

W. H. Liefeldt Capt.  
A.C.F.

PROTECTORATE NATIVE AFFAIRS DEPARTMENT,

WINDHUK,

October, 1915.

Sir,

I have the honour to submit the following report with reference to my recent visit to Ovamboland.

2. It will be remembered that my visit to that country was undertaken as the result of a discussion with yourself, its chief purpose being that, if possible, I should get into touch with the Chiefs in order officially to notify them of the establishment of the Military Protectorate in South West Africa and to invite their co-operation with the Government in encouraging their people to come out for employment on its railways, with Military departments, and elsewhere as their services might be required.

3. At this stage it is unnecessary to say more than that I take a most hopeful view of the results of my mission in this respect, believing, as I do, that, as the administration of Ovamboland develops, a valuable and permanent source of labour supply, for the railways, mines, and other industries of the Protectorate, is capable of being opened up in that territory.

~~WINDHUK~~. PART I.

4. In consequence of the wholly unforeseen situations which from time to time unfolded themselves, and engaged attention during the course of my visit, the  
first ...

THE CHIEF SECRETARY FOR THE PROTECTORATE,

WINDHUK.

first portion of this report purposely takes narrative form.

5. I left Windhuk on 4th August, accompanied by Captain H. S. Bell, and arrived at Tsumeb on 7th August where some days were spent in completing arrangements, during which I took the opportunity of visiting Grootfontein.

6. At both these places, as had been my experience elsewhere, I found it quite impossible to glean any useful information as to Ovamboland. Such important information as particulars of the main roads, distances, water holes and grazing were especially unprocureable.

7. The consensus of opinion among the many local people whom I interrogated was that both the Ovambo and the Bushmen to be encountered on the journey might be anticipated to be hostile, and that an expedition such as that on which I was about to proceed should be undertaken only when accompanied by a strong armed escort. I could, however, gather no sufficiently reliable information to warrant so apprehensive a view.

8. I mention this point in passing in order to take the opportunity of remarking on the inherent feelings of excitability and fear which consume many Germans in this country when faced with the necessity of moving among Natives unarmed or unsupported by force. I do not think it is too much to say that to these very deficiencies of temperament, prompted, as I believe, they are, by the consciousness of the brutalities in their treatment of Natives, of which so many of them have been guilty, and giving rise, as they so frequently do, to acts of frightfulness culminating in serious assaults on, and even in the murder of, Natives, that much of the trouble between Germans and Natives in this country ...

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arrival of train at Seumele with  
our Carol on board

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country can fairly be attributed.

9. I subsequently found that the dearth of information as to Ovamboland and its conditions was explained by the fact that the German Government, by Enactment of the 25th January, 1908, forbade the entry into Ovamboland, except under the special sanction of the Governor, of persons other than members of the Mission Stations existing in that country. (Annexure No. /.) I think that it is tolerably certain that, in arriving at this decision, the Government was influenced by its severe experiences in the wars with the Hereros and other Native tribes in South West Africa, and a therefore natural desire to protect itself against the possibility of becoming embroiled with so well armed and formidable a foe as the Ovambo, as the result of acts of individuals in that country.

10. At Tsumeb. Captain Liefeldt, Officer in Charge of Native Affairs, Grootfontein - Tsumeb Districts, joined my party.

11. Supply and transport arrangements having been completed and a mule wagon sent ahead with petrol and other stores, I left Tsumeb on the 17th August - the party travelling in three motor cars - and arrived at Namutoni the same evening. Here I was joined by Lieutenant Moroney, Officer Commanding, South African Mounted Rifleman, at Namutoni, who was attached to my staff by desire of the Commandant, Tsumeb, in order that he might have the opportunity of accompanying me to Ovamboland and gaining knowledge of that country.

12. Having received unfavourable accounts of the state of the road beyond Namutoni, I decided that the party should travel by the Etosha Pan as far as we had been able to reconnoitre it and join the road some distance beyond.

I left ...

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3.

Isunab Copper Mine

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4

Captured Germans & their camels  
at Isrootfontein

I left Namutoni on the 21st August, following the northern border of the Pan (the surface of which in most places was found to be good going for motor cars) and, after an easy run of 28 miles, reached the point where the main road crosses it. Here we found the wagon, the driver of which reported that the road had been exceptionally heavy, - a statement to which the condition of the mules bore testimony. Further on, the road became even worse, deep sand and thick bush rendering it negotiable by mule transport only at the slowest rate of travelling, and then only by dint of the hardest pulling. For motor cars it was practically impossible and certainly very risky owing to the number of tree stumps covered by sand and scrub which were continually encountered.

13. As the mules were already exhausted and the nearest water was reported to be at Andoni (9 miles distant), and as it was evident that the motor cars would have to be pulled through the bush, it was decided to outspan the mules and send them slowly on to water and await their return before attempting to proceed further. Fortunately it happened that oxen had been sent from Namutoni to Andoni to bring in the boring machines which the German Government had been working at that place, and a message had the result of bringing a span to our assistance some time after midnight.

14. Some 10 miles beyond Andoni the road led through a stretch of thick bush in which the sand was so deep that the cars sank into it over their axles. They were extricated with the assistance of a number of Ovambo who not only were friendly but indulged their curiosity by pushing the motor cars through the sand with much gusto. A little tobacco and a small can of water distributed amongst them proved an ample and acceptable reward for their labours. Acting on their advice, it was decided that ...

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Small lake of tremendous depth fed by  
underground river in which Germans  
before their surrender dumped many field  
guns & millions of rounds of ammunition

b.  
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Water-hole between Lsumeh and  
Namatoni



that the motor cars should turn off the road and steer due west with the idea of skirting the bush, but as the distance to be travelled in doing so was clearly considerable, and the nearest water was at Nonteke (41 miles), there was no alternative but to let the wagon continue on the main road as best it could. On rounding the bush we entered thick scrub through which a narrow cart track, covered by overgrowth, was the only passage to the north. Our difficulties were added to by a mechanical breakdown to one of the cars and our again encountering heavy sand. Moreover, the supply of water, owing to the continuous heating of the engines, was much diminished and threatened to give out before we reached the next water which was still 20 miles distant. I therefore determined to push on without delay to Nonteke, with Captain Bell, to find water and arrange, if possible, for Natives to go to the assistance of the cars. The road throughout was of the roughest description and chiefly through thick scrub which played havoc with our tyres. Nonteke was reached just before dark. We found it to be a cattle post of the ~~the~~ Chief Martin of Ondonga and there appeared to be a good supply of water. We were well received by an old Native in charge of the post who was very hospitable and shewed us marked attention. At my request he immediately summoned a number of Ovambo and sent them with water to meet our cars. For the second time, therefore, on this day, our difficulties had been immensely reduced by the friendly assistance of Natives, who, I had been warned, might be anticipated to be hostile.

16. In the course of conversation the „Foreman” informed me that he had just returned from Ondonga where it was reported that there had been fighting between the

Portuguese ...

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Namratori Fort German outpost  
70 miles north west of Lumb  
on the edge of the Etosha Pan

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Quadrangle of Fort

Portuguese and the Ovakuanyama in the north of Ovambo-land and that the Chief Mandume had sent messages to Martin invoking his assistance.

17. I therefore thought it well to lose no time in notifying Martin of my presence in the country and early the following morning (24th August) despatched two messengers with a letter notifying him of my arrival and the purpose of my mission. (Annexure No. 2 .).

18. The other cars having arrived I made a start for Ondonga the same evening and arrived at the first outpost - about 7 miles from the Chief's residence - after two hours travelling. Here we were met by a few armed Ovambo who signalled us to stop. At a distance the outposts bear a striking resemblance to Native cattle kraals in South Africa, except that they are surrounded by walls of strong palisading. At the point we had then reached they seemed to be some three to four hundred yards apart and to extend on either side in a circle as far as the eye could see. We found later as we passed succeeding outposts that they appeared to be somewhat closer together, but were unable to detect any particular plan of their disposition. Each outpost is the home of a few families, each of which has a certain area set aside as a garden and owns a limited number of stock - usually goats - all being under a „Foreman” who is responsible to the Chief for law and order, and whose particular office is to report immediately by runners to the Chief the arrival of any strangers.

19. Our approach had evidently been carefully watched as we were soon surrounded by a number of armed Ovambo from the adjacent outposts, mostly young men, all of whom displayed much curiosity in ourselves and especially ...

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our mule wagon leaving  
Namatoni

10.  
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our party starting from  
Namatoni

especially in the motor cars. On being informed of my business and that messengers advising the Chief of my intention to visit him had preceded me, the „Foreman” undertook to send a runner to inform him of my arrival: meanwhile the party was desired to halt until the Chief’s permission for it to pass through the outposts had been received. We were later allowed to move on slowly until we ~~XXXXXXXX~~ arrived at an outpost where we were received by the Chief’s brother-in-law who guided us to the Chief’s residence which was reached at dark.

20. The village, which is called Onotumba, was obviously astir - a number of people having collected. It was dark at the time of our introduction to the Chief’s house, surrounding, and in all parts of which, were armed guards. Entering the courtyard, in which were numerous sentry posts, we passed through a succession of narrow winding passages with high walls of palisading through which we could walk only in single file until we eventually reached one of the Chief’s apartments. The number of armed guards and the general character of the place were ample evidence of the precautions taken for his safety. Although we visited the place on several occasions we were never able to sketch the plan of its interior; nor, we found, could the missionary, who had been upwards of forty years in Ondonga, assist us in doing so. He stated that the interiors of the Chief’s houses in Ovamboland were not only always strongly guarded and usually forbidden to strangers, but were purposely altered from time to time. I was subsequently interested to find that Mr. Francis Galton, the celebrated traveller and anthropologist had been similarly baffled. In his book „Travels in South Africa”, in  
 describing ...

describing the „Palace” of Nangoro (whom he refers to as the King, at that time, of the Ovambo), as he found it during a visit to Ondonga in 1851, he says:

„The plan of all the Ovampo houses is intricate, „but Nangoro’s was a perfect labyrinth, and I „could never find my way about it. Conceive walls „of palisading eight or nine feet high, the poles „of which are square, smoothed, and driven in so „close together that it is only here and there that „an arrow could be shot out between them. With „these an irregularly circular place of about one „hundred yards across is walled, one entrance being „left, and to that entrance a broad double pathway „leads, which is marked and divided by slight „hedges. Within the outer circle other walls of „palisading are placed in various ways; on one „side a passage leads to the cattle kraal, in „another place there is one leading to the dancing- „court; passages lead to Nangoro’s rooms, to the „granaries, to the threshing floors, to the women’s „apartments, and to those of the attendants and „of the three courtiers. I tried to sketch out „the plans several times, but my head would never „take it in.”

Mr. Galton’s description coincides very closely with my own impressions of the houses of the Chiefs and Chief-tainesses which I visited. Shortly after our arrival the Chief Martin entered the apartment unheralded and unaccompanied. The ceremony that one is accustomed to associate with an introduction to a Native Chief of standing was conspicuous by its entire absence.

21. After conveying to the Chief a message of

✕ greeting ...

greeting from the Government he asked that I should accompany him to the Missionary in order that the latter might interpret for us. On arrival at Olukonda Mission Station - two and a half miles from Martin's house - we were cordially received by the Rev. Rautanen, Senior Missionary of the Finnish Mission Society in Ovamboland, from whom I heard that the reports of the fighting between the Portuguese and the Ovakuanyama were confirmed.

22. I was also informed that owing to the prolonged drought - no rains having fallen in the country for almost three years - there was no food, and that in consequence the Natives were dying in large numbers; indeed the Missionary feared that, unless the Government was able to send food into the country, some of the tribes, particularly those west and north-west of Ondonga, would be decimated by famine. Already, as he stated, the women were killing their infants owing to their inability to find food for them or for themselves.

23. Stress was laid on the fact that in the

past ...

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x Revd Rautnen, Oulounda Mission  
Station Finnish Mission Society



past, when there had been scarcity of food in the country, the German Government had assisted the Natives by sending large quantities of grain to the Missionaries for free distribution.

24. The next morning (25th August) an ox was sent to the camp as a present from the Chief who, later, invited me to visit him. I did so, accompanied by Captain Bell, who interpreted in Dutch to an Ovambo who had a fair colloquial knowledge of that language and who, in turn, interpreted my words to Martin. I was much impressed by the appearance of the Chief. He is a young man of dignified yet pleasant bearing, of some twenty-three years of age, standing six feet three inches and magnificently proportioned. His demeanour was quiet and respectful and it was not until the next day that he became, to any extent, communicative. In the course of several interviews with him I explained that it was my duty to convey to him how the military operations in this country had terminated in the surrender of the German forces to those under the leadership of General Botha, and the Military Protectorate had been established in South West Africa. He frankly stated that the Ovambos had no love for the Germans whose wars with the Natives they had heard of, that he and his people had always wished that the English would come into their country, and that he was pleased when he received the letter announcing my arrival. He added, with emphasis, that no German officer had ever entered his house, that I and those officers accompanying me were the first who had ever entered or even camped near to it, while Captain Bell and myself were the first white people whom he had ever conducted into his wife's apartments to see her and his ...

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Centre Chief Martin, Major Pritchard  
Captain Riefeldt Lt Moroney

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Capt Bell Major Pritchard Capt Riefeldt  
Chief Martin's armed guard

and his child. This had been done, as he explained, to shew his trust in and feelings of friendship towards us.

25. He expressed the greatest anxiety as to the famine stricken state of the country and confirmed the Missionary's statement that large numbers of Natives were dying, and that only rains would prevent some of the poorer sections from being wiped out by starvation. I explained to him that the policy of the Government was to educate Natives to help themselves and that, if supplies were brought into the country to relieve the distress, I would stipulate, as far as possible, that they should be purchased by the Natives either with cash or kind, and that I should look to the Chiefs to assist the people in this respect. He readily agreed, stating that he appreciated the wisdom of educating the people to make provision for their own support, and encouraging them gradually to accumulate and conserve their resources in order to protect themselves against times of famine.

26. I also took the opportunity of explaining to him the system of Native administration in South Africa, how the Native peoples had advanced and prospered under the guidance of Government, and urged him to encourage his people to go out to work in order that they might earn money with which to buy food and generally improve their conditions of living.

27. I undertook to arrange that the bulk of their wages should be deferred in order that, on completing their contracts of service, they might return home with as much money as possible, and that depots would be established at Namutoni, and later probably at Okakweyp.

(the eastern ...

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Horse presented to Chief Martin

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Chief Martin on a joy ride

the eastern and western ports of entry respectively from the south into Ovamboland) in order that returning Natives might purchase food to take back to their homes. The Chief was obviously gratified to find that the serious plight of his people was so sympathetically understood, and promised to do anything that might be required of him to assist the Government in the situation.

28. At this time messengers from Mandume were arriving so frequently and, as it appeared, with such urgent appeals for assistance as to cause Martin much concern.

29. He begged me to do what was possible to assist Mandume, urging that, from the nature of the news that reached him, he feared that the Portuguese would drive the Ovakuanyama far south into Ovamboland and that the whole country would be thrown into a state of turmoil and confusion, the consequences of which would be disastrous as the people of Ondonga had not sufficient food for themselves, and certainly could not give any help in this respect to the Ovakuanyama who might take refuge in their country.

30. It was evident that what was uppermost in his mind and the chief cause of his anxiety was that his country might be overrun, if not by the Portuguese, by the fleeing Ovakuanyama who, he feared, would plunder and kill in order to obtain food.

31. About this time I was informed by Martin that Mandume had sent some thirty head of cattle to be handed by him to me as a present, which was shortly afterwards followed by a pressing appeal, direct from Mandume, that I should make my way to him without delay. It may here be mentioned that Mandume subsequently acquiesced ...

acquiesced in the suggestion that the cattle in question should be sold and the proceeds applied to any fund in connection with the War which the Government might see fit.

32. I had already pointed out to Martin that as the fighting, of which we had information, had occurred in Portuguese territory, where I had no status, it was a difficult matter for me to take any steps on Mandume's behalf; nor under any circumstances could I cross the border into Angola any more than the Portuguese could enter the Protectorate.

33. The Chief's anxiety as to how far the Portuguese might, or might not, respect the boundary line had borne in on me the necessity of getting into touch with the Portuguese forces at the earliest moment in order that, by advising them of my presence on the border, I might ensure against any irresponsible incursion into the Protectorate. I accordingly decided to proceed to the border immediately and in reply to Mandume's message instructed him to meet me at Namakunde.

34. Matters were made no easier by a report which the Rev. Bautanen informed me had gained ground to the effect that the British Government contemplated ceding the whole of Ovamboland to the Portuguese, and a message, received by Martin from a local Missionary, who stated that he had seen an aeroplane flying in a northerly direction towards Namakunde. I assured Martin that there was not the slightest foundation for either report, that rumours of an alarmist nature were always to be expected in times of war, and that he should pay no attention to any reports unless they were confirmed by myself. I was relieved to find that he accepted my assurance and advice.

35. On ...

35. On 28th August I informed you by telegram of the situation and of my decision to proceed to the border, (Annexure No. 3 ). That same evening I took leave of Martin who advised that I should give Mandume clearly to understand that I had been made aware of his cruel treatment of his subjects and lawless acts, and that the killing of his people, either by himself or by his instructions, must immediately cease. Leaving the other Officers of the party to await the wagon which had been reported to be in difficulties, and had not yet reached Ondonga, I started for Namakunde, accompanied by Captain Bell, camping that night about half way to that place, and arriving at the border the following morning, (29th August).

36. I was welcomed by the local Missionary of the Rheinisch Mission Society (Rev. Hochstrate) who, later in the day, was joined by two of his colleagues, the Rev. Wulderst (Senior Missionary of the Society in Ovamboland) of Ompana, twelve miles north of Namakunde, and the Rev. Welsch of Omatemba, five miles west of Namakunde. I found all three to be in a state of alarm verging on panic. They stated that the Ovakuanyama had been engaged by the Portuguese forces at Omongua, about thirty-five miles, by road, north-west of Ondjiwa: that the Chief Mandume had been defeated with very heavy loss and his bodyguard practically annihilated. They based their fears on a complete distrust of the Portuguese who, they asserted, had vowed vengeance on all Germans since the defeat of the Portuguese troops at Naulila by the Germans under Colonel Franke. They further insisted that, not only would the Portuguese not respect the border, but that, following on the defeat of Mandume, the Ovakuanyama would get out of control and pillage and

murder ...

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German Mission Station at  
Namakonde on boundary of  
Angola & S.W. Africa

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Going to Njiwa in Portuguese Angola  
to rescue German missionary Wolfhorst  
and his wife Capt Kiefeldt in charge  
of rescue party.



murder throughout the country. They therefore thought it advisable to make their way, with their families, to Ondonga for safety. I assured them that the Portuguese Forces - whom, I stated, I intended to advise of my arrival at the border - would surely not carry hostilities into the Protectorate; that I thought that there was much more reason in their fears that the Natives might get out of hand; and that, therefore, they should remain at their posts in order to protect the country against a possible conflagration. After some consideration, they replied that our arrival among them was as merciful as it had been unexpected and that, provided we, or other Officers of the Protectorate Government, remained at Namakunde, some of them, at least, were prepared to do so also.

37. Mandume arrived early the following morning accompanied by a mounted and armed escort. The Chief, who was dressed in European clothes (as were his escort), was armed with a German Mauser rifle - for which he carried service ammunition - and a Browning pistol. He is a young man of some twenty-one years of age, of a somewhat cruel and forbidding appearance. He gave the impression of being fatigued and dejected, and immediately proceeded to appeal for assistance, stating that he had suffered great losses in the fighting which had taken place and that most of his „Foremen“, and a large number of his people, had already been killed. After explaining to him that my presence in Ovamboland was quite fortuitous, and that the active assistance of Government against the Portuguese was out of the question, I invited him to make a frank statement as to what acts, either on his part or on the part of the Portuguese, might have led up to hostilities. He replied that his people had known the Portuguese ...

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our Camp at Namakonde where  
Capt Liefeldt and Lt Moroney remained  
from 13<sup>th</sup> Sept to 27<sup>th</sup> November 1915

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Chief Mandume and his mounted  
body guard

Portuguese for many years; that the latter had long traded with the Ovakuanyama and had brought large supplies of rifles, ammunition and liquor into their country in exchange for cattle and ivory. He protested that the Portuguese had never taken any steps to annex his country, much less to govern it, and that he and his predecessors had always regarded it as theirs by right. It appeared from his statement that, while on a shooting expedition, in that District, he sent two of his followers to the Officer in Charge of the Portuguese Post at Kafima to obtain liquor. On their arrival at the Fort one of the messengers is alleged to have been killed and the other imprisoned by the Portuguese. On the return of the party from the hunt they were fired on by the Portuguese who attempted to seize Mandume's wagon, which he defended and succeeded in retaining. He then appears to have determined to make reprisals as he admitted having told his people that they were at liberty to "take what they liked from the Portuguese", with the result that shortly afterwards they captured two guns, presumably from a Portuguese patrol. Since then there had been no disturbance in the country, nor, as he stated, had he committed any act of aggression which might justify the attack now made on him by the Portuguese forces.

38. I informed him that there was little doubt in my mind that his own lawless acts had been largely responsible for the state of affairs existing, but that I had decided to communicate with the Portuguese forces in order to advise them of my arrival at Namakunde. I accordingly addressed a letter to the Officer Commanding the Portuguese Forces in Angola, which Mandume undertook to send through to Omongua by runner under a white flag. (Annexure No. 4.). He thereupon returned to Ondjiwa.

39. I have ...

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Chief Mandume and our  
Party, left, Capt Liefeldt, Major Pritchard  
Capt Bell, Lieut Motony.

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Mandume's Archers

39. I have mentioned that Mandume and his escort were fully armed. Almost every man in the country carries a firearm and bandolier and Ovambo dagger in sheath; those without firearms carry spears or bows and poisoned arrows. (The law of the Chiefs is that no Native shall leave his hut unarmed.) Out of a large variety of arms a considerable number were Martini Henry rifles, the remainder being composed mostly of muzzle loaders and various makes of modern Mauser rifles. The supply of ammunition, however, was said to be limited. It seems that most of the muzzle loaders were brought into the country by hunters in the early days, but the bulk of arms and ammunition is said to have been imported from Angola; a large quantity however is also said to have come in from the south.

40. Mandume returned to Namakunde on the morning of 2nd September bringing with him a reply from General Pereira d'Eça, Commanding the Portuguese Forces in Angola. (Annexure No. 5 .) which left me in no doubt as to the attitude of his Government towards Mandume.

41. In communicating the sense of the reply to the latter I warned him that a large Portuguese army had arrived in Angola and that the time had long since passed when a Native tribe, however brave, could engage, with any hope of ultimate success, in hostilities with white troops equipped, as they were, with field and machine guns, magazine rifles, and large quantities of ammunition. He admitted that this was so and that further resistance on his part was hopeless. Finally, I made it clear to him that the Portuguese Commander held that the operations against him, which had been confined strictly within the borders of Angola, had been rendered necessary owing to  
alleged ...



Meeting at which Chief Mandume  
decided to flee from Portuguese  
Angola and appeal for protection  
under the British Government

alleged acts of rebellion on his part and that, therefore, I could in no way interfere.

42. He was visibly disappointed and affected by my decision, tears filled his eyes, and he became completely dejected. He begged that he should be allowed to place himself, his people, and all his belongings in my hands, and that he and his tribe should be allowed to cross over from Angola into that portion of his country lying south of the border. I replied that I could give no guarantee that Government would agree to him establishing permanent domicile in the Protectorate; that I desired to assist in preventing further bloodshed, particularly among those of his people residing south of the border who had been drawn into the conflict; and that ~~therefore~~ therefore I would take no steps to prevent his people from taking refuge in British territory. Obviously I was powerless to do so, even had I so desired.

43. I advised him to send me a letter embodying his declaration of allegiance to the Government, which he handed me the same evening. (Annexure No. 6 .). In reply I promised to inform the Government of the position, as I had found it at Namakunde, and of his appeal for protection. Mandume then returned to Ondjiwa.

44. On the 3rd September I communicated with you by wire - by runner from Namutoni - explaining the situation and indicating the line of action taken by me. (Annexure No. 7 .).

45. On the same day information reached me from the Missionary at Omapanda (Rev. Wulherst) that Mandume had sent him a message stating that the Portuguese forces had advanced nearer to Ondjiwa; that he (Mandume) had determined to burn his village and take refuge at Namakunde, and had urged the Rev. Wulherst to leave his

Station ...

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a typical scene in Oramboland

23.  
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Residence of Mandume's Mother



his mother against a Native, whom she had taken to her on the death of her husband, who had recently deserted her, and was reported to be approaching her kraal with a view to killing her; and that the alleged culprit had been captured and his follower killed. Feeling that the opportunity should not be allowed to pass of making clear to Mandume that, in such cases, he would now no longer be allowed to take the law into his own hands, I ordered him to have the man brought before me. After hearing the case I summoned Mandume who arrived accompanied by two of his „Foremen“. I asked him what steps he would have taken against the man had I not been there, to which he replied, very frankly, that that would depend on his frame of mind at the time; that he might have killed him with a stick or have shot him; but that the man would certainly have been killed. I again warned him that I had been informed of his tyrannous treatment of his people, large numbers of whom he had killed on the plea of witchcraft and sometimes for the most trivial offences, and that the taking of life by any Chief could not be tolerated; that he had handed over himself and his people to my protection and, by doing so, had renounced any right - that he might have exercised in the past - to take the law into his own hands and punish any of his people by death; and finally that, unless my orders in this respect were strictly obeyed, the Government would certainly take steps to force him to do so. After some expostulation he promised that my orders would be obeyed and eventually gave instructions for the man's release.

49. He failed to visit me the next day but arrived the day after looking very sullen, - the news, however, that the Portuguese forces had sent an advance party to Omapanda appeared to remind him how completely his safety was in

our hands ...

our hands for the mood soon passed off.

50. On the 7th September I sent a letter to the General Commanding the Portuguese Forces at Ondjiwa asking that a meeting might be arranged between us in order to discuss the boundary question, to which I received a reply from the Commandant informing me that my letter had been transmitted to the General who was on his way to Lubango; that the territory of ~~the~~ Kuanyama had been occupied by the Portuguese forces; and that a new district, of which he had assumed the command, had been established under the name of „The Military Protectorate of the Lower Cunene“, comprising the sub-districts of Kuanyama, Kuamate, Evalo and Humbe, (Annexures Nos. 8 + 9.).

51. Accompanied by the Officers of my party, I visited the Portuguese Headquarters at Ondjiwa on the 9th September where, in the absence of the General, we were cordially received by the Commandant and Officers of the garrison. I found them camped where Mandume's village had previously stood. I was informed that the garrison was a portion of an Expeditionary Force - some 8,000 to 10,000 strong - which had left Portugal some time last year, and which, it had been intended, should co-operate with the Union forces in the event of the Germans retreating from the Protectorate through Angola; but that, to use their own words, „General Botha had been too quick and they had not been required.“

52. The force <sup>left</sup> at Ondjiwa comprised some 1,200 men with field guns (including the French „75“), a number of machine guns and mountain guns. It was stated that on entering Kuanyama <sup>the column</sup> ~~they~~ had been attacked by Mandume's people - it will be remembered that Mandume's plea was that he had been taken by surprise and attacked  
by the ...

24.  
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Portuguese troops camped at  
Mina on the side of Mandume's head  
Mina. which he burnt when he fled to  
Gaito's territory

25.  
photo removed.

Portuguese officers with ourselves  
in the centre

by the Portuguese - and that, after a succession of minor engagements, a big battle had been fought at Omongua when the Natives attacked in great numbers, displaying reckless bravery and approaching to within some 120 yards of the Portuguese trenches.

53. Portuguese artillery officers stated that in the course of this action, which lasted from 7 a.m. to 5 p.m., they fired no less than 2,000 rounds of French „75" shell. The Portuguese admitted one hundred casualties (36 killed, 64 wounded), and estimated that between 4,000 and 5,000 Natives had been killed. It was stated that no prisoners were taken during the action and that the bodies of the Natives, which lay heaped before the trenches, had been sprinkled with petrol and burned.

54. Considering that the total population of the Ovakuanyama had been generally estimated not to exceed 80,000, at the highest figure, the number of Natives claimed to have been killed seems excessive. There is little doubt however that their casualties were enormous; so much Mandume himself had freely admitted.

55. Our party returned to Namakunde the same afternoon. On the 11th September I despatched a telegram, by runner to Namutoni, informing you that hostilities had then ceased, that I had visited the Portuguese Army at Orójiwa, and that the situation generally was satisfactory. (Annexure No. 10.).

56. About this time Mandume was disposed to be somewhat unreasonable and truculent, indulging in vapourings and protesting that many of his people, who were in possession of his cattle, had remained in Angola, and asking ~~what~~ what steps he would be permitted to take to regain them. I warned him that any such stock must, for the present at least, be regarded to have been lost by him in the course of the ...

26  
photo removed

Portuguese mountain batteries  
unlimbering gun

27.  
photo removed

Ready to move

of the war and that any violation of the border by him, or those of his people who had come under my protection, would be fraught with serious consequences for him.

57. He was however much exercised as to the precise locality of the border. I therefore again visited Ondjiwa on the 11th September in order to arrive, if possible, at a tentative settlement with the Commandant with regard to it. I explained that Mandume had taken refuge in that portion of his country lying south of the line; that it was in the interests of our respective Governments that his movements, and those of his followers, should be strictly controlled; and that, therefore, it was desirable to arrive at an understanding in the matter without delay.

58. After a lengthy discussion with the Commandant and his Staff I proposed and it was agreed:

- (1) that for the present and pending a definite settlement a line running due east to west through Namakunde should be regarded as the boundary;
- (2) that Namakunde should be the residential headquarters for a representative of the Protectorate, and that a Portuguese political officer should also reside there;
- (3) That a Portuguese military post should be established at Omapunda;
- (4) that all reasonable steps should be taken by the Portuguese to patrol the boundary line on their side to prevent incursions of Natives either from the north or south;
- (5) that the country falling between the boundaries claimed by the German and Portuguese Governments respectively should be regarded as a neutral zone;
- (6) that all matters pertaining to the administration of the neutral zone should be dealt with jointly by the representatives of our respective Governments;
- (7) that this working arrangement should be regarded as purely provisional and in no way binding upon either Government.

On returning to Namakunde I addressed a letter to the  
Commandant ...

Commandant setting forth the working arrangement arrived at between us which I asked should be confirmed in writing, (Annexure No. // .). This letter was conveyed to Onajiwa the following day by Captain Liefeldt. I understand that it was transmitted to General Pemsira d'Eça for confirmation, but at the time of this report, I have received no further information in the matter.

<sup>59.</sup>  
~~58.~~ I then determined to leave Captain Liefeldt with Lieutenant Moroney in charge at Namakunde and return to Windbuk to report. I therefore summoned Mandume, the Rev. Wulderst and the Rev. Hochstrate to my camp and informed them of my decision.

60. I explained to them the arrangement arrived at as to the border, and informed Mandume that I had undertaken to convey to him a warning from the Commandant that the force under his command would patrol the border, and that if he attempted to cross into Angola he would render himself liable to be arrested and dealt with by the Portuguese Army. I authorised him to establish his residence at some place south of the neutral zone to be approved by Captain Liefeldt, and impressed upon him that the opportunity was now given to him and his people to settle peacefully in British territory, and that their future prosperity depended upon their obedience to instructions and largely on his own behaviour as the Chief of the tribe.

61. Mandume, whose demeanour during this interview appeared to indicate appreciation of his responsibilities, repeated, in bidding me farewell, that he had given himself and his people into the hands of the British Government who, he asked, should build a residency at the border for its officers to whom he might always have access to obtain advice. Finally, he begged that I should convey his greetings to the Government to which he

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promised ...



promised to be faithful and whose Laws he pledged himself to obey.

62. I left Namakunde the following morning (13th September), accompanied by Captain Bell, and arrived at Ondonga that afternoon. During a stay of two days at that place I took the opportunity of carefully explaining the position to the Chief Martin. He expressed his gratitude for the assistance afforded to the Ovambo during the recent trouble and complete agreement with the suggestion that the administration of Ovamboland should be immediately undertaken by Government.

63. During my final interview with him he asked that the following message should be conveyed to the Government:

"I send my greetings to the great men who rule your country; I had always been afraid of the Germans and had never had the opportunity - as I had wished - to invite the English to my country; I was pleased when I heard that the English were the masters of the country; the words that have been spoken to me by you have given me such confidence that I feel as strong as a rock."

64. After interviewing also the Rev. Martin Rautaner, and giving him a full account of the happenings in the north, I left Ondonga on the afternoon of the 15th September.

65. Travelling due south from Nontele, in order to avoid the deep sand and thick bush and scrub encountered on the outward journey, we entered the Etosha Pan some forty-five miles west of Namutoni having, as far as possible, followed one of the many water courses from the north which converge there. From this point a direct course was steered over the Pan to Namutoni which was reached the afternoon of 18th September, the journey from Ondonga having been accomplished in twenty-four hours.

66. The sketch map, which is a tracing of the German compilation, accompanying this Report (Annexure No. 12.), shews:

(a) Route taken by me on the forward and return journey...

journey.

- (b) Alternative routes recommended by Missionaries.
  - (c) Particulars of roads, distances, and water holes on all routes shown on map.
  - (d) The localities inhabited by different tribes. (According to Missionaries' reports the latter would not appear to be correctly topographically shown).
-

PART II.Boundaries of Ovamboland.

67. According to the records of the late German Government the territory of Ovamboland is bounded as follows:

On the north: by the boundary line dividing the Protectorate of South West Africa from Angola, which is laid down in the following extract from a Convention entered into on 30th December, 1886, between the Portuguese and German Governments:

"The boundary separating the Portuguese and German possessions in South West Africa shall run from the mouth of the River Kunene up to the Waterfalls (Cataracts) of the Kunene which, south of Humbe, are formed by the junction of the Serra Lana River with the Kunene River. From this point the boundary runs parallel with the latitude (meridian) up to the Kubango River, then with the course of this River to the town Andara, which remains under German sphere of influence, and from there in a direct line to the Rapids of Catima on the Zambezi River."

On the west, south and east: vide Annexure No. / .

68. The precise locality of the northern boundary has been long in dispute. Up to 16th April, 1910, the date of the last communication that has been traced from the German Land Surveyor dealing with this subject, the beacons of the defined boundary had not been erected.

69. The approximate area of the country is 16,000 square miles.

Tribal distribution and population.

70. The Native population of Ovamboland is made up of five tribes, each of which is independent of the other; in addition to which there are a few scattered clans of little importance in the neighbourhood of the

Kunene ...

Kunene and Okavango Rivers, with regard to which no reliable information would appear to be available. Among them are included a few Bushmen whose nomadic habits lead them in<sup>to</sup> and out of the country at intervals. Those encountered during the journey, and particularly between Tsameb, the Etosha Pan and Ondonga, were of a „Bestard“ type. All were friendly, while some did not hesitate to come from the bush towards us at several halting places. As has<sup>been</sup> found to be the case elsewhere, these people and the other weaker clans are reported to have been raided continually by the stronger tribes and their numbers thereby much diminished.

71. The following is an estimate of the total Native population:

	Ovandonge	60,000
*	Ovakuanyama	50,000
	Ovakuambi	20,000
	Ovanganǎjera	15,000
	Ovakualuǎsi	8,000
	others	<u>3,000</u>
		<u>156,000</u>

\* N.B.: Prior to the recent fighting, in the course of which the Chief Mandume was driven from Angola where he previously resided at Onǎjiwa, the country occupied by this tribe extended beyond the border some sixty-four miles into that territory. The population of the tribe in those parts is estimated to have been upwards of 30,000. As yet it is impossible to say what proportion has followed Mandume into the Protectorate. The above estimate therefore takes no account of any but those previously resident south of the border.

72. Further information with regard to the tribal distribution will be found in Annexure No. 13 .

#### Health.

73. The mortality and amount of disease among the various peoples depends largely on their tribal conditions of living. For instance among the Ovandonge, where the rule of ...

rule of the Chief is sympathetic, it is stated that in normal times the death rate is low. On the other hand among other tribes, where the most barbarous methods of Government have existed, the normal death rate is estimated to be very high.

74. Most Natives are impregnated with Malarial Fever which is most prevalent between the months of November and May. While no great number die as a result of this disease their physical condition is however naturally much impaired thereby.

75. I was informed that the Natives as a rule escape Blackwater Fever, which is prevalent in the Northern parts of Ovamboland, but that few Europeans do so, and many have fallen victims to it.

76. Small Pox has apparently not been known in the country for the last fifty years.

77. The most serious diseases are Dysentery and other diarrhoeal diseases, stated to be caused by a shortage of food and the eating of whatever may be found, indifferent water, and the filthy conditions under which many of the Natives live.

78. Numbers suffer from some form of ophthalmia resulting in many cases of blindness. Indeed I was much struck by the great amount of blindness in Northern Ovamboland particularly.

79. The Finnish Mission Society has provided a well-equipped hospital for Natives at Oripa, some six miles north of Ondonga. A lady doctor (Selma Rainio), who previously had practised in Finland, is in charge,

and is ...

and is assisted by two lady nurses. The daily average number of patients treated is about twenty, but accommodation is provided for more than double that number. I was much impressed by the excellence of the general arrangements and the care bestowed on the Native patients by these devoted ladies. The stock of drugs and the food suitable for patients had almost entirely given out. I undertook therefore to endeavour to arrange that these should be replenished at the earliest date, arrangements towards which have already been completed with the assistance of the Assistant Director of Medical Services.

#### Stock.

80. The majority of the people have cattle. The Chiefs are reported to own enormous herds but, owing to the cattle posts (with the exception of Nomtele) being at a distance from the places visited by me, I had no opportunity of assessing their numbers.

81. There would appear to be no doubt that large tracts of the country are eminently suitable for cattle breeding.

82. The cattle are small but the oxen are regarded to be the best, for trekking purposes, in this part of Africa.

83. Lung sickness exists in the country but the Missionaries do not appear to regard the disease as very serious. They state that many of the cattle recover from it, probably as a result of the fact that inoculation, which was introduced by them to the Natives, is extensively practised.

84. There are practically no sheep in Ovamboland:  
the Natives ...

the Natives usually owning goats but not in great numbers.

85. Horses are owned by the Chiefs and Missionaries only. Mandume owns probably about one hundred horses; He is also a great lover of dogs being usually followed by a mixed pack of about thirty. Horses are valued at thirty to forty pounds for unsalted, and sixty to seventy pounds for salted, animals. Cattle which are valued at four to five pounds per head, usually form the medium of purchase.

#### Water Supply.

86. There are no fountains or running streams in Ovamboland. The water supply is obtained almost entirely from water holes about <sup>eight</sup> to ten feet deep. The supply however is usually small and exceedingly salt.

#### Grain.

87. In normal times the Ovambo subsist chiefly on Kafir Corn of which two kinds are grown, „Omahango” and „Elia”. Mealies are not successfully grown. A peculiar species of Kafir Beans is grown extensively in parts.

#### Famine.

88. At the present time however I have no hesitation in confirming the reports of the Missionaries and the Chief Martin that an unprecedented state of famine, accompanied by an enormous death rate, exists in the country. In some parts of the Ondonga district there is still some food, but in others, with the exception of people attached to Chiefs or residents in the vicinity of Mission Stations where efforts have been made to conserve foodstuffs, the position is very deplorable. In addition to a drought of almost three years, following on previous bad harvests, many parts of the country have recently been visited by a plague of caterpillars which have practically swept

the land. ...

29.  
photo removed

Heathen Ovambo

30.  
photo removed

Christian Ovambo



the land.

88. Even should the drought break the Natives have no seed to sow.

89. Famine stricken people, many of whom are blind, are roaming over the land in search of food. Many are struggling south in search of employment. The condition of those we met was often pitiable - many are reported to have died in the bush through exhaustion. The water supply, further, is so reduced and generally so impure, as to add largely to the prevailing distress.

90. There is no doubt a quantity of stock in the country but the inherent antipathy of the people against slaughtering their cattle was advanced as the reason for their not doing so, even to save themselves from starvation.

Social conditions.

91. I feel that the Ovambo are the victims of a concatenation of circumstances, chief among which has been their complete isolation from any form of governmental control and guidance. The administration of the country was never undertaken by the German Government.

92. The Chiefs are assisted by no recognized body of counsellors. I believe Martin usually consults his mother and the Missionary when he desires advice, but Kandume has no advisers and certainly has incurred "the evil effects of having only himself to consult".

93. Trading having been prohibited has thrown the people entirely on their own resources. (vide Annexure No. / .).

94. Contact with Europeans was fraught with detriment ...

31.  
photo removed

Effects of famine  
"an old has been"

32.  
photo removed

Effects of famine from  
which large numbers of these  
people died

ment to the tribes where it occurred, those who visited the Natives doing so with supplies of arms, ammunition and liquor with which to exploit them.

96. I think there is no doubt that the Finnish Mission Society under the Rev. Martin Rautanen has much good work in the country to its credit. In fact the conversion to Christianity of the Chief Martin, his wife and many of the <sup>Ovan-</sup>~~Ov-~~ondonga, which, together with the Missionary's guidance, has done much to preserve that Tribe in the present time of stress, will remain one of the brightest features in the history of the Ovambo.

97. In the north the Rhenish Mission Society has established three Stations among the Ovakuanyama but - perhaps owing to the character of the Chief and people - with comparatively little result. Particulars of the various Mission Stations in the country will be found in Annexure No. 14 .

98. Mandume and his people are real savages. He has no interest in them except so far as they form an asset to him as a fighting force. His law has been the only law in the country; his punishment was almost invariably by death. It is estimated that the already high death rate ~~from disease~~ in his country has been increased by 75% through the killing of people accused of witchcraft.

99. All of these have been tortured to death or killed by ~~Mandume's~~ Mandume's orders and many, recently, by his own hand. According to custom the body of a person killed by the Chief or by the Chief's order cannot be buried, the intention being that its bones shall be left to bleach as a symbol of the Chief's power. During  
my second ...

my second visit to the camp of the Portuguese Expeditionary Force at Ondjiwa I succeeded in obtaining a guide and, accompanied by Captains Bell and Liefeldt and a few Portuguese officers, visited the outskirts of Mandume's recently destroy'd village which are a veritable „Golgotha“. The skulls and bones, and, in a few cases, almost complete skeletons, of people were to be seen everywhere. Native report said that we had arrived only at the fringe of the „place“ - but we had seen enough! It was truly a revolting sight.

Administration.

100. I have purposely dealt somewhat fully with the prevailing distress and the barbarous conditions which have existed in the north of Ovamboland in order to point out how pressing is the obligation to establish good government and to restore law and order where necessary.

101. The Natives have long heard of the might of British power which, recently, was exemplified so strongly and appropriately to the Native mind in the complete surrender of the German forces, of the closing scenes of which many <sup>Ovambo</sup> were interested spectators; the power of the whiteman has been further forcibly borne in on Mandume and others by the complete defeat of the Ovakuanyama at Omongua, and the expulsion of Mandume from Angola by the Portuguese forces; in the heart of the country famine is rampant and assistance is urgently required to prevent possible extermination in many parts. Circumstances are in our favour and we should take advantage of the Natives's frame of mind and act. It will be difficult to imagine so unique an opportunity of establishing a political administration in a country in which, in other circumstances, resistance to authority might ...

33.  
photo removed.

Bushman, executioner for  
the tribe at Chief Martin's Kraal

34  
photo removed

A corner of Mandume's  
"Isogotha"  
Portuguese officers & ourselves

might with reason have been anticipated.

Labour supply.

102. But, apart from the moral obligation resting on Government, Ovamboland, as a potential source of labour supply, constitutes an important factor in the general economic position of the Protectorate.

103. For many years the German Government were faced with a shortage of labour in the country. Arrangements therefore were made to import large numbers of Coloured Men and Natives from the Union; latterly Ovambo also were employed. It is important that the farms and smaller industries should be protected against the diversion of the labour on which they have been accustomed to rely to the towns and industries where the conditions of employment usually are more attractive. Where the demand of a country exceeds the available <sup>labour</sup> supply experience in South Africa has taught us how, and with what grave results, this diversion may be expected to occur.

104. In order to safeguard the interests of the various classes of employers in the distribution of Native labour we must look to Ovamboland to supply a sufficient quota to enable us to do so. I think we are justified in doing so as, apart from the willingness of the Chiefs and Missionaries to do their share in encouraging the Natives to come out to work, economic pressure, at the present time particularly, will assuredly result in large numbers leaving the country in search of employment.

105. Already some 1500 have arrived at Karibib where they are being fed and clothed prior to being allotted to employers. It is unnecessary to discuss in this report the conditions under which they <sup>should be</sup> allotted beyond ...

35  
photo removed

Prisoner persecuted with the knowledge and assistance of a German missionary. The prisoner had many severe wounds. The chain is an ordinary wagon chain and the victim was lying in the sun and

being bitten by ants. The <sup>key</sup> of the padlock was found in the missionary's house.

The wagon chain bound the victim to the tree and was secured with a strong padlock.

36.  
photo removed

Effects of the famine

beyond to say that all suitable provision will be made for their protection, and that it is hoped to make the necessary organisation self-supporting by the imposition on the employer of a fee sufficient in each case to cover the cost of service.

106. From the outset the Government should refuse to recognize unofficial recruiters of Native labour. Reference to Annexure No. 1, paragraph 5, will shew that the late German Government made provision for recruiting in Ovamboland under the sanction of the Governor. As far as I have been able to ascertain the only person to whom such sanction was given was one Hermann Tönjes, formerly the representative of the German Mission Society at Namakunde, but who gave up that work in order to undertake recruiting and assume the position of Native Commissioner at Luderitzbucht, where most of the Ovambo were then employed.

107. I do not consider that the employment of unofficial recruiters is necessary, and I certainly think that it would be most impolitic, especially at the present time, to allow any interference with the Native peoples by private individuals on the score of recruiting.

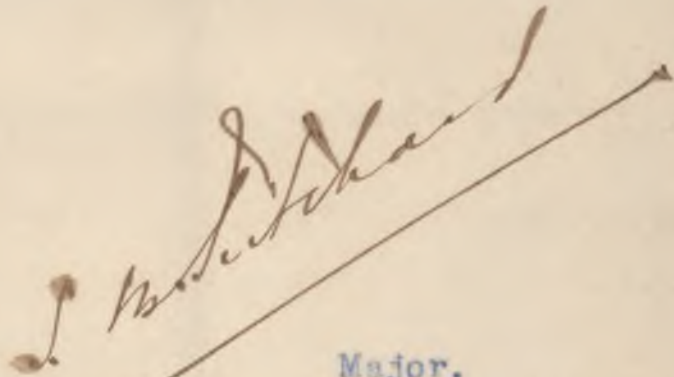
General.

108. Upon receiving from me on my return from Ovamboland a resume of my views you communicated them to General Smuts (via your telegram P. 538 of 28th September). The Minister, in reply, approved the establishment of a Resident Commissioner at Ondonga with a Government representative at Namakunde, as also the provision of foodstuffs for relief against repayment in either cash or kind, together with such other relief measures as might be necessary. The organisation in connection ...



connection with the expedition proceeding for this purpose to Ovamboland is now approaching completion.

109. In conclusion I desire to draw attention to, and express my great appreciation of, the wholehearted assistance afforded me by my companions, Captain H. S. Bell, Captain Liefeldt and Lieutenant Moroney. Each and all of these officers rendered valuable service. Captain Bell, who generally interpreted for me, gleaned and recorded much useful information as to the country and its peoples - while Captain Liefeldt and Lieutenant Moroney cannot be too highly commended for the loyal manner in which, when it was necessary for me to return, they undertook to remain alone in a very inhospitable country under difficult and trying conditions.



Major,  
Officer in Charge of Native Affairs,  
Protectorate of South West Africa.

ENACTMENT by the Governor concerning traffic in and to  
Amboland, dated 25th January, 1906.

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1. Traffic to and in the Amboland shall be subject to the restrictions mentioned in the following paragraphs.

2. Within the meaning of these enactments Amboland shall mean the territory in the north of the Protectorate bounded as follows:

In the west: by the eastern boundary of the Kakao territory from Zwartbooi Drift on the Kurere to its junction with latitude  $18^{\circ} 30'$  south (in the vicinity of Ongandura).

In the south: by the northern boundary of the Damama Mines Concession territory running along latitude  $18^{\circ} 30'$  south (approximately indicated by Otjivalunda Ekuna, north-western points of the Etosha Pan, Omusere, 20 km. north-west from Osohama) to its junction with longitude  $17^{\circ} 30'$  east.

In the east: by longitude  $17^{\circ} 30'$  east (approximately indicated by ~~Angapnam~~ Otjimpolofontein and Omeva-Ondera).

3. The importation of firearms, ammunition, horses and spirits into Amboland is prohibited. Persons to whom the entry into Amboland, according to paragraph 7 (c), has been permitted by the Governor, may by him be permitted to import such articles as shall be definitely stated in his permit.

4. Natives who do not belong to the local Native tribes shall obtain a permit from the Governor to carry on any particular business in Amboland. Such permit shall only be granted and be valid for a specifically stated period. The provisions of the enactments of the 26th June, 1895, with reference to the taxation of traders ...

traders are not affected hereby.

5. For the recruiting of Natives in Amboland the consent of the Governor shall be obtained. The recruiting of servants for one's personal requirements is allowed without such consent.

6. The recruiter is responsible that every Native proceeding from ~~the territory~~ Amboland shall be brought to the District Officer at Okaukweyo or at Namutoni, where he shall obtain the registration (pass) badge prescribed by the Pass Enactment.

7. To any greater extent the entry into Amboland is especially forbidden. Excluded from this <sup>restriction</sup> ~~registration~~ are:

- (a) The members of the Mission Stations existing in Amboland.
- (b) The members of the Native tribes domiciled in Amboland.
- (c) Such persons as may, on special grounds, have received the sanction of the Governor.

8. The persons excluded in paragraph 7. (b) and (c), shall from the German side only be allowed to make their entry by way of the stations Okaukweyo and Namutoni.

9. Whosoever passes Okaukweyo or Namutoni, or travels in the territory to the north of these stations, shall furnish to the Police the reason thereof, and state his destination. The written consent in terms of paragraph 7 (c) shall be exhibited to the Police and be endorsed by the District Chief.

10. Whosoever imports into Amboland articles which are prohibited in terms of paragraph 3 shall be punishable with a fine of from 3,000 to 5,000 Marks, or with imprisonment not exceeding three months, or to both such fine and imprisonment.

11. Whosoever carries on a business or recruits  
Natives ...

Natives in contravention of paragraphs 4 and 5 shall be punishable with a fine not exceeding 5,000 Marks, or with imprisonment not exceeding three months, or to both such fine and imprisonment.

12. (a) The recruiter whenever he fails to register any Natives, recruited, at the District Office in contravention of paragraph 6, and

(b) Whoever enters Amboland in contravention of paragraphs 7 and 8, or who cannot comply with the requirements of paragraph 9, shall be punishable with a fine not exceeding 600 Marks, or with imprisonment not exceeding three months, or with both such fine and imprisonment.

13. Natives who contravene the provisions of paragraphs 10 and 12 shall be punishable in accordance with the enactment of the Imperial Chancellor of the 22nd April, 1896, (Government Decree of the 8th of November, 1896).

14. Articles which have been acquired in contravention of the provisions of paragraphs 10 -13 shall be liable to confiscation.

15. For any contravention of the provisions of paragraphs 10 - 13 the person so committing the contravention may be deported from Amboland by any policeman and handed over to the nearest German Police Station.

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Nomtele, Ovamboland,

24th August, 1915.

Chief Martin,

Olukonda, Ovamboland.

Greetings.

I understand you already know that the whole of the country which previously was known as German South West Africa is now occupied by the soldiers of the King of the English Peoples.

The Government of the Great King is already in the land where previously the Germans governed both the White and the Native People.

I am the Officer who has been appointed by by the King's Government to protect and advise the Native Peoples, and I have come to this country to meet the Chiefs and their people, and to convey to them the greetings of the Government.

I have heard with sorrow that a scarcity of food exists among your people and that many of them are hungry. The Government will help your people to obtain work in South West Africa under the protection of its officers.

I have now arrived within near distance of your village and therefore send you this letter in order that you may know who I am and for what purpose I am visiting this country.

I ask that when you receive this letter you  
will send ...

will send a messenger to meet me on the road who may lead me to your village in order that I may see you face to face <sup>myself</sup> and deliver these messages to you.

I am accompanied by three Officers. We are travelling in three motor cars. My mule wagon is also on the road having left Andoni for Olukonda on Sunday evening. I ask that you will give it your protection wherever it may be, and also my three horses which are with it.

With greetings,

I am your friend,

(Sd.) S. M. PRITCHARD,

Major,

Officer in Charge of Native Affairs,  
Protectorate of South West Africa.

T E L E G R A M.

From Major Pritchard, Ondonga.

To Native Commissioner, Windhuk.

B. 56. 28th August. 1915.

Received cordial welcome from Chief Martin of Ondonga district at whose village have spent past four days. Have received assurance his co-operation with regard Native labour, which anticipate will meet all requirements. Roads very heavy rendering travelling difficult and slow. Heavy fighting reported between Portuguese and the Ovakuanyama in vicinity Ondjiwa, residence of Mandume. Our northern boundary intersects country occupied by his tribe, half of the Ovakuanyama being resident to the south of and between it and Ondonga. Mandume's people are being driven south in direction Namakunde. He has sent several messages invoking my advice and intercession between himself and the Portuguese. Am therefore proceeding to border camping at Namakunde where it arranged Mandume will meet me. Will communicate further as opportunities occur. All well. Please pass this telegram to Chief Civil Secretary.

Namakunde,

Ovamboland,

30th August, 1915.

The Officer Commanding  
the Forces of the Portuguese  
Government in Angola,  
Ouangua.

Sir,

It has been with regret that, while on an official visit to Ovamboland, I have heard of the outbreak of hostilities between the Portuguese Forces in Angola and the Ovakuanyama Tribe of the Ovambo Nation.

I have the honour, in this connection, to inform you that Mandume - Chief of the Ovakuanyama - hearing of my presence in this country, has appealed to me for advice and assistance in enabling him to bring about a cessation of hostilities between himself and the Forces under your command.

You are doubtless aware that the boundary line between Angola and the British Protectorate of South West Africa passes through the country occupied by the Ovakuanyama, a very large proportion - at least one half - of that Tribe being resident south of that boundary and within British territory.

I am lead to understand that many of these Natives have already been called by Mandume to his assistance, have crossed into Angola, and become engaged in the  
hostilities ...



hostilities now proceeding.

It is this latter fact, together with a very earnest desire to render all possible assistance in securing at the earliest moment a termination of hostilities, and the avoidance of further bloodshed, that impels me to place my services at the disposal both of yourself and Mandume for this purpose.

Should you, in these circumstances, be willing to accept this proposal I shall be glad to meet you wherever it may be convenient in order that matters may be discussed between us.

I am camped at Namakunde and will here await your reply which I have the honour to request may be sent to me as soon as possible.

I have the honour to be,

Sir,

Your obedient Servant,

(Sd.) S. M. PRITCHARD,

Major,

Officer in Charge of Native Affairs  
in the Protectorate of South West Africa.

Annexure No. 5.

Translation of letter dated 31st August from Portuguese  
Commandant and Governor-General.

This <sup>s</sup> a rough translation only. In the event of  
publication it should be revised by a competent  
Portuguese translator.

Translation.

Commander in Chief of the Forces  
operating in Angola.  
General Headquarters.

Camp of Mongua,

31st August, 1915.

His Excellency the Major in Charge of  
Native Affairs in the British  
Protectorate of South West Africa,  
NAMAKUNDE.

I have the honour to acknowledge the receipt of the official communique of the 30th instant of Your Excellency and, firstly, I thank you very much and am cognisant of the generous sentiments enumerated and which do not surprise me as coming from a distinguished official of the British Army, the traditional ally of the Nation to which I have the honour to belong, but permit me, Your Excellency, to bring to your notice a small mistake which I judge to be a peculiar oversight on your part.

Hostilities were not being waged between my troops and those of the Chief of the Ovambo Nation and it was a fact that the forces of my command, crossing territory that was indisputably Portuguese, were attacked by the Tribe mentioned above, that of Mandume.

Although it was an act of pure rebellion that was waged and that was quelled in a manner that all civilised states quell analogous acts, it is possible to assure Your Excellency that the troops under my command had the greatest scruples in not performing

any ...

any military operations that were not strictly in Portuguese territory, and in all the actions that followed I paid the greatest attention to the fact that our immediate neighbours in Damaraland belonged to a trusted Nation for which Portugal has the greatest admiration and friendship dating from the remotest times.

(Sd.) A. FERREIRA D'ÊÇA.

General.

Commandant and Governor-General.

Translated from the German.

Namakunde,

2nd September, 1915.

Major Pritchard,

Officer in Charge of Native Affairs,  
Protectorate of South West Africa.

I, the Chief Mandume, of Oukuanjama, have received the message and greetings from Major Pritchard and thank him for same.

When the Major came here the Portuguese had broken into my land and killed many of my warriors so I begged the Major to help me.

I surrender myself, my people, and the whole of my land to the King of England and beg him to defend me and help. It is impossible for me to defend my country against the Portuguese, but to prevent more of my people being killed I will settle them in the southern portion of this land.

I will do every thing in order that the people in this part shall live in peace, and work. The Laws of the English Government will be adhered to.

I beg the English Government not to hand me over to the Portuguese.

I, the Chief Mandume, greet and honour the King of England.

Further, I beg the English Government to occupy my land, so that I can live in Rest and Peace with my people.

Mark of the CHIEF MANDUME  
of Oukuanjama.

TELEGRAM.

From Major Pritchard, Namakunde.

To Native Commissioner, Windhuk.

3rd September, 1915, B. 57. Very Urgent.

Further my B. 56. Arrived here morning of 29th. Received visit from, and discussed position created by hostilities already reported with, Senior Missionary, Rhenish Mission, stationed at Omapanda, twelve miles across the border to north, and two of his colleagues in this district. Chief Mandume arrived following morning. Reported that Portuguese had entered his country in force, had attacked his outposts some twenty-five miles north of Ondjiwa and killed large numbers of his people, including several indunas in charge of outposts. He appealed to me to intercede on his behalf in order that further bloodshed might be avoided, expressing his willingness to meet, as far as might be possible, any demands by Portuguese in respect of indemnity. I made clear to him that I had no status north of boundary line. I undertook, however, to communicate suitably with Portuguese, particularly in respect of position of those of his Tribe living within this Protectorate who have been drawn into conflict, and subject to acquiescence of Portuguese Commander <sup>to render any assistance from this side</sup> to bring about a settlement. In reply to my note received courteous acknowledgment from General Ferreira d'Eqca, Governor, and Commander-in-Chief of Portuguese Expeditionary Force in Angola, dated from Mongoa, from which I understand ...

stand his Government determined once for all quash rebellious state of affairs alleged existing for which Mandume and his people held responsible. At present am not in position to afford any useful information as to merits of position beyond that it would appear that there have been faults on both sides. Yesterday Mandume was informed that I could in no way interfere. Portuguese forces are now reported to have advanced to Guiva and to be coming south. Mandume arrived here this evening, reports having burnt his village, and that his followers with few exceptions are fleeing across the border with all their possessions. Pherish Missionaries also fled here from Omapanda and Ondjiwa. Mandume has written to me handing over himself and his people to British Government, and begging to be allowed to take refuge with them and establish new domicile in that part of his country falling within the Protectorate. As I understand position population of his Tribe anything between fifty and eighty thousand, roughly three-fifths of whom have long had their homes south of boundary line. Area covered by his country in these parts is stated to be thirty-six miles to south, and upwards of one hundred miles west to east, and sufficient to accommodate all his tribe. I have clearly informed him that while I will take no steps to prevent him and his people from coming over during present crisis their continued residence here will be subject to sanction of Government. This I think is fully understood and I anticipate no trouble provided I, or other representatives Protectorate Government, remain on spot. Much panic has been created throughout Ovamboland which our fortunate presence has done ...

has done much to counteract. I anticipate Portuguese Forces will reach border within next two or three days. It is possible they may demand extradition of Mandume to be dealt with by them, in which case a difficulty will arise which due to boundary line passing through territory occupied by a war-like and well-armed tribe, which <sup>no</sup> attempt to govern has ever been made by European government on either side. On contrary they have been feared and left to their own devices. In meantime I remain here and will defer action in matters major political importance until I have been able to place Government in possession of facts and have received instructions. Several other matters of importance, which have been successfully dealt with, can conveniently be embodied in separate report, probably by post. Most satisfactory feature of visit has been cordial nature of welcome everywhere by Chiefs and Natives who have unrestrainedly expressed their joy and relief at occupation by British of South West Africa, of which they had already received news, and of which our arrival has now assured them. Please pass this telegram to Chief Civil Secretary. Telegrams to Namutoni, via Tsumeb, will be forwarded here by runner - a six days' journey.

---



appoint.

May I ask, in conclusion, that you will kindly cause a reply to be sent to this letter at the earliest opportunity and that - owing, as I much regret, to my having no knowledge of Portuguese - your letter may, if possible, be accompanied by a translation thereof in the English language.

I have the honour to be,

Sir,

Your obedient Servant,

(Sd.) S. M. FRITCHARD,

Major,

Officer in Charge of Native Affairs in  
the Protectorate of South West Africa.

Annexure No. 9.

Translation of letter dated 4th September from Portu-  
guese Military Commandant of the Territory of  
Baixo-Cunene.

This is a rough translation only. In the event of publication it should be revised by a competent Portuguese translator.

REPUBLICAN SERVICE.

17th Infantry Regiment,  
3rd Battalion.

GUIVA,

8th September, 1915.

To the Major of the British Army,  
S. M. PRITCHARD,  
Nanakunde.

From the Military Commandant.

The letter of Your Excellency I have forwarded to His Excellency the General, who is at present on his way to Lubango, whose reply I am awaiting and which I shall send immediately.

I take this opportunity to inform you that His Excellency has occupied the territory of Cuanyama extending as far as the neutral zone, and that his intention is to create a new district consisting of Cuanhama, Cuamato, Evalo and Humbe under the name of "The Military Protectorate of the Lower Cunene", the command of which has been given to me.

Please accept, Your Excellency, the assurance of my greatest respect.

(S)

(Sd.) J. PIERRE VIEGAS,

Major, 17th Infantry,

Military Commandant of the  
territory of Baixo-Cunene.

TELEGRAM.

From Major Pritchard, Namakunde.  
To Native Commissioner, Windhuk.

11th September, 1915. B. 59.

My B. 57. Hostilities now have ceased. Mandume's people thoroughly defeated. Their casualties stated to have been very heavy. Portuguese, whom I have visited and with whom cordial relations established, admit one hundred killed and wounded. They are camped at Mandume's kraal at Ondjiwa where, as informed, post of some strength will for first time be established in country occupied by Ovakuanyama. With exception those left for purposes Military occupation, Expeditionary Force is about return Portugal. Everything here ~~quite~~ quiet. Situation in circumstances as satisfactory as could be wished. Am returning in order report personally, leaving Captain Liefeldt in charge. Please consult with Chief Secretary as to what experienced and suitable officers now in South West Africa or in Union available for appointment this territory. Wire me to Tsumeb total immediate labour requirements for Railways and others to be met from this source. Anticipate best results our mission this respect. Pass to Chief Civil Secretary.

Namekunde.

12th September, 1915.

Major J. Pires Viegas,

Commandante of the territory  
of Baixo-Cunene,  
Onájiwa.

Sir.

I have the honour now to place on record the following details - as I understand them - of the working arrangement arrived at yesterday between us, during my visit to Onájiwa, with regard to the boundary line to be observed as between the Protectorate of South West Africa and Angola:

- (1) That for the present, and pending definite settlement as to its precise locality, a line passing due west to east through Namekunde shall be taken to be the boundary line between the Protectorate of South West Africa and Angola.
- (2) That Namekunde shall be the residential Headquarters of the officers of the Protectorate of South West Africa in this part of Ovamboland and that one officer of the Portuguese Army shall also reside there as the Political Representative of that Government.
- (3) That a Portuguese military post of adequate strength shall be established forthwith at Omepanda.
- (4) That all reasonable steps shall be taken by the force under your command to patrol the boundary line on the Portuguese side in order to prevent incursions either from the north or south into our respective territories.
- (5) That the country falling between the boundaries claimed by the late German Government and the Portuguese Government - as indicated on the maps in use by our respective Governments - shall be regarded as a neutral zone.
- (6) That all matters appertaining to the administration

of this ...

of this neutral zone shall be dealt with jointly by the Officers representing our respective Governments and that, failing agreement between them, such matters as may be in dispute shall be referred for the consideration of those Governments.

- (7) That this working arrangement shall be regarded as provisional and in no way binding either the Government of the Protectorate of South West Africa or that of Angola.

May I ask <sup>that</sup> should you agree that the foregoing truly sets forth the ~~working~~ working arrangement arrived at between us, you will kindly favour me with your confirmation in writing.

I have the honour to be,

Sir,

Your obedient Servant,

(Sd.) S. M. PRITCHARD,

Major,

Officer in Charge of Native Affairs in  
the Protectorate of South West Africa.

TRIBAL DISTRIBUTION AND POPULATION.

## Summary of population:

1.	Ovandongga	60,000	
2.	Ovakuanama	50,000	
3.	Ovakueabi	20,000	
4.	Ovangandjera	15,000	
5.	Ovakualudsi	8,000	
	others	<u>3,000</u>	
	about	<u>156,000</u>	

- 
1. Tribe. Ovandongga.  
 Locality. Ondonga.  
 Area. Approximately 5,000 square miles:  
 North to South, 40; South to West, 128.  
 Chief. Martin, a Christian, about 23 years  
 of age; ~~restless~~ <sup>West</sup> has one wife and  
 a son (one year). Resides at  
 Onotumba.  
 Population. Estimated by Rev. Martin Rautanen at  
 60,000; He states that until recently  
 this portion of the country has not  
 suffered so much as have some others  
 from sickness and starvation, that  
 the country is well ruled with the  
 result that its population has been  
 increased from time to time by refu-  
 gees from other tribes who, in order  
 to escape the consequences of the  
 practice of witchcraft, or on account  
 of famine, have taken up their  
 abode in it.
- 

2. Tribe. Ovakuanama.  
 Locality. Cuanyama.

Area (in Protectorate). ....

Area (in Protectorate). Approximately 3,600 miles:  
North to South, 30; East to West, 120.

Chief. Mandume, a heather, age about 21 years,  
unmarried.

Population. Estimated to be about 50,000.

The wholesale practice of witchcraft, coupled with the barbarous methods of government followed by this Chief, has had the effect of causing the deaths, by killing, of immense numbers of the people each year.

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3. Tribe. Ovakuambi.

Locality. Ukuambi.

Area. Approximately 300 square miles: North  
to South, 17 1/2; East to West, ~~17 1/2~~  
17 1/2.

Chief. Ipumba, a heather, age about 23 years,  
unmarried. Resides at Onulo.

Population. Estimated to be 20,000.

Witchcraft is reported to be extensively practised among the Ovakuambi whose Chief, Ipumba, is also reported to be responsible for the killing of large numbers of his people each year.

---

4. Tribe. Ovangandjera.

Locality. Ongandjera.

Area. Approximately 100 square miles: North  
to South, 10; East to West, 10.

Chief. Shanika, a heather, age about 70 years.

Population. Estimated by Rev. Rautner to be about  
15,000; Other Missionaries place  
it at not more than 10,000.

---

5. Tribe. ....



5. Tribe. Ovekualudsi.

Locality. Okualudsi.

Area. Approximately 25 square miles: North-  
east to South-west, 2 1/2;  
South-east to North-west, 10.

Chief. Muala, a heathen, age about 50 years.

Population. Estimated to be about 8,000.

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Mission Stations.

Finnish Mission Society.

The head of the Mission is the Rev. Martin Rautanen who resides at Olukonda. His assistant is the Rev. Byorkland. Mr. Rautanen has spent upwards of forty years among the Ovandonga and has been successful in converting the Chief Martin to the Christian Faith.

There are eight Mission Stations and 3,050 converts.

The following are the Mission Stations:

- Ontananga. Six miles south-east of Olukonda: Rev. Wehner.
- Onayera. Thirteen miles east of Olukonda: Rev. Lechthor.
- Osigambo. Thirteen miles east of Olukonda: Rev. Glad (recently deceased).
- Onipa. Five miles north of Olukonda: includes a hospital for Natives: Rev. Liljeblad.
- Ondangwa. Four miles north-west of Olukonda: no missionary here at present.
- Elin. Thirty-five miles north-west of Olukonda: Rev. Koiva. (Okuambi Tribe).
- Rehoboth. Sixty-three miles west of Olukonda: Rev. Warner and Rev. Patja. (Ovangandjera Tribe).
- Okualusi (Tjandi). Eighty-one miles north-west of Olukonda: Rev. Alho.

Rhenish Mission Society.

- Nawakunde. Fifty-two miles due north of Olukonda: residence of head of Mission Society. Rev. Wolfarth: assisted by Rev. Hochstrate.

Ozatenba. ...

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Rhenish Mission Society.

- Nemakunde. Fifty-two miles due north of Olukonda: residence of head of Mission Society. Rev. Wolfarth: assisted by Rev. Hochstrate.

Omatemba. ...

Omatemba. Five miles north-west of Namakunde: Rev.  
H. Welsch.

The Rev. Walther was established at Omapanda,  
just twelve miles north of Namakunde, and the Rev.  
Gehlmann at Ondjiwa, eighteen miles north of Namakunde,  
until Chief Mardume was forced by the Portuguese  
to retire into British territory when they evacuated their  
stations and retired on Namakunde.

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