

might be many years older than Sebudio's. This is because the principal wife of a chief was determined and selected ^{for} by him by the royal ⁱprinces. Intrigue was by no means excluded, and uncles often weighed ^{ted} the ^esales in favour of their daughters. In this particular case Sebudio was Tawana's ^rmaternal cousin - she was the daughter of Phetlhu, brother of Tawana's mother - Morwanyane. To make ^{the position of} Sebudio and her issue absolutely safe and sure against any possible ^{ed}claims and dispute by other wives ~~xx~~ ^{by Phetlhu} married earlier, or their issue, it was arranged and given out that Tawana was marrying Sebudio on behalf of his brother Tau who had died in youth and before he could marry, and now, ^htherefore, Tawana's children by Sebudio were counted to Tau; it was seed raised to ^hhim to keep his fire burning. And as Tau, if he had lived, would have ^{been} chief before Tawana, so his ^{supposed} ~~subbed~~ children must take precedence before all the children of Tawana.

Tawana demanded his right to be enthroned, but Leshomo ^{omo} demurred, and a clash followed in consequence of which the tribe was ⁱdivided between the contestants, the larger party siding with Leshomo, and the weaker party of Tawana being ^{ed} forced to fly, first to Loporung, beyond Phitshane, and then to ^{Tsoaneng} Tsoane, opposite and to the north of Phitshane. It was here, during this flight that Montshiwa was born to Tawana and his principal wife Sebudio, daughter of Phetlhu Makgetla. The year was about 1815, the season was one of ~~the~~ dust-storms at the end of harvest and winter and therefore probably August. He was at once hailed as the principal heir of Tawana, his successor and future chief of the Tshidi-Makgetla tribe. The name Montshiwa itself like many Tswana names speaks ~~for~~ itself and tells the circumstances of the child's birth. It means one forced out or extruded (from home), one banished, an exile, meaning that the baby was expatriated or ~~expelled~~ by Leshomo from the tribal headquarters.

1815

11

With the help of ^{his friend} Makaba, the warrior chief of the Bangwa-
ketse, however, Tawana was able to march against Leshomo, signa-
lly defeat him, dislodge him from Ga-Tshebethwane, and drive
him to Matsekane in the land of the Bahurutshe, and assume his^s
rightful place as chief of the Tshidi branch of the Barolong.
Tawana now made his capital at Phitshane and here his son Mon-
tshiwa spent the tender years of his ⁱlife 1815 to 1820.

The rebels who ^{had} have sided with Leshomo gradually returned
from Matsekane, and when Leshomo himself died in 1818, ~~they~~^{they}
nearly all came back under Matsheka a son of Thutlwa by an in-
ferior wife, and therefore a half-brother of Tawana. They
were received back into the fold, and their sin ^{of rebellion} /condoned. But
even today, after a century and a quarter, their defection is
often cast in the teeth of their descendants as "Ba-Matsekane"
meaning the rebels of ~~the~~ Matsekane.

1822
/// Alarms Alarums & Arms I
In 1822, the country became filled with rumours and alarums of
wars. Tshaka the Zulu tyrant had turned the Zulu and adjoin-
ing ~~the~~ countries up-side down by his military exploits and whole-
sale decimations. Fugitive tribes fleeing from his sword had
^{themselves} become invaders of other tribes in their path of flight until
^{South Africa} S.A. had become a seething cauldron of inter-tribal violence
and bloodshed. Stories of these deeds gradually infiltrated
even into the remote regions of the Batswana country, at first
very vague and fantastic, but ~~as~~ gradually receiving body, form
and circumstance as one or another of the fugitive mobs became
organised and fell successively upon ^{one} ~~our~~ tribe after ^{another of} ~~of~~ the
Batswana.

The rumours crysyallised into fact when it was known that
a horde, of which the dominant element was the Batlokwa from
the northern parts of Basutoland

1823 : ~~1823~~ Basotholand, under the command of an amazon by the name of Mma-Nthatisi had early in the year 1823 fallen upon and dispersed the Seleka branch of the Barolong under their chief Mefunelo (~~father~~^a (father of Moroka) at Makwassi on the Vaal River, that the invaders had then proceeded northward, attacked and scattered the Bahuru-tshe of Diutluleng at Kadichwene on the Marico River. The marauders had then fallen upon the Bakwena of Moruakgomo at ~~Moxith~~ Borithe, who ^{being} just then divided and weakened by civil strife were an easy prey to the invaders. As the country began to look more like a desert, the Manthatisi horde ^{had} now turned south along the Notwane river and in due course assaulted the Bangwaketse of Makaba ^{warrior} II at Ranaka. That warrior chief was the first to inflict a heavy defeat upon this hitherto invincible mob about the end of May 1823.

It was at this time that the Tshidi Barolong of Tawana ~~at~~ at Phitshane only 15 miles away, made hurried preparations to evacuate their town. Early in the cold morning of June 1823 pack-oxen were loaded with foodstuffs and houseware. Frightened women, children and oldmen filled the road to the S.E; cattle, sheep and goats were collected and driven at a quick pace ^{by} boys and young men, while fighting men formed the rear guard of the ^rretreating multitude.

It is probable that young Montshiwa now 8 years old was ~~one~~ one of the boys driving the cattle, for as a chief's son and heir presumptive he had to be hardened and inured to hardships and familiarised with the dangers of tribal life of those days, when men carried their lives in their hands from day to day, when courage was considered a cardinal virtue and a chief had ^walways to be at the forefront of his warriors and in the thickest of the fight, and was from the earliest years trained to despise danger, or at least to face it bravely.

The Tshidi Barolong were fleeing from the imminent attack

of the Batlokwa, Phitshane being more or less in their line of advance southward. The refugees could think ^{of} only one place to go to, and that was Khunwana, the headquarters of their Ratlou kinsmen under chief Kgosi, *father of Moshate*.

The enemy did not, however proceed directly to Phitshane, but took a more easterly route, crossing the Molopo river near ^a its source, somewhere about the present site of Mafikeng. After resting here for a day or two, they continued their march southward, and ^{on} about the 10th of June, they swooped down upon the town of ^u Khinwana, now occupied by the Ratlou Barolong of Kgosi and the recent arrivals in the Tshidi Barolong of Tawana, who had thus, as it were jumped from the frying pan into the fire by leaving Phitshane in a panic and *without reconnoitering*.

Rendered if possible more savage by their defeat at the hands of the Bangwaketse of Makaba, the Batlokwa or Ba-Manthatisi gave the Barolong no quarter, and fight as might the Barolong under their brave young chief Kgosi of the Ratlou, the enemy carried all before them, slew hundreds of people including the chief himself, seized large droves of cattle, sheep and goats, and committed Khunwana to the flames.

The Tshidi Barolong of Tawana followed by the Ratlou people, now under Gontse (as regent) ~~now~~ retraced their steps back to Phitshane. Far better had it been for them if they had never left it.

1823

As for the Manthatisi marauders, after sacking Khunwana they continued south to the Batlhaping country took Nokaneng near Dithakong by storm and as was their custom, set it on fire. (24/6/1823) and were about to advance on Lithakong (Karuman) when when they were attacked and defeated by 100 armed and mounted Griquas under their chiefs Adam Kek, Andries Waterboer and ~~Bar~~ Barend Barends, opportunely summoned by the missionary Robert Moffat, and assisted vociferously by 2,000 Batlhaping of chief

Mothibi. The Rev. Moffat estimated the ~~the~~ number of the ^{enemy} enemy at about 40,000. They were commanded by their sub-chiefs Kgaraganye and Chuane.

~~11/11/11~~ ^{Barolong}
The flight of the Tshidi to Khunwana and their defeat and forced return ^{Barolong} to Phitshane with the Ratloue was in the middle of winter (June 1823). They had to face indescribable hardships. Hundreds died by the spears and battle-axes of the enemy, and other hundreds perished by the road side from fatigue, hunger and exposure, while many others - the feeble and the old, were devoured by ~~the~~ beasts of prey. - lions and tigers and hyenas that prowled ~~along~~ around them by night and by day. For many years after, their bones bleached in the sun, a grim and eloquent testimony of their tragic history.

1824
(1824) A year after the re-settlement of the Barolong at Phitshane, Robert Moffat, arrived there on his way to visit Makaba, the ~~B~~ Bangwaketse chief at Kgwakgwe. He was accompanied by a party of Griquas of Barend Barends. It is very probable that he was the first white man that Montshiwa had ever seen. It is certain that this was the first occasion that Moffat had ever met this (Tshidi) branch of the Barolong. He describes Tawana as a "weak imbecile-looking man" (p.388 Missionary Labours).

Those who knew Tawana are of course all dead. The last of them was his daughter-in-law ^{Mosadikwena} wife of Saane - the youngest of ^Montshiwa's brothers. Born in 1837, she died at a great age in 1940. But her mind was clear and her memory lucid to the very end.

According to her and others, Tawana was of middle stature. He was of light complexion, had a very flat nose and a remarkably protruding lower lip, apt ~~to hang~~ somewhat to hang. This last feature would probably account for the appearance of imbecility. The description accords ~~with~~, in the main with ~~the~~ ~~characterisation~~ Moffat's ~~and~~ ~~Bain~~ characterisation, and also that of the ~~Travellers~~ Andrew Geddes Bain, noted later hereunder.

MONTSHIWA

INTRODUCTION: There was probably no ~~name~~ black man in South Africa, whose name was so much in the mouth of the public and the press ~~in-ward~~ in the middle and towards the end of the 19th Century as that of Montshiwa (or ~~Montsioa~~ Montsioa as it has been corrupted.) There was certainly no better known African name in South Africa and England in those years commencing in 1870 and ending in 1886, and no person was more admired, lionised, petted ~~and~~ courted, and caressed by the one European section, while he was at the same time/abused, cursed, villified and damned by the other section. hated

Such is the person ~~whose~~ whose life it is intended to sketch in these pages - Montshiwa, chief of the Tshidi branch of the Barolong tribe.

Since prehistoric times, the African tribe known as the Ba-Rolong has inhabited the high plateau right in the centre of South Africa. This tableland is 4,500 feet above sea level and forms the water shed of the affluents of the Limpopo - crocodile or Udi River on the east, and the much smaller Molopo river on the west.

It is supposed by ethnologists that in the fifteenth, sixteenth or seventeenth centuries, these people were forced to migrate southwards from ~~their~~ ~~Africa~~ their traditional home in Central Africa by inter-tribe wars, due to many tribes in equatorial Africa pushing one another southward in the same manner as railway trucks push each other

The Barolong people were first introduced to written records and history/ by a humble missionary Samuel Broadbent who met a section of them during their migration ^{from} the same reason of war. This section finally settled at ThabaNcho near Basutoland in what is now the Orange Free State, under their chief Moroka. history

Under ~~by~~ this chief, and here at ThabaNcho they ~~were~~ ~~first~~ first made ~~known~~ known, so far back as ~~the~~ the time of the Great Trek in 1836 by showing friendship and hospitality to Hedrik potgieter and his ~~part~~ trek party in their hour of distress and peril.

The first historical mention and writing of the name 'Montshiwa' was probably at this time, in the decade 1830- 1840. It would be, of course by the Barolong missionary James Archbell and his colleagues, and possibly by the kindly and interesting diarist the eerwarde Erasmus Smit, spiritual guide of the potgieter voortrekker party. The name might also appear in the historical records of the time, when the Barolong princes - the sons of Moroka and Tawana at Thabancho led forays against the Basotho, and came frequently into collision with the sons of Moshoeshoe to the latter's annoyance at their thieving propensities. down a decade later

We are on surer ground when we come to the year 1850. Montshiwa's father and his section of the Barolong had left ThabaNcho for their home on the Molopo river; Montshiwa had soon succeeded his father Tawana in the ~~the~~ chieftainship of the Tshidi branch of the Barolong at Lotlhakane, and was receiving verbal and written communications from his Dutch-Afrikaner neighbours exhilarated by the munificence of the Sand River Convention of 1852.

The name of Montshiwa and that of the Tshidi Barolong comes prominently into the lime light of history in connection with the disputes

again into the in limelight of history in connection with the disputes of the diamond fields (1871) in which Moroka and Montshiwa, among others, claimed ownership of the diamondiferous lands. We meet them again in the boundary disputes of the western Transvaal of 1881 to 1885, which were the repercussions of the Transvaal War of Independence, and which culminated in the famous Majuba episode in Natal and the Warren Expedition in Bechuanaland 1885. In ~~the~~ controversy, Montshiwa comes much into prominence and has much praise accorded him by the English people and equally as much abuse heaped on him by the Dutch-Afrikaner people. His name is now associated with that of Moshete (Moshett) another Barolong chief, but always on the obverse side. That is to say that when praise and approbation are heaped on the one, censure and and opprobrium are hurled at the other vice versa.

Finally we meet Montshiwa's Barolong in connection with the Anglo-Boer War (1899-1902) when they fought side by side with the British, and their town of Mafikeng was besieged with the European town of Mafeking by the Transvaal commandos, and defended by Maj ~~Klein~~ Gen Baden-Powell.

Above we have mentioned Moshete, Montshiwa, Moroka and Matlaba. All these are Barolong chieftains; each of them the principal chief of one or another of the four main sections of the Barolong tribe, these divisions being the Ratlou at Khunwana in the Lichtenburg District and also at Setlagole, Kraaipan, Madibogo, Motsitlatlane, Phitshane, Tshidilamolomo in the Mafeking District, and at Ganyesa and Morokweng in the Vryburg District; (b) the Tshidi branch at Mafeking, (c) the Seleka branch at Thaba Ncho, and (d) the Rapulana branch at ~~Reitfontein~~ Lotlhakane (Reitfontein) in the Mafeking District and also at Bodibe (Polfontein) in the Lichtenburg District.

These sections or branches of the Barolong tribe originate from one common stem and ~~as~~ their chiefs descend from one man - Tau, who was king of one great Barolong tribe in former ~~times~~ times. ~~These former times~~ These former times are however, near enough to leave us in no doubt about the rank and precedence of the Barolong chiefs, and that order of precedence according to seniority of birth being ~~perpetuated~~ derived from the order of the sons of Tau and perpetuated in their progeny, and that order being Ratlou, Tshidi, Seleka, Rapulana, represented at present by their offspring in Moshete, Montshiwa, Moroka and Matlaba

1872
17

4500
affluents of the
steel sea level and focuses the watershed of the
(or Crocodale or Uchi River) over the hills and the
north stream. Malshekar was forced by internation
Early in the first half of the 19th century of those people / bar
republican had their home in the hills near Bhandara
land on which is now the range of hills on the south.
In this section of the hills people were first introduced to
2) Bhandara who met them in 1823 during their migration
This section they ultimately settled near Bhandara in what is now
the S. S. under their chief, Mochha (1800-1850).
3) or Mochha - the Bhandara people were first made known
to the fact as the first in connection with the
& their hospitality to and friendship with the people of Bhandara
4) Malshekar / Malshekar's working of her name Malshekar was probably
at this time - certainly in that decade 1830-1840. It is not clear
to keep the missionaries James Archibald & his colleagues, or his
the missionaries had much to do with the blacks, frequent dealings with the chief
5) We are on the hills of Bhandara where the chief of Bhandara
Malshekar had left Malshekar when succeeded his father, Malshekar, the
chiefdom of the Bhandara section of the Bhandara and was
receiving visitors, commenced from his Dutch-English
neighborhood.
The name of Malshekar & that of the Bhandara
6) I would also be in the historical records of the time when the Bhandara
proceeds of the cases of Malshekar, Malshekar, Malshekar
against the Bhandara and several frequent into collision with the cases
of Bhandara & the latter, expressed his amusement at their history.

ANTECEDENTS AND GENEALOGY: Montshiwa was born in or about the year 1815 - yhe year of the famous battle of Waterloo which encompassed the fall of Napoleon. The month was probably August. The date is arrived at by reference to the average age of Montshiwa's regiment or age-group or mophato - the Mantwa, who were born between 1812 and 1817 and were initiated into manhood in 1832. Montshiwa, being a chiefs son would be among the youngest of his group at the time of initiation. The date is also arrived at by collation of famous events in the history of the Tshidi and other branches of the Barolong tribe such as the invasion of the Mathatisi hordes and the sack of Khunwana by the Matebele; also by estimates of Travellers like Emil Holub and missionaries like John Mackenzie.

The great king Tau of the Barolong had died a warrior's death in 1660. In spite of occasional livings off from the mother tribe owing to differences and disputes about succession, the ~~Barolong~~ numerous and powerful Barolong tribes ^{had} during many years of southward migration and inter-tribal wars mostly kept together as a compact body owing allegiance to one king, down to the time of Tau, 14th of 15th in descent from Morolong the traditional and half mythical founder of the tribe.

Tau was a great warrior, and when he died at Taung about the year 1660 the awe which he had inspired among the surrounding tribes came to a sudden end, and as one they rose to shake off the irksome yoke of their Barolong overlords.

Under the comparatively weak leadership of Nthufa- Tau's younger brother and regent for Tau's sons, the Barolong fled before their enemies from one encampment to another until they came to Setiagole about 1770, which they made their permanent home. With external danger removed, internal dissensions arose resulting in the breaking up of the tribe into five sections each acknowledging one or another of the five sons of Tau as its king. These sons of Tau are, in order of seniority -Ratiou, Tshidi, Makgetia, Seieka and Rapulana , whence we have the Ratiou Barolong, the Tshidi Barolong, the Makgetia Barolong, the Seieka Barolong and the Rapulana Barolong. This graphic schema may be useful :

- Tau X.1 Kgamana daughter of Morakile)-- Ratiou , Modisa
- X.2 Kabasana ,, ,, Mabuie --- Tshidi
- X.3 Motshwaabangwe ;; ?? --- Makgetia, Maleme, Maset
- X.4 Moshwaana ,, ?? --- Seieka, Rapulana & Ramhitshana

N.B. X means married
--> ,, begot

From the second of these sons of Tau, namely Tshidi, Montshiwa ~~descends~~ descends . Tshidi is however no more than a titular or nominal founder of his Barolong clan. From its very emergence authority was wielded on his behalf by Makgetia of the third house, who/ was/ on affectionate terms with Kabasana - Tshidi's mother. much older and

After an undistinguished career, Tshidi was killed in a battle against the Digoja, a primitive Bataung tribe somewhere about Mamusa (the present Schweizer Reneke) about the year 1775.

- TSHIDI x 1 Maetswane ----Mojanku, Mojankunyana, Tihutiwa
- x.2 Khukhu --- Mokgothu
- x.3 Khukhwane --- Leshomo Mabina
- x.4 ? ? --- Thatane, Mangwegape.

To Tshidi are credited several children, namely Mojanku, Mojankunyana, Tihutiwa, Mokgothu, Leshomo, Mabina and Mangwegape, by several wives, and in that order of rank.

Under Makgetia, the re-united Tshidi and Makgetia clans now left Setiagole and settled at Phitshane, while the Seieka and Rapulana clans also went to Lotihakane. leaving the Setiagole commonwealth to the Ratiou ~~clan~~ ^{angry} clan. At Phitshane the Tshidi-Makgetia clan was invaded by the Ratiou clan under Modirwagale- a senior son of Ratiou. In the battle that ensued Tihutiwa the scion of the Tshidi family and ward of Makgetia was killed, leaving Makgetia the virtual chief of the Tshidi-Makgetia clan. He was survived by his wives and several children, some of them natural, most of them putative, and some others raised to him long after his death.

ANTECEDENTS AND GENEALOGY:

Montshowa was born about the year 1815, the year of the famous Battle of Waterloo which encompassed the fall of Napoleon. The month was probably August. This date is arrived at by reference to the average age of Montshiwa's regiment or age group - Mantwa, who were born between 1812 and 1816, and Montshiwa being, (at the time of initiation) a chief's son would be among the youngest of that regiment. The date is also determined by the collation of famous events in history of the Tshidi Barolong and other branches of the Barolong (vide p. re "Mantwa" and "Montshiwa".)

The great king Tau had died a warrior's death at Taung in 1760. The awe which his name had inspired among the surrounding tribes was at an end, and now the surrounding tribes, so long under his heel stood up as one against the Barolong. Under the comparatively feeble leadership of Nthufa - Tau's brother who naturally became regent for Ratlou, Taus's son of highest rank and successor, the Barolong fled hither and thither - Dithakong, Dithakwaneng, Ganyesa, Morokweng, Mosita, (and finally settled at Setlagole). During these movements, ~~Ratlou~~ regent Nthufa had also died and had been succeeded by Seleka, the eldest of Tau's sons as regent, and it was he who installed Ratlou in the kingship at Mosita. *An undisputed succession*

The new king was, however soon afflicted with the small pox, then raging in epidemic form, and succumbed to it. *Who was to be his successor?* Signs of rivalry (among the princes) that had been dormant under the strong administration of Tau, and subsequently during the years of ~~terror~~ fear from aggressive foes, now declared themselves when the people enjoyed a measure of peace. It is said that the immediate cause of the strife was the rivalry for the hand of Mma-maremela - the young and beautiful widow of the deceased king Ratlou. Ratlou's own brother Modisa claimed her as his legitimate heritage, but she favoured Rapulana, and was supported in her choice by all Ratlou's half brothers, Tshidi, Makgetla, Seleka and their wards as against the Ratlou ward. On this female rock, the Barolong ship came to grief, and once the split began, it continued even among the allied wards so that ultimately ~~the~~, not only the Ratlou wards ~~went their way~~, but the Tshidi and Makgetla wards ~~went their way~~ *withdraw*, and the Seleka and Rapulana wards also went their way, leaving the Tshidi and Makgetla wards which made a common cause. *had*

In this way, the strong Barolong tribe which owed allegiance to Tau split into clans with one or another of the sons of Tau as its titular founder, whence we have the Ratlou Barolong, the Tshidi Barolong, the Makgetla Barolong, the Seleka Barolong, and the Rapulana Barolong, in that order of seniority. *sons of Tau*

From the second of these ~~titular founders~~, namely Tshidi, Monsthiwa descends. Tshidi is however no more than a titular, or nominal founder of the Tshidi Barolong. He is only a figurehead inasmuch as he was never formally installed as chief, or ruled. Authority was wielded on his behalf and in his name by Makgetla, his half-brother next to him in rank, but much older in years. In the disruption that took place at Setlagole, the wards recognising Makgetla and *Rapulana* those recognising Tshidi were thrown together by sympathy. Tshidi was a young man without any military or administrative experience, while Makgetla was *tried* a warrior with great personal appeal. He thus became, not only the chief of his wards but also regent of the Tshidi wards, a position in which he was entrenched when a few years later (c 1775) Tshidi was killed in his first expedition against the Digojas - a branch of the Bataung - somewhere about Mamusa (*Schwitzer Reneke* Schweizer Reneke) and Makgetla married his widow (Maetswana) and thus now became *stepfather* regent and guardian of Tshidi's ~~sons~~ children and regent for Tshidi's eldest son *Rapulana* Tlhutlwa. *1775* With the Tshidi and Makgetla clans, Makgetla now left Setlagole and settled at Phitshane (c 1779). *(c/1780)*

They were not long here when one early morning they were invaded by the Ratlou people under Modirwagale, and in the battle that ensued, Tlhutlwa the son of the Tshidi wards in whom all their hopes were centred, was killed in action. Like his father Tshidi, he died before he was formally enthroned. Several children are counted to him, some natural, but most of them putative. *Thavana fao*

As the wards of the Tshidi clan are still graded according to rank of Tlhutlwa's sons, it is as well to mention them. They are Tau, Tawana and Moshwela in the first house (really three sisters - Morwa, Morwanyana, and Motshidisi married to supplement each other), Lekgetho by the second house, Masetlha by the third house, Legae and Lekone by the fourth house, and Matsheka by the fifth house *daughters of Phitshane*

and the Tshidi were utterly routed and forced from Phitshane. They *50m* Makgetla and the Tshidi fled SE and settled at Tlhabane *50 miles above* himself & his invaders. (It was at this time *1775* that *Madisa* *Madisa* *Madisa*)

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