

River, the main subject of the meeting being land and labour. It is said and it is credible that the chiefs all admitted that the land they lived in had been overrun by Mzilikazi, and that it belonged to Boer emigrants by right of conquest, that they ^(the chiefs) lived in it by the grace of the emigrants; that ^{their} hearts were full of gratitude and they hailed the Dutch emigrants as ^{their} rescuers. *The lands that the tribes occupied were now said to be assigned to them by the Dutch emigrants*

This admission of Boer suzerainty led naturally to the next step. The chiefs were told that they must now pay Labour Tax, that is, send their young men to labour on the fields of the Boers in consideration of their vassalage and occupancy of the lands thus assigned to them. ^{it is said} In this they acquiesced. Montshiwa, however, was at his request released from the Labour Tax, and given the option to pay tax in money and being liable to military service like ^{any} burgher or ~~burgher~~ Boer farmer.

This meeting is important first as showing the sentiments of gratitude and subservience which the African tribes entertained at the time towards the emigrant Boers for their expulsion of Mzilikazi, but human nature being what it is, in time as the Matebele danger receded the chiefs began to resent interference in their affairs, to chafe under the foreign yoke and to set up claims of independence.

Secondly, the meeting is important ^{first} as showing the desire of the Boer leaders to seek justification ^{for} of their land claims in ~~the~~ expressly seeking the admission, agreement and declaration of the chiefs that all the land formerly devastated by Mzilikazi now belonged to the Dutch Boers ~~x~~ by right of conquest. Such admission, agreement or declaration was tantamount to a title deed.

16.2 It was useful to buttress Potgieter's Proclamation issued in 1837 after the defeat of Mzilikazi that all the territory which Mzilikazi was forced to abandon was forfeited to the Boer emigrants, such territory being the whole of the present Transvaal,

about the northern half of the present Free State, and all southern Bechuanaland westward to the Kgalagare except the district of the Batlhaping.

It gave the Boers the right, therefore, to regard the African tribes in this extensive territory as their subjects, or tenants, and to tax them in labour or money. Montshiwa therefore, having chosen the latter was placed upon the footing of a burgher and made liable to military service although this ^{was clearly} ~~implicit-~~ ^{ly} in conflict with the terms of the recently concluded Sand River Convention, and ^{of} Boer tradition which frowned at military alliance between black and white.

1852

After the ^rratification of the Sand River Convention by the Volksraad (March 1852) the emigrant Boers advanced further justification of their right to the land by declaring that the Convention had granted them undisputed ownership of all territory north of the Vaal, and that they were left at liberty to fix anywhere the western and eastern borders of their country hence known as the South African Republic. An unbiased reading of the Convention seems to confirm this view.

Irrespective of the Dutch-Boer claims and the Native-African admissions however, the delicate question of ~~an~~ equity and morality is - If you disposses a robber of stolen goods, do the goods become yours, or must they revert to their original owner? If you drive the Matebele off from the land of the Batswana, does the land ^{there-} ~~there~~fore become yours?

About this time the ^{emergent} South African Republic ^{ched} ~~launched~~ the campaign of disarmament of African tribes. It was but natural that a small Boer community of 5,000 families north of the Vaal, surrounded by tens of thousands of blacks whom they considered their natural enemies, should feel uneasy and insecure. The Boer leaders remembered the conflict of the ^{ama} ~~Xhosa~~ with primitive weapons against the Europeans for three-quarters of a century commencing in 1779, and realised the immeasurable superiority of the gun to the assegai as demonstrated by the emigrant Boer victory over the

2. Sechele: (a) That he had flagrantly defied the South African Republic by abetting, and refusing to hand ^{Mosielele} ~~them~~ over.

(b) That he ~~was~~ setting⁵ up a claim to independence.

(c) That he had an abundant store of guns and ammunition - about 500 guns.

3. Montshiwa: (a) That he had disobeyed the orders of Commandant Pieter Scholtz ~~when ordered to~~ ^{to assist him in fighting Sechele}

(b) That he was setting up a claim of independence.

(c) That his tribe conducted cattle lifting on an extensive scale.

The common charge of cattle lifting was made against all African tribes, and this nearly ~~had~~ always led to a skirmish, if not war. There is no reason to doubt that in the majority of cases such ~~xx~~ thefts did in fact take place because in African tradition, to rob your natural enemy of his cattle was not considered a crime. It was a normal thing for bands of young men to go out to 'gaap' or capture the cattle of Boer emigrants. It was not considered as theft, but rather as confiscation, reprisal ^{and/or indemnification}, the underlying psychological sanction being an assumed state of war, and an expert cattle thief was regarded as something of a hero. Such were Tlhomedi Makgetla and ~~Mokoto~~ ^{among the Tshidi Barolong and Mokoto Montsosi} ~~Montshosi~~ ^{Ratlou} among the Barolong.

The tribes often made counter accusation of cattle theft against the emigrant farmers, but could not ofcourse follow the spoor right into the farms, for fear of their ^{lives}, whereas a spoor or supposed spoor of strayed cattle was regarded by the whites as proof positive of their being stolen by men of the village to which it led.

The neglect or refusal of Africans to pay the labour tax, and the claim of independence we have noticed as a natural development of self confidence and a feeling of security where first there was apprehension and diffidence.

There is not the slightest doubt that cattle belonging to Africans were often deliberately taken by the Dutch-Boers by way of reprisal, or by the strange philosophy that what belongs to the "native"^m way rightly be taken without permission.

The possession of firearms and ammunition by the tribes, while essentially true,^{was} exaggerated in the suspicious minds of the whites. While every^{black} man desired to have a gun and gunpowder, these were never possessed by the tribes in nearly the proportion^r that it was imagined, nor were they necessarily acquired for military purpose.

The country abounded in game and wild beasts. The gun was not only ^a ~~an~~ weapon of offence and defence, but also an apparatus of sport and a means of livelihood.

In any case Commandant Scholtz set out from Klein Marico with a commando of 300 to 400 burghers with orders to arrest Mosielale who had fled to Sechele for protection, and if Sechele refused to surrender him, to attack Sechele. Before leaving, Scholtz

P/ sent this letter to Montshiwa, who being placed on the footing of a burgher, was liable to military service: Chief Montshiwa: You are here^{by} commanded to send immediately 20 armed men on horse-back and provided with victuals for a fortnight to assist us in punishing Sechele." I am etc P.E. Scholtz : Comd."

To this, Montshiwa replied from Lotlhakane "As I am responsible to God and man for what I, or people under my command do, ere

I can accede to your orders, please first distinctly to inform what me ~~next~~ the sin unto death of Sechele is?

Commandant Scholtz in anger wrote back: "As you have thus^f refused to obey my orders, I shall settle with you after my return from Sechele."

It is a fact, however, that the commandeering or forcible enrolment of Montshiwa's people for unpaid labour among the emigrant Dutch farmers was one of the constant complaints of the chief.

Scholtz then proceeded to the Bakwena capital of Dimawe. On

requesting Sechele to hand up Mosielele, he was told - "Who's stomach?"
would have Mosielele must come and take him out of my hand

On trying to persuade Sechele to subscribe to the suzerainty of the South African Republic, as being the cause of his survival and his wealth by its annihilation of Mzilikazi, Sechele answered - "I was placed here and made king by God and not by the Boers." Available evidence from both sides seems to show that all things considered, Scholtz exercised a remarkable amount of patience on this occasion. Ultimately however, he attacked Sechele's town.

There was a brisk skirmish on Monday the 30th Aug. in which it is said the Bakwena sustained about 100 casualties, and the Boers at 4 to ⁹ nine (Theal 1834-54. p. 519). The Bakwena were dislodged from their ridges and fled to the Kgalagare desert. Scholtz captured a large number of cattle, horses and goats, also 48 guns besides taking 250 women and children as prisoners of war.

~~17.c~~

At this time, Dr. Livingstone, who was labouring among the Bakwena was away in Cape Town, and his house at Kolobeng, a few miles away was broken into, his furniture and library destroyed.

It has never been determined who the culprits were. Livingstone and the Bakwena blamed the Boers, who in turn blamed the Bakwena. The episode attained world wide publicity. Scholtz captured an immense booty in cattle, horses and goats, and also 48 guns, besides taking 250 women and children as prisoners. Some of these were afterwards redeemed by their relatives, some released, some escaped and the balance were distributed among the farmers as apprentices.

16 C. x.

On his return to Klein Marico Scholtz wrote Montshiwa yet another note; "You are hereby summoned before the council of War to appear within 5 days to answer for your disobedience to my orders." The chief sent his brother Molema, his cousin Bodumele Moshoele and his missionary Joseph Ludorf to hear what Scholtz had to say. But the irate Scholtz would not receive them, for he said that he knew Montshiwa's letters had been written with the ~~p~~ison of the missionary's (J. Ludorf's) pen.

Tempers have simmered and boiled over this matter of ^{black labour} apprenticeship. Were the prisoners of war treated by the Boers as tainees or as slaves Dr Livingstone and the missionaries generally called it slavery because the masters could do as they liked with ~~their~~ the liberty, labour and life of their servants with impunity. The thing happens even today in 1960. Dr Theal and the Boer-Afrikaners called in 'inboeking'- apprenticeship and training. Theal especially defends the system with some warmth, but admits that "where the arm of the law is weak" the practice must be condemned as it opens a door to many abuses. (History of S.A. 1834-1854 p.521). Most people will admit that even today the arm of the law is weak. How much more so in 1853 and succeeding years :

in the matter of white master and black servant

had retired to Mosite, 20 miles further west, and thither the commando followed them up. In the meantime the Ratlou clan, recently under Gontse, now deceased during 1852 also left Setlagole under Letsapa, and went to seek ~~ayx~~ asylum under the Batlhaping of Mahura at Taung.

(September 1852)

At Mosite Montshiwa at last made a stand and gave battle, in which he lost several men. Among the slain ^{were} ~~was~~ Lentswe, the young chief of the Bahurutshe who ~~wax~~ had been staying among the Barolong owing to disruption among his tribe at and Phatudi Legae, the chiefs nephew. the Marico. Some casualties were inflicted upon the Boers also. Comm-Gen Pretorius who was well known to the Barolong had been seen riding a white horse at the head of the commando. He now suddenly disappeared from the battle field, and the Barolong thought he was slain. Mococe Marumo claimed to have shot him and was duly congratulated in verse as follows ;

Mogale wa pitse e tshweu ga bonwe,
Moetapele wa masoropo o jele mmu,
O phamotswe ke phamole ya ga Marumo
A moisa bogwera bo iwang ke Basweu le bantsho

Mnoi o a lela, ere a lela matlho a gagwe a kwano
Ebile o futsa nkwe ya losika loo Makgetla,
O futsa phamole e tsetsweng ke Marumo
A re setlhodi sele se re jetse banna
Sa tloga sa re baya ka boswagadi

The hero of the white is nowhere to be seen;
The leader of the white troops has licked the dust.
He has been snatched by the eagle of Marumo-
He is initiated into colour-blind mysteries.

His lady is in tears, but her eyes look this way
As she curses the tiger of the Makgetla breed:
She curses the eagle that is born of Marumo,
Says that monster has eaten up our husbands
And thus condemned us to dismal widowhood.

Th

The facts are, ofcourse that Pretorius was already ailing when the commando left Magaliesburg, and felt so ill on the battle field that he could no longer direct operations, and like his great rival Hedrik Potgieter in the expedition against the Bapedi of Sekwati in August 1852, he had been forced to retire from the field and go home to die.

The Boer commando bivouacked that night a short distance from the field of battle. In the morning when they wanted either to renew the fight or make a truce with Montshiwa, they found that he had withdrawn.

On leaving Mosite, Montshiwa and his clan went to Morokweng, 40 miles further west to find refuge with a Ratlou clan whose chief was Maiketso. There they stopped just long enough to avail themselves of one planting season, that is from January to August 1853. About this time, the great emigrant Dutch leaders and rivals- ~~Andries Pretorius and Hedrik Potgieter~~ Hedrik Potgieter and ~~Andries Pretorius~~ Andries Pretorius died, the one at the beginning of March, and the other on the 23rd of July.

1853

A day after Pretorius' ~~next~~ death, Casper Kruger-father of Paul Kruger also died. During this campaign and at Morokweng, the ~~xx~~ oldest members of the Matsetse regiment of the Tshidi Barolong were born.

Leaving Morokweng at the end of August or early in September 1853, Montshiwa and his clan now retraced their steps. They travelled east along the valley of the Molo until they came to Dikhukhung a few miles below Phitshane. Here Montshiwa was met by Senthufi, chief of the Bangwaketse, and new vassal of the South African Republic, who brought a message from Comm-Gen Marthinus W. Pretorius the newly-appointed leader of the Boers, expressing a desire for the renewal of friendship between the emigrant Boers and the Barolong of Montshiwa on the basis of a Peace Treaty, and guaranteeing the chief ^dany any counsellors he might choose to bring with him ~~a~~ safe conduct to the place of meeting at Marico. Taking with him about twenty men therefore, Chief Montshiwa proceeded to the appointed venue- Mathebe, the chief town of the Bahurutshe of ~~Moilwa~~ Moilwa on the Marico. Chief Moilwa in the Marico district. There they were met by Commandant Jan Jan Viljoen and Jacobus Snyman, who gave them a very friendly welcome.

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