

After a few more weeks towards the end of October 1849 he closed his eyes in death and was buried in his cattle enclosure at Jothakane according to custom.

Again were repeated, ^{florid language} ~~in~~ ^{style} the facts in boastful verse and exaggerated ~~the~~ exploits of the Barolong history and especially their exploits at Khuniana in the assassination of the Matebele envoys Bhoja and Bhangela. Again the valour of the chiefs and the prowess of the Barolong were declaimed in ~~passionate~~ impassioned language. ^{in florid verse and exaggerated facts} exploits of Barolong at Khuniana, the ^{assassination} ~~murder~~ of the Matebele envoys Bhoja and Bhangela, the prowess of the Barolong.

In 1851 some Dutch farmers came to settle well to the west of Lichtenburg ~~at~~ upon ~~a~~ land claimed by Montshiwa at the eye of the Molopo R.. at ~~Grootfontein Grootfontein~~ ~~from~~ Poosedumane (Grootfeontrin) and at Mooime~~ij~~esfontein. After warning them several times to quit, but in vain, Montshiwa made a formal protest to Commandant-General Andries J. Pretorius newly appointed (Jan) ~~in that rank~~ commandant-general of Potchefstroom and Rustenburg districts Pretorius replied immediately :

"Aan het Opperhoofd der Barolong" ~~Montshiwa~~ addressing him "Waarde Vriend en Bondgenoot Montsioa " expressing regret to hear that the Dutch farmers had encroached on his territory, and notifying him that he was appointing a Commission to go into the matter.

On the 30th December 1951 the Commission met Montshiwa at the eye of the Molopo. It consisted of Pieter Scholtz and Adriaan Stander accompanied by two field cornets and ten farmers . Montshiwa came with his two brothers -Motshegare and Molema accompanied by twenty other counsellors including the Rev Joseph Ludorf as interpreter.

This line

After a friendly discussion a boundary line between the Dutch Emigrants and the Tshidi Barolong was agreed upon. This line which The historian Theal repeatedly alludes to but studiously omits to specify in his otherwise very informative and factually reliable works ~~was~~ from Mosega to Ottoshoop, thence by wagon road to Buurmansdrift, thence to the source of the Hartz river and down along that river to a point opposite Makwassii. (Report of the Land Commission p.81) and Evidence at the Bloemhof Inquiry p.183)

✓ The conference broke up with renewed mutual assurances of friendship and goodwill. ~~Shortly after this the terms of agreement were laid before the Volksraad, and from~~ ~~laid~~

✓ In due course the terms of agreement were laid before the Volksraad, and immediately after this, to wit on the 8th of January 1852, from Magaliesburg, Comm-Gen Pretorius, in the same courteous manner and tone of absolute sincerity communicated to Montshiwa the ~~approval~~ of Volksraad's approval. The letter reads:

Waarde Vriend en Bondgenoot Montsioa:

Met genoegen heb ik de Rapport van de Hge Commissi ontvangen aangaande de grenslyn ; Ik heb hetzelfde voor de raad gelegd en zy heb het ~~namens~~ namens de Regering der Emigranten Boeren hunne goedkering daar aan gehegt . Ik vertrouw dat in het toekomstige geen inbreuk op u gronden zal gemaakt worden en dat by u zyde alle pogingen zult aanwenden uw volk in goe.. en regel te houden dat onze vriendschaap nog lang zal duur .

Uw D.W Dienaar en Vriend

A.J.W.Pretorius ,
Comd -Gen

Page 14 Middle at (R)

In January 1852 the strange document known as the Sand River ~~Convention~~ ^{Convention} was concluded between Great Britain and the South frican Republic. Its terms were all previously prepared and were now proposed by the delegates of the Emigrant Boers and were readily agreed to by the British Commissioners without scrutiny. In fact the Conference seems to have been a pure formality, and that the British Commissioners came with their mind made up to shed what they considered an intolerable burden of dominion.

By it the British Government guaranteed ~~etc~~

FURTHER DOWN P. 14 at (X)

It was a victory for their diplomacy and determination, for the tenacity of their view on African affairs or the so-called native policy in which they were to prove so different from, and even opposite to their English adversaries in after years and up to this day. The Sand River Convention was their Magna Charter, their Bill of Liberty.

9

Size of Thabakelo 19/5 1/10 or 2

Tawana then married Sebudio, daughter of Phetlhu Magetla, and incidentally his own cousin, and gave out that by her, he was raising seed for ~~his long deceased elder brother~~ ^{Tau}, his elder brother long deceased in boyhood. By this step, the issue by Sebudio was to take precedence over issues or children by previous unions or wives, Sebudio being now regarded ceremoniously as the wife, and her issue in Montshiwa, Marumulwa, Selere and Seru, as the children of the deceased Tau. So while in the ordinary straightforward way ~~Seetsela~~ the eldest son Seetsela should have been Tawana's principal heir and successor, Montshiwa and other sons of Sebudio by being raised as seed and counted to Tau took precedence

VI WHITE POLITICS & POLICIES

Montshiwa assumed his duties as chief about the ~~middle~~ ^{end (for his son or brother)} of the year 1849 at Lotlhakane. His people were only just settling down to their normal life after much moving about and an absence of 18 years from their country

One of his first acts was to send his brother Molema to Thaba Ncho to request the Wesleyan District Missionary Meeting for a teacher or missionary. There can be no doubt that this step was taken at the instance and advice of Molema himself, who although he had betrayed the tribe by accepting a foreign faith - the Christian doctrine - at Thaba Ncho, had ~~had~~ ^{publicly} received the express permission of their father Tawana to practice that faith untrammelled. Molema ~~had~~ ^{a man of unusual gifts and had} moreover great influence with the tribe and was in fact Montshiwa's chief ~~adviser~~ ^{publicly} counsellor. There would be no difficulty in convincing the chief of the advantage ^{of} overwhelming of having a missionary adviser at his court. Montshiwa himself had been witness of the indispensable services rendered by the Revs James Archbell and James Cameron to Moroka in his 'external' affairs; he had for himself seen how the French missionaries - T. Arbousset and Eugene Casalis guided and piloted Moshoeshe through the labyrinthine intricacies of European diplomacy which sought and threatened to entangle him. Who else could intelligently handle the interviews, the requests for grazing, land and labour, the ~~partisan~~ endless procession of hunting parties, the disputes about straying and stolen cattle, the questions and arguments about the dividing line between Boer and Barolong? Who otherwise would read, and having read understand and answer the letters ^{stately} that were already pouring into Montshiwa's 'office' under the tree of justice ^{written in} (Hollandsch). All these things required, not only a thorough knowledge of the Dutch language, but also a skill in argument and negotiation in the European manner - matters which Montshiwa nor the ablest of his counsellors had any experience in of. So Molema went to Thaba Ncho, and having placed Montshiwa's case before the District Missionary Meeting in December, that body appointed the Rev Joseph Ludorf to be Montshiwa's missionary, and with Molema he proceeded to, and arrived at Lotlhakane - Montshiwa's headquarters on the Molopo in January 1850.

The assumption of chieftainship by Montshiwa seemed to be a signal of dispute and strife between the Dutch Boers and the Tshidi Barolong, dispute and strife destined to last throughout the long reign of Montshiwa - 46 years.

In 1851 some Dutch farmers came to settle well to the west of Lichtenburg upon land claimed by Montshiwa at the eye of the Molopo R. Montshiwa after warning them several times in vain ^{made a formal} protest to Commandant-General Andries J. Pretorius, newly (Jan. 1851) appointed commandant-general of Potchefstroom and Rustenburg Districts. Pretorius ~~at~~ ^{replied immediately} and ~~appointed a commission~~ ^{addressing him} which met Montshiwa and his counsellors at the eye of the Molopo on the 30th Dec 1851 and agreed upon a boundary line.

"Aan het Opperhoofd der Barolong". Waarde Vriend en Bondgenoot Montsioa, expressing regret to hear that the Dutch farmers had encroached on his territory, and notifying him that he was appointing a commission to go into the matter. ~~This~~ It consisted of commandants Pieter Scholtz and Adriaan Stander assisted by two fieldcornets and ten farmers. Montshiwa came with his brothers Motshegare and Molema and ~~and~~ ^{including Rev J. Ludorf as witness} twenty other ~~counsellors~~ ^{counsellors}. The

Shortly after this, to wit on January 8th 1852, Comm-Gen Pretorius wrote to Montshiwa again in the same courteous strain from Magaliesburg "Waarde Vriend en Bondgenoot Montsioa :

Met genoegen heb ik de Rapport van de Hge Commissie onvangen aangaande de grenslyn; ik heb hetzelve voor den raad gelegd, en zy heb het namens de Regering der Emigranten Boeren hunne ~~goedke~~ ^{goedke}... daar - aan gehecht. Ik vertrouw dat ik in het toekomstige geen inbreuk op u gronden zal gemaakt ~~worden~~ ^{worden} en dat ... uwe zyde alle pogingen zult aanwenden uw volk in goe... en regel te houden dat onze vriendschaap ~~no~~ ^{no} nog lang zal d...

uw R.W Dienaar en Vriend A.J.W. Pretorius ComD.-Gen

repeatedly mentions but studiously

1881

(1834-37/1488) was from Mosquito Bluffs by wagon road to Bureau of
Hence to the sources of Sandy R, along their R to the junction with the
road a point opposite Makian (Report of Land Comm. & Blanche, Ev. p. 183
p. 81)

or

(2) 1857

On the 30th Dec. The Commissioners met Montshina at the site
of the Mader. It consisted of Peter Peltz, and Adriatic Stander
accompanied by two field agents and 10 farmers
Montshina came with his two brothers Hobliapere &
Melanar accompanied by 20 other assessors including the Rev.
Joseph Lindorf as interpreter. A friendly discussion between the two parties
resulted. The conference broke up with renewed
mutual assurances of friendship and goodwill. The final
The terms of the agreement were laid before the Volkraad and
magistrate. The Volkraad approved the agreement. Shortly after this
the same courteous strain and tone of absolute sincerity
The terms of the agreement were laid before the Volkraad and
magistrate on the 8th Jan 1857. The same courteous strain and tone
of absolute sincerity commended to the Volkraad approval.

Implicit in these letters is the recollection by Comm-Gen Pretorius of the friendly relations that had existed between the emigrant Dutch and the Barolong since the Thaba Ncho days, and the occasion of their alliance ~~aga~~ against Mzilikazi. Explicit is the hope that that friendship founded ~~and~~ under such trying circumstances might continue from generation to generation. ~~but always all the negotiations had territorial regions~~

It is beyond question that Pretorius and the emigrant Boers at this time recognised the Barolong as a free and independent people, and had no visible designs upon their land and liberty. The tone of the conference and the discussions show that Boer and Barolong met as equals and spoke as man to man. The words "Worthy friend and ally" which Pretorius always used in addressing Montshiwa were no meaningless effusion

1857 About the middle of the year 1851, the Ratlou clan arrived at Lotlhakane in two parties under Masisi and Gontse respectively. Masisi's party was the larger, and had left Motswiapetlwana by reason of discontent. Gontse was the Ratlou regent - acting for Moshete, and had been for years 27, Masisi who was of senior status felt that Gontse should have stood aside for him, and ~~so he~~ left to start his own show. Soon after he had arrived at Lotlhakane, Gontse came with his group. He had left Motswiapetlwana because of a quarrel between his people and the surrounding Dutch farmers on the Schoonspruit, one of whom, Van der Merwe had lost his goats and sheep, and having traced their spoor to Gontse's village held him accountable for them. ~~a strange document known as~~

In January 1852, the Sand River Convention was concluded between Great Britain and the South African Republic. By it, the British Government guaranteed absolute independence to the Dutch Boers beyond the Vaal river. It also bound itself not to make any alliances with African tribes nor to sell them firearms or ammunition.

The relation of the emigrant Boers over the terms of the agreement was perfectly understandable. They had won their independence after, striving for it for 16 years, and, says their historian, "men who had never been moved to shed a tear by all the blows that disaster had struck were strangely moved that day." (Thal - 1834-1854 p 487)

Not so the Africans, not so the Batswana, not so the Barolong of Montshiwa. They ~~heard with dismay that~~ could congratulate the Dutch Boers, or for that matter any nation for achieving independence, the question of alliance with the British or with the Boers did not worry them if they were left to live their lives in peace, but they heard with real dismay that they were prohibited from purchasing firearms and ammunition from both European races and wondered how they could defend themselves from one or the other if they should be provoked, or despoiled.

The terms of the Sand River Convention brought to the forefront the problems that had been exercising the minds of the Boer leaders, and were now to loom over other people interested in S.A. ~~Some~~ The chief of these problems were: 1. The legal right of the emigrant Boers ~~and~~ the boundaries of the lands they occupied or claimed

2. ~~The~~ Labour and ~~of~~ slavery of Africans & land rights.
3. ~~The~~ Possession of guns and ammunition by, or outside military assistance to Africans.

The repercussions of these problems we shall notice with regard to Montshiwa and his tribe.

Conclusion
Shortly after the ratification of the Sand River Convention by the volksraad (March 1852), Commandant Pietr Scholtz, the highest authority in the Lichtenburg district convened a meeting of all the chiefs living on the Molopo R. the main subject being land and labour. 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 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.

This admission led naturally to the next step. They 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 ~~and return~~ of their ~~occupation~~ ~~and~~ occupancy of the lands thus assigned to them. In this they acquiesced. Montshiwa, however, was at his request released from the Labour Tax, and given the option of pay tax in money and being liable to military service like a ~~Boer~~ burgher or Boer farmer.

This meeting is important as showing the desire of the Boer leaders to seek justification of their land claims in the expressly seeking the

last.
but above all the ~~fact~~ that Mankwana had territorial rights which
not only Doctor's but the Volksraad and the Emigrant Boers in
generally recognised

Motsiwapethwana on the Schoonspruit and

seems to have been

← Its clauses were all previously prepared and were now proposed
by the delegates of the emigrant Boers and readily accepted by the Volksraad
without scrutiny. In fact the conference was a pure formality.
- that the British commissioners were prepared to shed an intolerable incubus of domination
- Since the Great Trek determinate tenacity + their views in African affairs - or so-called Native Policy
→ It was a victory for their diplomacy, which they were to secure
superior to their adversaries, in after years and to this day.
- It was their magna charter, their bill of liberty.

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

Secondly, the meeting is unimportant.

in this
extensive
territory

useful

myself

→ equity and morality

h

control,

Marico,

(Cheeky)

b. ^{Italy} His people had become troublesome as cattle thieves. ^{over}

had flagrantly defied the S.A. Republic by abetting, sheltering
protecting the rebel Mosiote Mosotele

2. Sechele: that he had flagrantly defied the S.A. Republic by abetting, sheltering and protecting the rebel Mosielele and his people. *refusing to hand Mosielele over and by*
~~He and refusing to hand them over.~~

(b) ~~that he~~ was setting up a claim to independence

(c) ~~that he~~ had an abundant store of guns and ammunition - about 500 guns

3 Montshiwa ~~that he~~ Had disobeyed the orders of Commandant Pieter Scholtz

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

(c) ~~that he~~ ~~his~~ tribe conducted cattle lifting on an extensive scale.

The common charge of cattle lifting was made against all African tribes, and this nearly always led to a skirmish, if not war. There is no reason to doubt that in the majority of cases such 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, the underlying psychological sanction being an assumed state of war, and an expert cattle thief was regarded as something of a hero. Such were Tlhomedl ^{makgetla} and ^{Mokoto} Montshosi among the Barolong.

The neglect to pay the labour tax, and the claim of independence ^{use} we have noticed as a natural development of self confidence and a feeling of security where first there was apprehension and ~~anxiety~~ diffidence.

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

The possession of firearms and ammunition by the tribes, while essentially true, was exaggerated in the suspicious mind of the whites. ~~These guns were never~~ While every man desired to have a gun and gunpowder, these were never possessed by the tribes in nearly the proportion that it was imagined, nor were they necessarily acquired for military purpose with orders

In any case Commandant Scholtz set out from Klein Marico with a commando of 300 to 400 burghers to arrest Mosielele who had fled to Sechele for protection, and if Sechele refused to surrender him, to attack Sechele. Before leaving Scholtz sent Montshiwa this letter - ~~Chief Montshiwa, You are hereby commanded to Montshiwa, as, being regarded as a burgher, you are placed on the footing of a burgher, he was liable to military service: Chief Montshiwa: You are hereby commanded to send immediately 20 armed men on horseback 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 ~~request~~ orders, please first distinctly to inform me what the sin ~~is~~ ^{anger} unto death of Sechele is?

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

He then proceeded to Dimawe, and after trying to persuade Sechele to ~~submit~~ hand up Mosielele, to submit to the suzerainty of the S.A. Republic, and otherwise showing great patience, he attacked Sechele's town and captured immense booty and 48 guns, besides taking 250 women and children as prisoners, ^{most of} however, he very soon released, or had redeemed, ~~killing about 100 men~~ and while the remainder were 'apprenticed,

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 would have Mosielele must come and take him out of my stomach." On trying to persuade Sechele to subscribe to the suzerainty of the S.A. Republic, ~~the chief answered~~ as being the cause of his survival and his wealth by its annihilation of Mzilikazi, Sechele answered - "I was placed here ~~by~~ and made king by God and not by the Boers." Available evidence from both sides seems to show that Scholtz exercised a remarkable amount of patience on this occasion. Ultimately he attacked Sechele's town. There was a brisk skirmish on the Monday the 30th Aug, in which the Bakwena sustained about 100 casualties, and the Boers 4 to nine (Theal 1834-54. p. 519). The Bakwena were dislodged from their ridges and fled to the Kgalagare desert. *Scholtz's letter*

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 may ^{rightly} be taken without permission.

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

on requesting Sechale to hand up Moselle
→ he was told "Who would have Moselle must come and
get him out of my bowels" On trying to persuade Sechale
to subscribe to the suzerainty of the S.A. Republic as being
the source of his wealth or the reason of his survival, he
was told "I was put here and made a king by God and
not by the Boers." ^{Available} Evidence from both sides seems
to show that Sechale showed remarkable patience
on this occasion. Ultimately, however, he attacked Sechale,
killed him and after robbing the Boers ^{of killing about 100 men} captured immense
 booty in cattle, goats, horses, and goats and 48 guns, besides
 taking 250 women & children as prisoners. Some of these
 were released by their relatives for cattle, some slave back
 & the rest were distributed (apparently) to various farmers.

perpetuated in their progeny, and that order being Ratlou, Tshidi, Makgetla, Seleka, Rapulana, represented at present by their offspring in Moshete, Montshiwa, Phetlhu, Moroka and Matlaba respectively.

ANTECEDENTS AND GENEALOGY: Montshiwa was born in or about the year 1815 the 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 chief's 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 Manthatisi hordes and the sack of Khunwana by the Matebele; also by the estimates of Travellers like Emil Holub and missionaries like John Mackenzie.

The great king Tau of the Barolong had died a warrior's death about the year 1760. In spite of occasional hivings-off from the mother tribe owing to differences and disputes about succession, the numerous and powerful Barolong tribe 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 or 15th 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 1760 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 their former abode - Setlagole 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 - Ratlou, Tshidi, Makgetla, Seleka and Rapulana, whence we have the Ratlou Barolong, the Tshidi Barolong, the Makgetla Barolong, the Seleka Barolong and the Rapulana Barolong. This graphic scheme may be useful:

King His Wives Mabule His Sons
TAU X. 1 Kgama daughter of Morakile --- Ratlou,
Modisa:

Collection Number: A979

Silas T MOLEMA and Solomon T PLAATJE Papers

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