

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."
on the 6th June 1876

And Montshiwa again writes/to W.Owen Lanyon, Administrator of Griqualand West; "Encroachments are taking place daily regardless of the Keate Award and in open defiance of the same..... The Boers are strengthening their position with the hope of having their claims confirmed by the British Government. This is entirely at variance with my wish."

Again on the 24th of June 1876, the Chief writes to the Administrator: "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 has 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."

Page 86
Letter 14th

I am subjected to annoyance
Driven to desperation by hope long deferred, 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 Borogo, Mo-presitanta wa Transefala" (His Honour Burgers

etc
to His Honour Burgers replied from Polkroon on the

16th in Hollandse:

Han Kapitein Monsua ... land zyt

*Letter on the 14th August 1876 by way of the under Montshiwa's
letter again to Administrator Lanyon.*

As always so now I beg to assure your Honour

*Above the same time Montshiwa ordered several of his
people to plough up the lands which the Boers sought to lay claim
to and he addressed a dignified protest to President Burgers
"Montshiwa, Chief of the Tshidi branch of the Barolong
etc. Signed 1 Montshiwa Chief
and 2 Seleco
3 Isaac Sece*

P.T.O

When in January 1877 the Chief expressed
which I trust you will find acceptable
W.D.S.

In March 1877, toward the

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."

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 ^{ripe} ~~ripe~~ ^{ripening} 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 curt letter was addressed "Aaan Motsich" 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.

These letters of Montshiwa to the officials of the British Government evoked uniformly ^{o.k.} courteous expressions of sympathy with him in his troubles, of appreciation and esteem of his friendship to the British Government, ^{and} of his faith and endurance, ^{and} finally ^{they} held up the bright prospect of compliance with his request to be received under British protection.

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 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."

Thus also on the 6th of March 1876 Administrator Owen Lanyon writes to "My Good Friend Montshiwa:

I...../

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Antecedent - "mwanas Habi Neso": Padi khawese kwan jethagole
 Kpomo tser ga nke a lofafi
 Na wawa kwan pagu ka Tawome.
 A nwa pa gago ga se papafalei

"Meekapong & Dasedi" sent as spies or scouts by Tawome
 reported appearance of Makolei

Kwan Montshura kofele nwa i pa agago ka gowa kae
 ka e tawese kisheti wa mawara kyesi a kula babbe
 Janna ke yo o go bileditio to madi a gawone

Montshura's journey

Tawome pa dilo ga e khawese kwan ga e adungwe
 matbisa besige ka a nwa leboja

Dates: Contemporaries Genealogies
 Events Wars & C

1760 MaMakone								
1770-75 Machoa								
1775-80 Maqwaso		Maqwaso						
1780-85 Mauroga								
1795-90 Magaga								
1790-95 Mathubafelo, Moshuela								
1795-1800 Magalaladi								
1800-05 Mathubafelo Sechele								
1805-10 Maloo	Tlala	Mangana	Nqunakabo	✓	Motoka	Sebego	✓	Monibwa, Mafiri, Mafiri
1810-15 Maabokgomo	Motshogae	Seathido						
1815-20 Monibwa	Monibwa	Motiba	Bonkwahe	Phoi				
1820-25 Maqwaso	Marumutl	Bogati	Matholadile					
1825-30 Magalaladi	Selera	Maganelwa	Masankwa					
1830-35 Maakatlaba	Seru	Maqakgomo	Tshupinole					
1835-1840 Mathubafelo	Saane	MaKooibaki	Tshabadire					
1840-1845 Mathubafelo	Israel	Mailwa	Richard					
1845-1850 Mathubafelo	Iel	Madusa	Samuel, George					
1850-1855 Mathubafelo	Lekoko	Masanya	Koko					
1855-1860 Matsotse	Beseli	Magata	Mokhwane					
1860-1865 Magad...	Paul	Masita	Seloka					
1865-1870 Mafiri								
1870-1875 Mathubafelo								
1875-1880 Magad...								
1880-86 Maakatlaba								
1885-90 Maakatlaba								
1890-95 Malwedakgosi								

1
2
3
4
5

Tshuli	Ralora	Seloka	Kapulane	Hurutsi	Nqunakabo	Kwena	Nqunabo
Monibwa	Bokopane	Motiba	Krajie	?		Sechele	Kwena I
Baromeng	Phoi	Male	Serogai	Gabentšine			
Mokwa		Tshuli					

Maurox Tshuli, Moshobe - Selhanya, Motshane, Kestane, Thupinole

Setsai x Poshabi
 (Selhanya) Setsai
 Pukgapi David
 Mokgatli Tshuli
 Ramphile David
 1852
 1853
 1834
 Sifako

1550
1528
32

1533
1525
8

P/ the Eastern Transvaal and the western limits of the Portuguese possessions and it was not ^{re}ratified until 8 months later (July 1871) so far as they affected each other. Matlaba stood up to say that Potgieter had handed him the document in question in the presence of Paul Kruger's father, Gert Kruger, and also ~~Ludwik~~ Ludewik Kruger, and that he had in a turn given it to Moreka for safe keeping. Moreka followed next to confirm Matlaba's statement, and to add that the document had been destroyed by fire together with his other papers and furniture. Wherefore the delegates of the S.A. Republic advised the Barolong chief to (submit to the jurisdiction of the Republic) (dwell peacefully with them) pay taxes and save their lands from the English. The chiefs were unanimous in emphatically repudiating any authority of the Portuguese over their country in recent or remote times. As for dwelling together, Montshwiwa said "No one ever spanned in an ox and a donkey under one yoke."

As the commission of the S.A. Republic and the chiefs could not come to settlement, they agreed to refer ^{their} dispute to a court of ~~arbitrate~~ ^{arbitration}

mental gifts + ability;

23-a

wonderful memory of events

power to unravel intricate disputes & problems.

wise and farmer's judgment

power or gift to make rain

→ mass ignorance of his subjects

civilization, rationalism, Christianity

Chiefs' powers depended on magical ideas / & loss of step taken forward, left was like a nail with coffin of authority - his power to make rain was discredited, his prophetic & priestly functions were ridiculed

In the heroic times, various offerings & sacrifices were received in honour of Tsoana & his bees he is always referred to as Tsoana's separator or Mergothu, equivalent to conqueror of excellence of supreme Tsoana of Mergothu

no the Emperor of Mergothu is called the King of Tsoana

This is perhaps the time & place to recall the frequent relations of the
 with the ^{chief & head} ~~chief & head~~, with whom had frequent dealings & disputes,
 having who became Mookhuwas neighbors and with whom he
 had frequent relations ~~with~~ and frequent disputes
 In 1864 & subsequent two years a Pathan clan under Masbi came
 from the region of Harkgolikool Langlang to settle in the Mookhuwas &
 a ~~place~~ ^{called Dismay} ~~place~~ ^{called Dismay} ~~place~~ ^{called Dismay} ~~place~~ ^{called Dismay}
 to ~~the~~ ^{the} locality - Gahelbetbecome ~~at~~ where the Barotung tribe
 had ~~been~~ ^{been} ~~lived~~ ^{lived} in their nomadic camp under Lakano who
 was ~~regent~~ ^{regent} for Tawana 1810-1815.

It is said that Mookhuwas had met Masbi or Mookhuwas &
 had in 1853 & they visited him or agreed to his moving to the Mookhuwas
 at the time of their arrival Mookhuwas was at Mookhuwas but
 he sent his uncle Mookhuwas to ~~show~~ ^{show} them a pit at a place
 called Dismay ^{Mookhuwas 1855-1865}

The 2 tribes - Barotung lived in peace & harmony with their guests
 and the royal families intermarried -
 1868 Mookhuwas son - Palo Mookhuwas married Palo ~~1878~~ ¹⁸⁷⁸ Mookhuwas
 daughter Mookhuwas was married by chief Masbi son ~~1878~~ ¹⁸⁷⁸ & their
~~son~~ ^{son} ~~was~~ ^{was} ~~born~~ ^{born} ~~after~~ ^{after} Mookhuwas death ~~1878~~ ¹⁸⁷⁸
 1875 Mookhuwas ~~1875~~ ¹⁸⁷⁵ the widow of Mookhuwas son ~~1875~~ ¹⁸⁷⁵ ~~1875~~ ¹⁸⁷⁵
 1875 mother of one of Mookhuwas predecessors (Mookhuwas) was
 1875 married to Mookhuwas, one of Masbi's grandsons & the ~~1875~~ ¹⁸⁷⁵
 1877 In the reign of the Barotung & Boss in 1884-1884 - the Barotung
 defended the Barotung equally with their Barotung & lost a camp in

(H) The disagreement of Mookhuwas over the Barotung was implied rather than expressed
 inasmuch as the clause to be paramount chief of the Barotung was
 which their settlement was included. It was left for Mookhuwas
 to try and define his relationship - a ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷
 involved much dispute, delegation, ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷
 vacillation on the part of the ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷
 and defiance of satisfactory result

(5) The independence of Masbi was circumscribed only by the gradual, ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷
 between them. There were no boundaries, they had complete ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷
 His successor was ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷ ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷
 identified himself with Mookhuwas, & his title ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷
 & property, ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷ ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷
 substance & Mookhuwas (C) ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷
 The old chief recognized the ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷
 social & ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷ ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷
 quiet & ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷ ~~1860~~ ¹⁸⁶⁰ ~~1875~~ ¹⁸⁷⁵ ~~1885~~ ¹⁸⁸⁵ ~~1857~~ ¹⁸⁵⁷ ~~1857~~ ¹⁸⁵⁷

- 864 Masbi
- 872 Makgubi
- 873 Mookhuwas
- 875 Mookhuwas
- 87 - Mookhuwas

1860
1875
1885
1857
32

Mochuasa

Makqoto Gachano Peko Hupis Nohpantali

Mashuasa Mochakuma Kqoskasa Talo Lecholalikele Kasa

Makqoti

Ikhavasa

?
Kqosita

Ishepitela Kqokantasa

Kholapala

Kobolepe

Setogile

Handwritten text at the bottom of the page, partially cut off.

Burgers: President of Transvaal). I wish to ask you - Why do you encroach on my territory as you are doing at Bodibe? Bodibe as well as the country adjoining is my territory."

To this, President Burgers replied from Polfontein on the 18th in Hollandsch: "Aan Kapitein Monsua:

Ik moet u thans... kennisgeven dat ik iut kracht van eene concessie aan mij Gouvernement gedaan door het groot opperhoofd Moshette en eige andere kapiteins die alleen onderdamen van die Republiek zijn geworden zoowel als uit kracht van de regmatige aanspraken van mijn Gouvernement op territoriaal gezag in een gedeelte van dit land volkomen aanspraak maak op het oppergezag in dit gewest."...

Ik behoef U niet te zeggen dat daar volgens uwe eigen verklaring zoowel als die van Moroko te Bloehof, Moshete het hoofd aller Barolongs is, en dat ik en bezit het valⁿ al zyn regten niet erkennen kan dat gij of iemand anders hetjeenig hoodd van dit land zijt."

(2) In the summer of 1876 Montshiwa ^{and} had his tribe at last left Moshaneng and returned to their traditional home on the Molopo River after an absence of 23 years. It had been Montshiwa's intention to make his capital at Phitshane on his relinquishing Moshaneng, but he had been forestalled by Makgobi who had settled there in 1872.

Leaving Moshaneng in September 1876 in many wagons, and driving large herds of cattle, the tribe, about 10,000 strong passed by Selokolela, Tsoaneng, Majaneng, and crossed the Ramatlabama spruit close to its confluence with the Molopo and halted at Manawana - a sandy plain a little to the east of Disaneng where resided the Bathware of Masibi. From here heralds and officers of wards were sent forward to make allocations at Sehuba according to previously arranged plans. After tarrying for about six weeks at Manawana, Montshiwa completed the journey of 20 miles to Mafikeng and another 6 miles beyond it to Sehuba, where he made his capital about halfway between Molema's town of Mafikeng and the Rapulana village of Lotlhakane. Sehuba is a flat and stony terrain devoid of trees or shelter of any kind. It is in every way unsuitable for the settlement of a large population such as Montshiwa's was, and one wonders why it was chosen in preference to so many more beautiful sites.

Montshiwa was now in a position to exercise his authority at close range upon his recalcitrant subjects at Lotlhakane.

This attempt was viewed by them with sullen defiance and their active opposition which resulted in acts of mutual spoliation.

The ~~Setlhakane~~ people under Mafikeng assaulted Mafikeng's people and replaced the

but first he

Montshiwa now made a cryptic ~~statement~~ pronouncement. ~~Sixxxx~~Said

He called a large assembly of his people and said in his gruffest voice:-

"I am pregnant ; I am full; I am heavy with ^{child, and that child is} /Mohumapele Dingoko" (this was his cousin and intimate friend) "I am full time and must delivered."

That was his way of ~~issuing~~ announcing his decision to attack his enemy .

* The story is embellished, dramatized ^{as} among the Barotsi that Mogosi, who had so grievously mistreated Mootshewa, was at Petchakane and that Mootshewa ^{ordered his} court physicians and surgeon Makhosi Mkhwaning to call him to Petchakane by magic so that he would be present at the assembly to pay by his life blood the penalty for his rudeness. It is ^{said that} ~~known~~ known that he was slain together with 73 slaves ^{including a son} of Mafuane a son of Makhosi and ^{also} Mungala together with his brothers of the chief Makhosi mentioned above.

were laid down between him and his neighbours in the south, (Ratlou
 Barolong) east ^{(the} Transvaal) and west (Ratlou Barolong Batlharo).
 They remained the north, where the cattleposts, garden lands, water-
 pits and hunting grounds of the Barolong and ~~the~~ those of the
 Bangwaketse overlapped, where the old stations and the graves of
 their vassals and relatives were dotted haphazardly among each
 other's. In such localities, each tribal chief claimed the land
 as his but there was no actual dispute until such a thing as a
 boundary line came to be recognised with the advent of ~~the~~
 European ideas of individualism, and territorial, as distinct from
 personal jurisdiction about 1885. Then quickly, the question of
 demarcation
 demarcation between the Barolong of Montshiwa and the Bangwaketse
 of Bathoen assumed a foreign importance and became a dispute which
 reached its culmination in 1892. The High Commissioner, represen-
 ting the Protecting Power then appointed a Boundary Commission first
 under Hamilton Gould Adams ^{then Cloete} ~~XXXXXXXXXXXXXXXXXXXX~~ and later consist-
 ed of the assistant Commissioner - Rev John Smith Moffat and
^{St. Quentin}
~~St. Quentin~~ ^{was} to define the line between Montshiwa and Bathoen.
 The decision in favour of Montshiwa's claim, being a line from
 Mahura Pan (Mabete) westwards beyond Matsheng pans, very much to
 the indignation of Bathoen at whose instance the Commission had
 been appointed. When the beacons were to be erected, (November
 1892) both contending chiefs were invited to send representatives.
 Montshiwa sent his son Besele, and his nephews Lekoko and Silas
 Molema, while Bathoen came in person, accompanied by ^{Tsima and} several other
 counsellors. The beacons were ^{no} sooner put up than Bathoen ^{protested} ~~stated~~
 vehemently, washed his hands of the whole boundary-making business
 and in high dudgeon left the astounded boundary makers.

Moffat and W.H. Surmon were then sent to review the boundary,
 and they moved it considerably south to appease Bathoen, but in so
 doing injured Montshiwa, who now sent ^{three} men - Josiah
 Motshegare, Silas Molema and Stephen Lefenya to protest to High
 Commissioner Henry Loch in Cape Town, but all in vain. That ~~bound~~

indegenous unsophisticated ⁱ mind, the rugged ~~strength~~ strength of his ~~own~~ character, his inflexible determination and will power, and his purely African outlook and culture. These qualities are shown and exemplified by his indomitable resistance to detribalisation of his people and ^{to} their subjugation in the face of military odds and formidable enemies around him during many periods of his life; ~~it~~ it is seen in the strategy of his retreats and withdrawals, when to give battle would have been ~~disastrous~~ disastrous; it is proved in his re-capture and re-possession of positions and fields which had been all but lost. It is exemplified in his stubborn resistance to the usurpation of what he considered his rights, and his persistence in defending those rights before the highest courts.

It was that determination, inflexibility and constancy in his character that made Montshiwa steadfastly to uphold the faith and traditions, the nature-~~worship~~ religion and ancestore-worship of his ~~ance-~~ ^{forefathers} ~~stors~~. It is not too far-fetched to assume that his opposition to alien faiths was dictated by his sagacity to measure tribal affairs by a political standard and tribal public opinion, and not to pay any regards to the pretensions and claims of any sect, or the preaching of new opinions except in so far as they could promote the present welfare of the tribe.

At first Montshiwa's views on religions matters accorded with the primeval assumption that a person's best religion is that of his country, and he would almost seem to have received the classical advice of Meacenas to Octavius Ceaser - "Worship the gods according to the rites of your own country. Pursue with hatred and punishment those who introduce foreign religions, for they entice others to use foreign laws, and hence arise conspiracies, societies and assemblies, things very unsuited to a homogeneous empire." (W.E.H. Lecky: History of European Morals) Or Montshiwa might have read Rene Descartes: "Our religion should not be acquired by the teaching of others, but should be worked out by ourselves. It is not to be borrowed from antiquity, but it is to be discovered by each man's mind. It is not traditional, but personal."

At first Montshiwa pursued the first Christians of his tribe with implacable hostility, resisted all manner of spiritual innovations and

Let MONTSHIWA
his life & letters
life & letters of
Montshiwoo

Chapd

Ms. Jones & Jones
Publishers
New York

Dear Sir
I enclose for you a copy of the
book to which you have been
for your approval (if you accept it)
publishers:
Yours truly

immense individual duty especially

Britain championed the cause of backward races in the belief that
the best gift of subject races is a sacred trust & the preservation of their national
life upholding the rights of native races not as a duty but as a trust

a MONTSHIWA
HIS LIFE AND HIS LETTERS

BY

S . M . MOLEMA

Author of The Bantu Past and Present

Imoroka

Life and Health

Etica and Politics

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Illustrations: Map of South Africa

Photos of

1. Montshiwa, 2. Moshte, 3. Molema, 4. Paul Kruger, Rhodes, 5. Sidney Shippard, Bu

6. Burgers, 7. Rev J. Mackenzie, 8. J. J. van Rensburg, 9. Rullaa & South of Victoria. 10. Polgaki
11. Church

Collection Number: A979

Silas T MOLEMA and Solomon T PLAATJE Papers

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