

also these were the common 27th these letters -

Re-type

From Bellen of 28.d: In March 1877 towards the end of his pr

(1) I am also subjected to
~~in the latter~~

(2) 27b Laki on the 14th Aug.

(3)

(1) 28.c I accept with pleasure

Again on 24th June 1876 Moulsh writes etc
I am subjected to an answer

(2) 27d In the latter part of 1876 Moulsh leaves Hob

.. Moulsh was now

.. Once more Moulsh was confined

3 28.d Down to desperation - - hood van dit hand zyt.
Letters to Burgers
Burgers answers

(4) 28.c When in Jan 1877 the chief expressed

28.d In March 1877 towards the end of his presidential

6) 28 & 29a On the 12th Apr 1877 the CAR was annexed

7) 29 b Your Excellency's letter
Kennisgeving

29.c Naturally enough Schally was taken aback.

30 a Moulsh was nettled by this article

30 b

30 c - to 32.c

Chapter X Disorder & strife on Boardman's border

In 1877 Confusion & unrest

33b Many Europeans, adventurers & men of questionable honesty
to 36 (a) The annexation of the SAR - was
2,000 Snider & 1000 M.H. 1000

36.b Please quote a point - Car

36b Changes letter

add In December 1880 ~~Outbreak of~~ Waal War

→ Meeting of Chiefs at Mabeelaha

36b Shortly after the outbreak of the Waal War Moulsh

.. Louises letter

and also subjected to annoyances from the chief Makhata. He had made a raid among my people, killed my men and taken slaves... He is a Transvaal subject and is used by them as a tool to do something by which fear may be brought about. But still I still want to hear what is to be done for me by the British Government

2 In the latter part of 1876 Moutshua & his tribes at last left Moshaney and returned to their traditional home on the Molete River after an absence of 43 years. It had been Moutshua's intention to ~~make~~ his capital at Moshaney on his relinquishing Moshaney but he had been forestalled by Makhata who had settled at that place in 1872.

Leaving Moshaney in September 1876 he professed to do many more beautiful things

Moutshua was now conveniently situated to keep his eye and directly exercise his authority upon his great tribal subjects at Moshaney - only about 60 miles away. His first steps in that direction were first met with passive resistance, and (passive resistance) and non-cooperation but soon the passive resistance passed into active defiance and it was clear that sooner or later there would be more ~~mutual~~ ^{mutual} acts of violence, reprisals

Ever more Moutshua, careful not to put himself conspicuously in the way, appealed for assistance to the British authorities, but again nothing came of his letters. Down to desperation ~~by~~ at last on the 16th Dec 1876 dispersed with adherents and the ritual of sending letters of protest through accredited agents of the S.A.R.

obvious ~~through~~ diplomatic channels. He wrote directly in Tswana to Mr Kollege Borge, Representative for Transvaal of the Honorary Burgers, President of the Transvaal. I will to open - asked Moutshua in this letter - (Why do you succumb on my territory as you are doing at Bodibe (Polfontein)? - van dit land zit

4. When in Jan 1877 the chief expressed his intention

5. In March 1877 towards the end of his presidential term Pres Borge who after mp 28.d

(28.e) On the 12th Apr 1877 the S.A.R. was annexed to

Later (14th August 1876) by way of reminder, he wrote to Administrator Owen Lanyon; "As always so now I beg to assure your honour of my attachment to Her Majesty's Government, and with patience await the welcome time when it may please her to accept my offered allegiance to British rule and law."

On the 20th August 1875 while President Burgers was in Europe raising loans for his Delagoa^{Bay}/Railway scheme a letter was addressed "Aan Montshioh" by S. Swart State Secretary of the South African Republic instructed by Piet J. Joubert acting President to warn Montshiwa against interfering with Matjavi's (Matlaba's) people who are subjects of the Republic.

The personal relations that existed between the chief Montshiwa and the representatives of the British Government at Kimberley were those of mutual esteem, respect and friendship that took the chill of officialdom and formality from their intercourse.

Thus on the 2nd of October 1875, Richard Southey Lieutenant Governor of Griqualand West writes, for example:

"My Friend Montshiwa,

↑ It had given me much pain to hear of the trouble and annoyance to which you have been subjected, and at the same time to feel that I was powerless to render you effective assistance.

↑ As I always told you, nothing could be done without the authority of Her Majesty's Government in England, and I also stated that Her Majesty did not wish to extend her jurisdiction in South Africa, and now feel it is useless to hope for any.

↑ I am sending you a few articles by Israel (Molema), which you will use in remembrance of me, and I received, with thanks, the kaross you sent me."

These letters of Montshiwa to the officials of the British Government evoked uniformly courteous expressions of sympathy with him in his troubles, appreciation and esteem of his friendship to the British Government and hope of its endurance, and finally the bright prospect of compliance with his request to be received under British protection.

Thus on the 6th March 1876 W. Owen Lanyon to "My Good Friend Montshiwa,

I am grieved to learn that any of your subjects have been maltreated.

I accept with pleasure your assurances of confidence in, and love you bear for the British Government. I can assure you that Her Majesty highly esteems the friendship of the native tribes in South Africa, and I trust that the Barolong and the English may always be amicably related to each other.

I have sent a copy of your letter to Sir Henry Barkly the Queen's High Commissioner. I am sending you a small present of a saddle and bridle which I hope you will accept as a token of goodwill.

With expressions of esteem, I remain, Worthy Montshiwa,
Your good friend W.O.L."

Again on the 24th of June 1876: Montshiwa writes: "Again I write your Honour to acquaint you of fresh troubles which have occurred in my country respecting the line. Landdrost Scholtz of Lichtenburg came down to move my people by power (sic) from my gardens at Rooigrond and Buurmansdrift.

I am also subjected to annoyances from the chief Matlaba..... He had made a raid among my people, killed my oxen and taken others..... He is a Transvaal subject and used by them as a tool to provoke me to do something by which war may be brought about. But I still wait to hear what is to be done for me by the British Government."

When in January 1877 the chief expressed his intention to visit Kimberley to discuss his difficulties with the Administrator W. Owen Lanyon, the latter immediately expressed his readiness and pleasure at the anticipated meeting, and when Montshiwa subsequently arrived, the Administrator immediately sent him a note (2nd Feb. 1877) "I have heard with pleasure of your arrival at Kimberley to see me, and I shall be glad to meet you today at 12 o'clock."

At this meeting or shortly after it, there was an interchange of cordial ^{expressions} services and presents, in recognition of which Lanyon wrote (6th Feb.) My Good Friend Montshiwa:

"I thank you very much for the very handsome kaross that you presented to me, and which I have much pleasure in accepting as a token of your friendship and good wishes towards me as the representative of Her Majesty Queen Victoria.

In order that you may not be wanting anything, I take this opportunity of sending you the following articles:

12 Bottles of Sherry
24 Bottles of Brandy
1 lb of Snuff and
10 lbs of Tobacco which I trust you will find acceptable W.O.L."

by hope long deferred

Driven to desperation ^A Montshiwa at last on the 16th December 1876 dispensed with intermediaries, and the ritual of sending letters of protest through ascending stages of offices of the South African Republic. He wrote directly and in Tswana to "Motlotlegi ^B Morogo, Mo-presitanta wa Transefala" (His Honour

take me and my people to be her subjects, and to take my country to be hers. I trust in you, and because the Boers are doing their work so quickly, I pray, great chief, that you will send me your agent to take over my country as soon as possible."

of your agent to take over my country as soon as possible

Further new sequence. ~~take me and my people to be her subjects, and to take my country to be hers. I trust in you, and because the Boers are doing their work so quickly, I pray, great chief, that you will send me~~
On the 12th of January 1875, Montshiwa again wrote to the Lieutenant Governor Richard Southey: Great Chief, I write to acquaint your Excellency of the great trials that I am subjected to from the chief Matlaba being brought to Polfontein to reside there by the instructions of the Boers. In consequence of the repeated threats of the Boers, my nephew Israel Molema and my brother Saane and their followers have been compelled to leave those places and their repining corn to the mercy of strangers at Polfontein and Vleyfontein respectively.

On the 20th of August 1875 while President Burgers was in Europe raising loans for his Delagoa Railway scheme a letter was addressed "Naan Motsioh" by S. Swart State Secretary of the South African Republic instructed by Piet J. Joubert Acting President to warn Montshiwa against interfering with "Matjavi's (Matlaba's) people" who are subjects of the Republic.

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Thus on the 2nd of October 1875, Richard Southey Lieutenant Governor of Griqualand West writes, for example:

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It had given me much pain to hear of the trouble and annoyance to which you have been subjected, and at the same time to feel that I was powerless to render you effective assistance.

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2
E
J
Q

Cuth

These officials were... of his faith and... bright prospect of compliance with his request to be received under British protection.

Thus also

Administrators

10/1/75

take me and my people to her subjects, and to take my country to be hers. I trust in you, and because the Boers are doing their work so quickly, I pray, great chief, that you will send me your agent to take over my country as soon as possible."

Later (14th August 1876) by way of reminder, he wrote to Administrator Owen Lanyon; "As always so now I beg to assure your honour of my attachment to Her Majesty's Government, and with patience await the welcome time when it may please her to accept my oft-tendered allegiance to British rule and law."

About the same time (10th August) Montshiwa addressed a dignified protest to President Burgers:- "I Montshiwa, chief of the Tshidi branch of the Barolong, hereby make known to your honour:

1. That it has come to my knowledge that Your Honour purposes locating at the fountain Bodibe (Polfontein) and Poosedumane (Vleyfontein) certain Barolong and others not belonging to the Tshidi branch of which I am chief.
2. That no one save myself and my government possesses any right to alienate any portion of my country which is the special inheritance of the Tshidi Barolong.
3. I protest formally against all acts and things that have already been done or may be in contemplation to be done, or which may hereafter be done, whereby any attempts may have been made or may be contemplated or may hereafter be made to alienate or dispose of any portion of my territory without the consent or concurrence of me Montshiwa or my government.
4. That I have on behalf of the Tshidi and other Barolong residing in my territory and subject to me, petitioned Her most gracious majesty, the Queen of the United Kingdom of Great Britain and Ireland to be pleased to accept into her allegiance, me the said Montshiwa, and my people, and to declare me and my people to be British subjects and our territory to be British territory, and further that I continue to be in communication with the representatives of Her most gracious majesty in reference to my said position.

Signed Montshiwa (chief) and Selere, Isaac Seru, Bathobatho, Molema, Mkgweetsi, Josiah Motshegare, Cornelius Botlhale, Phetlu, Maeco, Ncapedi, Mcoce, Motlhwane, Rabodietso and Matthew Molema (Members of the Council).

The only reply to this was a more determined attitude of the white farmers to consolidate their occupation of the disputed territory, and Samuel Melville wrote to Montshiwa: "The president has heard that Montshiwa's people are occupying farms belonging to the Boers and other subjects of the South African Republic. He lets Montshiwa know that as his government has full concessions from Moshete, Paramount chief of the Barolong, of all his territorial

rights, it cannot allow Montshiwa, a petty chief under Moshete to infringe on such rights by deeds of aggression. Montshiwa's people must therefore leave those farms before 9 a.m. on Tuesday next. If not, then Montshiwa will be considered as wishing to provoke hostility and his people will be forcibly driven from those places if still found on them after the expiration of the said time."

KING	HIS WIVES	HIS CHILDREN
TAU	1. Kgamaanae dr. Morakile	Fatlou, Modisa
	2. Kabasana dr. Mabule	Tshidi
	3. Motshwabangwe dr. Mabule	Maleme, Ganakgomo, Masetlha, Makgetla.
	4. Moswaana dr. ?	Seleka, Rapulana, Ramhitshana.
	5. Mhudi dr. ?	
TSHIDI	1. Maetswana	Mojanku, Tlhutlwa, Mokgothu, Mojankunyana.
	2. Khukhu	Leshomo, Mabina.
	3. Khukhwana	Thatane, Mangwegape.
TLHUTLWA	1. Morwa dr. Makgetla	Tau
	2. Morwanyana dr. Makgetla	Tawana, Koto, Kotonyana.
	3. Motshidisi dr. Makgetla	Moshwela, Mmamorema, Mmalorolo.
	4. Mmu dr. Maetso	Masetlha.
	5. Serai dr. ?	Lekgetho
	6. Kefalotse dr. Motlhaku	Legae, Lekone.
	7. Masukutswane dr. Nthufa	Matsheka.
TAWANA	1. Dikgang dr. Leshomo	Morwanyana, Motshidisi, Mmamorema, Manca.
	2. Mosela dr. Molekane Rapulana	Seetsela, Tlala, Motshegare, Molema, Phetogane, Majang.
	3. Sebudio (for Tau) dr. Phetlhu Makgetla	Montshiwa, Marumulwa, Selere, Seru.
	4. Leshane dr. Dingoko	Montshiwane.
	5. MmaSefera dr. Makaba (Ngwaketse)	Saane, Rabodietso.
	6. Senaanye dr. Molekane (Rapulana)	Keethufile.
	7. Mojanku dr. Marumulwa	Makgetla.
	8. Mojankunyana dr. Marumulwa	Makgetla.
MONTSHIWA	1. Motshidisi dr. Mokgwetsi Phetlhu	Sekgoro
	2. Majang dr. Tawana	Buku f.
	3. Tshadinyana dr. Tshosa (Makaba) (Ngwaketse)	Kebapeli, Besele, Tawana.
	4. Onyana dr. Nce Dingoko	Makgetla
	5. Motseokae dr. Mutla	Koto
	6. Gaeshele dr. Motshegare	Badirile, Moledi, Ketshedile, Bakolopang.
	7. Keseilwe dr. Mame Leteane (Makgetla)	Makgetla nil.
	8. Metse dr. Mutla	Koakae.
	9. Maphunya dr. Motlhwane Moroka (Thabancho)	Morobela.
	10. Gadibusanye dr. Senthufi Sebego (Ngwaketse)	Mosarwa, Taufele, Sefularo.
	11. Mosidi dr. Bopalamo (Tlhaping)	Barolong.

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	7. Keseilwe dr. Mere Leteane Makgetla	Makgetla
	8. Metse dr. Mutla	Koakae
	9. Maphunya dr. Motlhwane	Moroka (Thabancho) → Morobela
	10. Gadibusanye dr. Senthufi	Sebego (Ngwaketse) → Mesarua, Sefulato, Taufele
	11. Mosidi dr. Bopalamo (Tlhaping)	→ Barolong

and was at the fore-front in persecuting them in much the same manner as the most diligent of the Roman emperors persecuted the early Christian church. As in Rome and the provinces, the persecution after now flaring up and now abating ~~eventually~~ ^{first} ceased, and the Christians were tolerated with their dual loyalties, and then eventually the faith was ^{accepted} approved of/and encouraged ~~by~~, the Emperor Constantine himself.

A salutary change in ~~Montshiwa's~~ Montshiwa's attitude towards the Christian religion took place ~~early~~ in 1882, shortly after the death of his ~~brother~~ evangelising brother Molema whose efforts to teach the Barolong he had steadfastly opposed. Now Montshiwa befriended the preachers of the gospel, now he announced a charter of religious liberty, now he ordered the Barolong Christian leaders to say prayers at the royal kgotla especially before the embarking of the tribe upon any momentous issues. The chief even nominated Setlhakonyane Masekwanyane, Molema's leading ~~disciple~~ ^{and} disciple to be the royal chaplain. ~~Montshiwa~~ ^{and} even requested the Rev. Owen Watkins, Chairman of the Wesleyan Missionary Society in the Transvaal to send him a resident missionary, and in the same year (1882) gave a plot of 5 acres to the Society for the manse and gardens. He sent all his sons, nephews and nieces to the local ~~school~~ ^{recently} day school ~~recently~~ opened by one of Molema's sons, and he became a notable patron of religious and scholastic education. In pursuance of his new policy, Montshiwa in 1885 accepted Gen. Sir Charles Warren's offer to build a Chapel for the Barolong in his town, and was instrumental in bringing that work quickly to completion and taking the first and chiefest place in its dedication. To his dying day, he was hence bound in ties of ~~mutual~~ co-operation, mutual respect and friendship with the missionaries, and dying, requested ~~the services~~ and received the services of extreme unction at the hands of Christian ministers.

It is often said that Montshiwa was shrewd and crafty. Let it be so but shrewdness and craftiness are terms often used for under-dogs and suppressed people where ~~statesmanship~~ ^{the} ~~terms~~ ^{privileged} statesmanship and diplomacy would be used for/progressed and powerful nations or ~~great~~ persons. These qualities are held in high esteem among ~~an~~ backward people no less ~~for~~ ^{or} they are among advanced societies in their international relations, and are regarded ^{by Africans} only in less honour than military courage.

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 experience of
 In his many years of dealings with European officials, Montshiwa's
 Hopes had been so often dashed and his expectations so often dis-
 appointed that he trusted the officials less and less. Perhaps he
 did not subscribe whole-heartedly to Lobengula's dictum that "all
 white men are liars", but certainly in dealing with them he was
 always on his guard. Can he be blamed if he found that cunning
 and stratagem ~~was~~ employed against him, and he retaliated by the
 same instruments to extricate himself from unpleasant predicaments
 and political cul-de-sacs? And yet, even then, Sir Sidney Shippard
 than whom no one knew Montshiwa better in political relationships,
 Shippard characterised Montshiwa as "a brave, sturdy and outspoken
 chief", a man with much inside knowledge of men.

It is interesting to speculate whether, if Montshiwa had been
 a Christian chief, ~~say like Sathenorther Khama~~ say like his northern
 contemporaries Sechele and Khama, he would have been even more ~~fa~~
 famous than he actually was, whether he would have had greater influ-
 uence, not only among his Barolong people, but in South Africa gene-
 rally? There is no doubt that in our generation and times, African
 chiefs and leaders who ~~exercise~~ are most famous and exercise the
 greatest influence both among their people and generally, are those
 who profess Christianity, not perhaps because of the sincerity of
 their profession so much as because of its incidental contacts and
 associations with the Christian and pseudo-Christian public and
 public opinion of our times.

Speaking generally, every chief of our day, heathen or Christian
 is a hero of his people. But a ~~Christian chief~~ Christianised chief
 becomes a hero also beyond the limits of his tribe by having a
 larger audience or appeal, a common platform, so to speak, with the
 outside and larger world, and more matters of common thought and
 interest.

Montshiwa grew to manhood without ever learning to read or
 write although he had had ample opportunity of acquiring both these
 arts in early youth at Thaba Ncho in the years 1843 to 1840. His
 attempts in that direction in latter years were far from successful.
 He ~~never~~ developed, however, a deep love for learning, late in life,

Montshiwa knew no language other than his Tswana mother tongue which he spoke with a wealth of idiom, ~~and~~ a command of happy allusion and lively illustration by parable and proverb, by figure and simile, which he cited ^{with} lavish prodigality and telling effect.

He did, indeed know a few Griqua words or even sentences, and he could mutter, (almost murder) an English or Dutch word ~~in~~ here and there. His favourite Dutch word was 'boruru' (he pronounced it- ~~bi~~ buhluhu) meaning " broer" or brother- by which he addressed one and all of his subjects on informal occasions. His other very favourite word was 'Jehovah' which he pronounced 'Jegofa' whenever ^e he spoke of God, ~~In this~~ connection, ~~Montshiwa had~~ a powerful sense of the over-ruling providence of God and the disposal of every day events by Him in accordance with the laws of justice and mercy.

A primitive African lives in a world controlled by mysterious spiritual forces, mostly inimical. It is a religious attitude ~~which~~ to life which is generally called superstition. Montshiwa was no exception to this rule, but if his words meant anything, this attitude or feeling was sublimated into/

Unchristianised though he was, the effects of Montshiwa's association with Christian people and influences were easily noticable in his speech, his actions and his character. Coarse in his visage and general appearance, he was yet gentle in his manner, and his sentences as a judge, ~~for~~ ^{their} ~~as long time with powers of life and death~~ were remarkable for leniency. Though an independent king, vested with the powers of life and death for more than 35 years prior to the infiltration of ^{the} European over-lordship, no one remembers ~~any~~ or has heard of ^{instance} ~~a case~~ of montshiwa pronouncing a sentence of capital punishment ~~for ever such anti-social offences~~ ~~with craft~~. The heaviest punishment for even such antisocial offences as witchcraft was a heavy fine coupled with corporal punishment, or banishment beyond tribal borders. How wonderful this is for a savage untutored king can only be grasped when it is remembered that it was only in 1431 that Joan of Arc was publicly tortured and burnt as a witch ^{by} her civilised French people; that in ^{the} a century immediately preceding Montshiwa's, the most eminent jurists agreed with the highest ecclesiastical tribunals in sentencing thousands of people to be tortured, execu-

the comparatively
 executed or burnt alive for alleged witchcraft in/ enlightened England
 France, and Germany, and also that the greatest religious leaders of
 the 18th Century - Martin Luther and John Wesley were/among the most
 believers in witchcraft
 intolerant opponents and the most emphatic supporters of witch perse-
 cution . (Lecky: The Rise and Influence of Rationalism in Europe ;
 Buckle H.T: The History of Civilisation in England.)

In war, Montshiwa forbade cruelty and strictly enjoined his
 warriors never to kill a prisoner or a wounded person, but much rather
 to help the wounded enemy, otherwise 'Jegofa' as he called ~~the~~ Jehovah
 God, would forsake the Barolong cause.

On occasions of national crises, urgent public meetings, and
 doubtful tribal issues such as the consideration and signing of trea-
 ties or the issuing of ultimatums, Montshiwa towards the latter part
 of his life, always called upon his missionaries to ask for heavenly
 guidance. Invariably he had the proceedings opened with prayer and
 closed with benediction. It was in strict keeping with this practice
 that when he was about to undertake his long, last journey, he summon-
 ed his European missionary to shrieve and bless him.

During the latter part of his chieftainship, his tribe made conside-
 rable progress materially, socially and intellectually. From being a
 purely nomadic and pastoral society, they began to till the soil more
 extensively. This implied a more settled mode of life , and a correspo-
 nding improvement in the construction of their houses and cultivation
 of the peaceful arts. The wealthier classes among them acquired, not
 only cattle, goats and sheep, but also horses, wagons and of course ~~gun~~
 guns as well. They also built houses of a European style and even ~~had~~
 bought furniture.

Montshiwa's intellectual eminence in his age is beyond question.
 It has been admitted by all those who knew him, and by others who only
 heard ~~of him~~ or read of him. It has been granted willingly by friend
 and ~~grudgingly~~ by foes, however the latter might hate, however much they
 differed from him, they could not ignore him.

British
 Sidney Shippard, Administrator of/Bechuanaland who found Montshiwa
 to possess a mind of his own and not always ready to acquiesce in his
 views spoke of him as a "brave, sturdy and outspoken man". It is a

a proof of Montshiwa's independence of thought that those who desired to make a complaisant tool of him often found him an ~~inconvenient~~ inconvenient stumbling block.

It was thus ^{later} when the Southern Bechuanaland chiefs had to decide which side to take ~~the~~ the English side or the Dutch-Boer side in the Transvaal War of 1881. ^{Moshete and others} When ~~they~~ chose the Boer side, Montshiwa declared ^{for the British.} of 1872

It was thus at the Bloemhof Court of Arbitration when every chief wanted to disown Moshete on account of his alleged irregular birth, that ^{Montshiwa} he championed his cause and pointed him as of highest rank among the Barolong chiefs.

If there was to be a meeting of the ^S Southern Bechuanaland chiefs, it was Montshiwa who ~~was~~ was expected to convene it; if there ~~was~~ was to be a ~~decision~~ decision made, every body asked- What says Montshiwa? ⁴ Under such circumstances he ³ could not avoid the accusation made in some quarters that he was ambitious ^{and} of aspiring to set himself in glory beyond his peers and his fellow chiefs. ³ ~~He~~ ^{became} became the kingmaker among the Barolong clans and also the final judge of appeal, in their domestic differences.//

In a sense, Montshiwa was in advance of his times, if such a thing is possible- in his political outlook, and the devotion with which he pursued his designs. ¹ Among the chiefs of Southern Bechuanaland, he was looked upon as the leader of thought, and no gathering of chiefs was possible without him, in fact ~~there was not~~ Montshiwa was the initiator and spear-head of any ^{inter-tribal} action or movement. // To Montshiwa, more than to anybody else, black or white, is due the failure of the Transvaal to subjugate or annex Southern Bechuanaland, and to him is due the ~~the~~ existence of the ~~Trade~~ ^{Road} Missionaries' or Trade route to the interior. He is the central figure in the struggle for "the Neck of the Bottle and the Suez Canal of the Trade to the Interior. The question "Who will have Bechuanaland" has in fact been left to Montshiwa to answer as it has been answered.

Early in his chieftainship, Montshiwa incorporated into his tribe many foreign elements- members of foreign tribes who for some reason or other had separated themselves from their mother tribes. Such were some members of the Hurutshe (totem Tshwene or baboon) Kakwena (totem kwena or crocodile), Bangwato (totem phuthi or duiker), Bangwaketse (totem kwena or crocodile) Banogeng (totem noga or snake) Bakgwatheng (totem tlou or elephant)

Basikwa (totem)Damara, Xhosa, Ba^sotho. All these elements were knitted into the Tshidi Barolong society and share^d equally ~~with~~ in Tshidi Barolong nationality as a homogeneous entity.

As stated before, Montshiwa was a thorough-going polygynist of polygamist. He had altogether twelve wives, and never less than nine at any one time. Their names and issue are shown in the table in page X. His polygyny was perhaps ~~it~~ not dictated purely by desire for sensual gratification, any more than is the case with other imperial polygamists of history. It had, as with them, political motives behind it. It was practised by him to consolidate his alliances with sister tribes and to cement the allegiance of subject or vassal tribal elements. Thus, beside Tshidi Barolong women for wives, he had also ~~Makgetla~~ and bonds with women of the Makgetla, Seleka, Hurutshe, Ngwaketse clans and tribes. ~~Did~~ not the magnificent King Solomon of Israel, who excelled all the kings and princes of the earth for riches and wisdom, did he not contract matrimonial alliances with the idolatrous daughters of foreign kings for the purpose entente cordiale and political friendship with the surrounding tribes? What say the ^{scriptures} ~~scriptures~~ :- " But King Solomon loved many strange women together with the ~~the~~ daughter of Pharaoh, women of the Moabites, Ammonites, Edomites, Zidonians and Hattites." And he had 700 wives, princesses, and 300 concubines. Solomon clave unto these in love." (I Kings:11. 1-3) .

Montshiwa's reign was more akin to advanced modern democracy than that of any chieftain of his times. He was a constitutional monarch. ^{Being a clever diplomat and a man of strong personality he transacted his business with} He ruled ^{to them & they reflected his viewpoint} by his concillors. He could conclude no national matter without consulting them and obtaining their definite consent and approval. It had of necessity to be so, because he derived his authority from them and not from some foreign overlords. He was their king by right of birth. ^{The Batswana generally do not hold with dictatorship - & the Barolong were not} it is true, but he was their king also by their consent. Montshiwa could ^{drive them but he could lead them} not make the haughty claim of Louis XIV ~~l'etat~~ "L 'etat c'est moi ."

Towards the end of his reign, when his intellectual faculties were declining, and when he had to cope with new, ^{intricate} strange and unwonted problems of foreign penetration, European tortuous diplomacy, annexation and protection treaties in strange formulas and unknown tongues, when

when strange demands and importunate exactions were crowding upon him, he was often bewildered and confused; then he was forced to oscillate between the conflicting opinions and counsels of his equally bewildered and confused councillors, perplexed between what in his primitive way he conceived to be the highest interests of his tribe, and what he was assured to be the best by ~~these~~ those who posed as friends to him, and representatives of a righteous government - Queen Victoria's government ~~was~~ regarded among the Batswana as a guarantee of justice and honour, and others who also posed as friends to him, and representatives and exponents of a selfless religion - Christ's religion of brotherhood and love.

Always and ^{un}iversally respected in private and in public, it was interesting to note ~~how~~ in public gatherings at the kgotla the frankness of speech with which any tribesman could express himself, even if in so doing he ~~expressed~~ ^x expressed views different from those of the chief.

The chief was used to swear by "Ra-Seetsela", this being his father Tawana's filionymic, derived from Seetsela, his eldest son. Thus, to emphasise a point or make an exclamation, or express surprise Montshiwa would say - "Ka mphata ya ga Ra-Seetsela" that is, By the shades of Ra-Seetsela (or Tawana), but on account of his defect of speech, this would sound (Ka mphatja ya ga Ra-Sheetjela ."

Among the Batswana, respect is shown to ~~adult~~ grown-ups by calling them after the name of their first born. Thus as soon as Rev Robert Moffat had ~~his~~ first-born in Mary, he was called Ra-Mary, that is the father of Mary. This rule does not however hold strictly in case of chiefs and kings. As among Europeans, royalty is usually just called by the first name - *thus Bathoen, Khama, Ilngana, and so Montshiwa*

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