (5-7 miles west of Tshidilamolomo between Masamane and Mabule), and Ramagautsane (along the southern boundary in the extreme west of the Reserve). The arable land of the tribe is at Dingateng (between Mahle and the western boundary of the Reserve) and at Lemonong (in the easternmost part of the tribal area, south of the road) i.e. 6 miles south-east of Tshidilamolomo). The only stream in the area of the tribe is the Setlagole River which is a tributary of the Molopo River. There are only two hills: Kwidi (1-2 miles west of Tshidilamolomo) and Gaesenyé (2 miles south-west of Tshidilamolomo). The country has typical Bushveld vegetation. It is bushy with only few trees and little grass. The soil is very sandy.

455 The census of 1946 recorded a population of 1,248 (581 males, 667 females) and the census of 1951, 1,807 (857 males, 950 females). In 1952, 510 taxpayers were registered under the headman. I estimate the population of the tribe to be between 2,000 and 2,400, including the workers who are temporarily absent.

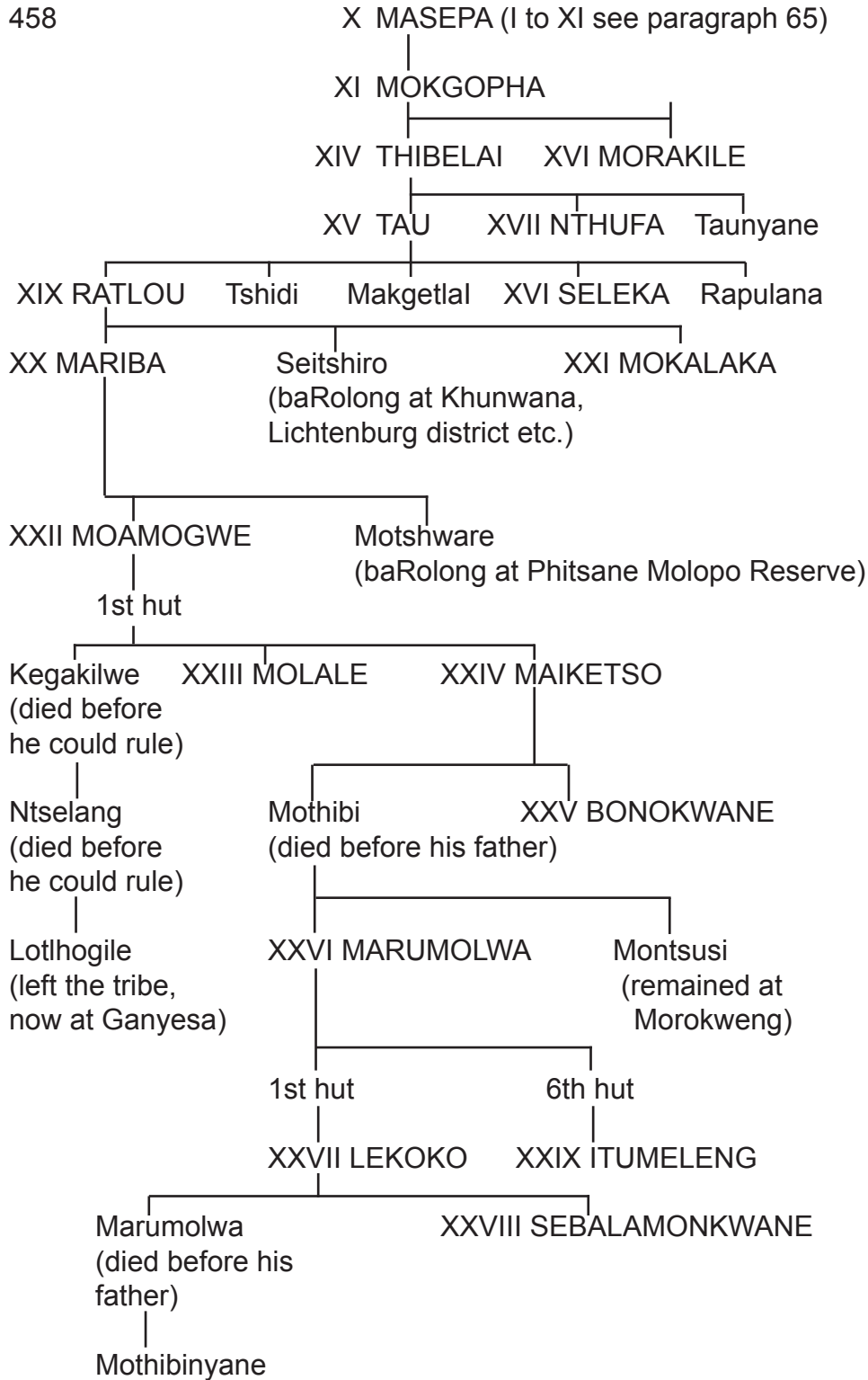
6 Migrations and affinities of tribe :

456 The residence of the parent tribe was Morokweng (Vryburg district). In c.1880 the tribe left Morokweng and settled at Dikgatlong on the eastern bank of the Khudunkwe River near the confluence with the Molopo River. On their way to Tshidilamolomo they settled for short periods at the following places; on the southern bank of the Molopo River: Ngwamodimo (on the farm Vergenoeg), Manoele (on the farm Blackheath), Lotlhakane (on the farm Senegal), Kobaswe (on the farm Dalys Pan) and Mabule (8 miles WNW of Tshidilamolomo).

457 The tribe is related to the baRolong boo Ratlou boo Mariba at Ganyesa (Vryburg district), to those at Morokweng (Vryburg district) and those at Phitsane (Molopo Reserve). Although the tribe at Ganyesa is superior in rank, the tribe under discussion must be regarded as having been independent for the last 70 years, and senior to the related tribes at Morokweng and Phitsane.

BAROLONG BOO RATLOU BOO MARIBA

7 Skeleton genealogy of chiefs:



BAROLONG BOO RATLOU BOO MARIBA

8 History and genealogies of chiefs:

459 The tribe belongs to the senior branch of the baRolong, the boo Ratlou. By his great wife chief XIX RATLOU had the sons MARIBA and MOKALAKA, he had an elder son, Seitshiro, by a junior wife. Therefore my informants at Tshidilamolomo and at Phitsane said that the boo MARIBA are senior to the boo Ratlou at Khunwana (Lichtenburg district) and those in the Setlagole Reserve.

460 The first chief of this section of the baRolong boo Ratlou was XX MARIBA who was born about 1705/25. He lived at Dithakong (as there are several places with this name "of the ruins", it is unknown whether it lies in Mafeking, Vryburg or Kuruman district). MARIBAS's sons were MOAMOGWE, born between 1730 and 1755, and Motsware.

461 MOAMOGWE was still a minor and his father's brother, XXI MOKALAKA ruled for him until he came of age. It appears that XXI MOAMOGWE's brother Motsware, was a sub-chief dependent to him. By his great wife MOAMOGWE had the sons: Kegakilwe, MOLALE and MAIKETSO (born about 1770/75). He died at Dithakong.

462 Kegakilwe predeceased his father; he had a son Ntselang who also died before he could assume the chieftainship. XXI MOLALE acted for him and after MOLALE's death XXIV MAIKETSO became acting chief. MAIKETSO also acted for the son of Ntselang, Letlhogile. The tribe then resided at Morokweng (now a Reserve in the Vryburg district). When Letlhogile came of age MAIKETSO handed over the tribal chieftainship to him, but demanded the chieftainship over his own group of followers. Letlhogile left the tribe and settled at Ganyesa (Vryburg district), while MAIKETSO stayed at Morokweng where he died in 1873. My informants say that he attained an age of at least 100 years. The followers of Motsware, mentioned above, did not want to be subject to MAIKETSO nor did they follow Letlhogile. They therefore also left the tribe and went to Phitsane (Molopo Reserve).

BAROLONG BOO RATLOU BOO MARIBA

463 MAIKETSO's sons were Mothibi and BONOKWANE. Mothibi predeceased his father, but by his great wife he had the sons MARUMOLWA (born about 1825) and Montsusi. BONOKWANE acted for MARUMOLWA until he came of age.

464 In about 1880 (at the time of the regiment Maabantwa) XXVI MARUMOLWA, for want of land, left Morokweng and settled at Dikgatlong on the eastern bank of the Kgudunkwe River, near to its confluence with the Molopo River (Vryburg district). After some years he and his people left Dikgalong and settled for short periods at the following places on the southern bank of the Molopo River until they came to Tshidilamolomo: Ngwamodimo (on the farm Verenoeg), Lotlhakane (on the farm Senegal), Kobaswe (on the farm Dalys Pan) and Mabule (Molopo Reserve, 8 miles WNW of Tshidilamolomo). When MARUMOLWA left Morokweng, his younger brother Montsusi, became the head of the section that stayed behind. The descendants of Montsusi (who died in 1907) and his followers are still in the Morokweng Reserve. MARUMOLWA, who is the father of the present acting head of the tribe, reached an age of over 100 years and died at Tshidilamolomo on 18th May 1925. MARUMOLWA had the following wives and issue:

1 Setswantso, great wife, member of the royal family of the tribe

a LEKOKO m

2 Melehela, member of the- royal family of the tribe

a Tshabalo m

3 Nthonyane, member of the royal family of the tribe

a Mothibi m
b Seako m

4 Sielang, member of the royal family of Makgobistat (Phitsane)

a Sesarwa f married Ratshidi at Phitsane

BAROLONG BOO RATLOU BOO MARIBA

5 Marame, member of the royal family of the tribe

a Bojang	f married Notoetsile, a member of the tribe
b DINTSA	m present acting headman

6 Siipelo, a member of the tribe

a ITUMELENG	m
b Releseng	m
c Somoyakgosi	m
d Molehi	m
e Letshego	f married Seitsang, a member of the tribe.

465 MARUMOLWA was succeeded by his eldest son LEKOKO, who was born in about 1856. LEKOKO was appointed headman by the Government on 4th June 1926. He had not enough followers to be a chief. He had the following wives and issue:

1 Setleki, great wife, of the royal family of Makgobistat

a Setswantso	f died in youth
b Sesupo	f married in Mafeking
c Marumolwa	m
d Baakae	f married Sebehanyane of the royal family of the tribe
e Madutu	f married Lehulere at Ganyesa

2 Mmilo was a MoTlhaping from Motsitlane

a Sebalamonokwane	m died in youth
b Sephiri	f married a moTlhaping at Motsitlane

3 Mosadiwalekgotla, a member of the royal family

a Elizabeth	f married Pogiso, a member of the tribe.
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LEKOKO died on 15th June 1938.

BAROLONG BOO RATLOU BOO MARIBA

466 The heir, Marumolwa, who was born in 1902, died in 1933. Marumolwa married Keosentse, a member of the tribe and had the following issue:

a Mothibinyane	m the present heir, born 1929
b Mopuga	f married at Mafeking
c Mmaphiri	f still under age

467 From 26th May 1939 until his death on 19th June 1942 XXVIII SEBALAMONOKWANE (born in 1904), was acting headman for the heir. SEBALAMONOKWANE married Mmatsidiso and had only one daughter Sekgakgathibane.

468 After the death of SEBALAMONOKWANE, the present headman DINTSA, son of the 5th wife of MA-RUMOLWA, was elected regent by the tribe. As he joined the army in 1942, XXIX ITUMELENG MARUMOLWA (son of the 6th wife of MARUMOLWA, born 1902, regi-ment: Malatakosi) was appointed acting headman with jurisdiction on 25th August, 1942, until his return. ITUMELENG married Kabenyane and has the following issue:

a Katejwane	f married Sejake, the teacher of the local school
b Bagone	f
c Mogoludi	m
d Nnana	f
e Morena	m
f Motlamedi	m

469 After his return, DINTSA pointed out that there was a senior brother, MICHAEL MARUMOLWA, who should have been regent but who lived in Johannes-burg. Notwithstanding this the tribe re-elected XXX DINTSA MARUMOLWA as regent (of paragraph 450). He married Tlhothlho and has the following issue:

a Malusiwa	m
b Obakwe	m
c Moloatoa	m
d Thuthu	m
e Lekoto	m
f Thebeyakgosi	m.

BAROLONG BOO RATLOU BOO MARIBA

9 Regiments:

470

Regiment	Leader	Place and year of initiation
Matlhomathebe I	MARUMILWA	Morokweng
?	?	
Maakapula	Montsusi	Morokweng
Matsaakgang	Mmure	
Maaprarakwe	Tiro	
Matshosakgosi	Gaothotswe	
Mathibakhomo	Mothibakgomo	
Mailamotse	LEKOKO	Morokweng 1876 or 1880
Maabantwa	Mothibi	Morokweng, although the tribe had settled at Tshidilamolomo.
Matladi	Siako	Tshidilamolomo
Mailakgang	Supi	" 1890?
Mahutsakgomo	Kgosimbele	" 1896
Maakathata	Mmadingwai	" 1903
Maganagoutlwa	Neo	" 1904
Malosatau	Mapogo	" 1909
Mabatlakgosi	Motsamai	" 1916
Malstakgosi	Dintsa	" 1917
Malstakgosi	Pule	" 1919
Matlhomathebe II	Marumolwa	" 1925
Maakakgang	Somoyakgosi	" 1928
Majakgomo	Malosiwa	" 1944.

471 The women's regiments have the same names.

The absence of regiments between 1928 and 1944, and between 1944 and the present time is due to scarcity of food for the ceremonies.

10 Political organisation:

472 The tribe is composed of the following clans (makgotla) in order of their ranks:

Kgotla(clan)	Kgosana(head)	Seano(totem)
1 Seitshang (of the boo Ratlou of Ganyesa)	Gaohengwe	tshipi (iron)

BAROLONG BOO RATLOU BOO MARIBA

Kgotla(clan)	Kgosana(head)	Seano(totem)
2 baKgosing	the Chief	tshipi
3 Molale	Mmure	tshipi
4 Sebolaaneng	Sebolaaneng	tshipi
5 Moiroagale	Sethuso	tshipi
6 Maseng	Maseng	tshipi
7 Malokwe	Monnamotse	tshipi
8 Semana	Au	tshipi
9 Mabule	Ntsimane	tshipi
10 бага Morakile	Kabelo	tshipi
11 Motaba	Tsolane	tshipi
12 baKgomokgolo	Mopati	tshipi
13 Mompuisi	Mouwane	tlhaping (fish) (sic!)
14 Modiboa	Ramaiso	tshipi
15 baHurutshe	Pule	tshwene (baboon)
16 Motlhware	Segogo	tshwene
17 baNgwaketse	Gabanakgosi	kwena (crocodile)
18 baKwena	Makompo	kwena
19 baKgatla ba ga Mmanaaana	Modise	kgabo (monkey)
20 Matebele	Ratswi	—
21 baSotho (baTaung)	Sejake	tau (lion)
22 maKgalagadi	Thakgi	kwena and tshipi

473 At the cattle post villages are members of various clans. At these small villages the following men are the heads responsible to the chiefs:

Village	Head
Mabule	Masakane
Mmakgori	Nnoma
Masamane	Raditshebe
Matloding	Lemetsaphala

474 When the chief is away for some days, his deputy is Sebehanyane. Another important man in the political systme is the chield's ntona (head-council-lor), Raditshebe. He always accompanies the chief, reports to the people and back from the people to the chief. There is no secretary, nor any messenger or servants of the chief. The chief has a private family council (lekunutu) in which important matters

BAROLONG BOO RATLOU BOO MARIBA

of the tribe are first discussed . The public council (lekgotla) consists of ten councillors, who are representatives of the more important clans. The se councillors are appointed by the chief, but selected from different clans (makgotla). Relatives of the chief are not councillors of the lekgotla. This council also tri e s law suits . A person who intends to bring a case before the chief reports it to his clan head who takes the matter to the chief's deputy, Sebehanyane. Fines imposed by the chief are shared between the chief and his councillors. Resolutions concerning the tribe and Government notices for the tribe are read out in a public meeting of all taxpayers (pitso). Meetings of the regiments (letsolo) rarely take place.

475 Applications to obtain arable land are made to the clan heads who ask the chief to point out the plot to be allocated . The people do not plough a field for the chief (phatse), as he has not asked them to do so . Harvest presents are no longer given to the chief , nor presents on returning from town and mine work.

476 The members of the maKgalagadi clan are regarded as being of very low rank. They are not serfs any more as they formerly were . These Kgalagadi formerly belonged to the baNgwaketse, while the serfs of the baRolong were the ma.Kgalagadi who are now at Hukuntse near Lehututu. The maKgalagadi clan does not play any part in the political life of the tribe. They only marry among themselves . The ma.Kgalagadi adopted most of the Tswana customs . They also take part in the initiation ceremonies and become members of the tribal regiments . The only difference is that they do not use cattle but goats as sacrificial animals for engagements , marriages and burials.

477 The other sections, (social, beliefs, missions, schools, material culture, agriculture and health) are given in the general introduction for all tribes of the district .

BAROLONG BOO RATLOU BOO RA MARIBA

1 District :

478 Mafeking, Cape Province.

2 Name of Tribe:

479 baRolong boo Ratlou boo RaMariba, totem:
Tshipi (iron). The tribe is No. 32-33 in "A Preliminary Survey of the
Bantu Tribes of S.A." by N. J. van Warmelo.

3 Chief :

480 TSHIPITOTA MOTSEWAKHUMO, born May 1895, regiment:
Malatakgosi. He assumed duty as chief on 1st August 1933 with
civil and criminal jurisdiction. Residence: Phitsane (Molopo), P.O.
Makgobistat. The chief is a member of the Methodist Church of
South Africa. He studied at Tigerkloof in the years 1917 and 1918.

481 For the two official headmen, Setswalo and Bridle Kgotlantwa,
under the chief see section 10 paragraph
507.

4 Language:

482 seRolong dialect of seTswana.

5 Land and strength of population:

483 The tribe occupies the central part of the Molopo Reserve.
There are no defined boundaries between the various tribes of
the Reserve. The western boundary is roughly indicated by a line
straight south from Makgori to the trust farm Erinn. The eastern
boundary is indicated by a line following the Phiring stream to its
source and then south to the farm Leichland. The boundaries of the
Reserve form the northern and southern boundaries of the tribal
land. As no figures are available about the extent of the land of
the tribe, I have estimated the land of the tribe to be about 61,335
morgen. Phitsane is 38 miles by road from Mafeking.

BAROLONG BOO RATLOU BOO RAMARIBA

484 The altitude of this part of the Molopo Reserve is between 3,500 and 4,000 ft. There are no rainfall figures for Phitsane as there is a rainfall station in the neighbourhood.

485 The tribe has only one village, Phitsane consisting of two wards Phitsane and Makgobistat. At several cattle posts there are the huts of a few families. These posts, as indicated on the map, are: Ditshukudung, Logogane, Gopane, Loporung and Mohelo. The chief intends to remove homesteads from the cattle posts to a single village to be established at Makgore. Arable land is at Phiring, Makgakgane, Gaitebare, Nkadu, Bosadijwapitse, Mayayane, Ditloun, Mekotswe and Titije, the names of which are indicated on the map. All streams in this part of the Reserve are tributaries of the Molopo River but there is open water only after the rains. From east to west these streams are: Phiring, Loporung, Mohelo, Logagne Ditshukudung and Makgori. The country has very few and slight elevations: Kamosigi, Bosadijwapitse, Ditloun and Phitsane.

486 The landscape bears a close resemblance to the Transvaal bushveld. The soil is red soil in the east and sandy soil in the western half. Scrub and trees are dotted over the grass plains, the grass being mainly Kalahari sweet grass.

487 There is little game in this part of the reserve: some koodoo, hartebeest, leopard and ostrich. Baboons, jackals and hyenas do some damage.

488 The tribe is fairly large. The census of 1946 recorded a population of 1,992 (878 males, 1,114 females) and the census of 1951, 2,036 (928 males, 1,108 females). In January 1952, 1, 087 taxpayers were registered under the headman. I estimate the total population of the tribe to be between 2,500 and 3,500.

BAROLONG BOO RATLOU BOO RAMARIBA

6 Migrations and affinities of tribe:

489 About 1800 the tribe lived at Setlagole (near the Police station Setlagole on the farm Logaging No. 3.5). From there they moved to Ganyesa (Ganesa, Vryburg district). Between 1858 and 1868 they were settled at Tshidilamolomo for some years, and in 1872 or 75 they came to their present abode at Phitsane.

490 The tribe belongs to the baRolong boo Ratlou boo RaMariba, who comprise:

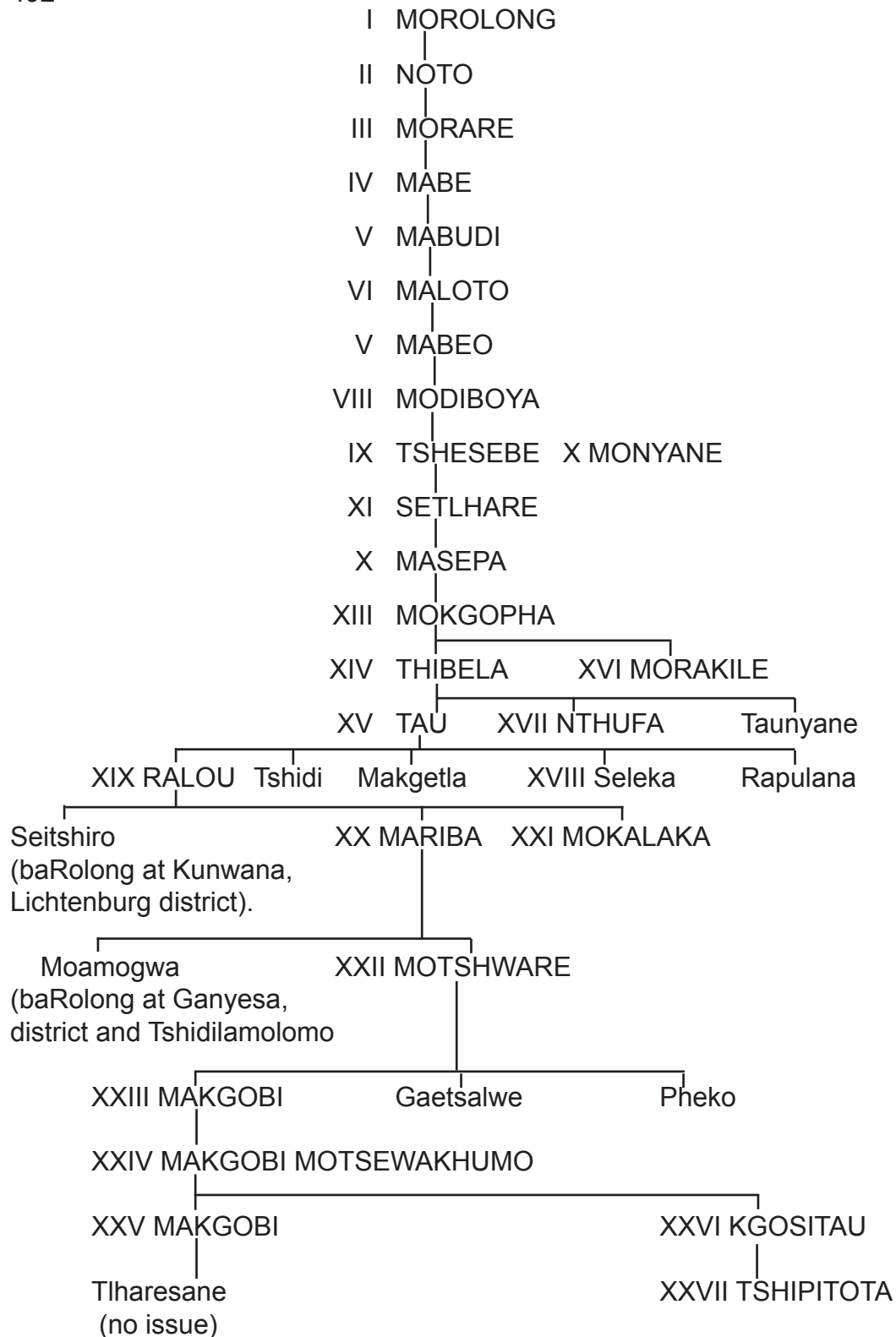
- 1) a tribe at Morokweng in Vryburg district,
- 2) a tribe at Ganyesa in ryburg district,
- 3) the tribe under discussion at Phitsane,
- 4) the tribe at Tshidilamolomo.

491 Each tribe is independent, although chief TSHIPITOTA does not recognise the independence of the people at Tshidilamolomo. My informants believe that the Ratlou boo Mariba are of higher rank than the Ratlou boo Seitshiro (Setlagole Reserve and Lichtenburg district).

BAROLONG BOO RATLOU BOO RAMARIBA

7 Skeleton genealogy of chiefs :

492



BAROLONG BOO RATLOU BOO RAMARIBA

8 History and genealogies of chiefs:

493 For the oldest chiefs and history of the baRolong see general introduction (paragraph 55-83).

494 The tribe under discussion belongs to the senior branch of the baRolong, called boo Ratlou. XIX RATLOU was a chief who was born about 1680, and died about 1780. His sons were Seitshiro (born between 1705 and 1725), and MARIBA and MOKALAKA by another wife. The descendants of Seitshiro are the baRolong boo Ratlou at Kunwana in Lichtenburg district and in the Setlagole Reserve of the Mafeking district. The descendants of MARIBA are the baRolong boo Ratlou at Ganyesa (Genesa) in Vryburg district and those in the Molopo Reserve at Tshidilamolomo and at Phitsane. The baRolong of Khunwana are said to be of the highest rank, but my informants at Phitsane maintain that the boo Ratlou boo RaMariba hold the highest rank, although they cannot give an explanation for their opinion.

495 XX MARIBA was born between 1705 and 1730. His sons were Moamogwa and MOTSHWARE. It is unknown where he resided. MOTSHWARE was born between 1750 and 1770. He was still a minor when MARIBA died and his paternal uncle XXI MOKALAKA ruled on his behalf.

496 XXII MOTSHWARE settled at Setlagole, but it is not known from where he came. Setlagole is near the Setlagole Police station on the boundary of the Setlagole Reserve.

497 MOTSHWARE's sons were MAKGOBI, Gaetsalwe and Pheko. He died at Setlagole, between 1830 and 1835. At Setlagole are still the ruins of some stone kraals, also mentioned by A.A. Anderson ("Twentyfive years in a wagon", p.188). My informants say that the kraals were not built by MOTSHWARE's people and that the ruins existed before his time.

BAROLONG BOO RATLOU BOO RAMARIBA

498 MOTSHWARE was succeeded by his son XXIII MAKGOBI, who was born about 1795. The informants remember the invasions of the Mantatees and the Matebele, but say that there were no conflicts with them. MAKGOBI resided at Morokweng which adjoins Ganyesa (Genesa) in Vryburg district. Maiketso was chief at Ganyesa, but MAKGOBI refused to be subject to him and fled to Tshidilamolomo between 1858 and 1868. It is not known for how many years the tribe was settled at Tshidilamolomo, where the headman was Marumolwa who married one of MAKGOBI's daughters. In about 1872 or 1875 the tribe moved to Majieng, one mile west of the present residence Phitsane. MAKGOBI as very old when he died in 1883.

499 At Majieng the thick stone walls of the old kraals can still be seen. Compared with the "ancient ruins" of the districts of Mafeking, Marico and Klerksdorp, the kraals of Majieng do not reveal the high skill manifest in the more ancient ruins. Within the stone enclosures of the kraals, circles formed by upright slabs of stone set in the ground, were constructed around and on top of which the clay walls were build up.

500 MAKGOBI as succeeded by his eldest son XXIII MAKGOBI MOTSEWAKHUMO, was born in 1820, or earlier. The informants say that under his rule the tribe started to pay tax to the British Government. MOTSEWAKHUMO has only one wife, Mmagagageng, who was a moTlhaping from Manthe. He had the following issue:

- a MAKGOBI m
- b Maratoemang f married Gaorekwe Tau, member of the royal family of the tribe
- c KGOSITAU m
- d Gaedume f married Ganta, a member of the royal family of the tribe.

MOTSEWAKHUMO was about 90 years old when he died on 3rd December, 1909.

BAROLONG BOO RATLOU BOO MARIBA

501 MOTSEWAKHUMO was succeeded by XXVM AKGOBI, who was born in 1864. MAKGOB married Kesare, a daughter of a headman at Tshidilamolomo, and had the following issue:

- a Tlharesane m
- b Metsane f married a member of the tribe, widow
- c Mmaganeng f married a member of the tribe, widow
- d Keodirile f married a member of the tribe, Sebeyane
- e Mmaditenyane f married a member of the tribe, Sesenye
- f Mothoomosa f married a member of the tribe, Kelepile

MAKGOBI died in June 1915.

502 His heir Tlharesane was about 14 years old when his father died. MAKGOBI's brother XXVI KGOSITAU was appointed as acting chief on 30th October 1915. Tlharesane married Banabotlhe and had one child which died in youth. Tlharesane died on 16th November 1923. KGOSITAU was there upon recognized as chief. He married Diselekelo, a moTlhaping of Manthe (near Taungs), and had the following issue:

- a TSHIPITOTA m
- b Kgotlantwa Bridle m

KGOSITAU died on 30th July 1933.

503 KGOSITAU was succeeded by his son XXVII TSHIPITOTA, who is the present chief. For particulars see paragraph 480. TSHIPITOTA has the following wives and issue:

- 1 Maswaeme, who died in 1930
two infants, died in youth

2 Gontsesentle, great wife, a member of the royal family of the tribe, married in 1931, but has been divorced

- a Selogile m born 1934

BAROLONG BOO RATLOU BOO RAMARIBA

Goithoma, separated from the chief

- a Segwedi f born 1937
- b Bojang f born 1939
- c Mmoledi m born 1942
- d Mrnametsi f born 1945
- e Moroka m born 1948

4 Kehilwe, a member of the tribe, married in 1940

- a Motsemontle f born 1941
- b Makgobi m born 1943
- c Kgositau m born 1945
- d Pitoro m born 1947
- e Batsile m born 1949
- f Radinkonyane m born 1951.

9 Regiments :

504

Regiment	Leader	Initiated at
Makodisa	Makgobi (XXIII)	Setlagole
?	?	
Madingwana I	Motsewakhumo	Setlagole in 1845 or earlier
Maakapula I	Sekonyane (son of Makgobi)	Morokweng in c.1860
Maaparankwe	Mosii (son of Makgobi)	Phitsane in c.1875
Maikisalapeng	Makgobi (XXV)	Phitsane in 1887-8
Mailakgang	Kgositau (XXVI)	Phitsane in 1892
Maganelwa	Pitoro	Phitsane in 1895
Madingwana II	Leinatsela	Phitsane in 1903
Matshelaphala	Tsheleletlho	Phitsane in 1915
Malatakgosi	Tshipitota (XXVII)	Phitsane in 1920
Maratakgomo	Kgotlantwa	Phitsane in 1924
Maakapula II	Tlaloatau	Phitsane in 1926
Matsaakgang	Heskiah	Phitsane in 1928
Matloladibe	Ntsotswane	Phitsane in 1930

505 The women's regiments have the same names.

The circumcision ceremonies have been abandoned since 1930 by order of the chief. The chief had two reasons for this prohibition 1) the influence of Christianity 2) the bad behaviour of the initiated youths towards the non-initiated.

BAROLONG BOO RATLOU BOO RAMARIBA

10 Political organisation

506 The tribe is composed of the following clans, which are called dikgotla (kgoro among other Tswana tribes), in the order of their ranks:

Kgotla	Kgosana(head)	Seano(totem)
1 baKgosing	the chief	tshipi (iron)
2 (Gaetsalwe who left the tribe and now reside on Crown land in the Bachuanaland Protectorate not far north of Phitsane)		
3 Pheko	Seitshang	tshipi
4 Mokgautse	Tlologyatau	tshipi
5 Morakile	Setswalo	tshipi
6 Sehu-ba	Mooketsi	tshipi
7 baTlhaping	Pei	tholo (Eland) (not tlhapi)
8 baHurutshe	Mereki	tshwene (baboon)
9 booTaba	Kabelo	tshipi

A kgotla is not divided into section of any political significance.

507 The chief has two official headmen to assist him in his work:

1) Mokitime Mosii was appointed by the Government in August 1934, while residing at Loporung. The headmanship of Loporung was transferred to Phitsane Mosii was dismissed on 31st November 1951 and Setswalo is now the headman, although not officially.

2) The second headman who resided in the Phitsane area, was Baakanyi Masi, and was appointed on 1st August 1934, and died 21st March 1938. He was succeeded by the chief 1's brother, Bridle Kgotlantwa Motsewakhumo, appointed as headman on 1st June 1938.

508 In the absence of the chief and the official headmen, Sharp act3 as deputy. The tribe has no secretary. There is no secret family council of the chief and no kgotla as understood by other Tswana tribes. If anything concerning the tribe has to be discussed, the chief summonses all the taxpayers to

BAROLONG BOO RATLOU BOO RAMARIBA

attend a pitso. A head councillor (manna wa lekgotla) named Pelesi, makes the arrangements for meetings over which he also presides. A head councillor is elected by the tribe for life. There is a special council for law suits, the members of which are appointed by the chief. These councillors are: Setswalo Lekodile, Pelesi and Kobontle. They hear cases and submit their opinion to the chief, who gives judgement. All fines are paid to the chief.

509 Arable land is allocated by the chief himself. The people plough one field (phatse), which is about 70 by 300 yards in extent, for the chief. The chief declares the opening of the ploughing and harvesting seasons.

510 The other sections (beliefs, social, missions, schools, material culture, agriculture, health) are described in the general introduction for all the tribes of the district.

BAROLONG BOO RATSHIDI

1 District:

511 Mafeking, Cape Province.

2 Name of tribe:

512 baRolong boo Ratshidi. Totem: thole (koodoo) and tshipi (iron). The tribe is No. 32-35 in "A Preliminary Survey of the Bantu Tribes of S.A." by N.J. van Warmelo.

3 Chief:

513 TIEGO TAWANA was appointed acting chief with civil and criminal jurisdiction on 25th February, 1954. Particulars about him see paragraphs 600, 611. The residence of the baRolong boo Ratshidi chief is Mahikeng (Mafeking), Molopo Reserve.

4 Language:

514 SeRolong dialect of SeTswana.

5 Land and strength of population:

515 The tribe occupies the eastern half of the Molopo Reserve. When the Reserve was created, no distinct boundaries between the tribes had been fixed. The boundaries of chief MONTSHIWA's country are as follows: In the south the Matlhonyane spruit up to the Lotlhakane spruit, along this stream to the railway line, then along the railway line in a south-westerly direction to Madibi, and from there southwards along the boundary of the farm "Plan No. 1509". The other boundaries except in the west are those of the Reserve. The western boundary, with the neighbouring baTlharo tribe, is in dispute. According to the latter, it runs from the Kopela Pan near the Ramatlabama River along the Debono spruit to its confluence with the Molopo River; from there it followed a straight line to the point where the farms Leichland and Expath meet on the Reserve boundary. However, in 1949, the Chief Native Commissioner drew the boundary according to the claim of the boo Ratshidi, i.e. one mile west of Kopela going southward to the Molopo River, excluding

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the baTlharo village, Disaneng, and crossing the Kabe stream two miles south-west of Disaneng and continuing in a curved line for over two miles. The boundary then turns south-east for one mile and then proceeds south-west to the junction of the common boundary of the farms Leichland and Expath. The baTlharo do not, of course, accept the Chief Native Commissioner's ruling as correct, and it appears that the historical evidence is all in favour of their claim.

516 The boo Ratshidi have about 134,500 morgen within the first mentioned boundaries, while the area enclosed within the last mentioned boundaries gives them an additional 3,800 morgen. Their chief controls the Mosita Reserve with 4,720 morgen. The northern part of the Setlagole Reserve, Mareetsane, with about 15,350 morgen (according to my estimate) also belongs to the tribal area. The baRolong boo Ratshidi occupy a total estimated area of about 158,370 morgen (including the area allocated by the Chief Native Commissioner in 1949) or 523.7 square miles. The density of population is 32 per square mile.

517 The baRolong boo Ratshidi occupy 432 square miles in the Bechuanaland Protectorate. This area is known as "baRolong Farms". Its population is 5,000 to 5,500 persons (1,230 taxpayers) and the density of population 11.5 per square mile.

518 The seTswana place names in the Mafeking area are as follows:

- | | |
|--------------|---|
| Maokana | - Kanonkoppie in the north-east of Mafeking, grazing land on the farm Plan M6 |
| Molelwane | - Cannon Hill, due north of Mafeking |
| Makhubu | - a hill about 0.5 miles south-west of Mafeking |
| Ramatlhabama | - River which forms the border of the Cape Province and the Bechuanaland Protectorate |

BAROLONG BOO RATSHIDI

Magosane	- a tributary of the Ramatlabama River
Lotlhakane	- Rietspruit, a tributary of the Molopo River
Magogwe	- tributary of the Lotlhakane spruit near Dithakong
Matlhonyane	- tributary of the Lotlhakane spruit (Methlonyane)
Molapophiri	- ditto
Lokgalo	- grazing land in the northernmost part
Tlhabeng	- grazing land west of Lokgalo (or Tlhaping?)
Lokala	- grazing land south of Magosane spruit
Tontonyane	- grazing land west of Mafeking and north of the Molopo River
Masutlhe	- grazing land west of Tontonyane on the road
Koikoi	- grazing land and small village on the Lotlhakane spruit west of Mafeking.

Other baRolong boo Ratshidi place names will be found in section 5 of the relative headmen of chief Montshiwa.

519 The character of the country varies between bushveld and highveld. The western part of chief Montshiwa's country contains more thorn trees and more varieties than the eastern part. The soil is mostly red clay and red sand in the west. The grass is mainly Kalahari sweet grass.

520 Except for a small part in the west the altitude of most of the boo Rathside country is over 4,100 ft. The average annual rainfall at Mafeking is as follows:

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(The average annual rainfall at Mafeking)

Station No.1230, 20.53 in on 69 days (average of 20-22 years before 1935)
 Station No.1231, 21.79 in. on 59 days (average of 33-35 years before 1935)
 Station No.1226, 19.07 in. on 58 days (average of 7-8 years before 1935)
 (Beach's rest, 10 miles north).

521 The population under chief MONTSHIWA is as follows:

Chief and headmen	Taxpayers		Census	
	1934	1952	1946	1951
Directly under the chief	6,200	8,346	2,470	2,884
S.J. Molema	900	-	2,364	2,081
I. Phetlhu	300	-	2,068	2,326
Census sub-distr. Luka Moralo	-	-	878	746
Census sub-distr. Diloko Ntsupetsang at Matlhonyane	-	-	949	998
Census sub-distr John Leteane at Madibi	-	-	850	778
Joseph Tawana at Makgabaneng	200	-	1,604	1,537
Tiego Tawana at Dithakong	400	-	1,444	1,450
William Tawana at Modimola	397	617	2,382	2,316
Motshegare at Mareetsane	645	730	1,018	1,079
Mosita Reserve	214	168	513	487
Total population under chief MONSHIWA	9,256	9,861	16,540	16,682

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522 The census figures do not include the workers who were absent from the tribe when the census was taken, i.e. about 25-35% of the total population. Roughly between 5,500 and 8,500 persons were absent. The census of 1951 was taken in a season when more workers than usual were absent. I estimate the total population of the tribe at 22,000 to 30,000.

6 Migrations and affinities of tribe:

523 After the baRolong came from the north before 1500, they occupied a part of the present Marico district. The Hurutshe came to the Marico district between 1480 and 1520, but had lived to the eastern border of the district before 1400/1450, however, the baRolong claim that they had occupied the country even before that time. In the 17th century or earlier, the baRolong occupied an area which consisted of the present Molopo, Mosita and Setlagole Reserves and the European farms surrounded by them, as well as a large part of the present Vryburg district and the southern part of the present Marico district around Ottoshoop.

524 In about 1700 chief Ratlou moved to Mosita and from there the baRolong moved into the area around Setlagole. During the second half of the 18th century they were concentrated in the Molopo region.

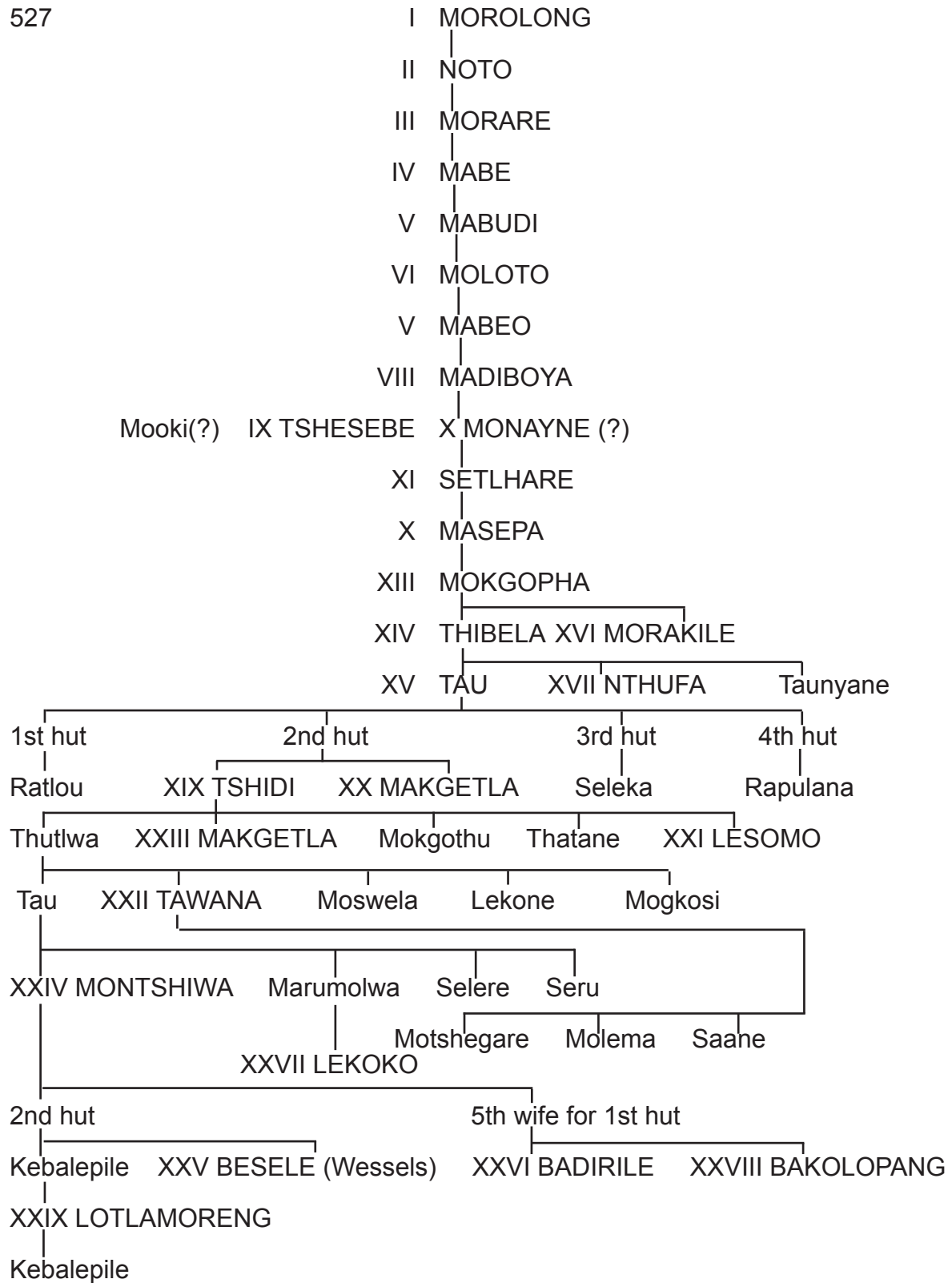
525 In about 1811 Chief TAWANA fled to Tswaaneng (west of Kanye) where he remained for some time. When the baTaung of Moletsane raided the country in 1823, the boo Ratshidi fled from Mahikeng to the north and to Phitsane in the west. In about 1827 sections from all the baRolong tribes sought refuge with the Methodist Missionaries at Motlwaanawapitse (Platberg, south of the Vaal River near Warrentown). About 1832 the boo Ratshidi took up residence at Matlwang (on the present road from Klerksdorp to Potchefstroom). In 1847 they returned to their former country and settled at Dithakong (Molopo Reserve). In 1852 the tribe once more fled to the south, first to Morokweng and then to the neighbourhood of Kuruman. From 1856 to 1870 the majority of the tribe lived at Mosaneng (8 miles west of Kanye in the Ngwaketse country).

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526 About 1870 they returned to their original and present country, Sehuba near Dithakong on the Lotlhakane stream was the chief's town at that time. After the Rapulana war in 1882 Mahikeng became the boo Ratshidi capital.

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7 Skeleton genealogy of chiefs:



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8 History and genealogies of chiefs:

528 For the ancient history down to chief XIX TSHIDI see the general introduction paragraph 55 to 83. The history of the baRolong boo Ratshidi is described by Professor. Z.K. Matthews "A Short History of the Tshidi Barolong" in Fort Hare Papers 1945 No. 1 p. 9-28, and also in part by Dr. S.M. Molema in "Chief Moroka" (Cape Town 1950). For further details, especially in connection with European historical events I recommend study of these publications.

529 TSHIDI and his brothers are said to have lived at Tsebetwane in the first half of the 18th century; according to some, this place was some miles south of Zeerust, others place Tsebetwane near Disaneng in the Molopo region (22 miles west of Mafeking), though it is also said to have been merely a cattle post in ancient times.

530 From Tsebetwane XIX TSHIDI and MAKGETLA moved to Dithakong tsa ga Sehuba on the Lotlhakane stream, whereas the baRolong boo Ratlou who are the ranking tribe settled at Morokweng (Vryburg district), Mosita and Setlagole. The baRolong sections under TSHIDI, Seleka and Rapulana lived in well defined areas in the baRolong country and were responsible to the Ratlou headquarters.

531 When Ratlou's son Seitshiro died between 1760 and 1790, he was survived by a beautiful widow, Tshadinye. A dispute arose as to who was to inherit this widow. This led to civil war and became the pretext for the secession of the baRolong sections who became independent of the Ratlou.

532 In search of fresh pastures, the baRolong of Seleka and Rapulana trekked to Lotlhakane, a few miles south of Mafeking, and the people of TSHIDI went to Mahikeng (Mafeking) with MAKGETLA. MAKGETLA survived his brothers, and until his death in a war with the baHurutshe during the last quarter of the 18th century, he vainly tried to re-unite the four baRolong sections.

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The sons of XIX TSHIDI were Thutlwa, MAKGETLA, Mokgothu Thatane and LESOMO. Thutlwa, who was born about 1740-50, pre-deceased his father and his uncle XX MAKGETLA acted on his behalf. Thutlwa died in a war with the boo Ratlou at Setlagole.

534 On the death of MAKGETLA, XXI LESOMO succeeded him as regent. Thutlwa had the following sons by his great wife: Tau, TAWANA and Tawanyane alias Moswela, and by inferior wives Lekone and Mokgosi. Tau the rightful heir died at an early age. LESOMO ruled for a long time and he refused to hand over the chieftainship to TAWANA. A civil war arose about the succession in about 1811 or later; TAWANA was expelled and fled to Tswaaneng (Ngwaketse country near Mosaneng SW of Kanye). He returned to attack LESOMO who fell in the battle.

535 XXII TAWANA, who was born about 1770/80, and became chief of the baRolong boo Ratshidi in 1811/ 14, had two wives (1 and 2) and married a third and fourth wife in the name of Tau. They had the following sons:

1 her name is not known

- a Seetsela
- b Tlala
- c Molokapelo
- d Motshegare
- e Molema
- f Phetogane

2 Mmasehera daughter of Makaba, Ngwaketse chief

- a Saane
- b Rabodietso

3 Sebudiwo-a-Phetlhu, great wife, married for Tau, daughter of Makgetla-a-Phetlhu

- a MONTSHIWA
- b Marumolwa
- c Selere
- d Seru

4 name is not known, second wife married for Tau,
a Montshiwana

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536 Some people, mainly the Molema faction, say that TAWANA was not entitled to marry two wives for Tau after the latter's death. If this is correct, the wives and their sons would rank in the order: 3 - 1 - 2 - 4.

537 Seetsela was killed in a battle with the baHurutshe about 1818. There was a battle against the baHurutshe, fought at the hill Majaaga Motlhwane (on the farm Blaauw Krans MAF 1.34, south of the Mosita Reserve), but I cannot say whether this was the battle in question. As Seetsela had been betrothed to Nkhabele, his younger brother Tlala raised seed for him. Later Tlala was also killed, near Mamusa (Schweizer Reneke), in a fight with the Matebele when the latter invaded Khunwana in August 1832: Nkhabele had a boy Tshipinare (born 1827) and a girl Moutlwatsi. Nkhabele became the second wife of chief Moroka of the baRolong boo Seleka, and soon supplanted the principal wife. Tshipinare a moRatshidi, became the heir and successor of chief Moroka, who died on 8th April 1880 at Thaba Nchu (Molema, p.149-150).

538 During the reign of TAWANA there were several wars, the details and dates of which are not known (see Molema p.10 ff and Matthews p.14-15). The baRolong boo Seleka then lived at Thabeng (10-15 miles north of Klerksdorp) where the ruins of ancient stone kraals can still be seen. The "Mantatees" (it is not known which tribes) attacked them there in January 1823 when the boo Seleka left their town. On their flight they came in contact with the two Methodist Missionaries T.L. Hodgson and S.Broadbent. When the boo Ratshidi heard of the "Mantatees" they withdrew from Mafeking to the west and north. Nothing is known about Sebetwane's raids, who was the leader of marauders drawn from various tribes mainly baFokeng. After the Mantatees, others (some informants say the baTaung under Moletsane) harrassed the tribes. The Tshidi baRolong then sought refuge at Khunwana and Phitsane. In August 1824 a battle ensued with the baTaung at Bosadijwapitse (about 8 miles south-east of Phitsane). Some Griquas armed with rifles helped

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to defeat the baTaung who, after they in turn attacked the baHurutshe returned to their home country south of the Vaal River.

539 The baRolong and the Methodist mission wished to rebuild their former headquarters on the Maquassi River which the baTaung had destroyed. The boo Seleka chief Sefunelo, however, feared a vengeance by the baTaung and suggested to find another place. As a result the baRolong settled, in about 1827, at Motlhwaanawapitse, also known as Lotlhaanalwapitse, (south of the Vaal River, near Warrentown). All sections of the baRolong congregated at this place for protection and instruction by the missionaries of the Methodist Church, J. Archbell and Th. Jenkins. As the place and the surrounding country was insufficient for the needs of so many people, the boo Seleka and parts of the other sections decided to move to Thaba Nchu, where the baSotho chief Mosweswe granted them part of his country. There were about 40,000 newcomers. The boo Seleka remained there; the other sections, however, soon moved on to the north-west, where they had come from. Their reason might have been, that Moroka, the Seleka chief claimed the overlordship of the baRolong sections who had joined him.

540 About 1830/2, the boo Ratshidi took up residence at Matlhwang (on the Klerksdorp-Potchefstroom road) and the boo Ratlou at Motsewapetlwane (Thabeng, north of Klerksdorp). After the immigrant Boers and the baRolong had expelled the Matebele hordes of Mzilikazi from Mosega (Zendlingspost near Jacobsdal, Marico district), the Boers settled in the neighbourhood of the baRolong. The latter were dissatisfied with Boer Jurisdiction and decided to return to the Molopo region, where the boo Ratshidi settled at Dithakong about 1847. XXI TAWANA died soon after, in 1848, at Dithakong in 1849 according to Matthews).

541 While TAWANA was in exile in the South, his paternal uncle XXIII MAKGETLA (son of TSHIDI) lived at Tswaaneng (near Kanye in the Bechuanaland Protectorate), where MONTSHIWA was born in 1814 (raised by TAWANA for his elder brother Tau) and brought up

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by MAGKETLA. Hence the name MONTSHIWA means "one-who-has-been-taken-out". It appears that MAKGETLA on behalf of TAWANA ruled over the Tshidi baRolong who had remained in the ancient country and that there was some quarreling between TAWANA and MAKGETLA. When TAWANA died, XXIII MAKGETLA continued to act for MONTSHIWA from 1848 to 1850.

542 In August 1826, A.G. Bain met chief TAWANA at his headquarters near the Molopo River. He gives the following intimate glimpses of TAWANA (Journals of Andrew Geddes Bain, P.40-45):

543 " He (Polohulo) told me that the King was there so I set my skill in Physiognomy to work to point the monarch out but missed the mark, having taken one of his servants for the King. Poloholo set me to rights and pointed to a sedate faced old fellow with a very flat nose and remarkably projecting under lip, who, as he sat there muffled up in a Buckskin Kobo, would have been one of the last I should have taken for the Chief .."

544 "I returned to Tovaan (Tawana) and found him sitting on his hams smoking a Bechuana Hooka, an instrument made of a gemsbok horn in which a large stone bowl of a pipe is inserted about the middle and the horn filled with water thro' which he smoked at the widest end holding his hand over it to cover part of the aperture which is too large for the mouth. He sat with his back to me without speaking a word, but at every whiff taking a draught of dirty water out of a dirtier wooden platter. When his majesty was done he handed the Hooka to his son, a good looking youth who, after taking a couple whiffs, passed it to the rest of the gentlemen present who in their turns had their share. . . . "

545 "In almost two hours we saw his Majesty advancing towards us, "Stately and slow and properly attended" by 20 of the same people who were with him in the morning. He carried a parasole on his shoulder made of black ostrich feathers and was dressed in the same kobo he had on in the morning,

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without any other ornament on his body but 2 or 3 cords round his neck, to one of which was appended a small bit of glass and to another a bit of root, said to be an excellent cure for the headache when reduced to powder and taken as snuff. It is also used as a charm to prevent them from catching any sickness, in which they put implicit faith.

546 "On his approach the crowd made way for him and showed on the whole a good deal of respect for him. Our ears were no longer dinned with that insufferable noise which such an accumulation of voices, each vociferating his remarks louder than his neighbour on the white people and their moving houses."

547 "We asked him why he could remain at a place where the water was such execrable stuff. He said he intended to move from it in a day or two to his old Town 2 days' journey up the Malappo, whence he had been driven some time ago by the Mantatees."

548 "Tovaan paid us another formal visit in the afternoon and was much more communicative than he was in the morning. He came and sat in front of the waggons and enjoyed a joke very well."

549 XXIV MONTSHIWA succeeded in 1850. Some baKgatla ba ga Kgafela regiments were sent to attend his installation ceremonies. MONTSHIWA had the following wives and issue:

1 Mmajang, great wife and daughter of Motshegare (brother of MONTSHIWA)

a Buku	f in 1875 married chief Tshipinare of the baRolong boo Seleka
--------	---

2 Tshadinyane, of the baNgwaketse royal family

a Kebalepile	m
b BESELE (WESSELS)	m
c Tawana	m

3 name of wife is not known

a Makgetla	m
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4 Mmakoto, of the royal family of the baHurutshe

a Kato f

b Kwakae f

5 Gaesele, sister of 1 and substitute for great wife

a BADIRILE m

b Moledi f

c BAKOLOPANG JOHN m

6 Gadibusanye, of the royal family of the baNgwaketse

a Mosarwa m

b Sehularo m

7 name of the wife is not known

8 Motshidisi, a member of the tribe of the Makgetla clan

a Sekgoro.

550 When the baRolong assisted the Boers in 1837 to expel the Matebele from Mosega they were under the impression that in return for this assistance they would have their former country restored to them and live there as an independent tribe. But the Boers exercised jurisdiction over them which even before TAWANA's death caused dissatisfaction. In 1852 MONTSHIWA received a letter from "The Camp at Klein Marico" signed by Commandant P. Scholtz, commanding him to send immediately two hundred armed mounted men with a fortnight's rations, to assist the Boers in an expedition against the Kwena chief Setshele (Molema p.91). The baKgatla ba ga Mmanaana, having stolen many cattle from the Boers, had been given shelter by this chief. MONTSHIWA did not reply to this letter and the baRolong were attacked by the Boers. The oaRolong fled to Setlagole in September 1852. The Boer Commando which was led by Commandant General Andries Pretorius and Commandant Paul Kruger engaged the Tshidi baRolong at Mosita. Pretorius was killed but the Boers captured a large amount of the baRolong cattle.

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551 MONTSHIWA first went to the baRolong boo Ratlou at Morokweng (Vryburg district) and for some years lived in the country further south near Kuruman. In 1856, he went to Moswane (8 miles west of Kanye, Bechuanaland Protectorate), where he remained for 16 years. While he was near Kuruman between 1853 and 1856 he became a friend of the baTlharo chief Masibi. He invited Masibi to his country, the Molopo region, and asked him to become his ally, as his people already had firearms. In 1862 Masibi and his people arrived at Disaneng (Molopo Reserve) while MONTSHIWA was still at Mosaneng.

552 In 1868 MONTSHIWA began to protest against European farmers who entered his country without permission and settled mainly near the water places. He asked Rev. J. Ludorf of the Methodist Mission to advise him and help him protect his country. MONTSHIWA protested in writing to President Pretorius of the Transvaal Republic and also sought protection from Sir Philip Wodehouse, Governor of the Cape Colony. In November 1870 a round table conference was held by representatives of the Transvaal Republic with the Native chiefs, Phoi (boo Ratlou), MONTSHIWA, Moroka (boo Seleka), Matlaba (boo Rapulana), Moilwa (baHurutshe), Gaseitsiwe (baNgwaketse) and Mosweu (Korana), whose spokesman was Rev. Ludorf (MacKenzie "Austral Africa" 2 vols. 1887, p.60). The conference did not arrive at an agreement because of the lack of documentary proof. The claims were thereafter submitted to an arbitration court at Bloemhof, in April 1871, a date which is still remembered by several of my informants. The material was submitted to Governor Keate of Natal, who awarded the baRalong most of the territory they claimed and so altered the western boundary of the Transvaal.

553 In 1871 MONTSHIWA returned to his country from Mosaneng and went to Sehuba on the Lotlhakane spruit. In 1866 he had sent some of his brothers and half-brothers to occupy the boo Ratshidi country. Part of the people remained at Mahikeng (Mafeking) under Molema who was one of the first to spread Civilization and Christianity among his followers.

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Emil Holub ("Eine Gerichtssitzung in Süd-Afrika", Ausland 1875, p. 582) gives the number of inhabitants of "Molema's town" (Mahikeng) in 1875 as 1,000 souls. Selere Tau was sent to Dithakong, with some regiments to prepare for the Rapulana war. Saane went to Modimola, Seru to Diswaing (near Rooigrond), Legalatadi to Mookaosi (between Ottoshoop and Slurry); XXVII LEKOKO Became headman of Seboana (in the Molope Reserve between the road to Setlagole and the railway line), and Motshegare became headman of Mareetsane (Setlagole Reserve). In 1886 these settlements were confirmed as boo Ratshidi settlements by the Land Commission.

554 When Matlaba, the chief of the baRolong boo Rapulana, wished to return with his people from Moorivier and from Thaba Nchu to their old country, he obtained official permits from the Governments of the Free State and the Transvaal, and settled at Botsoake or Bodibe (Polfontein, Lichtenburg district) and at Lotlhakane (Molopo Reserve), near the Ratshidi town Sehuba. MONTSHIWA claimed overlordship over him and as Matlaba did not acknowledge this, he was nearly prevented from settling in his old country. This led to the Ratshidi-Rapulana war, the records of which, written between 1872 and 1900, are preserved by the Hermannsburg Lutheran Mission at Polfontein. A full account is given in the contemplated booklet "Die Naturellestamme van die distrikte Lichtenburg en Delareyville", Ethnological Publications. The following is a short resume.

555 When the first Anglo-Boer war broke out in December 1880, MONTSHIWA asked some neighbouring tribes to protect him against the Boers as he was pro-British. Expecting an attack, the boo Rapulana left their town Botsaoke (Polfontein) for some days. MONTSHIWA tried to prevent them from reoccupying their homes and on 2nd May 1881 set Lotlhakane on fire and drove away the cattle. Matlaba then made an alliance with Moswete, the chief of the baRolong boo Ratlou of the Khunwana Reserve, who had 30 Boer volunteers with him. In October 1881 MONTSHIWA's town Sehuba was occupied and in February 1882

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Moswete and Matlaba attacked Mahikeng. On 24th October, 1882 the parties agreed to make peace. A part of MONTSHIWA's country was given to Moswete's European allies who proclaimed the small republic of Goshen with their capital at Roodegrond. In his war against the boo Rapulana MONTSHIWA was assisted by the baHurutshe whose chief Ikalafeng was a "son-in-law", his wife being Sedidi, daughter of Montshiwane.

556 When the Cape Government decided to annex British Bechuanaland, MONTSHIWA and other Tswana chiefs wrote petitions against this intention. As a result the administrator of British Bechuanaland, Sidney Shippard, in an interview with MONTSHIWA promised that the status of the Reserve would not be changed, that the legal position would be governed by Proclamation No. 2 British Bechuanaland of 1885 and that the restrictions against the supply of liquor would be maintained. He also promised MONTSHIWA a life pension of £300 per year and a life pension of £150 per year for his successor. MONTSHIWA thereupon withdrew the petition. Subsequently he protested along with other chiefs, who proposed to go to England for that purpose, against the transfer of his land in Bechuanaland (Protectorate since 1885) to the British South Africa Company. After discussion of the matter in Cape Town, he also withdrew his second petition and his son BESELE (Wessels) did not go to England as had been intended. When the Act annexing British Bechuanaland was passed in 1895 it provided in Section 16 and 17 for the conditions conceded to MONTSHIWA. The other chiefs, who went to England, also succeeded in obtaining the assurance that their land would not be handed over to the British South Africa Company or to the Cape Government (Matthews p. 22, 23).

557 The boo Ratshidi had cattle posts north of the Ramatlabama River in the Bechuanaland Protectorate. The Bloemhof Arbitration Court of 1871 had decided in favour of the baNgwaketse claims that their eastern boundary should run with the present Transvaal boundary from the Ramatlabama northwards.

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The boo Ratshidi laid claim to this area where they had had cattle posts before 1885. In 1892 the Bechuanaland Government decided that the boo Ratshidi were to be awarded the eastern part of the disputed area, between the Ramatlabama and the Kgoro, now known as the "Barolong Farms". MONTSHIWA was of opinion that it would be safer if the tribal land was owned by individual members; in the Union the Land Settlement Commission ruled against this, but in the Protectorate the High Commissioner sanctioned individual tenure. In his life time there were 41 individual land-owners in the Protectorate, most of them members of the royal family (Matthews, p.23).

558 Chief XXIV MONTSHIWA died on 19th October 1896 at Mafeking at the age of 82 years.

559 MONTSHIWA's eldest son Kebalepile, born 1849, regiment Disakgomo (1865), died in a battle in or before 1895. He is remembered as a famous warrior and known as the "Hero of a dozen battles". He was married to Mhithemang of the Makgetla clan of the tribe and had an only son LOTLHAMORENG, born February 1896. Some tribesmen maintain that the boy was raised by a relative. Mhithemang later married Methusalah Masibi, the baTlharo chief in the Molopo Reserve both the present chief of the baTlharo, Jan Masibi, and the boo Ratshidi chief, LOTLHAMORENG, are her sons.

560 MONTSHIWA was succeeded by his second son by the second wife, XXV BESELE (WESSELS), who was born in 1854 and only ruled from 1896 to 1903, when he died. He had the following wives and issue:

1 Keletso Saane Tawana, member of the royal family of the tribe

a Kgakgamatso f married Pulafela Zacheus Kgosimore

2 Senobe Seru Tawana, member of the royal family

no issue

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3 Mmakolodi Kegakilwe Maiketso, member of the tribe

- a Boyes m
- b Sebapi f married Sengwaketse Tubenyane Legalatladi (Lekoma)
- c Modiro f married Phetlhu Setumo Mokgwetsi Makgetla

4 Fani Mokgautse, a member of the boo Ratlou section

- a Tshadinyana f married Sebotho Phetlhu Tawana
- b Baakile f married Sejamakwati Thupayamodimo Lekone Thutlwa

5 Setswamolapong Phetlhu Mokgwetsi, member of the tribe

- a Tlala m
- b Mangana f

6 Senobe Saane Tawana, member of the tribe

- a Lewanika m

561 BESELE was chief during the Anglo-Boer war. In October 1899 the Boers besieged Mafeking with a force of about 9,000 men. On 17th May, 1900 Mafeking was relieved by British troops. As the boo Ratshi i a always been friendly with the British, they were given firearms. They now felt strong enough to attack their enemies of 1882, the boo.Rapulana(. They destroyed the boo Rapulana towns, Botsaoke Bodibe or Polfontein) and Lotlhaka.nc (Rictfont~in), and brought the Rapulana regent Mokgothu prisoner to Mafeking, where he died soon after.

562 BESELE was succeeded by his halfbrother XXVI BADIRILE, who was born in 1874. There is some doubt in the tribe as to who was MONTSHIWA's great wife (cf. para. 549). The majority regard 1 MmaJang and rather her substitute 5 Gaesele as the great wife (sons BADIRILE, BAKOLOPANG), while others hold ~hat Tshadinyane was the great wife. (sons Kebalepile, BESELE)

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since she was the first to be engaged, but this is not certain. In 1919 the tribe with the exception of the Molema clan, decided for the descendants of the Tshadinyane: Kebalepile and LOTLHAMORENG.

563 BADIRILE who was educated at Lovedale, ruled from 1903 until his death in 1911 and is said to have been an intelligent ruler. His mother Gaesele was learned in Tswana law and history; she died in 1935. BADIRILE had the following wives and issue:

1 Mmametse Mokgolokgolo Motshegare, a member of the tribe

a Bothata f

2 Mmamarosa Morwa Modisanyana, a member of the Nthufa clan

a Tshpiyareng m

b Ditselatsela m

3 Tsiba Thethama Leepo, a member of the boo Ratlou section

a Mokoto m

564 At BADIRILE's death his younger brother, BAKOLOPANG (born 1893), was still a minor and BADIRILE was succeeded by his cousin XXVII LEKOKO, who was a son of MONTSHIWA's brother Marumolwa and born in 1842. In 1874 he had been appointed headman at Seboana, the tribal area between the road to Setlagole and the railway line. He was married to

1 Keamogetse who died without issue

2 Mahikeng, a sister of 1 and substitute wife (seantlo)

a Emang f married Sebopiwa Molema

b Mmaditshukudu Dick (Morolong?) Montshiwa m

c several other children died in infancy.

LEKOKO only ruled for four years. He died on 20th June, 1915. He became a convert in early life and for many years was a local Methodist preacher and class leader.

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565 LEKOKO was succeeded by BADIRILE's younger brother, XXVIII BAKOLOPANG JOHN MONTSHIWA, who had the following wives and issue:

1 Tshadinyana Theleso Molema no issue

2 Ketshimile Setlhako Mautso, a member of the tribe. In the time of chief LOTLAMORENG she was acknowledged as a wife by the tribe and bogadi was then given.

a Buku f

b Gaontese m born about 1936

BAKOLOPANG's troubled reign lasted four years (1915-1919)

566 In 1917, the boo Ratshidi, probably at the instigation of the chief, fell upon their neighbours, the boo Rapulana at Lotlhakane. This matter resulted in a lawsuit which ended in a decision of the Appellate Division of the Supreme Court of South Africa in 1919. The court held that the boo Rapulana were entitled to the land they occupied and that they were an independent tribe. As early as 1901, after the boo Ratshidi had overpowered their neighbours, the chief had arbitrarily appointed Paul Montshiwa as headman of the Rapulana and he was officially recognized as such on 1 April 1911. In 1919 the Tshidi tribe disputed the chief BAKOLOPANG's status, deposed him and appointed LOTLAMORENG as chief. The deposed chief BAKOLOPANG died in 1923.

567 BAKOLOPANG was succeeded by XXIX LOTLAMORENG MONTSHIWA who was officially appointed as chief on 17th November, 1919. MONTSHIWA was born on 18th February, 1896, regiment: Mailakgang, and was a member of the Bantu Methodist Church. He attended school at Mafeking and Kanye, and was instructed in the Tswana law by chief LEKOKO and by the Ngwaketse chief Seepapitso in 1914. He was trained at Healdtown by Rev. R.T. Hornabrook in 1916. He had the following wives and issue:

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1 Ntshetsao, married, 1920, member of the Moswela family of the tribe, died before 1930

a Montshiwa m died in youth

b Kehilwe f married a brother of the Hurutshe chief Lentswe, widow, school mistress at Disaneng

2 Kwenakgosi Elizabeth, daughter of Andreas Saane Tawana, married in 1930, she died in 1935

a Malau m died in youth

3 Kelesitse, daughter of the headman Maitswarelo Matsheka, married 1936

a Kebalepile m born 1933

b Wessels m born 1935.

LOTLHAMORENG MONTSHIWA died on 25th February, 1954.

568 Under this chief the following events and improvements on behalf of the tribe may be mentioned:

1921 Road making in the baRolong town Mahikeng.

1922 Stabilising of pay and conditions of employment of teachers in tribal and mission schools.

1923 The chief was one of the foundation members of the African Advisory Council of the Bechuanaland Protectorate.

1924 General restoration of Methodist Chapel in the stat.

1925 The chief's office built. School at Dithakong built. The chief sent deputation to Umtata, to study the Government Council system for African tribes, and on its report adopted the Local Council system as laid out in Native Affairs Act. No. 23 of 1920.

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1927 The chief sent deputation to Prime Minister Gen. Hertzog, to protest (successfully) against certain provisions of Native Administration Act No. 38 of 1927, which threatened to take away certain powers and privilege of British Bechuanaland chiefs entrenched in British Bechuanaland Proclamation of 1885.

Chief encouraged progressive farming and Native Affairs Department introduced Agricultural Demonstrators to the Barolong Reserves.

1928 A school was built in "Barolong Farms" in the Bechuanaland Protectorate.

1930 A cattle improvement scheme was introduced in "Barolong Farms" Bechuanaland Protectorate.

1934 A school was built at Makaritlha (Makgabaneng)

1935 The chief, together with chiefs Tshekedi and Bathoeng, sent a delegate to the British High Commissioner to request him to modify certain provisions of the Bechuanaland Protectorate Native Administration and Native Tribunal Proclamations.

1937 The chief built offices and the King George V Memorial Hall at Good Hope, "Barolong Farms", Bechuanaland Protectorate.
Sent representatives to join the All African Convention to protest against Gen. Hertzog's Segregation Act.

1938 Introduced postal and telephone services in Barolong town.

1940 A high grade Tribal school - the Montshiwa Memorial school - built in the town.

1945 A pitso of 946 men held to discuss chieftainship and succession. The meeting decided, that the two elder sons of the ruling chief should succeed: Kebalepile, as the heir apparent and Wessels as the heir presumptive.

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1951 The chief decided that all fines, those levied by the headmen included, were to be paid into the central tribal treasury, which is under the control of headman Tiego Tawana.

569 There are two officially recognized headmen at Mahikeng:

- 1 Sebopiwa J. Molema and
- 2 Nakedi Nelson Mokgwetsi.

570 The first headman at Mahikeng in 1866 was XXIV MONTSHIWAS' brother Molema. Emil Holub who visited Molema in 1874 and 1875 describes ("Sieben Jahre in Sud-Afrika" Vol. p.19) him as a man of medium stature, slender and having an aquiline nose which, together with his piercing and restless eyes gave him a somewhat severe expression. He was strict with his subjects. He suffered from asthma, but, in spite of this disability and his age was still active and looked after his ailing wife. He lived in the traditional type of hut while all his sons had modern European houses.

571 One Silas Molema was headman at the stat in 1912; he died in 1927 and nothing is known of a successor. The Native Affairs files in Pretoria do not go further back than Paul Montshiwa (born 1856) who was placed on pension on 30th June, 1931. Richard Lekoko was then appointed headman on 1st July, 1931; he died on 15th February, 1938. He was succeeded by Dick Mmaditshukudu Montshiwa (see paragraph 564), appointed 13th June, 1938; died 17th April, 1941. On 1st July, 1941, Sebopiwa Josuah Molema was appointed to the post. He is the son of Moswela and his wife Bakaloile and was born on 1st January, 1800. He married Emang, daughter of chief LEKOKO, and had the following issue:

- | | |
|--------------|------------------|
| a Moswela | m died in youth |
| b Matlho | m born 1915 |
| c Mahikeng | f died in youth |
| d Segakolodi | m died in youth. |

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572 The post of the second headman at Mahikeng was filled according to the Native Affairs files in 1912 by Ratlagane Mokgwetsi, who died on 31st July, 1924; he was at that time one of the oldest men at Mahikeng. Setumo Phetlhu (father of the previous acting headman Isaak Phetlhu), born in 1856, was appointed headman on 1st August, 1926 acting for Nakedi Nelson Mokgwetsi, son of Marumo Marshall Mokgwetsi (and grandson of Ratlagane Mokgwetsi) and was born in 1918. He retired on 30th June, 1931 and died in 1933. Paul Sebolai Mokgwetsi (younger brother of Marumo) born 1899, was appointed on 1st July 1931. He was dismissed by the Governor General on 5th May, 1938. The chief proposed Richard Tlhare-Setlhare-sa-gae Phetlhu (born 18th September, 1885) in an acting capacity for Nakedi. He was appointed on 15th November, 1938 and died on 18th March 1943. On 30th April 1943 Isaak Phetlhu was appointed as acting headman. Phetlhu handed the headmanship over to the heir who was officially appointed on 7th December, 1953.

573 Besides the present headmen, mentioned above, the tribe had temporary headmen at the alluvial diggings from 1924 to April 1932, when the diggings closed down. The first was Bogatsu Mokgwetsi, appointed 24th February 1924, died 30th October 1927. The second was Richard Phetlhu, was nominated as his successor on 1st February 1928.

574 For description of other headmen see the relevant chapters below (section 10).

9 Regiments:

575 The tribe had the following regiments (according to Native Affairs files, collected by Prof. I. Schapera together with the data supplied by my informants):

Regiment	Name of the Leader	Date and place
Magaga	TAWANA THUTLWA TSHIDI	1800 ?
Mathubapula	Moswela Thutlwa Tshidi	1805?

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Regiment	Name of the Leader	Date	place
Magalatladi	Lekone Thutlwa Tshidi	1810 ?	
Matshelaphala	Seetsela Tawana Thutlwa	1815 ?	
Malau	Tlala Tawana Thutlwa	1820 ?	
Maabakgomo	Motsegare Tawana Thutlwa	1825 ?	
Mantwa	MONTSHIWA TAWANA THUTLWA	1832	
Mangwonapelo	Marumolwa Tawana Thutlwa	1835 ?	at Thaba Nchu
Magatakomo	Selere Tawana Thutlwa	1840 ?	at Thaba Nchu
Maakathebe I	Seru Tawana Thutlwa	1845 ?	at Matlwang
Mathopakgomo I	Bathobatho Motshegare Tawana	1850 ?	at Matlwang
Malokwana	Tatinyane Motshegare Tawana	1854	near Kuruman and Matlwang
Matlotlakgosi	Makgolokgolo Motshegare Tawana	1862	Mosaneng ?
Madisakgomo	Kebalepile Montshiwa Tawana	1865?	Mosaneng
Matsetse	WESSELS MONTSHIWA TAWAHA	1870 ?	Mosaneng
Magodu	Paul Morumolwa Tawana	1875 ?	"
Mapetu	Tshaoka Seru Tawana	1880 ?	"
Matlhaselwa	BADIRILE MONTSHIWA TAWANA	1887	Mahikeng
Maganelwa	Tiego Selere Tawana	1892	"
Maakathata I	Tokonyane Seru Tawana	1902	"
Maakakgosi	Mosarwa Montshiwa Tawana	1905	"
Malwelakgosi	BAKOLOPANG MONTSHIWA TAWANA	1910	"

576 The last mentioned was the last regiment to be formed With traditional initiation rites; the succeeding regiments were merely school-leaving regiments.

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Regiment	Name of Leader	Date
Mailakgang	Lotlhamoreng Kebalepile Montshiwa	1918
Maakathebe II	Seru Tshaoka Seru Tawana	1930
Maakathata II	Ditselatsela Badirile Montshiwa	1943
Mathopakgomo	Mokoto Badirile Montshiwa	1943

10 Political organization:

577 Eight headmen are subject to the jurisdiction of the chief of the baRolong boo Ratshidi. But the two last mentioned hereunder are practically independent:

Place of residence	Name of headman	No. of Taxpayers	
		1934	1952
1 Mafeking	S.J. Molema	300	
2 Mafeking	I. Z.M. Phetlhu	900	
3 Makgabaneng	J. Tawana (died)	200	
4 Dithakong	T. Tawana	400	
5 Modimola	W.M. Tawana	397	617
6 Mareetsane	M.Motshegare	645	730
7 Mosita Reserve	J.T. Molefe	214	168
(Mixed baRolong)			
8 Disaneng (baTlhwane)	M. Masibi	492	997

For particulars about the headmen at Mafeking see para.569-572. Some baRolong boo Ratshidi live on the "Barolong Farms" in the Bechuanaland Protectorate, adjoining the Molopo Reserve. Their headman is Lewanika, a son of chief XXIV WESSELS, who resides in the village Good Hope (GaMokoto). There are 1~230 taxpayers on the "Baro long Farms" (see paragraph 517).

578 The tribe is composed of makgotla ("wards" or clans). The makgotla take their names from the original chiefs or tribes. Such makgotla might be called dikgoro, although this word is seldomly used by the baRolong. The distinction is merely a verbal one. Prof. I. Schapera, in 1950, enumerated the names

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of the makgotla of this tribe, the kgotla names which I ascertained from the same sources led to a similar result. These makgotla are listed (sub-makgotla indented) in order of rank:

Name of the kgotla and kgotla (clan)	Head (tlhogo)	Totem
1 I KGOSING		
2 A & 1 Maratiwa-a-masweu	MONTSHIWA	Tshipi
3 a Mantshiwapololo	Paul Marumolwa	(iron) and Tholo
4 b Lomanyana (at Dithakong) (incl. some Xhosa & Fingo)	Tiego Tawana	(koodoo) “
5 c Lefenya	Montshiwa Ntse	Kubu (hippopotamus)
6 d Marumolwa	Konyana Motsaalore	Tshipi & Tholo
7 baKgoro	Boemo Nkatolane	“
8 Thomane (baPhiring)	Ratladi Molelowatladi	Phiri (hyena)
9 Magogodi	Tabane Magogodi	Kgabo (monkey)
10 Kojana (baTsotswe)	Tlousebele Kwanyane	Tlou(elephant)
11 2 Maratiwa a mahibidu	Motsegare	Tshipi & Tholo
12 a Motshegare	Motsegare Mokholokholo	“
13 b Molema	S.F. Molema	“
14 Thari (baKwena of Molepolole)	Mpa Thari	Kwena (crocodile)
15 Lobelo	Ranthwakgale Ntwaagae	Phuti (duiker)
16 Letsapa (baKwena ba Modimosana)	Mmutla Motlhomedl	Kwena
17 Mokaila (baSikwa)	Tumelo Mokaila	Phofu (eland)
18 Mokoto	Mooka Moatlhudi	“

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Name of the Kgotla and kgotla (clan)	Head (tlhogo)	Totem
19 baNogeng	Taele Thibedi	Noga (snake)
20 Mosiane	Stefanus Monametsi	"
21 Monneng	Rampedi Makgobe	"
22 Masiana	Sekee Nku	"
23 Mokoma	Mathopa Mokoma	"
24 Kgosiemang	Mokgatlhe Mmitsi	"
25 Nkgwang	Kgosietsile Nkgwang	"
26 Kgakana (baKgatla ba ga Mmanaana)	Lekula Seima	Kgabo
27 Gape	Pitsonyane Olefile	"
28 Mpapetla	Setilo Motuba	"
29 Tlokwa (ba Tlokwa)	Phiritswane Makgetla	Thakadu (antbear)
30 Phiri	Mothibi Ntlhapedi	"
31 Kgwatlheng	Ratampana Morwe	Tlou
32 Mokalane	Tirweng Bethel	"
33 Motswakadikgwa (Ndebele, Nompi)	Ntoko Mooko	Thubisi (owl)
34 Ntsupetsang	Diloko Leepile	"
35 Phiriaepa	Tsikang Motasi	"
36 c Legae	Resephatla Legae (died, his son is still a minor)	Tholo & tshipi
37 d Mokgothu	Mhure Kebeile	Tholo & tshipi

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Name of the Kgotla and kgotlana (clan)	Head (tlhogo)	Totem
38 3 Maratiwana	Moswela	Tholo & tshipi
39 a Moswela	Bogatsu Boakgomo	" "
40 b Kgomanyana (Ngwaketse) (at Modimola)	Motsotse Tawana	Kwena
41 4 Morutlwa	Motshegare	Tholo & tshipi
42 B Magatlapana	Mokolupi Kereegile	" "
43 C Magatlapana	Joseph Tawana	" "
44 1 Rabodietso		" "
45 2 Tlhasana		" "
46 3 Seleka		" "
47 D Mohohu	Koloane	" "
48 II MAKGETLA	Mokgwetsi	" "
49 A Makgetla	Nakedi Marumo	" "
50 1 Maiketso	Ramatsuoloko Kekgethile	" "
51 2 Marumo	Ntsima Mokhathu	" "
52 3 Jabana	Molatedi	" "
53 4 Leinana	Kaelo Motona	" "
54 5 Maleme	Lophenkola Modiko	" "
55 6 Ganakgomo	Ganakgomo Mmopele	" "
56 7 Motswapong	Kabo Pitoro	" "
57 8 Mokalane, Mothobi (maKgalagadi, baTsatsing)	Rakolana Mothobi	Tshwene (baboon)
58 B Nthuwa	Kgang Seadimo	Tholo & tshipi
59 C Motlhaku	Nko	" "
60 1 Motlhaku	Jasop Sebogiso	" "
61 2 "	Orogo Karabo	" "
62 D Lekoma	Mafsi	" "
63 1 Lekoma	Maoto Marigo	" "

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Name of the Kgotla and kgotlana (clan)		Head (tlhogo)	Totem
64	2 Malefo	Lekoma Malefo	Tholo & tshipi
65	3 Legalatladi	Setuki Tubenyane	" "
66	4 Maseng	Koko Maano	" "
67 III	Sehuba	Moswela Magonare Mothusi	" "
68	1 Masela	Mothudi Mothata	" "
69	2 Tsikang	John Tawanyane	" "
70	3 Segotso	Moye Segotso	Kwena
IV Tlounq			
71	1 Tlounq	Rammapa Magasula	Tholo, tshipi & tlou
72	2 Matlholwa	Goitsemodimo Mogorosi	" " "
73	3 Madibana	Seleko Tsietswane	" " "
74	4 Puputle	Kgomoetsho Gobewang	" " "
75	5 Tlounq	Mokoboti Motsumi	" " "
V Mosadi			
76	1 Mosadi	Montshusi Lesomo	Tholo & tshipi
77	2 Podile	Mokhatu Olefile	" "
78	3 Serati	Tsamai Kgosietsile	" "
79	4 Mantsi	Esau Magaso	" "
VI baHurutshe			
80	1 Boikanyo (Hurutshe ba ga Gopane)	Ramothibedi Mokodumetsa	Tshwene
81	2 Boikanyane	Serite Setapa	"
82	3 Mooketsi (baHurutshe boo Mokgatlha)	Ntsiapepe Kgosimore	"

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Name of the Kgotla and kgotlana (clan)		Head (tlhogo)	Totem
83	4 Mmutla	Phetlhu Ntereke	Tshwene
84	5 Matlhola	Mokgaotsi Mediamere	"
85	6 Seane	Basimanebotlhe Mpitikwane	"
86	7 Monamudi	Dingalo Mafokwapelo	"
87	8 Dinokwane (baHurutshe boo Manyane)	Motswakapa Dingaka	"
88	9 Setshogo	Modisa Modibedi	"
89	10 Morutlwa (baHurutshe boo Manyane)	Tshupetso Modise	"
90	11 Mothibi	Matsikwane Thibalobaka	Kolobe (pig)
91	VII baTlhware (baTlharo) are now independent	Jan Masibi	Tshwene
92	1 Phadima VIII clans of various tribes	Seane	"
93	A Mabontsha (boo Ratlou boo Mariba)	Jacob Mpebe Motsuminyane	Tholo
94	B baTlhaping, Ditlotlo	Sekgwakwe Isaaka	"
95	C Mpolaisa (baMasiana)	Kgokong Nkashe	Tsie (locust)
96	D Sekeleko (baMadibana)	Rammonye Gouwane	Kolobe
97	E Ngwato, baKoba	Beli Motlaloso	Pelo (heart)

579 The deputy of chief LOTLHAMORENG was Tiego Tawana who is now regent. The chief's secret family council (khuduthamaga) first discusses important matters. The council is composed of close male relatives and some trustworthy advisers with knowledge of the matter to be discussed. There is another council, the lekgotla, which meets in public and

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consists of the chief's male relatives and the heads of the makgotla (wards). Tribal affairs and lawsuits are discussed in this council. Headmen (dikgosana) and kgotla heads (ditlhogo) of the parties must appear in lawsuits, and some of the heads of other makgotla may also be expected to take part. Council meetings are arranged by the chief or by Tiego Tawana. The tribe has no elected head councillor (ntona), but the chief has two secretaries in his office.

580 No court fees are necessary to initiate court proceedings. A government circular of 1951 proposing such a court fee (£1) was strongly opposed. According to custom the chief may decide the amount of the fee or fine after the case has been tried. All fines imposed by the chief and the headmen go to the central treasury which is under the supervision of headman Tiego Tawana.

581 The chief opens the reaping and ploughing seasons (usually in June or July). The headmen allocate arable land to tribesmen. The tribe has to plough (phatse) for the chief; in former times a field for the chief; certain makgotla plough for each of the chief's houses. Now-a-days there is one phatse field in each arable part of the tribal area; these are under the supervision of headmen.

582 The boo Ratshidi chiefs have passed laws in tune with modern conditions of which most of the undermentioned have been listed by I.Schapera (Tribal legislation among the Tswana of the B.P., p.89):

583 "MONSTHIWA (1849-96). 1878: Abolished the rights of compulsion exercised by parents over the marriages of their children.

584 1883: Prohibited marriage between baRolong proper and members of "feudatory" communities.

585 Prohibited the purchase or consumption of European strong drink.

586 Prohibited the sale of Kafir beer on Sundays.

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587 1887: Prohibited the compulsory initiation of anyone who objected to the traditional ceremonies, or whose parents objected.

588 WESSELS (1896-1903) and later chiefs (1903-1919). No information available about laws passed by them.

589 LOTLAMORENG (1919-1954). Declared that no compensation is payable for improvements effected on arable land granted by the chief, should such land afterwards be relinquished.

590 Prohibited the "compulsory confiscation" of livestock or other property (from a debtor, etc.).

591 Declared that "Any member of the tribe may worship according to his religious beliefs and no restrictions should be imposed upon the holding of services by any religious body."

592 Imposed an annual levy of ls. per taxpayer, partly for educational, partly for general tribal, purposes.

593 Pigs are not permitted in open spaces between houses and courtyards. Pigs found in such places may be destroyed.

594 The brewing of liquor from fruit and sugar is prohibited.

595 Bicycle riding is not allowed in and around the lekgotla.

596 Social life, beliefs, schools and churches material culture, agriculture and pastoralism, economics and health are described in the general introduction for all the tribes of the district.

597 The above material was collected at Mafeking in June 1952. My informants were Sibopiwa Molema (headman), Isaak Phetlhu (headman), Jame Lekoma, Steven Phetlhu, some old men and the official boo-Rashidi headmen in the Molopo Reserve.

BAROLONG BOO RATSHIDI

1 District:

598 Mafeking, Cape Province.

2 Name of tribe:

599 baRolong boo Ratshidi. Totem: tshipi (iron) and tholo (koodoo). The tribe is No. 32-39 in "A Preliminary Survey of the Bantu tribes of S.A." by N.J. van Warmelo.

3 Chief:

600 TIEGO TAWANA, born 12th June 1874, regiment: Maganelwa. He is headman over the villages Dithakong, Koikoi and Tshwenyane since 1892, and was recognized by government on 1st July 1920. He is the ranking headman under chief MONTSHIWA. Residence: Dithakong, Molopo Reserve. The headman is a member of the Methodist Church of South Africa and was educated at Lovedale in 1897-9.

4 Language:

601 SeRolong dialect of Setswana.

5 Land and strength of population:

602 Dithakong is situated in the triangle between the confluence of the Magogwe and the Lotlhakane (Rietspruit) and the railway line, i.e. 5 miles to the south of Mafeking. Dithakong means "at the stone structures," and in fact there are extensive remains of ancient kraals built of ironstone. The kraals have been destroyed down to the foundations so that it is impossible to determine whether their style is related to that of the ruins in Marico, Klerksdorp and Rustenburg districts. The informants believe that the ruins are those of structures built by the baRolong under chief TAWANA in c.1840, but I am of opinion that they are at least 200-400 years older.

603 The country of this headman has no internal boundaries within the area of the baRolong boo Ratshidi. The vegetation consists of mixed types of thorn trees and the grass is poor. The altitude is c.4,200 ft. The nearest rainstation is at Mafeking, see paragraph 520.

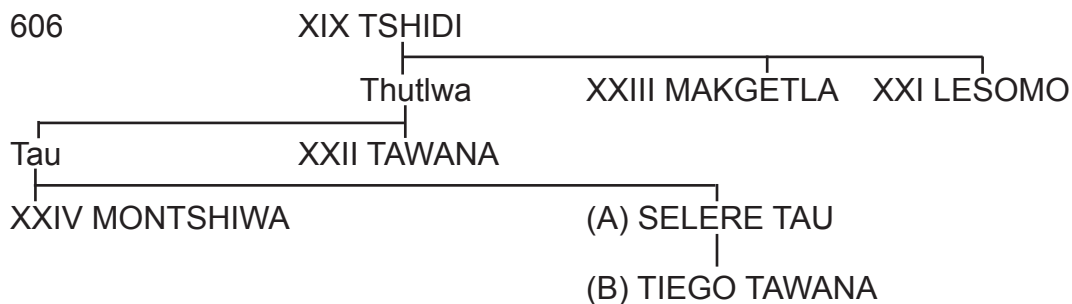
BAROLONG BOO RATSHIDI

604 The census of 1946 recorded a population of 1,444 (686 males, 758 females); the census of 1951 1,450 (664 males, 786 females). The census of 1946 and 1951 shows a sub-enumerator district (No. 823) under "the chief's representative Diloko Ntshupetsang at Matlhonyane", recording a population of 949 (445 males, 504 female~) and 998 (461 males, 537 females) respectively. . Chief . LOTLHAMORENG did not know this name, and.I think this population should be added to that of Tiego Tawana. This population (in 1946) includes 184 Xhosa, 2 Zulu, 11 Ndebele and 28 South-Sotho. I estimate the present (1953) population at about 2,000-3,000 souls.

6 Migrations and affinities of tribe:

605 The migrations and affinities of the tribe are the same as described under chief MONTSHIWA see para.523-526. This section of the baRolong boo Ratshidi came to Dithakong in 1870 and has lived there since then.

7 Skeleton genealogy of chiefs:



8 History and genealogies of chiefs:

607 The history is the same as described under chief MONTSHIWA see paragraphs 528-552.

608 From 1856 to 1872, the baRolong boo Ratshidi lived at Selokolela and later at Mosaneng (both about 12 miles west of Kanye in Bechuanaland Protectorate) under the rule of chief XXIV MONTSHIWA. While the chief had his headquarters at Mosaneng in the baNgwaketsee country (1870), he sent his brothers to occupy various places in the old boo Ratshidi country:

BAROLONG BOO RATSHIDI

1) his half-brother Molema went to the village Mahikeng, 2) his brother SELERE TAU to Dithakong, 3) his half-brother Saane to Modimola, 4) his brother Seru to Diswaing (near Rooigrond) and 5) Legalatladi to Mookaosi (between Ottoshoop and Slurry). 6) LEKOKO became headman of Seboana (in the Molopo Reserve) and 7) Motshegare became headman of Mareetsane (Setlagole Reserve).

609 SELERE was sent with his regiment to settle at Dithakong and to prepare for the Rapulana war (1881). Although the present headman is the head of the third (Lomanyana) clan (kgotla) of the tribe, members of all boo Ratshidi clans settled at Dithakong, ae regiments consist of members of the same age class of all clans.

610 (A) SELERE TAU THUTLWA, who was the first headman at Dithakong, was born in c.1882, his regiment was Magatakgomo (1840), and he died in the Rapulana war in 1881. He married two wives who had the following issue~

1 Mmaselebatho, great wife, daughter of Matsheka a member of the tribe

- a Selebatho m died in youth
- b Mrnamoetsadi f

2 Ntoyapelo, daughter of Mokgwetsi; also a tribesman

- a Koto f
- b Kotonyane f
- c Keleselang f
- d TIEGO m

611 (B) TIEGO TAWANA, born 1874, was very young when his father died. It is not known who acted on his behalf before his initiation in 1892. For particulars about TIEGO see para. 600. He married Lizzie Goakamang, a daughter of Maseng a member of the tribe and had the following children:

- a Sekano m died in youth
- b Dithako m died in youth

BAROLONG BOO RATSHIDI

c	Ntoyapelo	f died in youth
d	Ngwanaeng	f died in youth
e	Sejo	f married W. Mantso a member of the tribe
f	Kesolofetse	f married a moHurutshe
g	Mmametse	f married Semausa, Mafeking
h	Selere	m born 1928.

9 Regiments:

612 For regiments see the parent tribe, paragraphs 575, 576.

10 Political Organization:

613 TIEGO TAWANA as chief LOTLHAMORENG's deputy for many years, but himself had no deputy to represent him at Dithakong, during his own absence. He gave up his deputyship at Mafeking in order to devote himself to the development of Dithakong. The headman has a secret council (khuduthamaga), which is composed of some of his relatives with trusted kgotla (clan) heads as advisers (bagakolodi). He says that according to custom councillors are such by birth, but since the initiation rites were abandoned this custom has fallen into general disuse. Kgotla heads, acquainted with the case, are usually summoned to assist in the deliberations in such cases. Orders from the chief at Mafeking and important letters from the Government are read out in the pitso, the meeting of all taxpayers. There is no head councillor (ntona) to convene meetings; the headman has a secretary.

614 Other sections concerning this tribe are contained in the general introduction.

BAROLONG BOO RATSHIDI

1 District:

615 Mafeking, Cape Province.

2 Name of tribe:

616 baRolong boo Ratshidi, totem: Tholo (koodoo) and. tshipi (iron). The tribe is No.32-40 in "A Preliminary Survey of the Bantu tribes of S. A. 11 by N .J. van Warmelo.

3 Chief:

617 WILLIAM MOCOCE (MTSOTSE) TAWANA, born 1868, regiment: Matlhaselwa (1887). He was appointed by the Government on 18th November 1945 as headman under the jurisdiction of chief Montshiwa. Residence: Modimola, Molopo Reserve. The headman is a member of the Methodist Church of South Africa.

4 Language:

618 seRolong dialect of seTswana.

5 Land and strength of population:

619 The district of a boo Ratshidi headman is not demarcated. That of the headman at Modimola extends, roughly, from the western bank of the Madibe spruit to the Lotlhakane(Rietspruit), between the Mafeking-Setlagole main road and the Molopo River with a strip extending north of it. Modimola is 12 miles west of Mafeking.

620 The most important place names of the region around Modimola are:

Modimola	village on the southern bank of the Molopo River,
Masutlhe	village, west of Modimola,
Serotswane	small village between Modimola and Masutlhe,
Motsumorwane	small village north of Modimola,
Moletsamongwe	village 46 miles east of Modimola,
Phudingwe	grazing and arable land to the southwest of Modimola, near the Madibe spruit.

216 BAROLONG BOO RATSHIDI

Morwamarapo	valley for grazing to the south-east of Modimola,
Gamelodi	grazing further south-east than the latter place,
Metsemaswaana	valley for grazing with a dam to the north-east of Modimola,
Thangwanangtsane	grazing to the south-east of Modimola,
Diphetlho	arable land and grazing between Modimola and Masutlhe.

621 The country around Modimola is bare having a typical highveld character; small areas are dotted with thorn trees. The grass is extremely poor. The river beds and valleys consist mainly of black soil, while in the rest of the country sandy red soil predominates.

622 The altitude around Modimola and towards the west is slightly below 4,000 ft., the rest of the area is above 4,000 ft. The nearest rainstation (No. 2576), Swartlaagte (c.5 miles west) registered an average annual rainfall of 18.68 in. on 43 days during a period of 6-7 years before 1935.

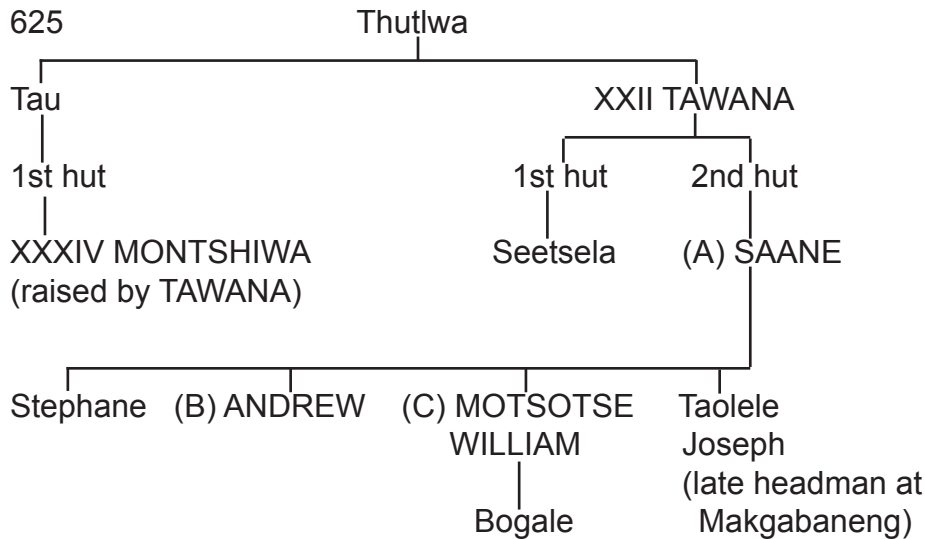
623 The census of 1946 recorded 2,382 persons (1,055 males, 1,327 females), and the census of 1951, 2,316 (1,019 males, 1,297 females), not including labourers temporarily absent from the tribe. In January 1952, 617 taxpayers were registered under the headman of Modimola. I estimate the total population to be c.3,000.

6 Migrations and affinities of tribe:

624 The migrations and affinities are the same as for the boo Ratshidi tribe to which this section belongs, see paragraphs 523-526. This section of the boo Ratshidi settled at Modimola in c.1870, when chief MONTSHIWA was still at Mosaneng.

BAROLONG BOO RATSHIDI

7 Skeleton genealogy of chiefs



8 History and genealogies of chiefs:

626 For the ancient history of the baRolong see the general introduction paragraphs 55 to 83, and for the history of the Tshidi baRolong see the account of the tribe at Mafeking paragraphs 529 to 552.

627 The north-eastern part of the Mafeking district with the centre Mafeking had been the baRolong boo Ratshidi country for more than 200 years but from 1856 to 1871 their chief XXIII MONTSHIWA had his headquarters at Mosaneng (12 miles west of Kanye). The country around Modimola was a cattle post in about 1870, when MONTSHIWA placed his half-brother (A) SAANE (of the second house of XXII TAWANA) in charge of it.

628 (A) SAANE was born about 1830, his regiment being maThopakgomo; he died in 1905. His wife and issue were:

1 Mosadikwena, daughter of chief Makaba, Kanye

- | | |
|-----------------|---|
| a Keletso | f married Setumo Phetlhu (Makgetla),
father of the head teacher, Kedirile, at Modimola |
| b Stephane | m unmarried, died in Anglo-Boer war |
| c ANDREW NTEREA | m |

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BAROLONG BOO RATSHIDI

d	MOTSOTSE WILLIAM	m	present headman
e	Gabedi	m	informant
f	Tsupaneng	m	died
g	Taolelo Joseph	m	late headman at Makgabaneng
h	Sekopane	f	
l	Senobe	f	
k	Senobane	f	

629 In 1905 (B) ANDREW NTEREA SAANE TAWANA succeeded as head of Modimola. He was born in 1866 regiment: Mapetu. His wife and issue were:

1 Modidi, great wife, daughter of Montshiwa, Mafeking

a Setlhogelo m died in youth

2 Senobe, substitute wife (seantlo) for 1

b Kwenakgosi f died in youth

c Mosadikwena f

f Ofentse f.

ANDREW NTEREA died on 17th November 1945.

630 ANDREW was succeeded by his younger brother (C) WILLIAM MOTSOTSE TAWANA. For particulars about him see, paragraph 617. His wives and issue are:

1 Tumedisio, daughter of Lekoma Mafsi, a tribesman

a Bogale m born 1901

b Saane m born 1904

c Majang f

d Metibo f

e Segaletso f

f Kebalepile m born 1915

2 Bontsi, a boo Rapulana, married after the death of 1

a Keletso f

631 The eldest son of the headman married Rebeka Rametse, a moThaping, who is still childless. The second son Saane married Motlagomang, a moRolong boo Ratlou, who has the following issue:

BAROLONG BOO RATSHIDI

a	Keletso	f
b	Sekopane	f
c	Andrew	m born 1938
d	William	m born 1942

9 Regiments:

632 Men and women of this Ratshidi section are members of the regiments as enumerated under chief Montshiwa, see paragraphs 575, 576. There have been no initiation ceremonies since 1910, but regiments are still formed.

10 Political organization:

633 The people of Modimola are drawn from various clans (makgotla) of the boo Ratshidi which are listed under paragraph 578. It appears that the members of the Makgetla clan predominate. Clans do not live in wards at Modimola and Makgabaneng.

634 Important matters are discussed in a secret council (khuduthamaga), consisting of the headman's relatives and some advisers (bagakolodi) appointed by him. The advisers are replaced if in time they prove to be untrustworthy. There is no special council to try cases (tsheko), which are heard in public meetings where every man may give his opinion. The headman presides over this meeting. A pitso of all taxpayers is summoned to discuss public affairs or when the tribe is to be informed regarding resolutions of the chief at Mafeking or messages or new government regulations. As the baRolong villages are very extensive, messages from the headman to the homesteads of the families are delivered by the schoolchildren.

635 Social customs, material culture, agriculture and economics are described in the general introduction.

BAROLONG BOO RATSHIDI

1 District:

636 Mafeking, Cape Province.

2 Name of tribe:

637 baRolong boo Ratshidi, totem: Tholo (koodoo) and tshipi (iron). This tribe is No. 32-38 in "A Preliminary Survey of the Bantu tribes of S.A." by N. J. van Warmelo.

3 Chief:

638 THELESO SILAS SAANE, born 23rd September 1912, regiment: Mathopakgomo. He was appointed headman under the jurisdiction of chief Montshiwa on the 1st August 1954. Residence: Makgabaneng, Molopo Reserve. He is a member of the Methodist Church of South Africa and studied at the agricultural college at Fort Kox about 1933-1936. He speaks English.

4 Language:

639 seRolong dialect of seTswana.

5 Land and strength of population:

640 Makgabaneng is situated 13 miles west-southwest of Mafeking, on the eastern bank of the Madibe spruit, 0.3 miles from the post office Heathview near the common boundary of the Reserve and the farm Heath (C.O.MAF 2.67). The headman's area is the triangle formed by the Madibe spruit, the Reserve boundary along the farms Heath and Expath, and the western boundary of the boo Ratshidi country see paragraph 515. Makgabaneng is also called Makaritlha (after a certain tree) and Madibe. My informants state that the latter name is confused with the name of the railway siding Madibi.

641 The following place names occur in this area:

Makgabaneng	main village of this boo Ratshidi section,
Madibe	name of a tributary of the Molopo River and a village,

BAROLONG BOO RATSHIDI

Kabe	tributary of the Molopo River, (called Kosa on the maps) which passes through the farm Expath in a northerly direction to Disaneng,
Kabe	small village in a valley to the west of Makgabaneng,
Kgamayasa	small village in a valley, north of the Kabe,
Masasape	small village near the confluence of the Madibe spruit and Molopo River on the western bank of the Madibe,
Magelelo	arable land and grazing land along the Reserve boundary and the Tawana spruit,
Dinare	valley for grazing in the centre Headman's country, between the spruit and Magelelo.
Dinatshana	Dinatshana adjoining Dinare.

642 The country is slightly undulating, with some thorn trees of various kinds. The altitude is c. 3700 ft. The average annual rainfall (taken 6-7 years before 1935) at Swartlaagte (rain station No. 2576) was 18.68 in. on 43 days.

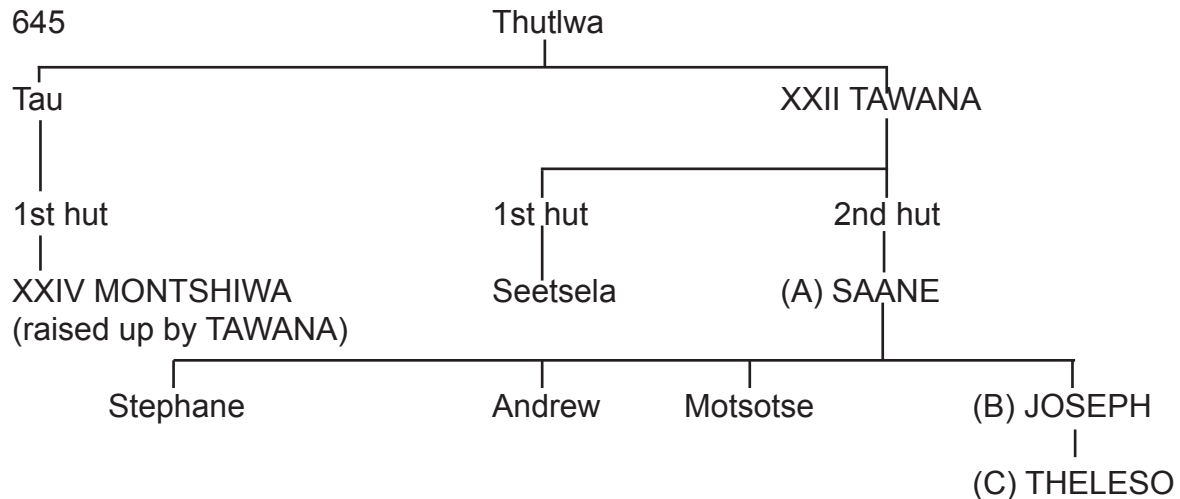
643 The census of 1946 showed a population of 1,604 (743 males, 861 females) at Makgabaneng and the census of 1951, 1,537 (718 males, 819-females), in both cases excluding workers temporarily absent. I estimate the total population at 2,000-2,200.

6 Migrations and affinities of chiefs:

644 The migrations and affinities of the tribe are the same as given for the boo Ratshidi at Mafeking, see para.523. In c.1870, when the boo Ratshidi headquarters were still at Mosaneng in the Ngwaketse country, 12 miles west of Kanye, this section of the tribe started to settle at Modimola from where the settlement extended to Makgabaneng.

BAROLONG BOO RATSHIDI

7 Skeleton genealogy of chiefs:



8 History and genealogies of chiefs:

646 For the ancient history of the baRolong see para. 55 to 83 and para. 529 to 552.

647 This section of the baRolong boo Ratshidi is a recent offshoot of the people at Modimola as described above. About 1870 the first headman (A) SAANE came to Modimola. For his wife and issue, see para. 628.

648 (B) JOSEPH TAOLELO TAWANA, the youngest son of SAANE became headman at Makgabaneng. He was born in December 1874 at Modimola. He was headman of the place in 1900/1 before he was married. He was officially appointed as headman by the Government on 21st June 1926, subordinate to the jurisdiction of chief Montshiwa at Mafeking. He died on 5th June 1952. His wife and issue were:

- | | |
|--|------------------------------|
| 1 Seleje, a sister of Dr. S.M. Molema, at Mafeking | |
| a Onyana | f married Tshidi |
| b Bantlhe | f married her cousin Phetlhu |
| c THELETSO SILAS | m |
| d Bubi | f |

BAROLONG BOO RATSHIDI

649 JOSEPH was succeeded by his son THELETSO SILAS SAANE. For particulars, see paragraph 638. He married

1 Moenyana, a moKgatla ba ga Kgafela, issue:

a Tavana	m born 1941
b Tawanyana	m born 1943
c Lesogodi	m 1945
d Seleje	f
e Masemela	f

9 Regiments:

650 They belong to the regiments initiated under the boo Ratshidi chief. For regiments see para. 575.

10 Political organization:

651 The list of the boo Ratshidi makgotla (clans) is given under chief Montshiwa 1 see para. 587. The political organization is the same as at Modimola.

652 Social customs, material culture, agriculture and economics are described in the general introduction. The above material was obtained from the headman THELESO and Mojaki Mohutshiwa (88 years old) at Makgabaneng in June 1952.

BAROLONG BOO RATSHIDI

1 District:

653 Mafeking, Cape Province.

2 Name of tribe:

654 baRolong boo Ratshidi, totem: Tholo (koodoo) and tshipi (iron). The tribe is No.32-41 in "A Preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

3 Chief:

655 MOTSHECARE MOTSHEGARE, born in 1873 at Mosaneng (Bech. Prot.), regiment: Maganelwa. He was appointed as headman on 4th July 1938 under the jurisdiction of chief Montshiwa. Residence: Mareetsane or Bathobathostat, Setlagole Reserve, The headman is a member of the Methodist Church of South Africa and educated at Lovedale from 1896 to 1899, He understands English.

4 Language:

656 seRolong dialect of seTswana.

5 Land and strength of population:

657 The tribe occupies the northern part of the Setlagole Reserve. There is no distinct boundary between the tribe and their neighbours in the South, the baRolong boo Ratlou; it may roughly be indicated by the Morokwa spruit. The tribe lives in an area of c.11,000 morgen or 33,4 square miles. Mareetsane is 25 miles south of Mafeking.

658 There are the following place names around Mareetsane:

- | | |
|------------|--|
| Mareetsane | tributary of the Setlagole River the village Mareetsane is situated on the centre of the northern boundary of the Reserve, |
| Morokwa | tributary and small village of the Mareetsane spruit, |
| Lorutlware | small village and grazing in the western centre of the tribal land, |

BAROLONG BOO RATSHIDI

Mokaleng arable land, 2 miles west of Mareetsane,
Mangwege small village and grazing of the northern
half of the eastern boundary.

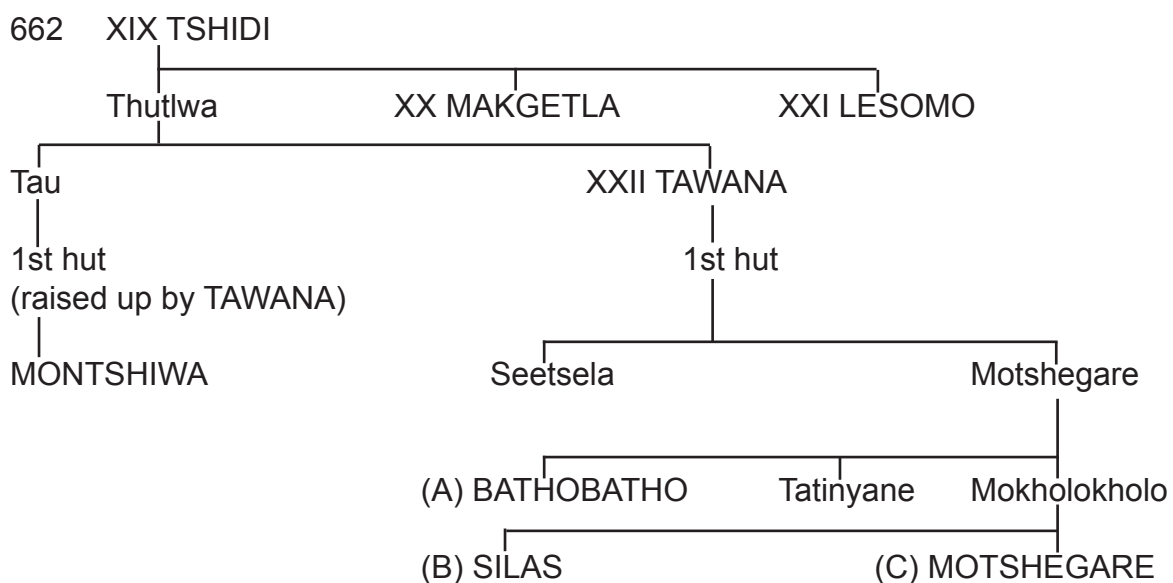
659 The altitude is over 4,000 ft. There is no
rainstation in the neighbourhood; I estimate the
average annual rainfall to be between 18 and 19 in.

660 The census of 1946 recorded a population of
1,018 (444 males, 574 females) and the census of
1951, 1,079 (462 males, 617 females), including 19
Xhosa and 8 South-Sotho, however, not including
workers who are temporarily absent from the tribe.
The total population of the tribe is between 1,500
and 3,000. In January 1952, 730 taxpayers were
registered under the headman. The density of population
is c.37 per square mile.

6 Migrations and affinities of tribe:

661 The migrations and affinities are the same
as described under the parent tribe at Mafeking, see
para. 523. The area which is now occupied by the
tribe, was a cattle post in c.1820; the village Mareetsane
was established between 1870 and 1875.

7 Skeleton geneaology of chiefs:



BAROLONG BOO RATSHIDI

8 History and genealogies of chiefs:

663 The history of this tribe is the same as that of the parent tribe at Mafeking; it is given under paragraphs 528-552.

664 In about 1862 Mokholokholo Motshegare the father of the present headman, had a cattle kraal in the north-east of the present village Mareetsane. At that time some Griquas resided there for a short time; they called this son of Motshegare Mokholokholo, The tribe did not intermarry with Griquas, of whom some are still there.

665 When XXIII MONTSHIWA stayed at Mosaneng (12 miles west of Kanye) in the Ngwaketse country, he put the son of his half-brother Motshegare, named (A) BATHOBATHO, in charge of the village Mareetsane which was established about 1870-75, This was at the time when the boo Ratlou of Khunwana quarrelled with the boo Ratshidi about land. BATHOBATHO was accompanied by his uncle Tshupaneng to establish this village.

666 The above mentioned Motshegare was a son of chief TAWANA's great wife, a younger brother of Seetsela. XXIII MONTSHIWA was the son of TAWANA's brother Tau, for which TAWANA had raised up seed. Motshegare was born about 1805, his regiment being maAbakgomo (about 1825). He died between 1850 and 1852 and had the following wives and issue:

1 Senobe, great wife, of the Makgetla clan

a Bathobatho	m
b Tatinyane	m
c Tasi	f

2 Mmamorwa, of the Makgetla clan

a Phetlhu	m
b Ditselatsela	m
c Gaesele	f

3 Mokgetwane, not known from where she came

a Ratlatsana Jesaia	m
b Tshipiethata	m
c Molale Motsbeeera	m

BAROLONG BOO RATSHIDI

4 Mmamonayane from Morokweng (boo Ratlou)

a Molale Ramoketekwa	m
b Gonyatsamang	f

667 (A) BATHOBATHO MOTSHEGARE, the first headman of the tribe, was born in about 1830, regiment: Mathopakgomo (1850 or earlier). He died in 1911 (some of my informants believe, in 1917) and had only one wife and daughter:

1 Selato, a moRolong boo Seleka from Thaba Nchu

a Sitiso	f
----------	---

668 The next brother of BATHOBATHO, Tatinyane, had no issue by his wife Kefilwe, a daughter of Mokgweta of the Makgetla clan. Consequently the sons of the younger brother Mokholokholo-Motshegare was next in succession. Mokholokholo died in the Rapulana war, in 1881. His wife and issue were:

1 Mmabatshidi, sister of chief Lekoko

a SILAS SETILO	m
b Mmametse	f wife of chief Badirile

2 Mmamarata, daughter of Letshogo of the Mokoto clan

a Digwamaje	m died
b MOTSHEGARE	m
c Molema	m died
d Majang	f

669 The eldest son (B) SILAS SETILO (STULO), born 1871 at Mosaneng, was the second headman at Mareetsane. He was officially appointed on 1st July 1911. He married Tshupoeng, a moRolong boo Ratlou from Marumolwa's family, who had issue:

a Senobe	f married Matsheka
b Senobane	f died 1927
c Mmatsoke	f married to Moswela
d Saitsiwe	f died, married to Phetlhu

SILAS died on 25th May 1938.

BAROLONG BOO RATSHIDI

670 His younger brother, Digwamaje predeceased SILAS in 1896. He had married Uajang and had only one daughter, Buku.

671 (C) MOTSBEGARE MOTSHEGARE succeeded him in 1938. For particulars, see paragraph. 655. He married Segogwa-ne, a daughter of Phetlhu of the Makgetla clan, who had the following issue:

a Sita	f married Letshogo, a member of the tribe
b Bathobatho	m born 1911, married a daughter of Phetlhu
c Mmathobolvko	f married Mokgwasa
d NKhabe	f
e Matonkomane	m born 1929
f Gobokete	f

9 Regiments:

672 The regiments are those of the parent tribe, see paragraph 575.

10 Political organization:

673 The headman is the natural head of the Maratiwa-a-masweu clan at Mafeking, his deputy there being Sebopiwa Molema. There are no families of the various boo Ratsbidi clans at Mareetsane, but only a part of the Haratiwa-a-Masweu clan (kgotla). The sub-clans of this clan at Mareetsane are:

- 1) Motshegare
- 2) Molema

A sub-clan is composed of several family groups, under their own heads.

674 The headman has a secret council (khudutbamaga), which is composed of the following advisers of the sub-clans and of some family groups):

Petrus Naree the deputy of the headman
 Adam Semausu
 Bokgosi boile
 Ratshwene
 Matsheka.

BAROLONG BOO RATSHIDI

Every man may take part in the discussion of lawsuits particularly those who can throw some light on the case. Tribal matters are discussed in the khuduta-maga and the resolutions are made public at a meeting (pitso) of all taxpayers.

675 Social customs, church, school, material culture, agriculture, economics are described in the general introduction.

BAROLONG AND OTHERS

1 District:

676 Mafeking, Cape Province.

2 Name of tribe:

677 The population of the Mosita Reserve consists of members of various baRolong sections, the majority being baRolong boo Ratlou. This tribe is No.32-42 in "A Preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo.

3 Chief

678 JEREMIAH THAKATSWANE MOLEFE, born in December 1926, no regiment. He assumed duty as officially recognized headman on 18th October 1951 with judicial power conferred on him. Officially the tribe is regarded as dependent on chief Montshiwa. Residence: Mosita, Mosita Reserve. The headman is a member of the Methodist Church of South Africa. He studied at New Clair in Johannesburg from 1939-1946.

4 Language:

679 seRolong dialect of seTswana.

5 Land and strength of population:

680 The tribe occupies the Mosita Reserve which is 4,720 morgen 353 sq.rds. (less 300 sq.rds. Church site) in extent. Mosita is about 80 miles (road) from Mafeking, situated in the centre of the western part of the district.

681 The Mosita Reserve and village are named after the Mosita River, a tributary of the Setlagole River. The Mosita River passes through the central part of the Reserve from South to North. It has one tributary in the Reserve flowing from the west, the Kakalasana, and another on the farm Faith, the Kakalasi. In the north-east there is the hill Malapitse and on the south eastern boundary of the Reserve there is another hill, Majaaga-Motlhwane, where chief Ratlou was buried. There is only one village, Mosita. The arable land is called Lotsiditsane (to the east of the village) and Malapitse. The grazing areas are:

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Kgobedimaje (north of the village), Kakalasi (on the north-western boundary of the Reserve), Kakalasana (west of the village), Gangwatle (on the south-western boundary of the Reserve), Phokoyane (south-west of the village) and Madipekwane (west of the village).

682 The soil is sandy, grass poor, with low bush and scrub and very few trees, except for a small wood of mogonono (geelhout) trees in the north-west of the village.

683 The altitude is over 3,900 ft. in the western third of the Reserve and the south-eastern corner while the other parts are about 100 ft. below 3,900 ft. Th. average annual rainfall at Mosita (rain station No.1204) was 16.64 in. on 39 rain days recorded over a period of 24-25 years before 1935.

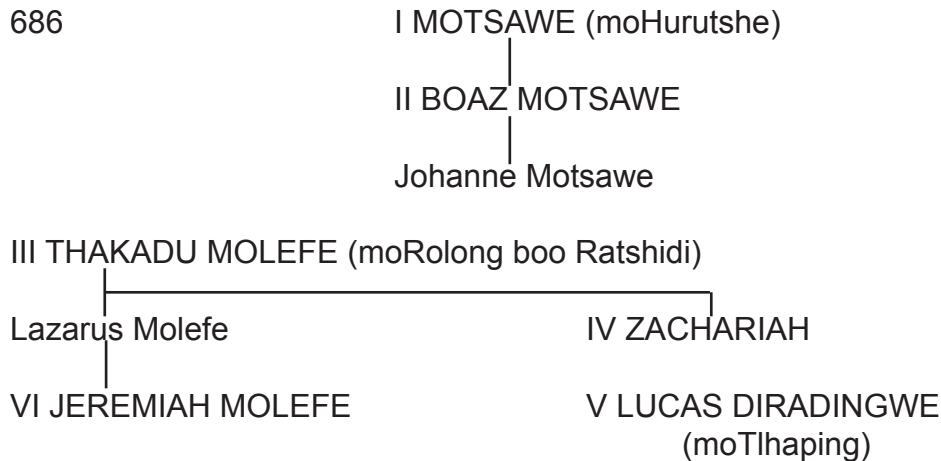
684 The census of 1946 recorded a population of 513 (223 males, 290 females) and the census of 1951, 487 (224 males and 263 females) not including workers absent from the tribe. The number of taxpayers registered for the Mosita Reserve was as follows: 1934:214, 1952:168, 1953:392. I estimate the population of the Reserve to be 700-900.

6 Migrations and affinities of tribe:

685 The tribe has a mixed population of baRolong boo Ratlou, baRolong boo Seleka, baRolong boo Rapulana, baRolong boo Ratshidi, baHurutshe, baTlhaping, baNgwaketse, Fingo and Herero. They successively settled at Mosita from 1869 to 1888 and came from various places. Both the chiefs of the baRolongs boo Ratshidi and of the baRolong boo Ratlou of chief Phoi claim the superiority over the tribe. According to historical tradition the tribe should be regarded as independent (see paragraph 696).

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7 Skeleton genealogy of chiefs



8 History and genealogies of chiefs

687 In 1869 MOTSAWE, a moHurutshe came with five families from Kuruman district and settled at Mosita. The country did not belong to any other tribe and the only neighbours were three Kgalagadi families in the south-west. The baRolong boo Ratshidi were then still in the Ngwaketse country at Mosaneng.

688 In about 1885 some baRolong boo Ratlou boo Mariba, led by Gaboukwelwe, joined the baHurutshe. These boo Ratlou came from Dikgatlong in the south of Kuruman, from Barkley West district. They belonged to the tribe of Maiketso of the Morokweng Reserve (Vryburg district). Today they form a clan (kgotla) including a minority of baRolong boo Ratshidi.

689 The next group which settled at Mosita between 1885 and 1888 were the baHurutshe ba gaMotlhwane who came from the Kuruman district under the leadership of Letebele Motwane. The baHurutshe ba ga Motlhwane (baTlharo) broke away from the baHurutshe chief Malope about 1600. Now-a-days the parent tribe is dispersed over the Kuruman district and forms no individual tribe.

690 They were followed, between 1886 and 1888, by baNgwaketse who came from Griqualand under Motlatlhedi.

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691 The next group which settled at Mosita were baTlhaping ba ga Phuduhudu who came from Kuruman district about 1887-88, under Seadimo.

692 After 1888 some smaller groups joined the tribe, among them the baRolong boo Ratshidi (see the groups in the list of the clans, makgotla, paragraph 701).

693 The first headman in JB70 was I MOTSAWaE mo-Hurutshe. In his time the Mosita Reserve was proclaimed, in 1893. He died in 1898.

694 MOTSAWE was succeeded by his eldest son II BOAZ MOTSAWE, who was born in 1877 and is still living. As the baHurutshe were a minority in the tribe and the rest was discontented with BOAZ, his headmanship ended in 1921. Before 1921 BOAZ tried to rally support for himself through his relative-in-law, the boo Ratshidi chief Montshiwa. Three times a "tribute" was collected for the boo Ratshidi chief. The informants pointed out that this was not intended as a sign of dependence to Montshiwa. They say: any important related moRolong chief would have received the same assistance if asked for.

695 BOAZ had the following wives and issue:

1 Mokabi, great wife, a moRolong boo Ratshidi of the royal family; she died after the birth of the first child

a Johanne m my informant and head of his clan

2 Moseme, a moRolong boo Rapulana

a Phala m
b Selang f
c Phule
d Mostire f

3 Ngwanakobo, a moRolong boo Seleka from Thaba Nchu

a Leabantwa m
b Moeyantwa m

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c Senani	f
d Mpule	f
e Motsawi	m
f Kgoltaetsu	m
g Mwabathuso	m
h Mogogi	m
i Kealeboga	m
k Garegatshipi	m

4 Senyane, a moHurutshe ba ga Moilwa

a ?	m
b ?	f

696 The tribe elected III THAKADU MOLEFE as their head. The appointment was confirmed on 1st September 1921. As THAKADU was a member of the baRolong boo Ratshidi, chief Montshiwa appeared to have tried to exercise more influence on the tribe. He visited the tribe in 1923 and declared it to be subject to him. My informants say that the tribe was not agreeable to this though they were on friendly terms with him. In 1924, however, the tribe was put under his jurisdiction. In 1942 THAKADU was about 100 years old, according to a medical certificate suggesting his retirement. He was placed on pension on 1st February 1943. THAKADU MOLEFE had the following wife and issue:

1 Maria Mmamoroka, a moRolong boo Ratlou from Morokweng

a Molefe	m died in youth
b Tankane	m died in youth
c Lazarus	m alive
d Leepile	m
e Maleng	f
f Kabelo	f alive
g ZACHARIAH	m
h Jeremiah Tokoti	m
i Mmamiki	f alive

THAKADU died in 1944.

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697 THAKADU was succeeded by his son IV ZACHARIAH, as the elder sons had predeceased him. ZACHARIAH acted on behalf of JEREMIAH the son of his elder brother Lazarus. ZACHARIAH was born in 1895. He was appointed as headman on the 1st February 1943. In December 1947 the Department conferred judicial powers on the headman. ZACHARIAH died on 7th May 1951. He was married to Amia Molefe and had five children.

698 Although Lazarus had not been headman, one of his sons succeeded to the headmanship. Lazarus had the following wives and issue:

1 Tsetaane, great wife, from Mafeking

a Maraya	f
b Sewedi	m living in Mafeking
c Lebere	m living in Mafeking
d Pepere	f

2 Pokwane a moHurutshe from Kolobeng, Bechuanaland Protectorate

a JEREMIAH	m
b Mmadikuku	f
c Tau	m
d Ratlou	m
e Tiego	m

699 After the death of ZACHARIAH, VI JEREMIAH MOLEFE, the present headman succeeded to office. For particulars see paragraph 678. JEREMIAH is not yet married. Lucas Diradingwe acted on his behalf for half a year until his appointment, in 1951.

9 Regiments:

700 The tribe has had neither initiation ceremonies nor regiments since they settled at Mosita. Most of their sections came from the Kuruman district, which had long been under the influence of missionaries who objected to the ceremonies.

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10 Political organization:

701 The tribe is composed of the following clans (makgotla) in order of their ranks:

Kgotla (clan)	Tlhogo (head)	Seano (totem)
1 ba ga Motsawe	Johanne Motsawe	Tshwene (baboon)
2 Gaboutlwelwe (boo Ratlou and some boo Ratshidi)	Lekwene	Tshipi (iron)
3 boo Seleka	Joni	Tshipi, tholo (koodoo)
4 Segwai (Rolong)	Jacoba	Tshipi tholo
5 Mothibi (boo Rapulana)	Dintwe	" "
6 baNgwaketse	Kotshedi	Kwena (crocodile)
7 baTlhaping	Teletshu	Tshipi, thole
8 maHerero (came in 1916 from S.W.A.)	Kambrona Brown	Tlou (elephant)
9 "Matebele" (Fingu)	Pone	---
10 bamaNgwato (few)	Tiro	Phuthi (duiker)

702 The chieftainship is hereditary, although at one stage it passed by election from the Hurutshe clan to the baRolong. The deputy of the chief and ntona (head councillor) is Lucas Diradingwe. The headman has three councillors in addition to the ntona; they are:

- 1 Lucas Diradingwe (baTlhaping clan) ntona
- 2 Joseph Sefitholo (boo Seleka clan)
- 3 Joel Gaboutlwelwe (boo Ratlou clan)
- 4 Brown Kambrona (Herera clan).

These men are members of the various councils. They are the 1) lekunutu (also called khuduthamaga or sephiri) as a secret council, 2) the lekgotla to discuss tribal affairs in public and 3) the council which tries lawsuits. The councillors are appointed by the chief. (The former headman BOAZ MOTSAWE had only two councillors). Fines imposed go to the headman who shares them with the councillors.

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103 The tribesmen do not plough a field for the headman (phatse). Presents are not given to the headman by returning workers. During the rule of headman THAKADU, lands were allocated by the headman. As arable land was then already scarce, some of the families had to surrender a portion of their lands.

704 Social customs, church, school, material culture, agriculture, economics are described in the general introduction.

BATLHARO OR BATLHWARE

1 District :

705 Mafeking, Cape Province.

2 Name of tribe:

706 baTlharo or baTlhware. Totem: Tshwene (baboon).
The tribe is No. 32-13 in "A Preliminary Survey of
the Bantu tribes of South Africa, by Dr.N.J. van Warmelo.

3 Chief:

707 JAN (John) MASIBI, born 26th April 1901, regiment:
Mailakgang. He was appointed by the Government
as headman on 1st January 1941 subordinate to and
under the civil and criminal jurisdiction of chief
Montshiwa. Residence: Disaneng or Jan-Masibi-stat,
Molopo Reserve. JAN MASIBI is a member of the
Methodist Church of South Africa; he attended the
local school.

4 Language:

708 seRolong dialect of seTswana.

5 Land and strength of population:

709 The tribe occupies a section in the centre of
the Molopo Reserve. The boundaries of the tribe are
indicated on the map. On the west the boundary is
indicated by a line following the Phiring stream to
its source and then south to the farm Leichland and
the Bosadijwapitse Hill. The boundaries of the Reserve
form the northern and southern boundaries of
the tribal land. The eastern boundary, with the
neighbouring baRolong boo Ratshidi tribe has been in
dispute since 1923 see paragraphs 515, 516, 744-750.

710 The tribe occupies an area of about 15,000 morgen
(49.6 sq.miles) or 18,800 morgen respectively before the
Chief Native Commissioner reduced it by about 3,760 morgen.

711 The headquarters of the tribe is Disaneng or
Jan-Masibi-stat, which is 24 miles west of Mafeking.

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712 The seTswana place names in the baTlharo country are as follows:

Molopo River

Ramatlabama River boundary on the north

Phiring spruit and small village in the west

Kabe tributary of the Molopo River from the south

Debono tributary of the Molopo River from the north

Tawana tributary of the Ramatlabama River

Kopela pan near the Ramatlabama River in the east

Bosadijwapitse small hill in the south west

Dikgatlong small village on the western bank of the Molopo near confluence with the Ramatlabama

Salaneng small tributary of the Molopo from the south and dam between

Disaneng and Dikgatlong

Mokalobe arable land and grazing in the southwestern corner, north of Leichland

Mhuti, grazing land in the west, north of Mokalobe

Matsweketle grazing land between Disaneng and Mhuti

Snowball grazing land on western bank of Kabe near Disaneng named after a European who lived there

Mateaneng grazing land on-the western boundary near Bosadijwapitse

Lokaleng grazing land in the triangle of Molopo River, Ramatlabama River and Tawana spruit

Mosawana adjoining Disaneng on the south

Tutudu on "Mrs. Pretorius" old road near the farm Expath.

713 The baTlharo country in the Molopo Reserve has beautiful scenery, with numerous large Camel-thorn trees on slightly undulating veld. The soil is red sand and the grass is poor.

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714 The altitude is about 3,500 ft. The average annual rainfall on Swartlaagte (station No. 2576) was 18.68 in. on 43 days (recorded on 6-7 years before 1935).

715 The census of 1946 recorded a population of the tribe of 1,943 (880 males, 1,043 females), and the census of 1951, 1,864 (839 males, 1,025 females), not including absent workers. "The census of 1946 showed 75 Xhosa living in the tribal area. The population of the tribe is between 2,600 and 3,800 persons. The density of population is about 40 per square mile. The taxpayers registered under headman MASIBI in January of the years:

1934, 1943, 1952, 1953 numbered respectively

492, 996, 1,063, 997, 1,034.

6 Migrations and affinities of tribe:

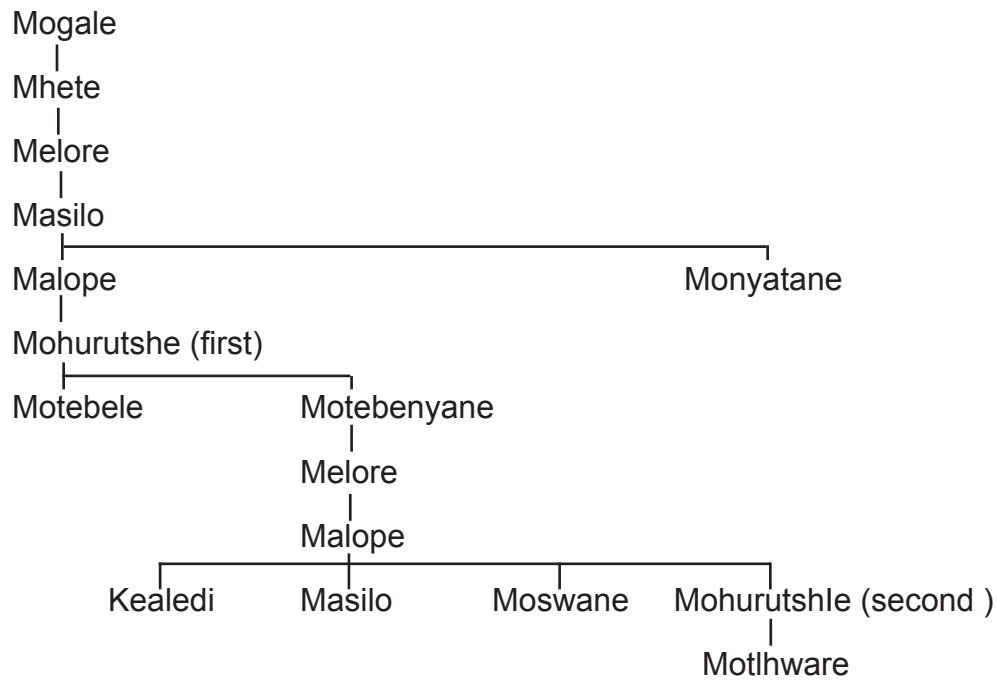
716 In the beginning of the 17th century the ba ga Motlhwane broke away from the baHurutshe, trekked along the Molopo River to the west and settled in the present Gordonia district at Kudumane, Mosaweng, Tsoe (north of Kuruman), Gatlhose (west of Ganyesa), Majeng, Khuse and Tlhaka-lwa-tlou. In time they reached the Vaal River and settled in the baTlhaping country (Kuruman district). About 1800, or earlier, the tribe lived at Langberg and moved to Kasing (near Skyfontein and Groenwater) which was near to Adam Kok's headquarters. From Kasing they came to GaMotaga in Griqualand west near the headquarters of chief Waterboer. At the end of 1856 they left GaMotaga and moved by way of Setlagole (Mafeking district) to their present country, around Disaneng, where they arrived in the beginning of 1862.

717 The relationship with other baTlharo tribes is so weak that my informants do not remember in what way they are related to them. Intermarriage between the baTlharo and the baRolong boo Ratlou and boo Ratshidi is frequent.

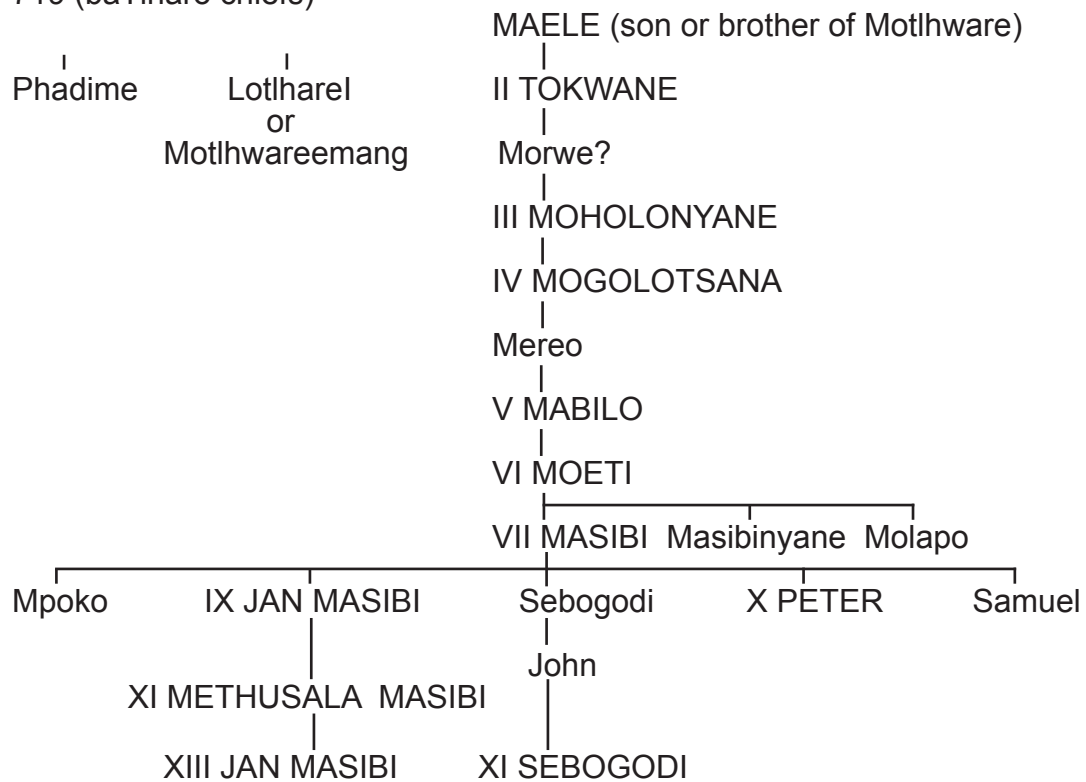
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7 Skeleton genealogy of chiefs

718 (Hurutshe chiefs:)



719 (baTlharo chiefs)



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8 History and genealogies of chiefs:

720 The baTlharo are an off-shoot of the baHurutshe. It is not certain whether they broke away from chief Mohurutshe, the first, or the second; probably from Mohurutshe, the second, who had a son Motlhwane (born between 1580 and 1610). The name of the tribe ba ga Motlhwane, which is still used, was changed to baTlharo. However, it seems that Motlhwane was not a chief of the ba ga Motlhwane.

721 B. Mogorosi says in his Manuscript (Native Affairs Dept. No. 205) "The baTlhwane", that a group of young men and their wives left the baHurutshe secretly, travelling along the Molopo River and the southern Kalahari to the west, until they came to the junction of the rivers Kudumane, Mosaweng and Molopo. They settled at Tsoe (west of Kuruman) Gatlhose, Majeng, Khoiise (the location of the places are not known) and Tlhaka-lwa~Tlou (Olifantshoek, 30-40 miles south-west of Kuruman). One Notwane as leader of the people, reconnoitered the country. Once they found an elephant in a pool and having killed it with their assegais, they named the place in memory of the event: Tlhaka-lwa-tlou. Raiding as they went they came to the Vaal. Eventually they became neighbours of the baTlhaping. Mogorosi says that Morwe (in 1878) arrived at Seoding (in Vryburg district on the main road Vryburg-Kuruman near the southern district boundary). Morwe's connection with the baTlharo branch is probably uncertain. My informants tell me that the branch of Masibi also lived at Seoding at some time. It is not known who was chief at the places mentioned.

722 The last common chief of all the baTlharo branches was MAELE, born about 1600. He had seven sons of whom only three are known, as they are the forefathers of several baTlharo tribes. They are: Phadime, Lotlhwaneemang and TOKWANE. I cannot give the exact relationship of all the baTlharo tribes until I have visited the other tribes in the Vryburg and Kuruman districts.

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723 The "Preliminary Survey of the Bantu tribes of South Africa" by N.J. van Warmelo distinguishes the following baTlharo tribes:

No. of tribe	Chief	District	Taxpayers in 1934
32-13	Masibi	Mafeking	492
32-14	Kemotlokile Buti Bareki	Vryburg (Tsoe) Heuningsvlei	139
32-15	Gaebusetse Senewe	Vryburg	32
32-16	Dirita Mosegedi	Vryburg	92
32-17	(subject to the baRolong of Kgosieyang Phokomosi, Vryburg)		
32-18	unknown	Kuruma	2,502
32-19	unknown	Vryburg (hundreds on European owned farms)	

724, The youngest son of MAELE, II TOKWANE is said to be the forefather of the tribe. Of the chiefs from TOKWANE to MASIBI no more than the names are known, not even the places where they resided. These chiefs are: II TOKWANE - Morwe (uncertain whether he is of this tribe) - III MOHOLONYANEI - IV MOGOLOTSANA - MEREO - VI MABILO - VII MOETI - VIII MASIBI.

725 VII MOETI, who was born in the middle of the 18th Century, had three sons by his great wife: MASIBI, Masibinyane and Molapo. It is not known where the tribe lived during the rule of MOETI. He or his successor VIII MASIBI lived at Langberg (Hay district) and later at Kasing, (near Skyfontein and Groenwater) where they had several Tlharo villages near Adam Kok's stat. During MASIBI's time they lived at Ga-Motaga, near Griquaastad (Hay district), where they were under chief Waterboer.

726 MASIBI was born about 1785, and had the following wife and issue:

1 Keimanegile who died in 1913 of an age of over 100 years

a Mpoko	m
b Kgotunyane	f

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- c JAN MASIBI m
- d Sebogodi m died 1885, grandfather of the
acting chief SEBOGODI MASIBI
- e PETER m
- f Samuel m who had a son, Moroke.

727 The son Mpoko who predeceased his father, had the two sons:

- a Motlagodise m had no children
- b Beleng m had no children.

728 As MASIBI had for a long time been in contact with the Griquas, his men had guns. Montshiwa (first) met MASIBI between 1852 and 56 somewhere near Kuruman and invited MASIBI to join him as an ally against other baRolong branches. MASIBI agreed, became a friend of Montshiwa, left Ga-Motaga (Hay district) in 1856-7, remained for some years at Setlagole because of a cattle disease and took up residence at Disaneng (Molopo Reserve) in 1862. Montshiwa's headquarters-in-exile were at Mosaneng (Bechuanaland Protectorate west of Kanye) up to 1871. He had need of an ally, as European immigrants were taking up farms in his old country which he had left unoccupied between 1852 and 1870. Montshiwa foresaw war between himself and the boo Rapulana and boo Ratlou. Chief MASIBI was the first to re-enter the land and with their guns his people exterminated the lions and other wild beasts which were killing men, cattle and small stock. Because MASIBI was asked to help Montshiwa with his guns, and to live in his country, he was recognized as an independent chief of his own tribe. When the British surveyed the country at a later stage they did not demarcate a boundary between Montshiwa and MASIBI as the two were good friends. MASIBI died in 1865.

729 MASIBI was succeeded by his son IX JAN MASIBI born c.1831, who had assisted his father for some years. He had the following wives and issue:

1 name not known, a Griqua who died after having her first child

- a Eva f died in youth

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2 Lentjie, of the Morakile clan at Phitsane

a Tsosa m died in youth
b METEUSALA m

730 During the rule of JAN MASIBI, the tribe fought for Montshiwa in the boo Rapulana war in 1881-82. JAN MASIBI and some of his men were taken prisoners. By the end of the war, their town had been burnt twice by the enemy and 476 head of cattle, 39 horses and 5 wagons taken. (For particulars about this war see paragraph 785). The tribe helped the boo Ratshidi financially several times, e.g. in 1891 when they raised £300 to buy land named Kabe and Mokalobe. Debono was then regarded as the boundary with the boo Ratshidi, and a part of Kabe which was used by MASIBI's people was sold later by chief Montshiwa. Until his death in 1896 in Taungs JAN MASIBI owed no allegiance to the baRolong.

731 After JAN's death X PETER MASIBI acted on behalf of the heir from 1897 to 1904. He was born between 1836 and 38; he died in 1933. He had only one wife and child:

1 Motlalepule, daughter of Lesenyego, from Phitsane

a Gobonwang f married Mosoka Ekopolang, a
member of the tribe

PETER was suspended from the headmanship from 1904 to 1908.

732 JAN MASIBI's son XI METHUSALA succeeded him in 1904. He was born in 1872, regiment Matlhaselwa, and had the following wives and issue:

1 Senabane, daughter of Saane from Modimola,
later divorced
no issue

2 Mohithemang, a moRolong boo Ratshidi of the Makgetla clan and
former wife of the Rolong chief Kebalepile

a JAN m
b Ditlholelo f died in youth

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c Tshipitlhwane	f died in youth
d Mokgweetsi	m died in youth
e Tlhwaretsile	m born 1909; alive
f Lentjie	f married Sekedi Ekopoleng, informant
g Tshoganyetso	m born 1915

733 In February 1908 METHUSALA got into trouble with the police authorities and was dismissed from the headmanship.

734 PETER was reappointed on 7th February 1908 and held office until he applied to retire on 30th October 1920. JAN MASIBI claimed the chieftainship but the court decided in favour of PETER. Chief Badirile Montshiwa nominated PETER because JAN had said that the chief at Mafeking had no judicial powers over the Tlharo tribe.

735 XI METHUSAL was reinstated on 1st November 1920.

736 In 1928 the boo Ratshidi chief Montshiwa, started an agitation to bring the neighbouring tribes in the Molopo Reserve and a tribe in the Mosita Reserve (cf. 696) under his rule. But in January 1928 a court decision declared the boo Rapulana to be independent. The baTlharo chief METHUSALA, however, was informed by the Government in 1928 that he was only a headman and that the baTlharo were regarded as an integral part of the baRolong boo Ratshidi. The baTlharo followers refused to recognize the baRolong chief Lotlhamoreng Montshiwa as their chief. They had never paid tribute to the baRolong, although, money was occasionally collected to help them as neighbours and friends. The baTlharo also refused to plough (phatse) for the baRolong chief as this had not been done before. In 1928, the historical background of the baTlharo and their relations with the boo Ratshidi were not well known.

737 The boo Ratshidi maintain that JAN MASIBI fled from the Griquas under chief Klaas Waterboer and came to chief Montshiwa as a refugee. As the agreement between MASIBI and Montshiwa about the

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trek took place in 1856, one is inclined to assume that, under the pressure of the Griqua attacks, the baTlharo would not have waited for 4 years before moving to Setlagole.

738 A board of Enquiry was held in 1932 to deal with the status of the baTlharo. The Assistant Inspector of the Locations of Bechuanaland, Mr. G.P. McCarthy who was appointed in 1890, Mr. E.C.A. Welsh who was a Magistrate at Mafeking from 1906-1913, Mr. J.E. Mackenzie, the son of the well known Bechuanaland missionary, and PETER MASIBI stated in evidence on 14th December 1932 that JAN MASIBI was subject to the jurisdiction of chief Montshiwa and that major baTlharo disputes were settled by chief Montshiwa. Mr. McCarty also said, that although the baTlharo became subject to the jurisdiction of Montshiwa, they did not lose their tribal identity and that their own chief, while acknowledging the supremacy of Montshiwa, retained his jurisdiction over his own people.

739 In 1923 a dispute which. has not yet been settled, arose between MASIBI and Montshiwa about ploughing in the eastern part of the baTlharo country. The Superintendent of Native Affairs ordered all ploughing to cease in this area, but notwithstanding this order the boo Ratshidi continued to plough year after year. The baTlharo had occupied the farms Tswanyane, Ditlharapeng, Noyanaga-Itseloho in this area since 1885, for agricultural and pastoral purposes. In 1931 chief Montshiwa laid claim to them. The baTlharo relied on an agreement of 1881 at Debono (after they fought in the Rapulana war for Chief Montshiwa) according to which the country "situated between the points Debono and Kopela on the one side and Mogebele and Phiring spruit on the other side" (west) was granted to them. They also said (according to N.A.D. files of 1932) that in pursuance of this agreement JAN MASIBI owned no allegiance to the baRolong and that this state of affairs continued until JAN MASIBI died in 1896.

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740 In 1931 METHUSALAH MASIBI sent 60 armed men over the border against chief Montshiwa, without incident. In 1932 Montshiwa complained officially about METHUSALAH and in 1935 the Government made investigations. Montshiwa said that 1) MASIBI refused to recognize his authority 2) he refused to allow his people to exercise their right of appeal to Montshiwa 3) he refused to render assistance in the ploughing of Montshiwa's tribal lands as a tribute. As a result of insubordination METHUSALAH MASIBI was deposed as headman on 20th September 1935 and expelled from the tribal land and ordered to live under the baTlharo headman at Heuningvlei (Vryburg district) for a period of two years.

741 XII SEBOGODI MASIBI, was appointed as headman to act on behalf of the present chief JAN in 1935. SEBOGODI is the grandson of Sebogodi, the brother of IX JAN MASIBI. His father was also named Jan (John). SEBOGODI was born in 1895, he acted until 1941, and died in 1950.

742 In July 1940 METHUSALAH's return to his tribe was approved by the Government in pursuance of a plan to offer some Trust farms around Steilhoogte (south of the tribal land) to the baTlharo in exchange for their country. METHUSALAH died on 9th September 1940, before he could return.

743 XIII JAN MASIBI took over the chieftainship. For particulars about him, see paragraph 705. He married

1 Khothunyane, daughter of Lebang Ekgopoleng of the tribe

a Methusala m born 1935 is his only child.

744 On his appointment by the Government it was explained to JAN MASIBI and his councillors that METHUSALAH had been banished as a result of his refusal to recognise chief Montshiwa and he was warned against similar conduct. He came to an agreement with chief Montshiwa in April 1941 that:

1) the baTlharo would attend such Pitsos as Montshiwa might hold;

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- 2) the baTlharo would submit to Montshiwa's criminal and civil jurisdiction;
- 3) there would be no boundary line between the areas occupied by boo Ratshidi and baTlharo (!) ;
- 4) they would not admit strangers to their area without Montshiwa's consent.

MASIBI, however, refused to plough chief Montshiwa's tribal land(phatse) and to pay a school levy for the period 1930 to 1940. In 1941 the tribe claimed individual representation on the Local Council as a separate tribe independently of chief Montshiwa, which was not granted.

745 In 1941 the tribe was still regarded as a guest tribe in the area of another tribe. MASIBI sent memorandum to the Government dated 2/4/1941, pointing out an old boundary with the boo Ratshidi, which he requested the Government to recognize. This boundary he described as follows: "from Kopela pond parallel with Debono ridge to Magelelwe in the south where it joins the farm Kabe" and he added "As from time immemorial this area has always been recognized as being within the sphere of control of the Tlharo chiefs". He further protested against 1) Montshiwa's claim to approve the settlement of strangers among the baTlharo, 2) Montshiwa's demand that he should plough the chief's tribal land and 3) against the banishment of the late chief METHUSALA.

746 In March 1943 chief Montshiwa went to Cape Town and asked the Secretary for Native Affairs to remove his headman MASIBI from his post. The Government considered lack of land to be the cause of the disagreement between the chief and his headman, it had for some years worked out a plan to offer~ 17 Trust farms to the baTlharo with a residential area at Steilhoogte (MAF 1.28), in the Tswana language, Tsawanyane, situated 32 miles south-west of Disaneng on the Setlagole River. As the Government was satisfied with MASIBI's work as headman, it was also proposed that MASIBI should receive a stipend, have criminal and civil jurisdiction conferred on him and be given assistance to enable the tribe to make the

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move. MASIBI did not accept the offers and was not prepared to leave the "ancestral land".

747 As a consequence the dispute over the boundary with the boo Ratshidi continued. The boundary, as claimed by MASIBI is described as follows in Native Affairs files:

748 "It starts at the corner post of the farms Expath and Heath on the southern side of the Molopo Reserve and continues north in a straight line to the Magelelo windmill approximately 1 mile away; from there it passes in between two Camelthorn trees at Madibe after which it follows a northwesterly direction until it crosses the Molopo River at the junction of the Molopo and the Madibe Rivers i.e. about 4 miles from the Magelelo Windmill. From this point it crosses the Debona rise in a northerly direction approximately 1 mile east of Seleka's windmill to the Masutlhe windmill (T.8016) about 6 miles away; from there to the junction of the Molopo and Madibi and thence to Mabudushwane dam 2 miles north of the Masutlhe windmill; from here it follows a northwesterly direction until it reaches the Bechuanaland-Molopo Reserve border opposite the windmill at the house of Seru Tawana in Bechuanaland i.e. approximately 2 miles from the Mabudushwane Dam."

749 "In contrast to Masibi's boundary, acting Chief Tiego Tawana pointed out Montshiwa's boundary starting approximately 5 miles west from the point where Masibi's boundary joins the Bechuanaland border i.e. on the bank of the Manawanyane Spruit (Valley). Continuing from this point and following the Manawanyane Valley, it crosses the Mafeking-Phitsane main road about two miles south from the starting point. The point where it crosses the Mafeking-Phitsane road is approximately 4 miles from Masibi's Stat. After crossing the Mafeking-Phitsane main road, it follows a road which runs in a south-westerly direction until it crosses the Molopo River about 2 miles away and continues until it crosses the Kabe spruits; a mile from there it crosses the Molopo

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River. Continuing from here in a southerly, southwesterly and westerly direction it Joins Mrs.

Pretorius' road 2 miles from Kabe spruit. It then follows Mrs. Pretorius' road for ½ mile to Tutudu from where it continues in a south-westerly direction until it reaches a large Camelthorn tree approximately 1 mile away; from there it continues to the next large Camelthorn tree approximately ½ mile away, and joins the Expath boundary ½ mile east of the Expath western corner post. From this point it proceeds along the Expath boundary eastward passing Ou-Piet-se-hek approximately 3 miles away and from there continues to the starting point of Masibi's boundary, also approximately 3 miles away".

750 The Chief Native Commissioner on 15 December 1949 decided in favour of Chief Montshiwa's claims.

9 Regiments:

751 The initiation ceremonies were abandoned as early as 1856. After the baTlharo tribe came to Disaneng, they had the same regiments as the baRolong boo Ratshidi (since 1910 these have become school leaving regiments), but under their own regimental Leaders.

752 Their regiments are:

Regiment	Leader	Initiated
Magaikgomo	JAN MASIBI	about 1848
Mathopakgomo	Sebogodi Masibi	about 1852
Malokwane	PETER MASIBI	about 1856
(Rolong regiment:)		
Matlotlakgosi	Samuel Masibi	about 1863
Madisakgomo	Mmusi Ekgopoleng	about 1865
Matsetse	Nholenyane Ekgopoleng	about 1870
Magodu	Ngakantsi Mabilo	about 1875
Mapetu	Jan Sebogodi	1880
Matlhaselwa	MATHUSALMA MASIBI	1887
Maganelwa	Seretse Masibi	1892
Maakathata	Christian Molapo	1902
Maakakgosi	Moatlhanegi Masibi	1905

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Regiment	Leader	Initiated
Malwelakgosi	SEBOGODI MASIBI	1910
Mailakgang	JAN MASIBI	1918
Maratakgang	Andrew Moeti	1922
Matsaathebe	Hastings Masibi	1930

(own baTlhware regiments:)

Maisakgosi	Tshoganetso Masibi	1940
Matshabakgomo	Maphakela Masibi	1950

10 Political Organization:

753 The tribe is composed of clans (makgotla, marked A-V) which have sub-clans or wards (marked by numbers). They are:

Clan	Sub-clan	Head	Totem
A baKgosing	1 ba ga Masibi	Masibinyane	tshwene (baboon)
	2 Moeti	Andrew Moeti	"
	3 Ekgopoleng	Mosweu (in Bech. Prot.)	"
	4 Mabilo	Seremane	"
	(of the grandson of chief Mabilo)		
	5 Merementsi	Nonong (informant)	tshwene
B	6 Morwanyane	Molosi (informant)	"
	7 Mokgwetsi	Mokgwetsi	"
	8 Lobega	Motlhware	"
	9 Khoane	Tumelo	"
C Keakopa and Letebele		Mosedi	"
D Magomotswe		Gasebolelwe	"
	1 Namagadi	Mponye	"
E Phadima		Dithake	"
F Molelekwa		Kgosimang	"
G Modungwa		Phatlhololo	"
H Madibana (Hurutshe)		Fenku	"
	1 Karane	Kalayamotho	kolobe (pig)
I Kgosimang (Hurutshe)		Koti	tshwene
K Medupe (ba ga Malete)		Setswakgosing	nare (buffalo)

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Clan	Sub-clan	Head	Totem
L (baKgatla ba Mmanaana)			
	1 Tsimele	Kokamo	kgabo (monkey)
	2 Makabanyane	Busang	“
	3 Lesoko	Isaak Lesoko	“
	4 Mongaloga	Mongake	“
M Tsose (baKwena of Molepolole)	Mokwa	kwena (crocodile)	
N baNgwaketse			
	1 Dinku	Motlalekgosi	“
	2 Mogotla	Kurata	“
	3 Kgatlathwe	Bothata	“
O baPhaleng (bamaNgwato)		Solomon	phuti (duiker)
P baRolong			
	1 Modiboa (boo Ratlou ba ga Seitshlro)	Odirile and tshipi (iron)	tholo (koodoo)
	2 Melamu (boo Ratlou ba ga Mariba)	Sianana	“
	3 Morakile (boo Ratlou from Phitsane)	Tsietso	“
	4 Madito (dito)	Oatlhotse	“
	5 Matlale	Tlholonyane	“
	6 Mokgosi ba ga Sehuba (boo Ratlou boo Seitshiro)	Rabotok	“
	7 Motlhamme (dito)		
	8 Tabe and Mosadi (boo Ratshidi)	Molatlhwa	“
	9 Menong (boo Seleka)	Ramatikiri	“
Q (baTlhaping)	Makwere	Mareke	tholo
R baTlokwa	Mokwainyane	thakadu (antbear)	
S Mahango (Xhosa, Pondomise)		Koos	“
T Sebea (Zulu, Matsaka)		Mahlabezulu	“
U Ramose (baMajele)		Mothibedi	tau (lion)
V Kakurupa (Herero from Windhoek)		Jim Kakurupa	tlou (elephant)

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754 While sub-clans live as distinct communities they do not live together in one defined clan-area, but are scattered_ throughout the tribal area as among the baHurutshe. There are no tribal factions and no marked bad urban influences.

755 The chief has a secret council(khuduthamaga) which is composed of some relatives and advisers (bagakolodi). The advisers consist of a limited number of clan or sub-clan heads, selected by the chief and approved by the public. As among the baRolong there is no headcouncillor (ntona). His functions, i.e. arranging meetings and presiding over them are carried out by the croef or his dep.xty, viz. his uncle Masi binyane Masi bi. Lawsuits are discussed in public meeting. Any one interested in the case may take part. There is no special council to investigate cases (tseko). As among the baBoJong, court-fees are not customary; the attempt to impose court-fees was strongly opposed. Nonong is the chief's secretary. There are no messengers, but the chief may use any person to deliver messages.

756 The chief fixes the ploughing and harvesting seasons and determines the time for grazing on harvested fields. If a man needs arable land his kgotla (clan) head makes a request to the chief, whereupon the chief instructs his deputy to point out Jand to him.

757 The chief's grandfather introduced some modern laws, such as the prohibition of inspanning and beer drinking on Sundays, and running loose of pigs in the village.

758 Social customs, beliefs, school, churches, material culture, agriculture and health condition of the tribe are described in the general introduction.

BAROLONG BOO RAPULANA

1 District:

759 Mafeking, Cape Province.

2 Name of tribe:

760 baRolong boo Rapulana. Totem: Thole (koodoo).
This tribe is No.32-46 in the "Preliminary Survey
of the Bantu tribes of South Africa" by N.J. van Warmelo.

3 Chief:

761 JACOB TSELAACKGOSI SEATLHOLO, born 26th September
1914, regiment: Matlotlakgosi. He was appointed
by Government as chief on 1st January 1937
with civil and criminal jurisdiction. He is independent.
Residence: Rietfontein or Lotlhakane in
the Molopo Reserve. The chief is a member of the
Anglican Church, attended the local school and
understands English.

4 Language:

762 seRolong dialect of seTswana.

5 Land and strength of population:

763 The tribe occupies the south-eastern corner
of the Molopo Reserve, c.25,000 to 27,000 mgn (82.7
- 89.2 sq. miles) in extent. The area is bounded by
the Reserve boundary in the east and south, by the
Matlhanyane spruit in the north, by the railway line
from Lotlhakane (Rietfontein) up to the siding Madibi
and from Madibi Siding straight south to the
point where the farms Holland and Schoonewald adjoin,
i.e. along the eastern boundary of the farm Plan
1509. The stat Lotlhakane (Rietfontein) is 12 miles
south of Mafeking on the eastern bank of the Lotlhakane
spruit.

764 There are the following place names in the area:

Lotlhakane Rietfontein spruit and village
Matlhanyane tributary of Lotlhakane from the east, on maps called Metlhonyane

BAROLONG BOO RAPULANA

Molapophiri	tributary of Lotlhakane from the east.
Mohukeng	grazing area
Madibi	spruit on the southern boundary of the Reserve
Sehuba	village on the Matlhanyane spruit, inhabited by boo Ratshidi. Part of this village is outside the area of the tribe
Makujaneng	small village and grazing south of the railway siding Madibi, partly outside the area of the tribe.
Mantsa	small village on the Mafeking road in the south of the Reserve.
Masephe	small vilJage and grazing in the eastern part of the Rapulana country near the Molapophiri spruit.

765 The country is undulated, here and there studded with thorn trees; the soil is mainly red, but the grass is poor. The altitude is about 4,500 ft. The nearest rain station is Rooigrond(No.1243), 10 miles north-east where the average annual rainfall over a period of 5-6 years befbre 1935 was 19.27 in. on 42 days.

766 The census of 1946 showed a population of 1,387 (645 males, 742 females) and the census of 1951, 1,404 (648 males, 756 females). This does not include workers temporarily absent from the tribe. The total population of the tribe is between 2,000 and 3,000. In January 1952, 958 taxpayers were registered under the chief. The density of population is 17 to 19 persons per sq. mile.

6 Migrations and affinities of tribe:

767 Lotlhakane is part of ihe old Raplilana country. About 1790 the headquarters of the tribe were at Motlwang (about 20 miles east-north-east of Klerksdorp). in 1830 they moved to Thaba Nchu where they remained up to after 1872 when they returned to Lotlhakane.

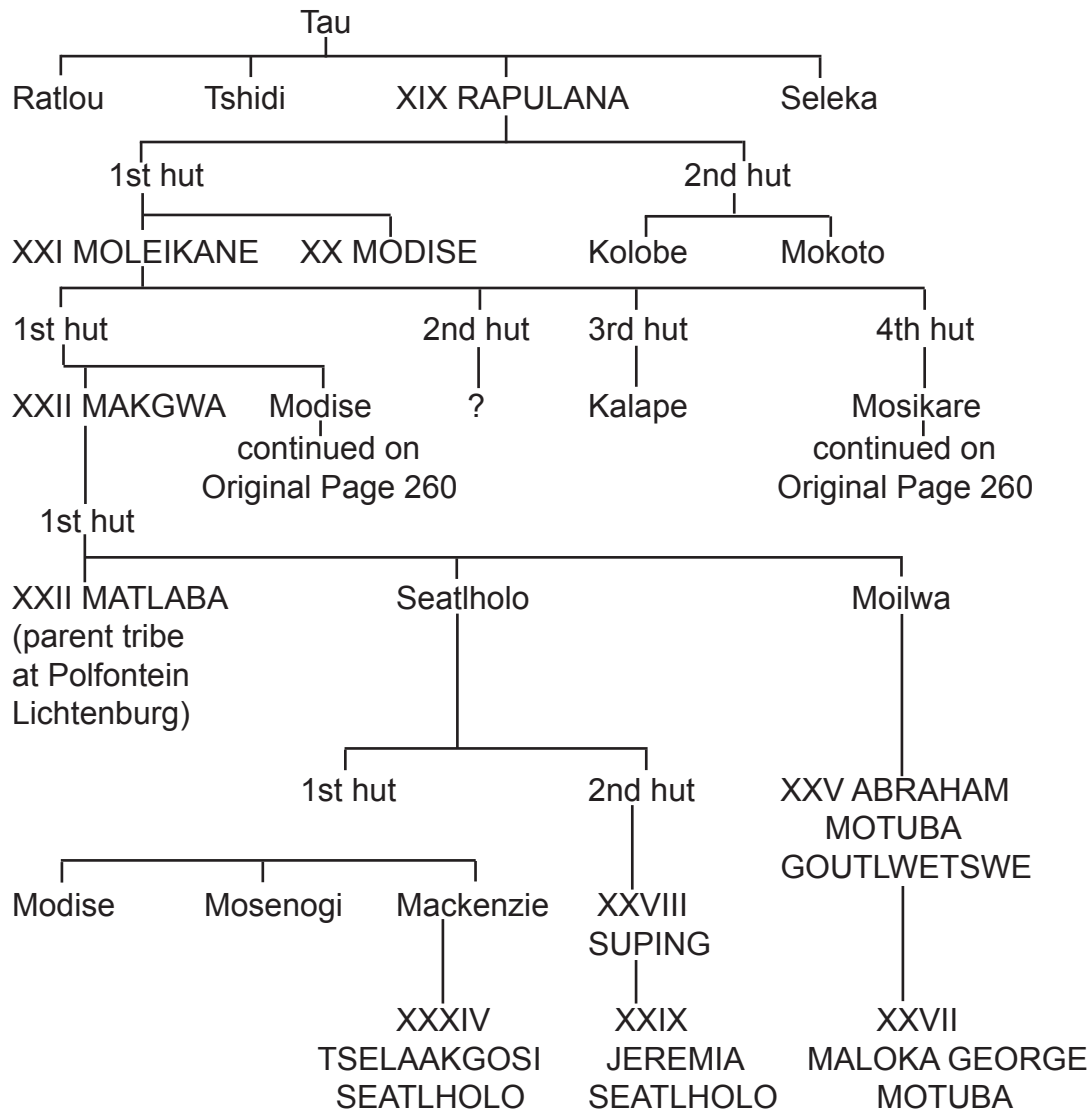
768 The parent tribe, also boo Rapulana, resides nearby on Polfontein in Lichtenburg district (described in "Die stamme van Lichtenburg distrik",

BAROLONG BOO RAPULANA

Etnologiese publikasies). The boo Rapulana rank after the boo Ratlou, boo Ratshidi and boo Seleka.

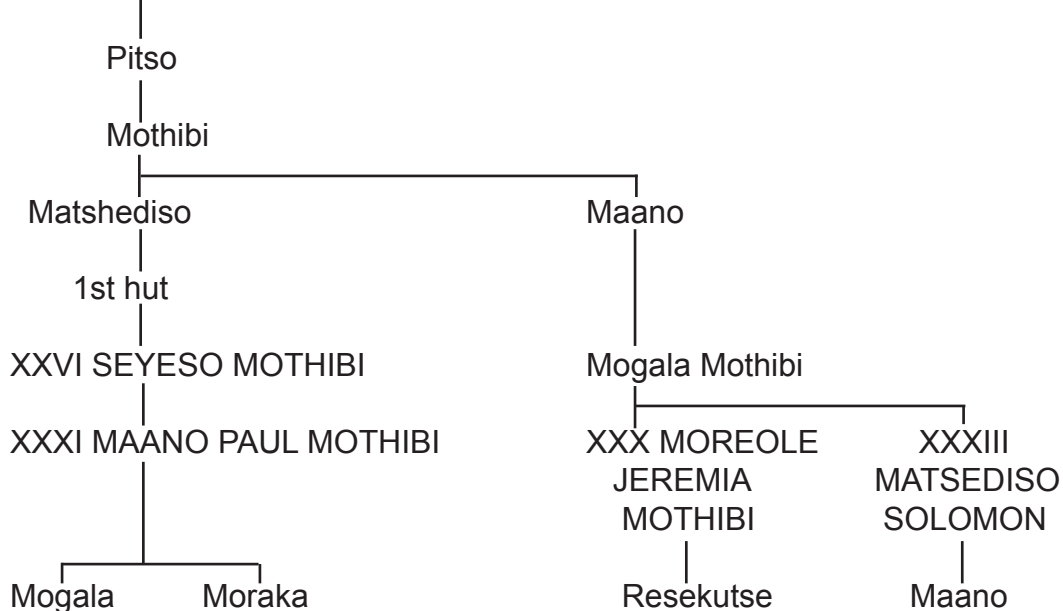
7 Skeleton genealogies of chiefs:

769



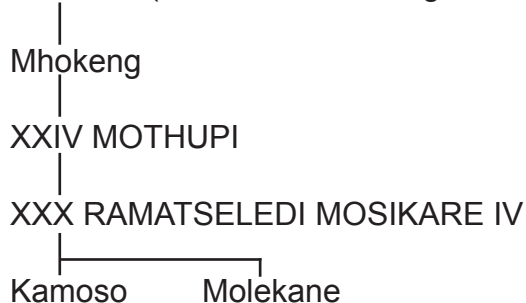
BAROLONG BOO RAPULANA

770 Modise (continued from Original Page 259)



771

Mosikare (continued from Original Page 259)



8 History and genealogies of chiefs:

772 The older history of the baRolong is described in the introductory portion, see paragraphs 55-83.

773 The history of the tribe under review begins with the separation of the sons of chief XV TAU: Ratltou, Tshidi, Seleka and RAPULANA. About a generation after TAU's death (between 1690 and 1710) all the baRolong, except the older branches: Digoja, baTaung and baThaping, were one tribe and the sections of the four abovementioned sons were subject to the regents, who acted for Ratlou and his son, even though the sections lived in different parts of the baRolong country. It is said that between 1700 and 1740 all the baRolong lived round Mosita, Setlagole and Tsebetwane,

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the boo Ratlou section occupied the largest portion which formerly consisted of the present Molopo, Mosita and Setlagole Reserves, and the European farms surrounded by them as well as a large part of the present Vryburg district. The boo Ratshidi moved to Mahikeng (Mafeking) and the boo Rapulana went to Lotlhakane (Rietspruit), the present country of this tribe. The boo Seleka trekked from Setlagole to Thabeng, also called Motsewapetlwane, (10 miles north of Klerksdorp) and to Tigane (Hartebeestfontein 41 ?, Klerksdorp district). According to Dr. S.M. Molema ("Chief Moroka" p.4) this move took place in 1777. Later the boo Seleka resided at Di thakong as neighbours of the boo Rapulana. In 1795 (Dr. Molema p.6) they returned to Thabeng and the boo Rapulana followed them and built their town at Matlwang (about 20 miles east-north-east of Klerksdorp).

774 XIX RAPULANA, the first chief of this tribe had three wives, whose names are no longer known. By his first wife he had the sons MOLEKANE (born about 1730-1740) and MODISE, by his second wife the sons Kolobe and Mokoto.

775 As MOLEKANE was under age when his father died, XX MODISE acted for his brother. XXI MOLEKANE had the following wives and issues:

1 Phalane, great wife

a, b, c daughters whose names are not known
d MAKGWA m

2 Mmarnodisa, a sister of Phalane

a, b daughters whose names are not known
c Modise m

3 name of wife is not known

a Kalape m

4 name of wife is not known

a Mosikare

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MOLEKANE died in about 1790-1795 at Matlwang or near Thabeng. Before the tribe came to Matlwang it had settled for a short time in the south of Potchefstroom at Lentswe-la-ga-Rapulana.

776 MOLEKANE was succeeded by his son XXII MAKGWA who was born between 1768 and 1779. The boo Rapulana were not only neighbours but good friends of the boo Seleka baRolong. The wars and raids of the baTaung, the "Mantatees" and Matebele took place during MAKGWA's time. During the Matebele invasion most of baRolong tribes fled to Matlwang and Motsewapetlwane and the land became so overpopulated that a part of the tribes had to leave. In 1832-1833 the boo Seleka and boo Rapulana went to Tbaba Nchu.

777 MAGWA died in Thaba Nchu some time after 1832. He had the following wives and issue:

1 Makgobe, great wife

a MATLABA	m
b Rapulana	m
c Mongale	m
d Mokwena	m
e Legotlwane	m
f Mathaba	f
g Mokokwane	f
h Mapora	f
i Moipone	f

2 Mmamotuba

a Seatlholo	m (Lotlhakane section of the tribe)
b Moilwa	m
c Motuba	m
d Kgapanyane	f
e Mojabeng	f
f Nkae	f
g Gabona Nto	f

3 Mmamakgobe

a Makgobe	m
b Maretlwa	m
c Maretlwana	m.

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778 XXIII MATLABA who was born between 1800 and 1810, succeeded his father. In Thaba Nchu he was not regarded as an independent chief. The boo Seleka chief, Moroka, was the first of the baRolong to come to Thaba Nchu and he received the land from Mosweswe who regarded him as the chief also over such of the baRolong who followed him into the country. The baRolong tribes who had joined Moroka and considered themselves to be of higher rank, did not choose to remain at Thaba Nchu. The boo Rapulana section remained at Thaba Nchu except for the main section of MATLABA. MATLABA travelled about a lot, so that it is difficult to identify his headquarters and the locality of the majority of his tribe. In 1873, he took part in the campaign against the Matebele, who were pursued up to the Shashi River. For about a year he resided at Tsebetwane and Sehatlhane (Zeerust), from where he went to Motlhwaanawapitse (south of the Vaal River near Warrentown). For some time MATLABAw as at Modimong (near Taungs) and Kgothu (near Kuruman). It is possible that his permanent headquarters were at Matlwang (c.20 miles east-north-east of Klerksdorp near the road to Potchef-stroom) where he spent many years before he came to Botsaoke (Polfontein, Lichtenburg district).

779 Potgieter, who led the commando against the Matebele, promised MATLABA land near the Molopo River for his military support. MATLABA was not permitted to take possession of the land until it had been surveyed. Unfortunately Potgieter died in Lydenburg soon after and his promise could not be implemented. After the tribe had waited seven years on the Mooi River, the commandant Stephanus Schoeman expelled them, saying: "Kaffers mag nie grond besit nie". The tribe then went to Taungs where they lived as refugees under chief Mahura of the Tlhaping country. When Schoeman's authority over the western Transvaal was displaced by President Pretorius in 1856, the tribe came back to the Mooi River with the approval of the Executive Council (Art. 6 dated 22/4/1859).

780 While the majority of the boo Rapulana was still at Matlwang 1 this section remained at Thaba Nchu under Moroka. Their own headman was ABRAHAM

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GOUTLWETSNE. In 1872, MATLABA intended to collect his tribe and to settle in the Transvaal. He came personally to Thaba Nchu and for six weeks he was unsuccessful in obtaining Moroka's consent, for the boo Rapulana to leave Thaba Nchu. Moroka even wrote to the president of the Free State asking him to prevent them from leaving the country. The part of the Transvaal where MATLAB wished to settle (Polfontein) adjoined the boo Ratshidi country of chief Hontshiwa who was so strongly opposed to having the boo Rapulana as independent neighbours, that they risked a war with him.

781 Until 1870 nothing had been done to carry out Potgieter's promise. The Executive Council now appointed a commission to deal with the land claims of the Native tribes in the western Transvaal. The Council successfully recommended that the government should buy the farm Polfontein 254 for MATLABA's tribe (resolution of the Executive Council Art. 138, dated 9 August 1875). Thereafter in 1886 the farm Driefontein was also bought for the tribe (Report of the Location Commission in files of the Native Affairs Department).

782 This section of the boo Rapulana came from Thaba Nchu to Lotlhakane (Rietfontein) about 1872. As the head of this section followed later, MATLABA first nominated XXIV MOTHUPI MOSIKARE to be the headman at Lotlhakane. MOTHUPI, who was born about 1815, was the son of Mhokeng and his great wife Nkhumisa, and grand son of Mosikare (4th hut of XXI MOLEKANE see paragraphs 775). He ruled until 1884 (when ABRAHAM GOUTLWETSWE came to Lotlhakane) and died in 1914. He had the following wives and issue:

1 Tshainyane, a moSeleka

a Gaojelwe	f
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2 Mmaselogilwe, of the baKgwatlheng clan of the tribe

a Seadimo	f
b Selogilwe	m
c Moipone	f

BAROLONG BOO RAPULANA

3 Nagadisele, of the Sehuba clan of the tribe

- a Monaledi f
- b Gaseitsiwe m
- c Kebuileng f
- d Gaboutlwelwe m
- e RAMATSELEDI m (my informant now 92 years old)
- f Mosikare George m

783 XXI MATLABA died on 4th November 1397. He had the following wives and issue one of whom was my informant Mathonyane (born 1866):

1 Mmalekgetho, who died after the second child

- a Lekgetho m
- b Gahele f

2 Mmakehilwe

- a Kehilwe f
- b SUJDINTLE m
- c Khukwanyana m
- d Kesenkwaemang f

3 Mmaphatsane

- a Pulane f

4 Mmaphalane

- a Phalane f
- b Mmakgole f
- c Thupaamore m
- d Ramosebi m
- e Marumolwa m
- f Mathonyane f
- g MONSUI m

5 Mmamokgothu

- a MOKGOTHU ANDRIES m
- b Mmamansuba f
- c Bosekeng f
- d Mmamosidi f

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784 The headman of Lotlhakane (Rietfontein) was still subject to MATLABA's successor, XXIV SUDINTLE MATLABA (called "Klein Machaba" by the Boers) who was born about 1840 and had the following wives and issue:

1 Kobonyane, great wife of the tribe

a Moritshenyane	f
b Mapone	f

2 Kethuile, daughter of MATLABA's brother Motuba

a ISRAEL RAMOLEKANE MAKGWA m

On 3rd February 1886 SUDINTLE was killed by a stroke of lightning.

785 In his time and before ABRAHAM GOUTLWETSWE came to Lotlhakane, a war with the boo Ratshidi took place. The Hermannsburg Mission at Polfontein furnished useful information about this war, described in "Die Naturellestamme van die distrik Lichtenburg" (Etnologiese publikasies). When the first Anglo-Boer war broke out in December 1880, Montshiwa the chief of the baRolong boo Ratshidi, asked some neighbouring tribes to protect him against the Boers (as he was pro-British). The boo Rapulana expected an attack by the boo Ratshidi and evacuated their stat for some days. On their return, Montshiwa, who wanted to be the paramount chief of the baRolong, prevented them from reoccupying their homes. On 2nd May 1881 Montshiwa attacked Lotlhakane, set the town on fire and drove away the cattle.

786 In 1881 a new boundary was drawn between the Transvaal and British Bechuanaland which cut the country of the baRolong boo Rapulana into two parts, Polfontein (Bodibe or Botsaoke) and Rietfontein (Lotlhakane). The same happened to the baRolong boo Ratlou. Chief Moswete, who had the highest rank among the baRolong chiefs, also resented Montshiwa's claim to supremacy and planned to avenge the attack on the boo Rapulana. On 16th October 1881 he occupied Montshiwa's town Sehuba. In February 1882 he attacked

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and took Mahikeng (Mafeking). Moswete was helped by 30 Boer volunteers. On 24th October 1882 the parties agreed to make peace. A part of Montshiwa's country was given to Moswete's volunteers who proclaimed the small republic of Goshen with their capital at Roodegrond. The Republic ceased to exist when the Warren Expedition with some 5,000 colonial troops expelled the settlers from Goshen and forced the president of the Transvaal to beacon off the boundary (January 1885) as provided in the Convention of 1884.

787 XXV ABRAHAM GOUTLWETSWE MOILWA, who was the head of the boo Rapulana section of Thaba Nchu came to Lotlhakeng in 1884 and took over the headmanship under chief SUDINTLE MATLABA. He was born about 1827, and ruled until his death in 1909. He is a son of MATLABA's younger brother Moilwa who had the wives and issue as follows:

1 Mmagoutlwetswe

- a GOUTLWETSWE ABRAHAM m
- b Masidieso f

2 Mogwagwe

- a Mogotsi m
- b Mogotsinyane m

788 ABRAHAM had two wives and the following issue by them:

1 Nana

- a Gaisang f

2 Mokgalagadi

- a MALOKA GEORGE MOTUBA m
- b Kenyaditswe f

789 The boo Ratshidi baRolong had always been pro-British while the boo Rapulana and boo Ratlou were pro-Boer. When in the course of the Anglo-Boer war Mafeking was occupied by the British troops (17th May 1900), they gave fire arms to the boo Ratshidi. The latter availed themselves of this opportunity

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to attack the boo Rapulana again, and burnt and looted the town. They also captured the Rapulana regent of Polfontein, MOKGOTHU, who died soon after in Mafeking.

790 Although the tribe was divided into two, the chiefs at Polfontein still nominated the headmen of Lotlhakane (Rietfontein).

791 In 1909, ABRAHAM GOUTLWETSWE as succeeded by XXVI SEYESO MOTHIBI, a son of Matshediso, born in 1864. He was related to the chief's family at Polfontein through his great-grandfather Modise who was a younger brother of XX MAKGWA (paragraphs 770, 775). Modise's son was Pitso and his son was the first Mothibi, who had the following wives and issue:

1 Jamolomo

a Matshediso	m
b Maano	m

2 Mmaditonyane

a Kebojelwang	m
b Raditojane	m
c Ditilo	f
d Nkgwang	m

3 Digau

a Motlagomang	f
b Koobeetswe	f
c Lephontho	m

792 Matshediso had two wives and the following issue:

1 Nana

a SEYESO	m
b Lobotsang	f
c Otsile	m
d Tshwenyane	f
e Masilo	m
f Masilonyane	m

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2 Mmasemariba

a Semariba	m
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further children are not known.

793 SEYESO married Koontswe, who had issue:

a MAANO PAUL MOTHIBI	m
b Mmamokwa	f
c Dori	f
d Ramapulana	
e Koloapere	f
f Maranyane	f

XXVI SEYESO ruled from 1909 until 1914. He died in 1926. 794. In 1914, the chieftainship reverted to the relatives of chief MATLABA (parent tribe). XXV MALOKA GEORGE MOTUBA was the next chief at Lotlhakane. He was recognized as chief by the Government on 19th January 1928 after the Ratshidi - Rapulana case, which established the right of the people of Rietfontein to independence from the jurisdiction of the boo Ratshidi. He was born in 1887 and was a son of ABRAHAM GOUTLWETSWE (para. 769). GEORGE married Masalomane, but had no issue. He ruled up to his death on 10th November 1927.

795 The next to succeed was XXVI WILLIAM SUPING SEATLHOLO, born 1852, who ruled for a short time until his death, 30 June 1928. He was a son of XXI MATLABA's younger brother; Seatlholo (para. 769). The chief's grandfather, Seatlholo, had the following wives and issue:

1 Mmamodise

a Modise	m died in youth
b Mosenugi	m he moved to Francistown in 1916 as did his sons: Mogotsi, Mogotsinyane and Rapulana.
c Matlaba	m
d Sima	m
e Mmamokonatlhane	f married at Bodibe
f Mackenzie	m father of the present chief.

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3 Mmabothakga, a member of the Sehuba clan of the tribe

a Maetso	f
b Masimanekgosi	m
c Bathobatho	m died in youth
d Mmile	m died

799 RAMATSELED was succeeded by XXXI MAANPAOUL MOTHIBI, who was appointed by Government with civil and criminal jurisdiction on 5 August 1932. MAANO PAUL had the following wives and issue:

1 Martha Polai

a Mogola	m (kgosana)
b Moraka	m (my informant)
c Nananyane	f

2 Francina

a Mmamano	f
b Magadi	f

PAUL MAANO MOTHIBI died on 8th April 1933.

800 XXXII MOREOLE JEREMIA MOTHIBI was then appointed acting chief with civil and criminal jurisdiction on 22 April 1933. He is descended as follows: his father was Mogala Mothibi, his grand-father Maano (paragraph 778) who was a brother to Matshediso, his great-grand-father Mothibi. His father Mogala Mothibi married I.fajanku who had the following issue:

a Dijeng	f
b MOREOLE JEREMIA	m
c Kusumane	m died
d Tshita	m still living
e Ngwanaabojang	f
f MATSEDISO SOLOMON	m

801 JEREMIA married Arina who had the following issue:

a Majanku	f
b Motlalepula	f
c Resekutse	m.

XXX JEREMIA died on 12 December 1933.

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802 JEREMIA was succeeded by his younger brother XXXIII SOLOMON MATSEDISO MOTHIBI, who was appointed acting chief on 5th February 1934. He married Pulane who had issue:

a Otsile	f
b Maano	m
c Mampakane	f
d Mojanku	f
e Seadirno	f

He ruled up to the 30th December 1936.

803 On 1st January 1937 the heir and present chief XXXIV JACOB TSELAACKGOSI SEATLHOLO took over the chieftainship. For particulars about him, see paragraph 761. From 17 November 1941 to 17 March 1944 he served with the Native Military Corps; during this time Jeffrey Mothibi acted for him. TSELAACKGOSI is a grandson of Seatlholo, the younger brother of MATLABA. This grandfather had the following children:

a Modise	m
b Mosenogi	m
c Matlaba	m
d Sima	m
e Mmamokwanatlane	f
f Mackenzie	m

804 Mackenzie was the chief's father and died before SUPING was nominated, i.e. before 1928. Mackenzie's wife was Ditsuwe, of the Modiboa clan of the tribe, (married by bogadi) and they had the following issue:

a TSELAACKGOSI	m
b Tseageng	m died
c Letlamma	f died
d Gaotingwe	m died, Mackenzie died after this child was born in 1918.
e Lescgo	f died, her father, John came from Nyasaland.
f Pule	m still living, born 1928, father was Arie a member of the tribe. Arie gave bogadi for the child.

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805 TSELAACKGOSI, the present chief married Kebonye Emmely who has the following children:

a Matlakala	f
b Ditsuwe	f
c Letlamma	f died
d Motlalepula	f
e Mosenogi	m born 18 December 1951.

9 Regiments:
806

Regiment	Leader	Initiated at
Manganeng	?	Thaba Nchu
Mantwa	?	Thaba Nchu 1830-1832
Mangwonapelo (Tshabadira for boo Seleka)	Mothupi	Thaba Nchu about 1835
Mailwa	Matshediso	Thaba Nchu about 1835
Mabusa	SAMUEL	Thaba Nchu
Masanya	SUDINTLE	Thaba Nchu before Seqiti war (1859-62)
Magata	Ramosebi	Thaba Nchu 1872 or 1876
Magodutsidi Mapetu	Gaseitsiwe	Lotlhakane 1872 or 1877

The last three regiments were incorporated in one regiment which was initiated at various places.

Matlhaselwa	Ramatseledi (informant 92 years old)	Lotlhakane	1887
Maganelwa	Mosikare	Lotlhakane	1892
Maakathata	JEREMIA SEATLHOLO	"	1902
Maakakgosi	MOREOLE MOTHIBI	"	1905
Malwelakgosi	Kokwe Seatlholo	"	1910
Mailakgang	Baiketse	"	1918
Malosankwe	Matsedisio	"	1926

807 The Malosankwe was the last regiment which was formed after the traditional initiation ceremonies.

Malwelamotse Kemapetse	Lotlhakane	1934?
Matlotlakgosi Mogala Mothibi	"	1937
Maratakgosi Moraka Mothibi	"	1944 .

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10 Political organization:

808 The tribe is composed of four clans, but groups from other baRolong clans fall under the heads of these clans. The clans are:

Clan (kgotla)	Clan head (kgosana)
1) Makgwa or baKgosing	the Chief
2) Pitso	Jeffrey Mogala Mothibi
3) Mosikare	Ramatseledi Mosikare
4) Kolobe	Bogale Senokwanyane
Modiboa, under the 1st and mainly 3rd clan,	
Sehuba, under the 1st clan,	
Nthuwa, under the 1st clan,	
Bakgwathheng (Ngwaketse), totem: Tlou (elephant),	
under the 2nd and 3rd clan,	
baKgoro, under the 1st and 2nd clan,	
baNompe, under the 4th clan,	
baMorakile (together with Modiboa), under 2nd clan	
but a few also under the 1st clan,	
baKubung, under the 2nd clan,	
Seswai (Xhosa) and Njokweni (Zulu), under the 3rd clan.	

809 Mogala Mothibi and Ramotsheledi Mosikare are looked upon as headmen by the chief and tribe, but are not recognized by the Government.

810 The chief's deputy is Jeffrey Mogala Mothibi, In his absence his younger brother Duncan, who is a teacher, or Ramatseledi Mosikare acts as his deputy. The chief has a private council (khuduthamaga) which meets in secret and is composed of the above mentioned heads of the clans. Elders are also co-opted as advisers (bagakolodi) by the chief. The council (lekgotla) which meets in public was originally composed of 12 members, of whom some have died; the following are the present members:

- 1 Jeffrey Mogala :Mothibi
- 2 Ramatseledi Mosikare
- 3 Bogale Senokwanyane
- 4 Matsedisio Mothibi
- 5 Serapelo Modutwana
- 6 Molekane Bathobatlhe

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- 7 Lepadisi Mokgosi
- 8 Moatlhudi Mogame
- 9 Moatswi Mokgosanyane
- 10 Thomas Letsuti.

This council also discusses law-suits (tseko). No court fees are levied, but fines are payable to the chief. The people do not plough for the chief, as he has not required them to do so.

810 Social customs, beliefs, churches and schools, material culture, agriculture etc. of the tribe are described in the general introduction.